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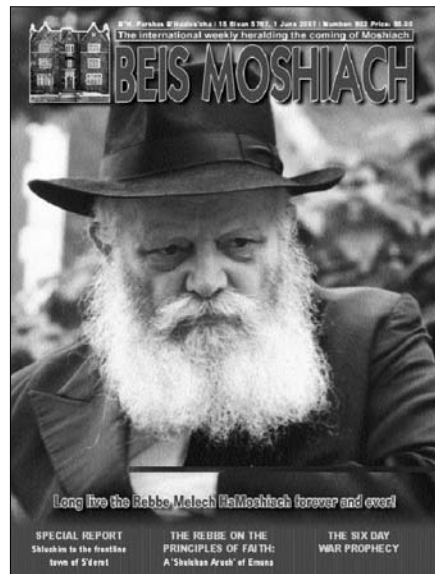
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WHY THE EMPHASIS ON G-D'S CHARIOT? G-D HIMSELF WAS REVEALED!

Likkutei Sichos Vol. 23, pg. 18-25
Translated by Boruch Merkur

[Continued from last issue]

In light of the above, the words of the Radak – that the Chariot of Yechezkel was revealed at the Giving of the Torah – also require explanation. Since the revelation of (the glory) of G-d [Himself] is far greater [than the revelation of His Chariot, why is the focus specifically on the revelation of the Chariot, which is dramatically inferior?] Indeed, what good is the light of a candle in broad daylight?

Another matter that requires elaboration is the very law that “we conclude with ‘**The Chariot**,’” for “We don’t expound...about the Chariot (even) for an individual, unless he is a wise person with an understanding mind.”²⁸ For this reason, “It is customary in some places that a great and wise person reads this Haftora.”²⁹ The support for this practice is [the Mishna], ‘and not about the Chariot unless he is a wise person with an understanding mind.’”³⁰ In fact, [in contrast with the opinion of Rebbi Yehuda] the other position stated in the

Mishna³¹ is that we don’t conclude with the Chariot “lest one come to inquire and probe deeply into it.”³²

The Tosafos Yom Tov³³ explains, “It appears to me that the reason why we don’t worry (about whether one comes to probe) is that in either of the two possible scenarios the concern is dismissed. Namely, if the person is wise, he is aware that these matters are not [readily] comprehended by [even] intelligent people, and that silence is [therefore] preferable to speech. If, however, he is not [a wise person], then ‘he who silences a fool is considered a wise man’³⁴ – that is, he will surely silence his foolishness, knowing that he is not capable of answering any question [posed to him on the matter].”

However, even according to this explanation, clarification is required. What is the benefit in reading about this matter to the congregation? The intent of reading [from the Tanach in public] is not only for the sake of elite individuals whom G-d has graced with understanding, [in our case] those who understand the Chariot, but for every single individual present in synagogue who hears the [Torah] reading and the Haftora, the majority of whom are not at the level of “a wise person with an understanding mind, etc.,” not at the level of understanding the Account of the Chariot.

Therefore, we must say that the Chariot of Yechezkel possesses a unique quality that underscores the innovation of the Giving of the Torah (for which reason the Chariot was revealed at the time of the Giving of the Torah). To that extent, this Haftora “resembles the event” insofar as it expresses the general innovation of the Giving of the Torah (even more so than the prophecy of the Chariot of Yeshayahu). And the Chariot of Yechezkel’s unique quality (being that it “resembles the event” of the Giving of the Torah) is comprehensible to every single Jew.³⁵ (However, the **details** of the matters related in the Chariot of Yechezkel are so esoteric that they are incomprehensible to regular people, for “the profundity of the Account of the Chariot... is well beyond the reach of the intellect of the masses.”³⁶)

2. We may assert the following explanation for the matter:

The Gemara³⁷ distinguishes the vision of the Chariot as seen by Yeshayahu from that of Yechezkel as follows: “All that Yechezkel saw, Yeshayahu saw [i.e., Yeshayahu

the level of his prophecy and comprehension [of Supernal matters] exceeded that of Yechezkel.

This distinction [stating the preeminence of Yeshayahu in prophecy] is underscored by the very fact that Yechezkel enumerates all details regarding the Chariot whereas Yeshayahu mainly emphasizes seeing the King Himself (and not the details of the Chariot), paralleling the simple difference between the way a city person and a village person relate to seeing the king, as follows: Upon seeing the king, a city person, since he was raised in the royal palace, has some grasp of the king’s greatness. Therefore, to him, the sight of (all the details related to) the king’s chariot and the like does not add to the king’s mystique and his reverence for the king. Rather, just seeing the king himself has this affect on him. The village person, on the other hand, who has no knowledge and comprehension of the greatness of the king, when he beholds the spectacle of his greatness and his royal grandeur, he is inspired to a heightened appreciation of the king’s greatness (notwithstanding the fact that even then he has no comprehension of the essential quality of the king’s greatness).⁴²

Upon seeing the king, a city person, since he was raised in the royal palace, has some grasp of the king’s greatness. Therefore, to him, the sight of (all the details related to) the king’s chariot and the like does not add to the king’s mystique and his reverence for the king...

simply refrained from enumerating the details of his vision. The reason for this omission is illustrated with the following analogy]. Yechezkel is like a village person who saw the king; Yeshayahu is like a city person who saw the king.”

According to a simple reading of this Gemara, the difference between them is not in what they **saw** per se, but in what they **related**. That is, [in contrast to Yechezkel] Yeshayahu “did not bother to elaborate on everything, for he was a prince who grew up in a palace, and a city person who sees the king is not overwhelmed and bewildered, and he does not bother to relate [all the details].”³⁸ But from the very fact that Yeshayahu is described as a “city person” – for he was a prince who grew up in a palace – and Yechezkel is described as a “village person” – whose place is not the king’s palace³⁹ – it is understood that the prophecy of Yeshayahu is superior and more complete,⁴⁰ as our Sages said, Yeshayahu is called, “the greatest of the prophets,”⁴¹ and

vision brought him to attain some knowledge of and reverence for the greatness of the King Himself.

[To be continued be”H]

NOTES:

28 Mishna Chagiga 11b; Rambam’s Laws of the Foundations of the Torah Ch. 2, end.

29 *Chak Yaakov* ibid, siman katan 3.

30 The Alter Rebbe’s *Shulchan Aruch* Orach Chaim 494:5

31 Mishna Megilla 25a, end (and in Mishnayos, Ch. 4, end).

32 Rabbeinu Akiva Bartenura on this Mishna, ibid. See also Rambam in his *Commentary on the Mishnayos*, ibid.

33 On Mishna Megilla ibid.

34 Mishlei 17:28

35 See the Alter Rebbe’s *Shulchan Aruch*, Orach Chayim 284:11: The one reading the Haftora should not begin until

the person rolling the Torah scroll has completed his task in order that also that person will be able to **understand and listen** to it [i.e., so his attention will not be diverted from the Haftora while being preoccupied with the Torah scroll], for it is incumbent upon everyone to listen to the Haftora just as one listens to the reading of the Torah portion ... In fact, there are those who have the custom ... not to rely on hearing [the Haftora] alone, rather, they read the Haftora themselves [concurrently in a low voice], etc.

³⁶ Wording of Rambam in the introduction to *Moreh Nevuchim* Part 3 .

³⁷ Chagiga 13b.

³⁸ Commentary of Rashi on Chagiga ibid.

³⁹ To note what is mentioned in the commentary of Tosafos on the words, "Village Person," Chagiga ibid.

⁴⁰ See *Moreh Nevuchim* Part 3, Ch. 6, end, and the commentaries there.

⁴¹ That is, in comparison to the other prophets, excluding Moshe. See *Likkutei Sichos* Vol. 9, pg. 204, Footnote 7.

⁴² Along the lines of what it says in *Tanya* Ch. 42 (61a) in the note.



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SHLUCHIM TO THE FRONTLINE TOWN OF S'DEROT

The Qassam rockets raining down on the southern Israeli town of S'derot have been both deadly and traumatizing. For seven years there's been an ebb and flow, but the past year in particular has brought an unparalleled intensity – and the past ten days, an almost unbearable situation. In just over a week, hundreds of rockets have crashed directly into homes, cars, schools and community centers, and r"l, have caused two deaths, dozens of injuries ranging from critical to mild, fires, property damage and many cases of shock victims! Some 5,000 of the town's once 25,000 residents have left permanently and many others are pondering their fate as stores and factories go belly-up and confusion is the order in the day.

In the heart of all this, are two Chabad families, shluchim, who know that the Rebbe's position in

the face of adversity has always been to stay the course, increase in spirituality and not to run away. Of course, this takes help. And this is perhaps the biggest challenge of the Pizam brothers – Rav Moshe Zev and Rav Chananel – and their families, shluchim on the front lines of S'derot.

Baruch Hashem, we were able to speak with shluchim Moshe Ze'ev and Sima Pizam about the situation



Rav Moshe Zev Pizam

and their roles at this particular time.

* * *

When driving to S'derot, about twenty minutes southwest of the city of Ashqelon, there comes a point on the major highway with a simple, but chillingly foretelling sign. S'derot to the left, and Gaza to the right. Beit Hanoun, the Arab city where much of the shelling comes from, is about a ten-minute distance by car from S'derot! The Gush Katif turnoff sign, which is no longer there, was a screaming road sign itself indicating how we got to this point. What's going on there today is the actualization of what the Rebbe warned. In short, the government has still not taken any actions to sever the problem from the root. And as the Pizams note, when the problem is not addressed at the root, periods of quiet are possible, but they are followed by an even more intense and deadly confrontation.

There is a lot of money pouring in from well-meaning philanthropists who want to give the residents a respite, and get-away. And residents are clamoring to go. Last week, some 13,000 grasped the chance to get away on respite, albeit temporary. If only, though, the money would be as free-flowing for the fortifications needed to **stay** in S'derot – a Chitas for every home, more jamboree programs for the children who are frequently seeing their parents angered, frustrated and in tears, and a kosher mezuza at every Jewish home and business in the town...

* * *

When Sima Pizam and her husband, R. Moshe Ze'ev, received a blessing from the Rebbe MH"m to take upon themselves the S'derot shlichus exactly 20 years ago, the town, as Sima says, was a quiet desert. Things were dramatically quiet, simple and peaceful, in fact.

At its peak, the town had some

25,000 residents. Now there are about 20,000. Around seven years ago, the problem of Qassam rockets began to surface, but at the time it was seen as just a nuisance. Over the years, however, the rockets became stronger, better built and aimed, and the situation became increasingly dangerous. "These now are not regular Qassams," Sima says. Instead of mostly landing in open fields, they are now striking homes and buildings and habited targets with more precision and bigger warheads. Altogether, some 3,200 rockets have been fired from Gaza to S'derot and neighboring communities. Entire worlds (Jewish souls) were snuffed out in the course of the attacks and only through the miracles and mercy of G-d were the numbers defiant of all the terrorist's odds.

Like many S'derot residents, the Pizams receive many invitations to also leave or take respite, but they are all declined. "We tell people to stay," says Sima, "why should we leave?!"

* * *

Their Beit Chabad, about a five-minute walk from their home, is built strong and barring a direct hit, ch"v, is relatively safe and able to house events in spite of the war. Last Shabbos, there were three minyanim. Like many homes in S'derot, their private home has a "secure room" on the bottom floor, but the family avoids the upper floor, sleeping on mattresses on the lower floor. Not exactly comfortable, to say the least, but "It's a war!"

When they go about their daily errands and work, there is sometimes a siren known as the "Red Dawn" alert, which gives some 20 seconds warning of an incoming rocket. The problem is that this system does not always function. That was the case with the last two fatalities

Beis Moshiach: With the

problem intensifying and the government failing to take needed steps, how do you convince people to stay?

Sima: If we are strong and the government sees that we won't leave, they will know that they will have to do the work to protect us. If we leave, and the Arabs see the city empty, they are very happy that they were victorious.

Beis Moshiach: Yes, but the government remains far from showing true commitment for the security and safety of the residents...

Sima: We tell the residents to fortify the town through ruchniut. We have given every home a Seifer T'hillim, and we are asking help to provide each home with a Chitas and a kosher mezuzah. We also want to

to fear, to increase the ruchniut.

Last Shabbos we had a Bar Mitzva in the shul. The family wanted to go outside of the town but my husband told them to make it here and that's what they did. They brought their family members from different parts of the country to S'derot and it was a very, very happy event. After every Shabbos davening we provide a Shabbat meal and we want to be able to expand this to bring more and more people.

Beis Moshiach: Do you have any hope that you really can influence the government to act as it should?

Sima: A lot of people ask us if they should go on vacation or stay. We say, those who need to go – but only for a respite – should go. And those who are stronger should stay. I

We tell the residents to fortify the town through ruchniut. We have given every home a Seifer T'hillim, and we are asking help to provide each home with a Chitas and a kosher mezuzah.

expand the Jamboree program. (Anyone who can help is asked to contact Rav Moshe Ze'ev at 050-8757709 or the Beit Chabad at 08-6613770)

Beis Moshiach: You've recounted some of your own personal harrowing accounts of near-misses from rockets that have struck near both your home and the Beit Chabad. How do you actually cope with the noise and the very house shaking?

Sima: When this happens, we all fear. After that we get a new strength. I feel a special strength from the Rebbe. A soldier doesn't break away from the army. I write to the Rebbe every time a Qassam falls, and pray for rachamim that people don't get hurt. We get answers not

very much hope for the end of this – that we will be strong and successful and that slowly the government will understand that we want a quiet place, that this is our right.

We go out and participate in protests. If we sit and are quiet, it's horrible.

Beis Moshiach: You talked about the miracles...

Sima: There are many. A bachur who has been close with our Chabad house since he was a child was out shopping. Just seconds after he got out of his car to go into the store, a rocket directly hit and destroyed his car.

Recently we went to Ashqelon to seek more help for the needy families we assist. We want to expand the program, as things are

even harder now.

While we were gone, one fell right outside the Beis Chabad and the big miracle is that we weren't there. Yes, I walk on foot everywhere – I have no choice. but I always carry a Chitas, a D'var Malchus, and I ask the Rebbe for a blessing all the time.

Beis Moshiach: HaRav Pizam, are there specific answers you've received from the Rebbe lately?

R. Moshe Ze'ev: We have a campaign to kosher the mezuzot. The people don't have money to fix them or buy new ones, but the Rebbe always talked about the protection given by a kosher mezuzah. Unfortunately, there aren't many kosher mezuzot here and in most entrances to buildings there aren't any. We try to tell (well-wishing donors) that it's better to give the house a mezuzah than to take the residents away to a hotel for a couple of days. And from there we can go on to other levels. That's the key to a lot of other things.

The Rebbe recently wrote about a kosher mikveh. We're about half way to raising the money we need to build a Chabad mikveh near the existing one, which is not b'seder. Our main work now is to keep people from leaving, to give them happiness, especially the children who are seeing their parents crying, sad, and in hysteria.

Beis Moshiach: You are trying to get people to stay, but that must be difficult, especially on days like today when there was the horrible news...

R. Moshe Ze'ev: I went to the



The car that received the direct hit

doctor at Ashqelon this morning and I came back in a taxi with another woman with two children and suitcases. She said to me: "For a week I wasn't in S'derot. I visited relatives but wanted to come back home to S'derot. Now, I heard someone was killed by a rocket and I want to keep driving (past S'derot) to Netivot."

There are people who come and go – all the time. It's a balagan. A very bad situation. We do what we can. We need a lot of help. Bachurim could go house to house if we had the mezuzot...

* * *

Beis Moshiach: What really are the options?

Rav Moshe Ze'ev: There are basically two. The Rebbe said this is the time for Moshiach, so we wait every day. The other, is according to the natural order, but in that case the government has to do real work. What we saw in past years is that the government really does nothing to stop the problem from the root. Even if things get quiet, it comes back harder... harder. There is something to fix the problem (in a

natural way). The army knows what to do but the government won't let them. But there is no ometz as long as they say, "What will the goyim say!"

Beis Moshiach: So there is currently not the option of derech ha'teva?

Rav Moshe Ze'ev: The answer is simple. We're already here seven years with this. With all the problems we've had here – 3,200 or more rockets falling here – some ten died, r"l. With autos many more perish, to our sorrow, yet no one says they won't go out on the road.

This is a story full of miracles without end, and the Rebbe always said not to leave. In Crown Heights, when people started moving out, the Rebbe strongly urged them to stay, and now baruch Hashem, Crown Heights is a flourishing community. Also in Kfar Chabad, after the terror attack on the school that massacred students and their teacher, people wanted to leave, and the Rebbe send shlichim instead to strengthen the community.

The Rebbe says not to leave, and if we can help the people in gashmius it would make it easier for them to stay. Those who live in Tel Aviv and other communities should come to S'derot to do their shopping and help the businesses here!

Beis Moshiach: You are busy strengthening others. How are you holding up yourselves through all this?

Rav Moshe Ze'ev: We know the Rebbe is with us all the time and gives us the ko'ach. That's all. That's the only thing.

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A DAILY DOSE OF MOSHIACH & GEULA: 8-21 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

8 SIVAN: THE TIMES AND SIGNS OF THE REDEMPTION – REVELATION OF THE WISDOMS OF THE WORLD AS A PREPARATION FOR THE REDEMPTION

In relation to the pasuk, “In the six hundredth year of the life of Noach, etc., all the fountains of the great deep were broken (and the windows of the heavens were opened),” the Zohar teaches that “beginning with the six hundredth year in the sixth millennium, the gates of wisdom Above and the fountains of wisdom below will be opened, and the world will be corrected in order that it may enter the seventh millennium (the days of Moshiach), etc.”

“Wisdom Above” refers to the wisdom of Torah, and “wisdom below” – the wisdoms of the world, and as we actually see, there has been in these times an additional revelation in the wisdom of Torah, the inner teachings of Torah, and in the wisdoms of the world – all in order that the world will be corrected so that it may enter the seventh millennium.”

(Likkutei Sichos, Vol. 6, Parshas Noach)

9 SIVAN: INVOLVEMENT IN TORAH IN THE FUTURE TO COME WILL BE TO CREATE GREATER SPIRITUAL UNIFICATION

In the days of Moshiach, after the completion of the avoda of *birurim*, removing the evil from the good, “the involvement in Torah and mitzvos will not be in order to elevate the holy sparks, rather to create more sublime *yichudim* (spiritual unification)...and everything will be through the inner teachings of Torah by fulfilling mitzvos with supreme devotions...the inner meaning to the mitzvos and their hidden reasons” (*Tanya, Igeres HaKodesh* 26).

(Kuntres “Torah Chadasha M’Iti Teitzei” 5751)

10 SIVAN: THERE WILL BE NO FORGETTING THE KNOWLEDGE OF THE LAWS OF ISSUR AND HETTER IN THE FUTURE TO COME

“How is it possible that there will be no need to know the laws of *issur* and *heter* (the forbidden and the permissible) in the days of Moshiach...for how will they slaughter the sacrifices and even meat for common usage if they don’t know the laws of *drusa*, *chalada*, and *shehiya* (pressing, passing, and pausing), which

render the sh'chita unfit, and regarding a defect in the knife? Will a person be born who by his very nature will slaughter without *shehiya* and *drusa*, and will a knife be created and remain forever without defect? (Tanya, Igeres HaKodesh 26)

“Even then they will have to know the laws of *issur* and *hetter*, pure and impure” (ibid.), “but that which is revealed will be known to every Jew with basic knowledge without forgetfulness, and there will be no need to be involved with it.”

(Kuntres “Torah Chadasha M’Iti Teitzei” 5751)

11 SIVAN: BRINGING MOSHIACH TZIDKEINU THROUGH THE STUDY OF PIRKEI AVOS EVERY SHABBOS OF THE SUMMER

And how is this avoda (of bringing Moshiach Tzidkeinu in actual deed) expressed? This is also quite simple:

In the increase of Torah and mitzvos, in the study of

Even when a person is still emotionally outside of the realm of the Redemption (since he has yet to leave his inner exile), nevertheless, he rises to the state of Redemption through Torah study on matters of Moshiach and Redemption, and begins to live with matters of Moshiach and Redemption, stemming from a sense of knowledge, recognition, and feeling that “Behold he is coming.”

Torah – the revealed and inner teachings of Torah and stringent observance of mitzva fulfillment.

This especially includes the prevailing matter of the hour – the fulfillment of the custom (as the Alter Rebbe writes in his siddur) to say and learn Pirkei Avos (after the Mincha prayer) on Shabbosim between Pesach and Shavuos, and on all the Shabbosim of the summer.

(Shabbos Parshas Shmini 5751)

12 SIVAN – FINAL DAY FOR OFFERING THE SHAVUOS SACRIFICES: IT’S POSSIBLE TO COMPLETE THE AVODA UNTIL THE 12TH OF SIVAN EVEN AFTER THE BEIS HA’MIKDASH HAS BEEN DESTROYED

As we stand at the conclusion of Atzeres, the Time of the Giving of our Torah, and it is known that until and including the 12th of Sivan, the sacrifices of the holiday of Shavuos may be offered, and according to the instruction of the Alter Rebbe in his siddur that even now

in Chutz LaAretz, we don’t say Tachanun during these days [through the 12th of Sivan], this is a proof that the matter exists even since the destruction of the Beis HaMikdash and in Chutz LaAretz.

This also teaches us in man’s service to his Maker regarding the possibility and ability provided during these days to fulfill what was not done and to complete that which was lacking for whatever reason on the day of Mattan Torah. Furthermore, “everyone admits that on Atzeres, *ba’inan nami lachem*” (there must also be ‘to you’) – all this must be drawn down into this world, and even into matters of the body and its joy.

(correspondence, Sivan 12, 5721)

13 SIVAN: THE GREAT RABBINICAL COURT

In the Future to Come, the Great Rabbinical Court will be greater than all the rabbinical courts in all previous generations in wisdom and in number, since in the Future to Come, “all Jews will be great chachamim.”

It is true all the more so that the rosh yeshiva, the av beis din, and the nasi standing in place of Moshe Rabbeinu – Melech HaMoshiach – will be highly esteemed wise men, more than all the rabbinical court leaders of generations past, including even Moshe Rabbeinu, since Moshiach will also teach Torah to the Tanaim, the Amoraim, etc., and Moshe Rabbeinu.

(Kuntres “Torah Chadasha M’Iti Teitzei” 5751)

14 SIVAN: THE SANHEDRIN IN THE FUTURE WILL RETURN TO TIBERIAS

“You shall place judges and officers in all your gates” – the fulfillment of this mitzva will be at the True and Complete Redemption through Moshiach Tzidkeinu, as is written, “And I will restore your judges as at first and your counselors as in the beginning,” and in particular, according to the ruling of the Rambam (Hilchos Sanhedrin 14:2) that “it is an accepted tradition that (the Sanhedrin) will return first to Teverya, and from there it will be removed to the place of the Mikdash.”

(Shabbos Parshas R’ei 5751)

15 SIVAN: THE TIMES AND SIGNS OF THE REDEMPTION – PROPHECY WILL RETURN TO ISRAEL

The Rambam writes in *Igeres Teiman* that in a certain year, “prophecy will return to Israel,” and there can be no doubt that the return of prophecy is a preface to Moshiach, as is said, “And your sons and daughters will

prophesize.”

Indeed, “He has revealed His secret to His servants, the prophets,” they are the prophets of our generation (as the Baal Shem Tov, of blessed memory, unlike any other in previous times...the marvelous wonders and miracles that he and his disciple, the Maggid, *nishmaso Eden*, would see from one end of the earth to the other...for the light created on the first day was revealed before them (*Seifer HaChakira L’HaTzemach Tzedek*, Mitzvas Eidus) – to the point of “a prophet from among you, etc., like me” (his existence as the extension of Moshe in every generation), and they are “your judges and your advisors” of our generation.

(*Shabbos Parshas Shoftim 5751*)

16 SIVAN: THE TIMES AND SIGNS OF THE REDEMPTION – THE EXISTENCE OF THE NASI IN THIS GENERATION

The Rambam discusses at length in *Seifer HaMada* that “among the fundamental principles of the faith is to know that G-d visits people in prophetic visions,” and about the mitzva to listen to a prophet (Hilchos Yesodei HaTorah, Chapter 7).

Therefore, we must also know the halacha in these times even before the Redemption that there exists a revelation of prophecy (in Moshiach even prior to the Redemption), similar to the advent of the ultimate revelation of prophecy after the Redemption.

(Furthermore, “a prophet who is declared by another prophet to be a prophet – as we find in connection with the leader of the generation and as continued in the generation that follows through his students, etc. – is presumed to be a prophet and requires no investigation”) and we must immediately obey him even “before he performs a sign.” Indeed, “it is forbidden to have doubts about him and question whether his prophecy is not true and it is forbidden to test him too much, etc., they will believe and know that G-d is in their midst, and they shall neither doubt nor question him, etc. (ibid., 10:5), as is said (D’varim 6:16), ‘You shall not test Hashem, your G-d...for G-d is in their midst.’”

(*Shabbos Parshas Shoftim 5751*)

17 SIVAN: ALL THE NATIONS OF THE WORLD WILL COME TO MOSHIACH IN THE FUTURE TO COME

It is known (*Seifer HaMaamarim* 5704) that all the nations were subservient to Shlomo (for there was peace and tranquility in his days), as they were nullified to the revelation of G-d’s Infinite Light that radiated through him.

By the same token, people came to him from all the nations to hear his wisdom (Melachim I 5).

The real reason that they came to him was because they were drawn towards G-dliness, and according to

what is written about Moshiach being from the seed of Shlomo (Yeshayahu 2:2), “And all the nations will throng to him” – the fact that all of them will be drawn to him is because all of them will be drawn to G-dliness.

(*Kuntres Tes Kislev 5752*)

18 SIVAN: N’VIIM AND K’SUVIM WILL BE NULLIFIED – THE INTERPRETATION OF THE MITZVOS WILL NOT

It is understood from the words of our Sages, of blessed memory, brought to halacha in the seifer of the Rambam (*Mishneh Torah*, end of Hilchos Megilla) that “all the Books of the Prophets and all the K’suvim will be nullified in the days of Moshiach (except for Megillas Ester),” however, “the halachos of the Oral Torah are never nullified” as “the Five Books of Moses.”

In other words, in the eternity of Torah – “it is clear and explicit in Torah that it is a mitzva that stands forever, with no change, no detracting, and no addition, etc.” (Rambam, Hilchos Yesodei HaTorah, beg. of Ch. 9) – including “halachos of the Oral Torah,” the interpretation of the mitzvos through which we know the way to fulfill the mitzvos of the Torah.

(*Kuntres on “Halachos of the Oral Torah shall never be nullified” 5752*)

19 SIVAN: MOSHIACH COMES WHEN OUR MIND IS DIVERTED – THROUGH CONTEMPLATION UPON THE SUBJECT OF MOSHIACH AND REDEMPTION

Even though our Sages, of blessed memory, have said (Sanhedrin 97a) that Moshiach comes “at a moment of diversion,” this is not a contradiction *ch”v* to thought and contemplation in a manner of “knowledge” (“connecting his knowledge with a very firm and strong connection and to place it firmly in his mind”) in matters of Moshiach and the Redemption, and above all, thought and contemplation on the knowledge and recognition that we are already standing at the very entrance to the days of Moshiach, “Behold he is coming,” since all the appointed times have already passed, and they have already done *t’shuva*, and all matters of *avoda* have been totally completed.

This is because “diversion” (*hesech ha’daas*) refers to that which is “higher than knowledge” (*Tanya, Igeres HaKodesh* 105b), i.e., after this concept penetrates his knowledge (through thought and contemplation, etc.), he reaches a level (of *hesech ha’daas*) that is higher than knowledge.

(*Shabbos Parshas Balak 5751*)

20 SIVAN: THE BEST ADVICE TO LIVE WITH THE DAYS OF MOSHIACH – TORAH STUDY ON THE SUBJECT OF MOSHIACH AND REDEMPTION

Despite the recent “uproar” after seeing the miracles

that bear witness that this is “the year when Melech HaMoshiach will be revealed,” we see that it is difficult (“*es kumt ahn shver*”) to instill recognition and the feeling that we are literally standing on the verge of the days of Moshiach, to the point of “living” with matters of Moshiach and Redemption...

The advice for this...is through Torah study on matters of Moshiach and Redemption, for Torah (G-d's wisdom, which transcends the world) possesses the strength to change human nature. Even when a person is still emotionally outside of the realm of the Redemption (since he has yet to leave his inner exile), nevertheless, he rises to the state of Redemption through Torah study on matters of Moshiach and Redemption, and begins to live with matters of Moshiach and Redemption, stemming from a sense of knowledge, recognition, and feeling that “Behold he is coming.”

(Shabbos Parshas Balak 5751)

21 SIVAN: HALACHA TODAY IS ACCORDING TO BEIS HILLEL – HALACHA WILL BE ACCORDING TO BEIS SHAMMAI IN THE DAYS OF MOSHIACH – AFTER T'CHIVAS HA'MEISIM, AS BOTH OF THEM TOGETHER

In the times of “Today to do them,” which includes

these times, and even the first period of the days of Moshiach (prior to the Resurrection of the Dead) when the fulfillment of Torah and mitzvos will be at its ultimate and most complete level, from the point of view of worldly limitations, practical halacha must be according to one opinion, while the second opinion is merely in the spiritual realm. In these times, halacha is according to the school of Hillel, while the opinion of the school of Shammai is in the spiritual realm. And in the days of Moshiach, halacha will be according to the school of Shammai, and the opinion of the school of Hillel will be in the spiritual realm.

However, after the time of “Today to do them, tomorrow to receive their reward,” in the World of Revival, when mitzvos will be nullified in the Future to Come, when the limitation of a command to man is nullified, and there remains only their true concept as the Will of G-d, the halachos of Torah...that are never nullified – halacha will be as the House of Hillel and the House of Shammai simultaneously, since the Will of G-d will be revealed in the world as it is in His Blessed and All-Powerful Essence.

(Kuntres on “Halachos of the Oral Torah shall never be nullified” 5752)

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THE REBBE ON THE PRINCIPLES OF FAITH: A 'SHULCHAN ARUCH' OF EMUNA

By Avrohom Rainitz



Rabbi Chaim Miller coined his newly released book a “Shulchan Aruch” of Emuna. The new publication by Kol Menachem, 446 pages in length, is the first in a series on the Principles of Faith of the Rambam. It contains an anthology of commentaries from the Talmud, Midrash, Rishonim and Acharonim and an elucidation culled from the Rebbe’s teachings. It follows the popular Toras Menachem Chumash – Gutnick edition, which presents the Rebbe’s revolutionary explication of Rashi.

Four years have passed since the first volume of the Gutnick edition of the Chumash was published by Kol Menachem. In the interim, Kol Menachem has published the Five Books of the Torah as well as the Haftorahs, and just recently published the first in a series on the Thirteen Principles of Faith. In just a few weeks the first printing has been sold out.

I was interested to hear details about the new book and I met with the director of Kol Menachem, Rabbi Meir Gutnick and the editor in chief, Rabbi Chaim Miller. In an

adjacent room sat some men at computers with the most up-to-date search engines for Torah literature, including the ability to search through all sefarim that contain the Rebbe’s teachings.

As we sat down together in the editor’s office, I saw galleys of another book that will be published shortly, a Gutnick edition of the Chumash in Hebrew. Soon those who read Ivrit will be able to enjoy the first in this amazing series of Chumashim.

“When I started Kol

Menachem,” said R’ Gutnick, “my goal was to make it easy for anyone who wanted to learn the Rebbe’s teachings. My initial target audience was those English readers who find it hard to study the Rebbe’s sichos in Yiddish and Lashon Ha’Kodesh. Then we had the Chumash translated into Spanish, and now it’s time for Hebrew speakers to enjoy this wonderful anthology of sichos and thoughts of the Rebbe on the Torah.”

AN ARRAY OF AGES AND BACKGROUNDS

That which unites the Chumash series and the new series on the Thirteen Principles of Faith of the Rambam is that both are formatted in the same style. The style suits people of all ages and backgrounds so that anyone who picks up one of the books, whether he or she has a yeshiva background or not, and no matter their age, can expect an enlightening and enjoyable read.

The Gutnick Chumash contains the text of the Chumash along with Targum and Rashi. The text is translated into English. In the middle of the page are Classic Questions of the Torah Commentators and a summary of their answers. On the bottom of the page is the Toras Menachem commentary, the highlight and purpose of the Gutnick Chumashim. It consists of a compilation of the Rebbe’s sichos in





which the Rebbe analyzes the comments of the classic commentators quoted earlier and arrives at conclusions and wondrous innovative ideas.

There was an enormous number of sichos from which the explanations are taken, over 1000 sichos, and R' Miller explained on what basis he decided which sichos to include.

"It wasn't possible to include all the Rebbe's sichos, especially when we also wanted to include a summary of the classic commentators. We decided to incorporate the explanations of the commentators together with the Rebbe's sichos, and we chose those sichos in which the Rebbe referred to the questions posed by the classic commentators.

"The two sections work in tandem, because right after reading the classic questions, the reader sees the Rebbe's explanation, which analyzes the explanations of the commentators and presents a new approach in the study of Rashi.

"This approach was pioneered by the Tzemech Tzedek in Derech Mitzvosecha, which is constructed in the same way. First he cites the explanations of the commentators, and then he presents the teachings of Chassidus which reveal the depth and the soul of what the commentators say. In this way, someone who is not yet familiar with the teachings of Chasidus is first drawn into the discussion through sources that he feels at home with."

To R' Gutnick, it is important to reach the widest possible audience. "I saw a letter from the Rebbe to an author of books who wrote a halachic work in English. The Rebbe instructed him to add footnotes in Lashon Ha'Kodesh in the margins, with pilpulim and references to other sefarim, so that the book would appeal to simple

people who would learn the book in English, as well as to scholars who would focus on the notes.”

This is why, in addition to the Toras Menachem commentary, there are side bars called “Sparks of Chassidus” which contain thoughts from the Rebbe’s sichos on Rashi’s commentary based on Toras Ha’Chassidus.

R’ Gutnick explained these boxes are suitable even for intended for those who are not religious, and are tasting Chassidus for the first time. The concepts are translated into easy-to-understand English, so that even people without a background in Chassidus can have access to “the wine of Torah.”

“We presented the sichos,” said R’ Miller, “in a journalistic English, understandable to all ages. I heard from R’ Heschel Greenberg, that when he worked on translating ‘On the Essence of Chassidus’ into English, the Rebbe told him not to use academic language which is understood only by professors and those on a high level of secular

education, but in journalistic English. This would preserve the respect such a work deserves, while being accessible to all.”

Another feature of the Chumashim is the sidebar called “The Last Word,” which appears every few pages. These contain lessons that the Rebbe derives from ideas in the parsha that can be applied to daily life. These boxes show that Torah is relevant in all times and for all people.

UNIVERSAL APPEAL

When I asked about feedback they’ve received, R’ Gutnick took out a bunch of papers with dozens of comments that he has received via e-mail. In recent weeks, he has been flooded with enthusiastic feedback about the new book on the Thirteen Principles of Faith. Even before the book arrived in the stores, dozens of copies were sent to Torah scholars, rabbis and shluchim, in order to hear their opinion of it.

The enthusiastic reactions show that the new series addresses the very topics that need strengthening these days, i.e. the principles of our faith, as explained in Chassidus.

Rabbi J. Immanuel Schochet, noted scholar and author in Toronto, wrote:

“I am very impressed by Rabbi Chaim Miller’s anthology-analysis of Rambam’s Principles of the Faith – Principles VIII-IX. Evidently a lot of thought, and immense effort and labor, went into producing this illuminating work. The scholarship is profound and thorough, yet the

arrangement of the material is well-organized into easily understandable lessons following a logical sequence of issues and concepts implicit in the basic principles, to present a user-friendly text from which both scholar and layman will benefit greatly.

“The insertion of invaluable insights from Chassidic sources, and in particular from the vast treasure of the teachings of the Lubavitcher Rebbe...provide a truly original work which casts new light and understanding unto this all-important subject-matter.

“I congratulate ‘Kol Menachem – The Gutnick Library of Jewish Classics’ for providing this intellectually, spiritually and physically beautiful volume, and look forward to the joy of subsequent installments.”

Rabbi Gutnick pointed out that the reactions from rabbonim deal primarily with the content and presentation. The reactions of the general public, understandably, address other aspects of the series. Most of the non-Chabad public is unfamiliar with the Rebbe’s sichos on Rashi’s commentary. As he says, “After the first volume of the Chumash was published, people called me from Flatbush, and after telling me how much they enjoyed the Rebbe’s explanations, they asked when this work of the Rebbe on Chumash was found. They were astounded to hear that the Rebbe delivered hundreds of sichos since 1965 on Rashi’s commentary.”

In the letters that Kol Menachem has received, you can see letters from famous professors in addition



Rabbi Chaim Miller,
editor of the series

“It goes without saying,” said R’ Miller, “that all the profits go directly to expanding Kol Menachem and towards publishing new books. The ones who benefit from the sales of the books are the potential readers of future publications.”

to letters from children and yeshiva bachurim. Each one is enthused about something else. The children are happy about being able to say a Dvar Torah at the Shabbos table without much effort.

Professors, who specialize in commentaries on the Chumash, have been impressed by the Rebbe's approach. Shluchim write that after members of their congregations bought the Chumash and read the sichos, they are interested in learning the sicha in its entirety in the Likutei Sichos.

Rabbi Sholom Moshe Paltiel, shliach in Port Washington, New York wrote:

"The Gutnick Chumash is the perfect text for a successful Chumash class. It offers an engaging text to the participants while allowing the instructor to expound much deeper on the subject matter by reviewing the Sichs from the source. This formula has proven very successful for us. Above all, there is no need for many hours of preparation. With the help of this Chumash we have established a successful, vibrant weekly Shiur."

R' Gutnick said that he recently heard from R' Mendel Shagalov about an acquaintance of his who learned in a Chabad yeshiva, but after he married someone from a Litvishe family, he dropped out of Chabad and even became a sharp critic. His son found him looking into the Rebbe's commentary on Chumash and he asked his father what he was learning. The man said someone had given him the Chumash as a gift and it had a very interesting commentary.

"Could you tell us a Dvar Torah from it on Shabbos?" asked the son. The father said perhaps... He had to think about it.

The next Shabbos, the father took the Chumash and read one of the Rebbe's explanations at the Shabbos table. When he finished,



The Kol Menachem team working on finding and editing sichos

the son took a sicha out of his pocket and said to his surprised father, "Now I can tell you that for the past two years I have been learning the Rebbe's sichos and I'm on the way to becoming a Chabad Chassid. I hope that now, after you yourself began enjoying the Rebbe's sichos, that you will understand why I am doing what I'm doing."

There are other reactions like the one from Ehud Barak, former Prime Minister, who participated in the bar mitzva of a friend and when he asked one of the speakers where he got his original ideas from and was told they came from the Gutnick Chumash, he bought one too.

Sometimes, it's the feedback that doesn't come back to the editor that tells us how widespread the Chumash is. On Zev Brenner's popular radio program in New York, Dov Shurin briefly summarizes the news from Israel. Before he begins, he very often repeats ideas from the new Chumash. On one program, Brenner was excited by what he said

and he commented that at a family get-together the previous Shabbos, one of the speakers said just the same idea ...

L. Young, a Jew with no Torah background, expressed his thanks in a letter that he sent:

"As one of many who do not have a day school background and therefore struggle when learning Hebrew texts and the Rebbe's commentaries on them it is with great appreciation that this project was undertaken."

Leah Glogauer wrote:

"What can one really say about having a Chumash with our beloved Rebbe's sichos and our lifeblood our Torah so beautifully laid out in these volumes... I shall cherish these seforim always... Just the feel of the leathery covers and the beautiful paper on which these immortal words and thoughts are printed, one cannot but love to read, to learn and to live the Rebbe's way."

Rabbi Miller said that when he visited a doctor in Flatbush, a local resident without a beard, the doctor

inquired as to his profession. When he heard that his patient was the editor of the Gutnick Chumash he said, “Really. I was just reading last week a comment of the Rebbe how the bikurim represent the soul and the basket, the body. What a fascinating insight!”

At Eichler’s bookstore in Flatbush, hundreds of the sets were sold even though most of the people living in Flatbush are not Chassidim. The biggest surprise is in the bookstores in Lakewood, capitol of the Litvishe world in the US, where many sets of the Chumashim have been sold.

CONSTRAINTS OF SPACE

As with all good things, along with the compliments there is also criticism, not about the wonderful editing but about some technical details like there being no English translation of Rashi. R’ Miller agrees that a translation of Rashi is necessary, but he explained that in the current edition it wasn’t possible to include it.



Rabbi Meir Gutnick,
director of Kol Menachem

“If we included a translation of Rashi, it would take up a lot of space on the page and we would have to put in fewer sichos of the Rebbe. Since the main point of this Chumash is the Rebbe’s sichos, we opted to include another sicha and another idea from the Rebbe, rather than an English translation of Rashi (which is available in other Chumashim).”

“Furthermore, when we edited the Chumash, we took into account that ultimately, we would be publishing the entire Chumash with the Haftorahs in one volume, which is called the Synagogue Edition. This is a volume of 1600 pages! If we included a translation of Rashi, the book would be too big and we would be unable to bind it as one volume.”

“In the future, however, we plan to release a dedicated Rashi Chumash.”

The price for the Chumashim is \$99 for the small set and \$125 for the large set. English sefarim in America generally cost between eighteen and thirty dollars so the price is reasonable, especially for volumes with such a beautiful binding.

“We wanted to market the books at an even lower price,” said R’ Gutnick, “but the enormous sums of money invested in years of editing did not enable us to do so. Other publishers, like Artscroll, dropped their prices only after 10-

15 years, when they were able to recoup their editing costs.”

“It goes without saying,” said R’ Miller, “that all the profits go directly to expanding Kol Menachem and towards publishing new books. The ones who benefit from the sales of the books are the potential readers of future publications.”

R’ Gutnick said that when the series is available in Hebrew, the cost of living for those in Eretz Yisrael will be taken into account and the price will be adjusted accordingly.

UNFAMILIAR SICHOS

The editors did not just use those sichos that appear in Likutei Sichos, which can be found relatively easily, but they found sichos which are only in unedited manuscripts. These sichos have no table of contents or index of topics and I asked R’ Miller how he located sichos spread out over twenty volumes.

“Until last year, the work was really difficult. I created my own search engine and that’s how I was able to search through these sefarim too. For the rest of the Rebbe’s sefarim I used the terrific resource Otzar770.com.

“Last year all the Kehot sefarim were scanned into the virtual library of Otzar Ha’Chochma, which made our searches much easier to

When he finished, the son took a sicha out of his pocket and said to his surprised father, “For the past two years I have been learning the Rebbe’s sichos and I’m on the way to becoming a Chabad Chassid. I hope that now, after you yourself began enjoying the Rebbe’s sichos, that you will understand why I am doing what I’m doing.”

conduct. Of course, it still entails a lot of work.

“Doing it this way enabled us to get to sichos that deal with very interesting topics but were never made available to those who study the Rebbe’s teachings. For example, in the new book on the Thirteen Principles, there’s an entire sicha from Acharon shel Pesach 5737 about well-known disputes such as the dispute between Rashi and Rabeinu Tam about the order of the parshiyos in tefillin.

“If you think about it for a moment, the dispute is mystifying since this is a daily mitzva that every man has been doing since the Torah was given. In other words, instead of arguing, just open the tefillin of the previous generation and see what order they’re in. The Rebbe offers an explanation that centers on there being a dispute since the time of Moshe.”

THE NEW SERIES: A SHULCHAN ARUCH OF EMUNA

As mentioned at the beginning of this article, a new book, this time on the Thirteen Principles of Faith, was recently released by Kol Menachem.

It deals with the Rambam’s 8th Principle, about the obligation to believe that the Torah is Divine, and the 9th Principle, the obligation to believe that the Torah we have is eternal and will never be changed.

“After we saw the outstanding success of the Chumash,” said R’ Gutnick, “we thought of publishing additional sefarim that bring the Rebbe’s teachings to the broader public. We looked for a topic that would interest people, on the one hand, and one that is broadly addressed in the Rebbe’s sichos, on the other hand.

“We discovered that dozens of

sichos and maamorim deal with the 13 Principles of Faith of the Rambam, whether directly or indirectly. We also discovered that although this is one of the most important topics, there is relatively little written on it. That is why we decided to concentrate on the Principles of Faith.”

Shluchim and lecturers with whom R’ Gutnick and R’ Miller spoke to, said that their choice of topic is excellent. Even among the chareidim, they said, there are many Jews who are not knowledgeable in this area. There aren’t books that explain the Principles in depth. This ignorance comes from the simple fact that Jewish schools do not have a curriculum for the teaching of the Principles of Faith.

After developing an outline for the general structure of the series and publishing the first volume, R’ Miller thinks that the new series will



You can see how important these principles are, said R' Miller, since an entire book on two principles was published, based on the Rebbe's sichos!

be a "Shulchan Aruch of Emuna." "Those who want to understand Jewish beliefs in detail, will be able to learn it in the new series."

Since this is a fundamental topic, and knowing that shluchim, schools, and yeshivos will use the book for a series of classes on faith, the book was structured as a series of lessons. First the Rambam's Principle is quoted with a translation into English.

Like in the Chumash series, the various commentators are quoted and the Rebbe's sichos present the special dimension of Chassidus. "The sichos in this book are deeper than the sichos in the Chumash since, after all, this is about the fundamentals of our faith," said R' Miller.

In this new series there are also "Sparks of Chassidus" and "The Last Word," along with a new feature called "A Living Example" with stories from the lives of Torah and Chassidic greats that illustrate

the principles taught in the book. In order to make it easier for those who learn the book as a series of lessons, at the end of each lesson are summaries of the points made in the lesson.

The book begins with letters from the Rebbe that were written in English in which the Rebbe explains the belief that the Torah was given from Heaven with proofs as to the veracity of the Torah. Since many doubts about the truth of Torah stem from the supposed contradiction between science and Torah, at the end of the book there is an appendix with the Rebbe's view about this. Another interesting feature is a historical note that explains the background to the Rambam's writing of the Thirteen Principles of Faith.

TORAH AND GEULA

Although the first volume in the new series is about the truth and eternity of Torah, when a book is

based on the Rebbe's sichos, every topic connects with Moshiach and Geula. A large portion of the sichos brought in connection with the ninth principle, about the eternity of Torah, deals substantively with Geula, starting with a discussion about "mitzvos being nullified L'Asid Lavo," continuing with the status of holidays, the Prophets and Writings, and changes in halacha to the view of Beis Shamai.

In the sichos about belief in the coming of Moshiach, the Rebbe often mentions that although Chabad does not say the Thirteen Principles daily after shacharis (since it is not in the category of prayer), all are required to believe in them.

You can see how important these principles are, said R' Miller, since an entire book on two principles was published, based on the Rebbe's sichos!

Now that the first book in the new series is out, the team at Kol Menachem is working on subsequent volumes which will deal with issues such as the Coming of Moshiach and the Resurrection of the Dead. This will lead to a revolution in the study of Torah Ha'Geula which is the straight path to the revelation and coming of Moshiach, may he come speedily!

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MIVTZA T'FILLIN: 40 YEARS – 40 STORIES

By Shneur Zalman Berger

*At the Kosel, under fire on the frontlines, in Miami and on a flight to Siberia, on a train in Israel and in a university, at the Central Bus Station and Beirut Airport, on a flight to the Rebbe and facing a volcano in Italy. * Miracles, stories of neshamos, and missions from the Rebbe. * 40 stories about mivtza t'fillin for 40 years since the Rebbe launched Mivtza T'fillin. * Part 1 of 2*

IT SOUNDED DAUNTING!

R' Dovid Lesselbaum of Kfar Chabad relates:

During the Six Day War, I heard that the Rebbe said to put t'fillin on Jews. I didn't know all the details about it, just that I had to do it because the Rebbe said so. Today, it is taken for granted, but back then it

took guts. I thought to myself, "How will I ask a Jew to do this?" A day went by and then I decided to take the plunge and do what the Rebbe wanted without asking questions.

I went to a club that was packed with soldiers and put t'fillin on the table. Before I could open my

mouth, a long line of soldiers and civilians had formed who wanted me to put t'fillin on with them. I saw that what I had seen as obstacles was only a test, and that I had to follow the Rebbe's instructions.

IN HIS MEMORY

Rabbi Dovid Morosov of Kfar Chabad was killed in battle about a month after the Six Day War. On his final day he put t'fillin on with his fellow soldiers. It was Friday, 29 Sivan 5727, somewhere near the Suez Canal, when he gathered his fellow soldiers, kibbutzniks and moshavniks who had never davened, and convinced them all to put on t'fillin. They agreed, and did so, one after the other.

Shabbos morning, he went on a sortie and did not return alive. Enemy fire killed him. When the members of his unit came to console his widow, they told her that they had decided to continue putting on t'fillin in memory of her husband (may Hashem avenge his blood).

NEAR THE REMNANT OF OUR BEIS HA'MIKDASH

R' Ben-Tzion Grossman of Migdal HaEmek, tells us of the first Mivtza T'fillin at the Kosel:

After the re-conquering of the Old City, he and R' Moshe Aharon Wilhelm and another person, tried to get over to the Kosel even though entrance was still forbidden. The three yearned to get to the Makom HaMikdash but could go no further.

When they finally managed to get to the Kosel, they took some pairs of t'fillin from soldiers who were there, and began putting t'fillin on with the many soldiers in the area.

"We began putting t'fillin on with the soldiers. The soldiers were moved by having conquered the Kosel and they were eager to pray. Many soldiers stood in line to put on t'fillin. We read the Shma with them



and immediately went on to the next soldier.

"The next morning, we came with our own t'fillin and put them on with the soldiers until the late afternoon hours. Thus, we endangered ourselves every day, arriving at the Kosel through roundabout routes. That was the first time that an improvised t'fillin stand was set up near the Kosel."

DON'T TELL MY MOTHER

Tukmak, Ukraine, Erev Sukkos 5764.

The T'mimim-shluchim were busy building the sukka when a 15-year-old suddenly burst in. Shmuel Brod described what happened next, in his diary:

"Am I allowed to put t'fillin on now?" he asked in a near whisper while glancing around as though to ensure that nobody would see him.

"Certainly," we told him. "On Sukkos and Chol HaMoed we don't put on t'fillin, but today is Erev Sukkos and it's a mitzva to put on t'fillin."

"Even though it's not morning?" the boy continued to ask, as though not quite believing them.

"It's definitely a mitzva all day, until the sun sets," we answered, and took out a pair of t'fillin.

A moment before he rolled up his sleeve, he asked in a whisper with a penetrating look, "You've got to promise me one thing, that you don't tell my mother that I came here to put on t'fillin."

Of course we promised, but we asked him why he was nervous about his mother finding out. "Although my mother is Jewish," he said, "she is an active missionary. Woe to me if she finds out that I went to put t'fillin on with Chassidim."

Our hearts went out to this poor youth whose Jewish soul called out to him to conduct himself as a Jew and to put t'fillin on secretly, while his mother, tragically, worked to convert people to Christianity.

DESPITE THE DOCTOR'S PROGNOSIS

For many years, R' Yitzchok Glitzenstein (may he have a refua shleima) put t'fillin on with people at the Kosel. He has many stories to tell. Here are two miracles he witnessed:

"My wife a'h was sick and the doctors said she needed an operation. I wrote to the Rebbe and the Rebbe told me to speak to a certain doctor in Yerushalayim and get his opinion and do as he said. This doctor said to operate and that's what we did.

"After the operation, my son asked the doctor about her condition and the doctor said that if her body is strong, she would remain alive only another three months. I immediately wrote to the Rebbe and asked for a bracha. That week, R' Gershon Henich Cohen went to the Rebbe and I asked him to mention my wife for a bracha when he had a yechidus with the Rebbe. When he did so, the Rebbe said, 'R' Yitzchok puts t'fillin on with Jews at the Kosel, and she will recover.'

"Indeed, my wife lived another 18 years, despite the doctor's prognostication."

NOT A PROMISE

R' Glitzenstein relates the second miracle:

"I asked someone at the Kosel to put on t'fillin and he said he would do so only if I promised him that he would have children. I told him, 'Promise you?! I can only hope and wish for you that if you put on t'fillin, you will be blessed with what you need.' The man put on the

t'fillin and before he left I encouraged him to put on t'fillin daily.

"A year later the man came back and he asked me whether I remembered him. He reminded me of his request of the previous year. He happily informed me that he had had a son.

"I was happy to hear this and I said, 'So you will certainly continue to put on t'fillin.' He smiled in agreement and shook my hand and left."

A REQUEST IN RHYME

R' Moshe Weber a"h was very active at the t'fillin stand at the Kosel. For years he stood there, day after day, convincing people in his unique manner to put on t'fillin. He would also take t'fillin with him wherever he went, and when he took taxis he would tell the driver in rhyme, "*Tani'ach al tazni'ach, tihiyeh nahag monit matzli'ach, v'tavi et Moshiach*" (put on t'fillin and be a successful driver and bring Moshiach). He would adjust his rhymes according to the profession of the person he was talking to.

IN ADDITION TO T'FILLIN

R' Weber was mekarev numerous Jews to their Father in heaven and inspired them to become baalei t'shuva. He was never satisfied with just putting t'fillin on with them; he always conversed with them, asking them, "Where are you from?" Then he would give the person the address of the Chabad house in his city as well as a note, telling him: "Give this to the director of the Chabad house and send him my regards."

He would often invite people to his house with his characteristic warmth. "I would be greatly honored if you came to my house." From that point on, it was a short road to a full life of Torah and mitzvos.

YOU HAVE TO CONVINCE THEM IT WON'T HURT

For nearly 20 years, R' Yaakov Elishevitz a"h stood at his post at the t'fillin stand at the Kosel. One time, he was invited by a friend to visit and relax. R' Yaakov responded, "If only I could do so. All day I run about the Kosel plaza, from morning until sunset, and put t'fillin on people. Many of them don't know what t'fillin are and are afraid to put them on. I need to persuade them that it's not an injection and it won't hurt.

"Many of them did not put on t'fillin for twenty or even thirty years. Many of them don't know how to say a bracha or to read. They forgot how to put them on and are embarrassed. They have all sorts of

All day I run about the Kosel plaza, from morning until sunset, and put t'fillin on people. Many of them don't know what t'fillin are and are afraid to put them on. I need to persuade them that it's not an injection and it won't hurt.

excuses, 'I already put them on today, I have t'fillin at home, I'll come tomorrow, I have no time, etc.' The Russian Jews have another excuse, 'They circumcised me already and more.'

"My fellow Chassidim and I put t'fillin on hundreds of Jews throughout the day, from seven in the morning until sunset. It's called Mivtza T'fillin.

"In the evening, when I go home on two busses, I'm exhausted and my feet refuse to move. Now tell me," he says to his friend, "how could I possibly visit you?"

SEVEN YEARS LATER

R' Ben-Tzion Rader is an English businessman who travels the world

on business. He would visit New York and had the privilege of having yechidus with the Rebbe, where he heard wondrous things which eventually came true. He later told two fascinating stories concerning Mivtza T'fillin:

"A friend of mine who is not a Chassid asked me why the Rebbe chose the mitzva of t'fillin and not a more universal mitzva, like kashrus. At a later point that same year, I had yechidus and I asked the Rebbe why he had chosen Mivtza T'fillin.

"The Rebbe told me that he had two reasons. First, it says in the tractate Rosh HaShana that if a Jew puts on t'fillin on his head even one time, he is no longer in the category called *karkafta* (lit. a skull, i.e., a skull that has never worn t'fillin).

Second, when a Jew in Miami sees pictures of Jews at the Kosel wrapped in t'fillin, it makes him want to do it himself.

"In 5734/1974, an old client of mine from the US called me. Many years before, he had done business in England and he had used my services as an accountant. He had moved to Miami and opened a business there. His new head of the accounting department wanted to consult with me. He asked whether I could come to Miami for a business meeting.

"I agreed to go and a few weeks later I flew to Miami. When my client came to my hotel room, he saw me wrapped in tallis and t'fillin. At our meeting with his accountant,

he said he had seen me wrapped in a prayer shawl with something strange on my head.

"The accountant smiled and said, 'Surely, you put on t'fillin,' and he added, 'I haven't put on t'fillin since my bar mitzva, fifty years ago, but I recently saw a picture of Jews at the Western Wall wrapped in t'fillin and I wished I could put t'fillin on too.'

"The Rebbe's words from seven years earlier echoed in my mind, 'When a Jew in Miami sees pictures of Jews at the Kosel wrapped in t'fillin, it makes him want to do it himself.'"

GET THE T'FILLIN TO HIM TODAY!

R' Ben-Tzion Rader's second story:

"At the end of the summer 5735/1975, I flew to Detroit for a business meeting. I got into a conversation with a Jew about religion and this person peppered me with questions about t'fillin. He asked why do t'fillin have to be square – maybe round would be nicer? Why are they black? And so on. At the end of the conversation I found out that he hadn't put on t'fillin in twenty years.

"I suggested that he put on t'fillin and he said he owned a pastry shop and worked all night. If I wanted to put t'fillin on with him, I had to come at 6:30 in the morning to his place of work.

"Despite the early hour, I showed up there and was surprised when he put on the t'fillin and said the Shma like a pro. Seeing my surprise, he told me that he wanted to put them on every day but he did not have t'fillin and it wasn't high on his list of priorities. 'But if someone gave me t'fillin as a gift, I would be happy to put them on every day,' he said with a smile.

"I told him I was returning to England via New York and that I was planning on returning to Detroit



R' Yisroel Leibov, director of Tzach, putting t'fillin on someone near the Kosel

in another six weeks. At that time, I would be happy to bring him t'fillin.

"In the evening I took a flight to New York and slept in Crown Heights. The next day, Thursday morning, I went and davened in the Rebbe's minyan. Afterwards, I gave in a note to the Rebbe describing what had happened in Detroit. I mentioned that I had promised t'fillin to the owner of the pastry shop.

"Shortly before Mincha I returned to 770, where a surprise awaited me. I was told that the Rebbe's secretary was looking for me because I had an answer from the Rebbe, which was: Do you think it is right that a Jew who put t'fillin on yesterday for the first time in twenty years, should wait another six weeks until you buy him t'fillin that he can put on again? Buy the t'fillin today and if you can arrange to send him the t'fillin today so he can still put them on today, good. If not, go back to Detroit yourself, today, and give him the t'fillin so he can put them on in time. Do this even if you won't be able to be with your family

this Shabbos.

"The Rebbe went on to say: When this Jew sees how important it was to you that he should not miss even one day of putting on t'fillin, he will view this mitzva as particularly important.

"I immediately put in prodigious effort to carry out this mission. That very day the t'fillin reached their destination. When I returned to Detroit six weeks later, I met with the man again. He told me that he was putting the t'fillin on every day. He said: I consider this important only because you bothered to make sure that I got them the next day.

"That was just what the Rebbe had said..."

HAND-WASHING STAND

After the Six Day War, R' Shlomo Kupchik a"h set up a t'fillin stand in the center of Kiryat Ata where he put t'fillin on with passersby. Some religious Jews once approached him to mock him, saying: How do you put t'fillin on with people whose bodies aren't clean? Maybe they just touched parts of their body that require washing afterwards or maybe they relieved themselves without washing their hands?

R' Shlomo answered them with a big smile, "The truth is that you're right, but I am busy with putting on t'fillin. I can't do two things at once. Please set up a stand next to me where you can wash the hands of all the people who put t'fillin on with me!"

AT TEL AVIV'S CENTRAL BUS STATION

R' Zalman Levin of Kfar Chabad manned a t'fillin stand for many years in the old Central Bus Station of Tel Aviv. He was mekarev many Jews by putting t'fillin on with them. He once related:

A bearded soldier (an unusual

sight) passed the Central Bus Station every day at a certain time. I asked him several times to put on t'fillin, but he refused. After a while I no longer asked him, but I smiled at him and he smiled back. This went on for some time.

One day, after we had become "old acquaintances," I said to him, "Maybe you will put on t'fillin?" He answered, "You know what? Okay, for you."

He was a former kibbutz member who had never put on t'fillin. He was moved by the experience and from then on, he came over to me regularly to put on t'fillin. One day, he disappeared. Two years went by and a young man approached me and gave me a hearty "shalom

amazement, "Kol ha'kavod!" I asked him what had happened and by way of answering me, he took out an article from a newspaper and asked me to read it. The article told the story of a baal t'shuva who had become an outstanding scholar.

He had gotten started at the Central Bus Station in Tel Aviv, where he had been asked to put on t'fillin. He refused until he finally gave in. From then on, he began to get involved in Judaism. He resolved to plumb the depths of Judaism and went to a yeshiva. This was the article and it had a picture of him.

The man who showed me the article exclaimed, "See the power of putting on t'fillin one time! It transforms Jews into baalei t'shuva!"

from the Rebbe's kos shel bracha and distributed coins for protection and for tz'daka. I didn't drink it right away. I left it for the next day.

"This morning I woke up, put on t'fillin as the Chabadnikim suggested, put the coin in tz'daka, and drank l'chaim with the Rebbe's mashke. What can I tell you? It's unbelievable but the pain in my leg went away and I've asked for help so I can get out of bed. I am confident that I will be able to walk again. Please write my thanks to the Rebbe. He's amazing, incredible. He not only cheered me up, he healed my leg."

THANKS TO STUBBORNNESS

R' Notke Berkahan a"h, shliach in Latvia, related:

During the Peace in Galilee War, I went with some other Chassidim on Mivtza T'fillin among the soldiers on the frontlines. We arrived at a base where the general response was nice but the commander adamantly refused to put on t'fillin. After pleading with him, he finally agreed and he said, "You should know that I'm not a believer in all this, and I'm doing it only because you insist."

Some years later, the commander contacted me and invited me to visit his kibbutz. I took along brochures and went to visit him. During our meeting, when he realized that I had no intentions of being persuaded by him to his view of religion, he expressed his surprise that I bothered to come.

I told him that we had certain things in common. We both believed in a Creator of the world and we both did mitzvos.

He yelled, "I do mitzvos?!"

I told him, "You help Jews, you do acts of kindness, and you defend the Jewish people."

This affected him greatly and since then we had a close connection and he began to get more involved in Torah and Chassidus.

"Buy the t'fillin today and if you can arrange to send him the t'fillin today so he can still put them on today, good. If not, go back to Detroit yourself, today, and give him the t'fillin so he can put them on in time. Do this even if you won't be able to be with your family this Shabbos."

aleichem."

I looked at him and although he seemed familiar, I couldn't figure out who he was. It was the soldier who had become a baal t'shuva because he put t'fillin on with me.

HE BECAME AN ADMIRER

Another story from R' Zalman:

I observed that a chareidi Jew who passed by my stand every day was pointedly ignoring me. I tried to greet him several times but he did not respond. I was very surprised. I wondered what he had against the Mivtza.

One day, he came over to me in a friendly manner and said in

He said that this story had changed his attitude towards Mivtza T'fillin in particular and towards Chabad and the Rebbe in general.

INJURED IN THE WAR

During the Yom Kippur War the Rebbe told his Chassidim to go to all the fronts in order to put t'fillin on with the soldiers who defended Am Yisroel in Eretz Yisroel. Some Chassidim went to a hospital in Beer Sheva and a few days later, they received a letter from a soldier they had visited:

"I am seriously wounded and I have terrible pain in my leg. Yesterday, people from Chabad visited me. They brought mashke



R' Berke Chein putting t'fillin on with General Yona Efrat

WHAT CAN I DO?

Although Mitzva T'fillin began in 1967, there were times when Chassidim put t'fillin on with people on the street or bus even before that. Every Lag B'Omer, Chassidim went to Miron, and there were those who put t'fillin on with Jews who came to the gravesite of Rabbi Shimon bar Yochai.

R' Boruch Pariz started Mitzva T'fillin long before it officially began, despite the protests of his friends who did not understand how putting t'fillin on one time fit with the approach of Chabad (Chochma, Bina, Daas).

Around 5720/1950, R' Pariz wrote to the Rebbe that he wanted to be mekarev Jews to their Father in heaven but he was encountering difficulties: "I am not a lecturer, so I cannot make speeches to a crowd. I am not a singer, so I cannot sing and teach Chabad niggunim. I don't have money, so I can't support these things. I am asking the Rebbe what I can do to bring Jews back to their Father in heaven."

The Rebbe answered, "Put t'fillin

on with people."

Once he received the Rebbe's seal of approval to put t'fillin on with people, he did so every day. In those years he taught in Lud, and during recess he went to Ramle, where he put t'fillin on with drivers in Egged's central bus station.

They say that nobody managed to refuse him. He gave the drivers no rest until everyone put t'fillin on with him.

ZUSHE, WHERE ARE YOUR BOXES?

R' Zushe Gross, who fought in the Six Day War, relates:

On the day the war broke out, I was with other soldiers near Kibbutz Nachal Oz and we dug foxholes short distances from each other. It was very tense, especially after we were ordered to open fire as soon as we saw the enemy soldiers 400 meters away.

Together with me in the foxhole was a new immigrant from Siberia, a simple Jew who barely knew Ivrit. The shelling began and shells fell in the barn and fields of the kibbutz.

The sky blackened from the smoke and soot, and the earth became pockmarked from the shells and bullets. The fields burned with violent flames and everything was in confusion.

Suddenly, I heard the immigrant say emotionally in Yiddish, "Dear Father, you know I am the sole survivor of my family; my entire family was wiped out in the Holocaust. Now I have a wife and a year-old daughter named Bracha'le at home. I ask You: The blood that was spilled until now wasn't enough? If something happens to me, who will raise her? Who will watch over the remnant of the family that was annihilated?"

Then he turned to me and said, "Zushe, where are your boxes?" referring to my t'fillin. Around me everything was going up in flames, but I told him to take the t'fillin out of my backpack and put them on.

He began to put them on and in the meantime three tanks of ours, to our left, began to move. Overhead flew one of our planes. The immigrant was rattled and he asked, "Are they ours or theirs?" I calmed him and promised him they were ours. "There's nothing to fear, we are going on the offensive now."

When he finished with the t'fillin, before I managed to put them away, dozens of soldiers suddenly crowded around. They had come out of their foxholes and surrounded me, begging me to allow them at least to kiss the t'fillin. That's when our large scale attack in the area began.

OLD FRIENDS

During the Peace in Galilee War, a mitzva tank made its way to Rosh HaNikra, which served as a departure point for soldiers going north to the border. The Chabad crew began putting on t'fillin with the soldiers before they went to battle. Most of the soldiers stood in line in order to put on t'fillin, and



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only one small group gathered on the side and did not approach.

R' Yaakov Eshet, one of the tankistim, called over to them but they replied, "We are kibbutznikim from HaShomer HaTzair! [a virulently anti-religious kibbutz

movement]

R' Yaakov was experienced and wasn't fazed by them. He himself was from a kibbutz and had become a baal t'shuva, and he knew the kibbutznikim's feelings about t'fillin.

While talking to them, he

realized that he knew some of them from the time he worked with a trucking company called HaTavor. They didn't recognize him because of the change in his appearance, his beard and clothing. R' Yaakov didn't tell them who he was but began telling them about the trucking company and what had taken place there.

They couldn't understand how this bearded religious fellow knew what went on at HaTavor. When R' Yaakov finally told him who he was, they happily put on t'fillin.

"That was the first time I put on t'fillin," whispered one of them to R' Yaakov, with tears in his eyes.

[To be continued be"H]

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OUR REBBEIM ON ZIONISM AND THE MEDINA

By Rabbi Yaakov HaLevi Horowitz
Translated By Michael Leib Dobry

What was the Rebbe's response when he was asked to exert his influence on R. Uriel Zimmer to stop writing articles against Zionism?

This article is being written in an aura of great concern, as we are faced with the rapidly growing tendency as of late to show Chabad in the world as “liberal,” “open,” and “agreeable.” While the Rebbe's approach is to be pleasant and tolerant with everyone, nevertheless, we must remember above all that this cannot be at the expense of the holy principles for which the Rebbe fought for years.

In Issue #1231 of the *Kfar Chabad Magazine*, there appeared an article in connection with Rabbi Sholom Dovber HaLevi Wolpo's seifer *Between Light and Darkness* (which was translated and serialized in *Beis Moshiach*), discussing and

explaining the viewpoint of our Rebbeim regarding the medina and on the question of whether its existence denotes “*is'chalta d'Geula*” (the beginning of the Redemption), and suggesting (ibid., p. 9) that the seifer does not properly represent the Rebbe's approach on the subject. The main charge leveled, though, was that “even if the information presented in the seifer is correct and completely in line with the Rebbe's teachings, it was not appropriate to publicize it, just as no normal person would publicize in the *New York Times* what is stated at the end of Chapter 1 of *Tanya* regarding the souls of the nations of the world, etc.”

An even more principled claim appeared earlier in the article (ibid., p. 8), arguing that we should not come out publicly with any statements contradicting or opposing the values of Zionism and the medina. The suggestion was that this (seemingly) stood in contrast to the Rebbe's instructions, as expressed in an answer to one of the Chabad rabbanim, who had requested permission to hold a public debate on these issues. The content of the Rebbe's answer (as quoted by the author of the article, who emphasized that he was relying upon memory alone): “Minimal involvement in this is praiseworthy.”

MINIMIZING THE ARGUMENT

The author of that article failed to reveal (apparently because he didn't know) the exact reason why that instruction was given, and I am honored to use this forum and reveal to the readers the background to this instruction with all the relevant details. Once all these details have been revealed, the aforementioned claim will surely prove no longer valid.

The instruction was received by Rabbi Yosef Hecht shlita, Chief Rabbi of Eilat, and I was privileged (a few years ago) to hear the background directly from him, and wrote everything down immediately thereafter. Many years ago, as a result of all the differing opinions that were aroused in his shul over reciting a “*Mi Sh'Beirach*” for the medina, Rabbi Hecht considered the idea of holding a public discussion on the subject, one that would naturally prove to be quite tempestuous, with additional questions in connection with how to relate to the medina and Zionism in general, military induction (including for yeshiva students and women), etc. He asked the Rebbe whether to hold this debate

symposium, and merited to receive the following answer: “Minimal argument in this is praiseworthy.”

(It is appropriate to note that the words of this “*Mi Sh’Beirach*” were apparently written as a source of inspiration for the religious Zionist community by Rabbi Isaac Herzog and the author Shai Agnon (see the book *Chief Rabbinate of Israel – 70 Years*, Heichal Shlomo, Yerushalayim 5762, p. 823, note 38), and “merited” to receive Ben-Gurion’s permission. (In contrast, this same Ben-Gurion refused to give approval to their proposal that Chapter 126 of T’hilim (“*Shir HaMaalos B’Shuv Hashem*”) serve as the state’s national anthem, preferring instead “HaTikva.” Thus, the “*Mi Sh’Beirach*” liturgy merited acceptance, but “*Shir HaMaalos*” did not.))

Furthermore, we must be precise in the words of the Rebbe, who wrote, “Minimal **argument** ... is praiseworthy” (and not “Minimal **involvement** in this is praiseworthy”). This is because the Rebbe only negated arguments on this subject, as the argument will serve no purpose. As is known, people who come to argue have clear and firm opinions, and are determined to prove how right he is and how the other person is so wrong, stemming from a sense of self-haughtiness and a need to be victorious, which serves no practical use (and that can naturally produce undesirable consequences), and therefore, the Rebbe didn’t want that.

(Regarding the Rebbe’s overall view on arguments, see *Igros Kodesh*, Vol. 20, p. 162: “We see clearly that most of the time, there is no avoiding the fact that an argument arouses the attribute of polemics that removes any concern a person has for himself and even for his Maker *ch”v*.” In *Igros Kodesh*, Vol. 27, p. 49, “It arouses a need to

be victorious and proving ‘who’s in charge,’ etc., and not necessarily in search of the truth.” In *Igros Kodesh*, Vol. 20, p. 217, the Rebbe sums up his approach: “In most cases, the one who prevails comes out losing.”)

However, as mentioned above, the Rebbe did not write “Minimal **involvement** in this is praiseworthy,” because the truth is that the Rebbe does not believe that involvement in this matter should be minimized. For as we know, the Rebbe’s instructions to various public figures (writers and those capable of writing) were specifically to do the opposite of “minimal involvement.” Furthermore, the Rebbe himself related to this subject on many occasions, not just in letters written (privately) to various people, but also openly in sichos delivered publicly before a large audience. The Rebbe displayed before everyone his approach in support of involvement in this matter, and he personally fulfilled as he demanded, and as mentioned above, he did so, speaking publicly and sharply on the subject on many occasions.

MUCH INVOLVEMENT

The Rebbe issued instructions to people who wrote articles for public consumption to publicize these matters. Among them is Rabbi Chaim Yehuda Peldi, of blessed memory, who was asked by the Rebbe to make a public campaign, including the publicity of articles **in the papers** on these matters with proper explanations. (This was done completely at the Rebbe’s initiative – “an arousal from Above” – without any “arousal” from Rabbi Peldi, as is retold at length in the *Kfar Chabad Magazine*, Issue #1012.)

However, what is even more important and relevant to our discussion pertains to Rabbi Uriel Zimmer, a talented author known for his zealous position regarding Zionism and the medina who

publicized his thought-provoking articles in numerous periodicals throughout the Jewish world. He was privileged to have many private audiences with the Rebbe, where he instructed him to increase in his anti-Zionist writings, despite the fact that he was already known for his very close connection to the Rebbe, even serving as his secretary (a recognized Lubavitcher), and despite his strong desire to stop writing on such subjects. He pleaded before the Rebbe to let him move on (“I’m not a Satmar,” he said), but to no avail. The Rebbe “nudged” him to keep writing more and more. On one occasion (at a yechidus on the 23rd of Shvat 5718), the Rebbe told him that many chareidi public figures and Knesset Members from a leading chareidi political party had requested that the Rebbe get Rabbi Zimmer to stop writing (perhaps a bit reminiscent of what happened in the aforementioned issue of *Kfar Chabad Magazine*?), but the Rebbe said that for this very reason, he must increase in his writings.

In that yechidus, Rabbi Zimmer also told the Rebbe that he understood that Chabad askanim in Eretz Yisroel resented how he had publicized things that the Rebbe had told him in the previous yechidus on this subject (the askanim apparently reasoned that certain things are most appropriate to relate in the privacy of yechidus, but publicizing them in the papers can cause harm to Chabad’s image, and perhaps even jeopardize the government funding it is trying to obtain. Sound familiar?). The Rebbe’s response: Not only do I approve of such publicity, I am giving explicit instructions to publicize them. (See Rabbi Zimmer’s letter on this subject, among many others publicized in the t’shura distributed at the Blau wedding, Teverya, Elul 5765, p. 63).

We thus find that there is no room for making a comparison

between explaining this subject in a befitting manner and placing an ad in the *New York Times* regarding gentiles. The Rebbe approved of explaining the matter in an orderly fashion, even in the papers, whereas putting some stupid ad in the *New York Times* or going out into the streets with a cheap publicity campaign would obviously be inappropriate.

MERIT OF THE MANY

Furthermore, what if a person should claim that the individuals mentioned above were apparently very lofty souls (perhaps they were chosen for this very purpose from the Chamber of Protest beneath the Throne of Glory), and therefore, they have the obligation to protest,

“Not only do I approve of such publicity, I am giving explicit instructions to publicize them.”

but simple people such as ourselves: Who are we to get involved in such critical debates as the question of Zionism and *is'chalta d'Geula*? The Rebbe provides the answer.

In a response to someone who printed an article rejecting the notion that the founding of the state of Israel represents *is'chalta d'Geula*, the Rebbe writes (*Igros Kodesh*, Iyar 19, 5730), “It seems that I have already expressed **much pleasure and satisfaction** from the article that he printed on the painful and frightful error of calling this bitter and manifold dark exile by the name ‘*Is'chalta d'Geula*.’ This has been said many times, particularly when we see the results from this, etc., **and the merit of the many will assist all those who protest against this.** And it is understood that there is no room for a downcast spirit that

the protest is not accepted as it should be, even though my hope is that it makes an impression in any case, and who stands in the secret of G-d to know the results? It is further understood that **this is no exemption for protesting again and again**, and particularly according to what has been said and explained many times about the seriousness of the subject and the damage [from calling our current situation by the name *is'chalta d'Geula*], etc., etc...”

(When the Rebbe wrote about “what has been said and explained many times about the seriousness of the subject and the damage” regarding the definition of the present-day situation by the name *is'chalta d'Geula*, he was referring to several matters he had explained on various occasions which stem directly from this phenomenon, e.g., the fact that this leads to leniencies in the fulfillment of Torah and mitzvos, delays the True Redemption, bloodshed and loss of life among the Jewish People, etc., as is explained in many of the Rebbe’s holy sichos and letters (see relevant appendices in *Likkutei Sichos* and *Igros Kodesh*).)

Thus, we learn that according to the viewpoint of the Rebbe, each and every one of us has the privilege and the ability (even the obligation) to protest such a matter of principle, and he promises us the help of Heaven in our protest. Furthermore, even if those listening to the protest aren’t interested in adopting a proper Torah approach to this issue right now, nevertheless, this doesn’t exempt us from protesting again and again. For this very purpose, the Rebbe was prepared to “quarrel” and not be “pleasant” with politicians and the leaders of the chareidi parties (and possibly place the government funding these people arranged for Chabad in serious jeopardy?), as long as the outcry reached them, one way or the other.

This is especially true when the subject has been clarified and

elucidated from a variety of different angles in Wolpo’s seifer, designed for Torah scholars and other prominent people. It includes a most pertinent and encompassing analysis, explaining various dimensions to this issue, responding to relevant questions asked by the general public, and bringing the sources that serve as the basis for each answer. There can be no doubt that this is an appropriate and scholarly text, perfectly in line with the expressed desire of the Rebbe.

It is understood that all this is on the condition that the material included in this seifer and the general impression it conveys represents the exact viewpoint of the Rebbe, and anyone who believes otherwise is invited to point this out to the author (who requested this himself in the preface to his seifer, and who will surely respond to relevant arguments addressed to him with all due consideration). The aforementioned relates only to the comparison of the writing of a legitimate seifer on this subject and the printing of a tasteless advertisement in the *New York Times*, and to the main question of whether it’s proper to be involved with explaining the Rebbe’s approach on this issue with an orderly and relevant piece of writing in the ways of pleasantness and in an acceptable fashion.

The Rebbe relates to this subject in a clear, unambiguous, and uncompromising fashion. However, this does not mean that every time we meet with a Jew from the national Zionist camp or someone who presently does not observe Torah and mitzvos we have to “give it to him over the head” on the issue of modern Zionism. Nevertheless, when the issue does come up and when people want to know the Rebbe’s position and opinion on this matter, we must state it in the clearest possible manner, without compromise.

THE SIX DAY WAR PROPHECY

By Menachem Ziegelboim

*The IDF high staff focused on limiting the casualties and allowing only the least possible amount of territory to fall into the hands of the enemy. Even the greatest optimists concluded without a shadow of a doubt that something terrible was about to transpire. * At this difficult time, the clear voice of the leader of the generation was heard to say that there was nothing to fear, and he prophesied the miraculous victory. * Forty years since the prophecy of victory.*

1

On Lag B'Omer 5727 (1967), a momentous event occurred. On that day, the tidings of the

salvation of the Jewish people in Eretz Yisroel began to be publicized. This was at a time when the enemies of Israel, the armies of four countries, were making the

final preparations for the conquest of tiny Israel and the annihilation of all its inhabitants, G-d forbid.

On that day, Lag B'Omer 5727, the world once again saw who is worthy of the title of "leader of the Jews."

2

"Red Sheet," I repeat, "Red Sheet!"

This was the code for war which was broadcast throughout the entire IDF communications network to the soldiers on all fronts, north, south and the border between Israeli Jerusalem and Jordanian-held territories. It was as if an electric shock hit not only the armed forces, but all of the millions of Jews throughout the country.

The powerful tank engines rumbled as they began to roll. Camouflage netting was rolled up, armored half-tracks joined up with the tanks and started making their way towards the enemy tanks. Fighter jets took off at high speed to confront the enemy in enemy airspace. The consensus was that this was a fight to the finish against the forces of the enemy, to try to crush them and impress upon them that the Jewish people would not go as sheep to the slaughter.

On the 26th of Iyar, at 8 o'clock in the morning, the IDF spokesman announced: Since the early morning hours intense battles are underway on the southern front between the Egyptian air and tank forces, which have begun moving towards Israel, and our forces that have gone out to stop them. Israeli Air Force fighter jets went out to meet the Egyptian jets and air battles have ensued."

The fear that had built up over the previous weeks among the Israeli population spiked dramatically. A speech to the nation given by then Prime Minister, Levi Eshkol, which was

confused and inarticulate, only added to the terror. In his words, he said, "During these days, which are likely to be days of a cruel and bloody struggle, the distinction between the frontlines and the rearguard have been blurred. At this time, the entire nation is part of the military and the entire country is a battlefield. Each and every one of us must at all times see himself as responsible for the defense of Israel."

Not one citizen was under any illusions. A difficult war had begun. Who could know what the outcome would be?

* * *

Let's take a step back to the early days of the month of Iyar, 5727.

Fear, tension and deep concern shrouded the citizens of Israel. All the Arab armies banded together with an openly proclaimed intent,

which was repeated time and again, to conquer Eretz Yisroel and drive its Jewish inhabitants into the sea! The great trepidation was not exclusive to the residents of the Holy Land; all Jews, the world over, held their collective breath. Even the great superpower of the United States instructed all their citizens to leave the region in order to save their lives. Everyone, literally everyone, was certain that the worst would come to pass.

The President of Egypt repeatedly issued challenges to Israel. He signed treaties with other Arab nations to join in all-out war on the part of the Moslem world against tiny Israel. The enemies of Israel laid an almost hermetic siege on the country, and struck terror in the hearts of all Israelis. Only somebody who was here at that time can even begin to describe what it was like.

The IDF high staff planning

sessions dealt with how to limit the damage, to try to see to it that as few soldiers as possible would be killed and the least amount of land conquered. Even the greatest optimists concluded without a shadow of a doubt that something terrible was about to take place.

Many Israelis with the means and opportunity, escaped to foreign countries to save their own skins. The scope of the mass exodus can be gleaned from a headline that appeared at the time in one of the major newspapers, "The last one to leave should not forget to turn out the lights in the airport." That headline encapsulates the tremendous panic that gripped the population in Eretz Yisroel.

3

At this difficult time, the clear and pure voice of the leader of the generation rang forth, "Don't



The Rebbe addressing the parade
on Lag B'Omer 5727/1967

leave!” The Rebbe guaranteed to all that miracles and wonders would occur for the Jewish people and that there was no cause for fear or concern. The Rebbe’s position seemed completely out of touch with the reality of the situation, but he repeated his message emphatically time and again.

In most cases, the Rebbe addressed himself to individuals who asked for guidance. This is what he said to a family from Brooklyn who requested a blessing for their relatives in Eretz Yisroel, “I do not approve of the exaggerations and fear mongering at all. Hashem should protect them amongst all of our brethren of the House of Israel shlita, wherever they are, and especially in the place

merited to be amongst multitudes of Jews in Eretz HaKodesh, upon which the eyes of Hashem are constant. Certainly, and surely, “He will not slumber nor sleep, the Protector of Yisroel.” Hashem will protect them and all B’nei Yisroel shlita, from now and forevermore.

He who awaits good tidings, of seen and revealed good, seen and revealed soon.

The telegram was so starkly diverse in tone from the political and military forecasts that all of the media outlets treated it like a hot scoop.

Even after the outbreak of war, as the Arabs boasted of their “victories” and the Israeli radio maintained military silence, it was

parade, the Rebbe spoke before the thousands of children and their parents. In a powerful voice, clear and firm, the Rebbe began with the lessons every Jewish child can learn from the life of the holy Tanna, Rabbi Shimon Bar Yochai. In his address, the Rebbe proclaimed as a certain pledge that the Protector of Yisroel will not slumber nor sleep, and that the difficult situation facing the Jewish people would conclude with a great victory, with miracles and wonders.

The Rebbe addressed himself to the children and said with great emotion, “Your brothers and sisters in Eretz HaKodesh are now in a situation where Hashem is shielding them, and He sends His blessing, success and salvation, in an increased measure. This is in order that they go out – and they will go out – of the current situation with success and a great victory, with miracles and wonders.”

The Rebbe added that the children have the power to assist the Jewish people in this difficult time:

A great opportunity has been given to you, to help them by learning an additional verse of Torah, and by performing another and another additional mitzva. Do not waste any chance to do this. You should also be involved in the mitzva of, ‘And you should love your fellow Jew as yourself,’ by influencing your friends, family and relatives, to assist as much as possible in promoting Torah and mitzvos. As Rabbi Shimon Bar Yochai said, this saves a Jew in any place that he may be from any hardships that he may encounter. This will also bring him blessings of Hashem in an increased measure, along with salvation and success. And it will be fulfilled the verse that we read in yesterday’s Torah reading,

The consensus was that this was a fight to the finish against the forces of the enemy, to try to crush them and impress upon them that the Jewish people would not go as sheep to the slaughter.

where ‘the eyes of Hashem, your G-d, are upon it constantly.’”

To parents, who asked if their son learning in Eretz Yisroel should hurry to return to the US, the Rebbe answered, “Obviously, do not be afraid and do not frighten him or yourselves, and it will be fulfilled, ‘And I will give peace in the land, etc.’”

Despite this, the terrifying situation and the bleak forecasts in the Israeli and foreign media did not allow for calm. Even in Kfar Chabad, the atmosphere was extremely tense. Unexpectedly, a special telegram from the Rebbe arrived in Kfar Chabad, saying:

The vaad of Kfar Chabad and the Rav at their head shlita,

the Rebbe who was the voice of calm assuring everyone that the actual situation was not as portrayed in the world media.

The first time that the Rebbe addressed the issue in a public forum, in a loud and firm voice before a crowd of thousands was on Lag B’Omer, ten days before war broke out. On that day, there was the traditional parade held on Eastern Parkway in honor of Rashbi. Tens of thousands of Jewish children marched in a public sanctification of Hashem’s name. They stopped on the main thoroughfare opposite 770 and waited to hear words of greeting from the Rebbe.

As usual for the Lag B’Omer

“And you will dwell securely in your land,” to wit, that the Jews in Eretz HaKodesh will live in security. “And I will give Shalom (lit. peace) in the land,” that is to say that Hashem (Who is called “Shalom”) will be our G-d, and the G-d of all Jews wherever they are.

The Rebbe’s words were said with great intensity and confidence. From the tone and content of the statement, it was clear that this was not a wish nor a prayer, but an unambiguous guarantee!

4

In those days, the technological means to transmit the Rebbe’s words live to Eretz Yisroel did not yet exist. Clearly, it was necessary to convey the Rebbe’s statement to the residents of Israel. Everybody

was certain that this would infuse the people with faith and confidence, as well as calm the tremendous fear somewhat.

How did the recording of the Rebbe’s speech actually make its way overseas to Israel? It turns out that the unique merit fell into the hands of the Chassid, Rabbi Yosef Wineberg. One evening, he and his wife attended a wedding in a fancy New York hotel. In the middle of the wedding, as the band played and the waiters began serving, Rabbi Wineberg stood up and said to his wife, “I can’t sit here with the situation in Eretz Yisroel as tense as it is. I need to find out if anybody sent the Rebbe’s message to Eretz Yisroel.”

Rabbi Wineberg set off for 770. When he arrived there, he inquired if the Rebbe’s sicha had been sent to the Holy Land. He was told that

Rabbi H. had indeed sent a copy, to which he inquired by what means. They told him that it was sent by mail.

Rabbi Wineberg was not satisfied. He knew that the mail would only arrive after many long days. “This is an important matter of life and death,” he responded. “With the situation so tense, something immediate needs to be done so that the Rebbe’s words reach Eretz Yisroel, as quickly as possible.”

Deciding to act, he took a copy of the tape, and together with his son, he drove to the airport. He tried to find someone traveling immediately to take it along, but with the situation being so dangerous people weren’t flying and all regular flights were canceled. Despite this, there were a few volunteers traveling to help out the war effort in an attempt to save the land. Among those was Rabbi Chaim Soloveitchik (son of Rabbi J. B. Soloveitchik), and Rabbi Wineberg asked him to deliver the tape to Eretz Yisroel.

“What is it?” he inquired.

Rabbi Wineberg responded, “It is good news for the residents of Eretz Yisroel! You are delivering the good tidings of victory for Israel.”

The tape made its way to the hands of Chabad Chassidim in Yerushalayim. The Chassidim arranged a special gathering in the Chabad shul in Shikun Chabad in Yerushalayim to listen to the tape. The hundreds present heard the clear and powerful voice of the Rebbe declaring that Hashem is protecting them, with the promise of a great and imminent victory.

The tremendous excitement that gripped the entire congregation is beyond description. The gaon, Reb Chaim Shmuelevitz, the rosh yeshiva of the famous Mirror Yeshiva, who heard what the Rebbe

הקב"ה כבר מגן על ארץ הקודש

וישועה קרובה לבוא

— מבשר הרבי מלובביץ לחסידיו ולתושבי הארץ —

— מאז מנחם ברש, כתבנו בירושלים —

הקדוש ברוך הוא כבר מגן על ארץ הקודש ועל אחינו אחיותינו הנמצאים בתוכה וישועה במידה מוגדלת קרובה כאד לבוא — זאת היא בשורת העידוד שהאדמו"ר מלובביץ, רבי מנחם מנדל שניאורסון, הע"י בירושלם, חז"ר כדיתת ישראל, העומדת במערכה כבדה מול אויב הכחידה.

יש לומר לא חינו בארץ ישראל, שאין להם כל סיבה לפחד — הגויש הרבי — אם כי מן הראוי שגם לא יתחדו אחריהם. אין דע"י נוחה כלל מ"י הבהלות וההגזות מות והשם יש"י מרכם, בפרט ב"י ארץ הקודש.



הרבי מלובביץ

דיעות אחדות

31.5.67

Yediot Acharonot reporting about the Rebbe’s message of victory days before war broke out

said, was reputed to have said that it revived him.

Clearly, the Chassidim could not keep the good news to themselves. They had to find a way to get the message out to the whole country. A press release was sent out to all the newspapers that, "A special emissary of the Rebbe arrived yesterday with a tape of the Rebbe's statement."

Shortly afterward, the tape was played on Israeli radio, and many thousands were finally able to hear an optimistic message containing words of calm and reassurance, along with the amazing guarantee of a great salvation.

5

The unbelievable came to pass, and the Six Day War, as it later came to be known, went down in history as a miraculous salvation of the Jewish people in Eretz Yisroel. The stunning victory, which had no parallel in the history of modern warfare, became a fact. Israel, not

"I do not approve of the exaggerations and fear mongering at all. Hashem should protect them amongst all of our brethren of the House of Israel shlita, wherever they are, and especially in the place where 'the eyes of Hashem, your G-d, are upon it constantly.'"

only emerged unharmed, but the IDF managed to take a great deal of territory from the enemy: Gaza, the Golan Heights, the entire Sinai Desert up to the Suez Canal, and many holy sites including the Old City of Yerushalayim, Chevron, Kever Rochel, among others.

The elevated spirits and inspiration that gripped Jews of all walks of life in Eretz Yisroel had not been felt for generations. Many Jews came closer to Torah and mitzvos. Tens of thousands flooded the holy sites, which had been inaccessible for many years, in

order to pray and offer thanks to Hashem.

Less than a month later, a huge gathering of thanksgiving was held in one of the main plazas in Yerushalayim, attended by all of the Torah leaders in Yerushalayim of the time. Rabbi Yosef Wineberg came as an emissary of the Rebbe and was received with great excitement. After all, it was his initiative that had lifted some of the fear and trepidation by bringing the Rebbe's uplifting message said on a day of great salvations – Lag B'Omer.

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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. * Part 2 of 2*

[Continued from last issue]

CONNECTION TO LUBAVITCH

The Mizrachi family's connection to Lubavitch began back in 1929, when R' Yaakov was one of the heads of the community who greeted

the Rebbe Rayatz at the train station in Rechovot. The Rebbe waited there for ten minutes for the next train. Almost thirty years later, that brief connection became a significant connection, when R' Zushe Wilmovsky a"h ("the Partisan") arrived with a group of bachurim to

do mitvtzaim in Rechovot on Shabbos. R' Yaakov was amazed at the sight of those young bachurim who faced the people in shul and imparted to them words of emuna and chizuk.

Rochel: "It fit with my father's goals, i.e. chareidi youth with pride in being in Hashem's army. He was especially impressed by their proud Jewish appearance – wearing their tzitzis out, having peios and a beard. Because of this encounter, he arranged a delegation of distinguished members of the Sephardic community, along with a minyan of Torah scholars, to visit Yeshivas Tomchei T'mimim in Lud for Shabbos.

"My father sent my two older brothers, Yosef and Binyamin, who were bar mitzva at the time. They listened closely to the shiurim of R' Meilich Kaplan and R' Shlomo Greenwald. They were very excited by the spirit of enthusiasm in the yeshiva. By the end of Shabbos they were convinced that this is where they wanted to be.

"From that point on, there was a natural connection between our family and Chabad, considering that for generations our family followed the customs of the Arizal. In any case, we had been operating much the same as a Chabad House for years."

R' Yaakov went to 770 for the first time for Yud-Tes Kislev. He entered 770 in the middle of the farbrengen and the Rebbe stopped talking and looked in the direction of the door. Everybody turned to look and see who had arrived and after a pause, the farbrengen continued.

R' Yaakov had several private audiences with the Rebbe, each of them lasting half an hour. The Rebbe inquired about his sons, who corresponded with him over the years until they came to see him. Rabbanit Chaviva also went to the Rebbe, for Yud Shvat 5748. When

the Rebbe gave out dollars, she asked that Moshiach be revealed already and the Rebbe smiled, answered amen, and blessed her. The Rebbe asked her to go to the office, where they would give her \$30, which she could distribute in her city of Rechovot.

Ruth: "Our home constantly lived and breathed the Rebbe. My brothers learned in Tomchei T'mimim, and were in touch with the Rebbe by letter, and went to see him whenever they could."

TZNIUS AND YIRAS SHAMAYIM

Chaviva and Yaakov led their home firmly on the pillars of modesty and fear of Heaven. They required their children to behave as royalty does, and high spiritual standards prevailed. Rabbanit Chaviva zealously watched over her children so they wouldn't be caught by the winds of modernity that blew through the streets.

On the one hand, she was soft and loving; on the other hand, she was strong and a leader. She was a woman with very clear principles and consequently, her chinuch was very "organized."

Rochel: "When we played in the yard, she would sit in the entrance to make sure we wouldn't go out and play with other children who were not being raised as we were. Tznius was a subject dear to her heart. When she was asked by the Bais Yaakov school whether she was happy that her daughters attended this school, she answered unhesitatingly, 'No, unfortunately, I am disappointed because in our home we are particular about having sleeves down to the hands, while you allow three-quarter length sleeves.'

"Tznius was demanded of us not only with regard to our clothing but also in how we conducted ourselves. My father would not tolerate loud voices or boisterous laughter. When

the girls' table on Shabbos could be heard at the men's table, it was enough for my father to say, 'A-t-z-i-l-u-t' (refinement), and it was quiet once again.

"My mother's yiras Shamayim is hard to describe in words. It permeated everything she did. She lived whatever she taught us, which enabled us to adopt her ways. Even during challenging times, she preserved her spiritual, refined level. This served as a guiding light for us."

Can you give us an example of her yiras Shamayim?

Rochel: "We saw the depths of her faith and yiras Shamayim during the Yom Kippur War. Her son, my brother Dovid, went straight from the prayers of this holiest of days to the frontlines. Although he wasn't called up, he couldn't bear the thought of remaining at home while the Jewish people were in danger.

"We didn't hear from him for a month, until my father went up north every day to look for him. Every evening he would return with tales of horror of the sights he saw. My mother was terrified that Dovid fell into Syrian captivity. When my father finally brought home the tragic news that my brother had been burnt to death in a tank, my mother raised her hands towards Heaven and said, 'Fortunate is he that he merited to die for the holiness of the land! His place is in the upper Gan Eden. I brought 16 souls into the world. I don't have to give an accounting for this soul.'

"We were stunned by her strength. My brother was survived by his young wife and two little children. Already in the week of Shiva, my father promised to find her another husband when the year of mourning was over. For this year, she lived with my parents, and my mother was absolutely devoted to her.

"When the year was up, my

father found her a wonderful shidduch and the chuppa took place at the rabbonut of Rechovot. Who went around with her at the chuppa? My mother, since her mother could not bear to do so."

At the Mizrachi home, they fulfilled Torah and mitzvos with unusual chayus. Rabbanit Chaviva educated the children in this way from a very young age. She was a role model, in her behavior. The k'dusha she instilled in the home was expressed in the smallest details of life, yet she displayed infinite strength.

HER GRANDCHILDREN TALK ABOUT HER

After R' Yaakov passed away, Ruth, who had married not long before that, moved with her husband Efraim and their baby daughter, Michal, to live with Savta Chaviva. Ruth and Efraim and their 14 children lived in the same house as the grandmother, three generations of unity and love.

Chaviva was a second mother to her grandchildren. I sat with Michal, Ruth's oldest daughter, so she could tell me her memories of her beloved grandmother. The rest of the family went about their business, but the moment the stories began to flow, they gathered around me and joined in.

All of them had memories of her – the oldest ones, who are married already with children of their own, and the youngest, currently in elementary school. Chaviva's spirit in the home was obvious, especially in the hearts of all the family members.

"Savta raised us just like her children. She put so much into us and into our chinuch. Every morning she would wake us up at 6:45, make sure we washed our hands, davened and said Birkat HaMazon. She would get us ready and at 7:30 we were ready, like on

parade, the girls with their braids, each with their sandwich. We went off to school as she sang in the background.

"The house was full of her presence. She had her seat in the entrance to the kitchen, and from there, she supervised the entire house. Whoever saw her was immediately assigned a job. Sometimes, we hid so as not to be recruited, but if she didn't see one of us for a while, she would call out, 'Devorah Leah, where are you?' She didn't understand our need for rest and always asked us in amazement, 'What – is it Shabbos morning now?!'

"One of her favorite pastimes was sitting with us in the yard. She would seat us on small, plastic chairs

us, helped us with our homework, did laundry, and of course she hung it the length of the courtyard. We could never measure up to her standard of folding the laundry; it could easily have passed military inspection.

"Savta often told us how they used to have to do everything themselves. There were no washing machines or freezers. If she wanted to cook meat for Saba, he had to slaughter the chicken in the yard. What drove her crazy was how, despite all our modern-day conveniences, people were still lazy."

THE PASSING OF THE RIGHTEOUS

Because of Chaviva's yiras Shamayim and strong faith, many

My mother raised her hands towards Heaven and said, "Fortunate is he that he merited to die for the holiness of the land! His place is in the upper Gan Eden. I brought 16 souls into the world. I don't have to give an accounting for this soul."

and peel oranges for us. Sometimes, she would take out a large wicker tray and would check green beans or okra on it. As she did so, she sang songs for us and told us stories. Those were magical childhood moments for us.

"Savta Chaviva had tremendous life experience. Relatives and friends would call her from all over the country and the world in order to get her advice about chinuch and raising children, her homemade remedies that always worked, and even for how to get out tough stains.

"She was a diligent and organized person, in a way that's difficult to describe. Her work around the house was never done. She cooked, washed dishes, bathed

people would come for her blessing, whether before an important court case, or if someone was sick. A man from the community who didn't have children would come to paint our house every year in exchange for her bracha.

At a certain point, he decided that he wanted to get her guarantee that he would have children. Before very long, he and his wife were blessed with triplets! This is just one story out of many that can be told. The amazing thing is that she concealed all the great things she did, with her modesty and her daily routine. Outsiders could have mistaken her for a simple woman; only someone who was close to her could understand and see her

greatness.

Ruth: "In her passing, the strength of my mother's character was revealed in a powerful way. On Friday of Chol HaMoed Pesach 5762, she began to feel weakness and a tingling sensation in her legs. Within a few hours, her condition had deteriorated and she was paralyzed up till her chest. We had to bring her Shabbos candles to her bed. The change was so quick that it was odd for us to think of her as someone who was disabled.

"On Motzaei Shabbos, we went to the hospital and were told that she had experienced a spinal clot and they kept her there a few days for observation. On Shvii shel Pesach, the nurse went to her room and saw her sitting in bed and drinking cup after cup. Four cups of wine! As a woman who had had several heart attacks, alcohol wasn't exactly recommended by her doctors! When the nurse yelled at her, she smiled and said, 'This is the Seudat Moshiach and you can only gain health and redemption from it. There's nothing to worry about.'

"She underwent four years of hospitalization and suffering, which she accepted with emuna and love. Even during the most difficult periods, she didn't stop praising Hashem. Nothing changed. In certain ways, she even became stronger.

"During one of her hospitalizations, I saw in her file that it said she did not communicate. When I asked what this meant, they told me that whenever they asked her how she was, she answered, 'Everything is fine, thank G-d.' I came and begged her to at least tell them how she felt, but she insisted, 'Everything is fine. Whoever thinks otherwise has a problem.'"

On Monday, 22 Teives 5766, Ruth's son called her in order to find out when she was coming home. After quizzing him a bit, she realized

that her mother was the one who wanted to know. Something told her that she had to hurry home.

Ruth: “When I got there, I went to see how she was doing and she told me that she was fine. She asked me to sit down, eat, and relax. When I was done, I went over to her again and she asked me to call her siblings and all my siblings, so they could come and say goodbye.

“I tried to find out whether she had had a dream or had gotten some kind of instructions from Above. She said she hadn’t. I wandered around the house for fifteen minutes without doing anything. I wanted to get out of this bizarre, and even frightening, task that I had been given.

“She called me again and told me, in a quiet voice, ‘Ruth, there are two ways of parting from the world. The way that I am suggesting is that you inform everyone and this way we get to meet and see one another, bless one another, and have a good feeling of achdus and love. So that when it [i.e., her passing] happens, it will be accepted with joy and nachas, since this is the way of the world.

“I am already sated with life and full with nachas; I enjoyed them, I ate, I loved. I bless you that you have as pleasurable and complete a life as I have had. If you do not choose this way, it will happen suddenly and then you will have to inform everybody of the unpleasant news. How will you feel then? Which do you prefer?”

“I didn’t need more than that. I immediately called everybody, and within fifteen minutes, they began to show up. It was a most unique goodbye party. They all came, and I’m talking about hundreds of people – uncles and aunts, brothers and sisters, nieces and nephews, grandchildren, great-grandchildren, great-great-grandchildren.

“From Monday afternoon until Tuesday morning, they all stood in line in order to receive my mother’s blessing. She found the right words for each person. These were moments when ruach ha’kodesh rested upon her. The house was completely enveloped in an atmosphere of achdus and elevation.

“Throughout the week, people continued coming to see her. On Friday, she said to me in surprise, ‘I’m so ashamed. I didn’t think they would really all come. I put them out, with all the children and babies, to come all this way!’”

On Wednesday, Ruth went to Yerushalayim with her husband. At eight in the evening, she got a hysterical phone call from her children. They told her, “Savta says it’s over and she is just waiting for

On the one hand, she was soft and loving; on the other hand, she was strong and a leader.

you.” They immediately headed for Rechovot. Throughout the trip they were in touch with the house until, at a certain point, Chaviva asked to speak with Ruth.

Ruth: “I was afraid to speak to her since I didn’t know what state she was in. I heard her weak voice on the line, ‘Ruth, I’m waiting for you. I so much want to say shalom and thank you for all you’ve done for me.’ She didn’t stop blessing us, and she said at least if it happened before we arrived, she would know that she blessed my husband and me personally. I could hear her voice weakening.

“I called all my siblings and when we arrived in Rechovot, the house was full of people. I ran straight to her and hugged her and

she continued to bless me and then Efraim, and everybody stood around and cried. After speaking to a doctor, we decided there was no reason to take her to the hospital.

“Along with all the strong emotions that we felt, we also sensed her mighty emuna in the Creator. She was literally bound to Him in the process of her leaving this world. There was so much holiness in the house in those days, that all felt that Moshiach could come at any moment.”

Slowly, the guests dispersed and the house was quiet once again. It was a peculiar situation, in which we all waited, but nothing happened. The next morning, Ruth said gaily to Chaviva, “See! The Evil Inclination is playing games with us. You are destined for eternal life!” She herself was amazed that Chaviva was still alive.

“She lived for another month and a half, with ups and downs. On Purim, she participated in our Purim seuda and the next day she lost consciousness and passed away five days later. We were all there with her except for one brother, who could not make it from outside the country.

“The funeral took place the same day. Our parting from her was just as she envisioned it, with unity, love, and beauty. We were all prepared for it.”

Two weeks after Chaviva’s passing, a friend of the family came to visit who hadn’t been in the house for twenty years. He stood in the entrance to the courtyard and couldn’t utter a word, he was so amazed. After a few minutes he said, ‘Od Yaakov Chai.’ Everything here continues just as it did when Yaakov Mizrachi lived here.”

That is how the Mizrachi family feels today. In many ways, Savta Chaviva is still with them. Some of them even claim to hear her calling them occasionally...

THE SECRET POWER OF THE SHLUCHIM

By Rabbi Yaakov Shmuelewitz, Shliach Beit Shaan

*The shluchim are like one big family, and every shliach knows that he has a highly reliable network of intelligence throughout the country and the world to enable him to find out whatever he needs to know. * A few stories from the lives of shluchim that illustrate the unity among shluchim.*

THE LARGEST INTELLIGENCE SYSTEM IN THE WORLD

A few weeks ago I got a phone call from a shliach in the US. He wanted information about the parents of a member of a kibbutz as to whether they had converted halachically or not.

Last week, I got a call from the north of the country. A mekurav of

his met someone who said he was a mekubal and wrote *kameos* from Beit Shaan. Was he really a mekubal?

Of course, both callers were provided with the information they needed.

Now, with preparations for Lag B'Omer underway, shluchim consult with one another regarding performers and shows for their

rallies, and they can be sure that they will get the information they need.

There are shluchim who know about the power of unity, who have even perfected the approach. I recently got an envelope from the Chabad house in Poona, India. The shliach, Rabbi Betzalel Kupchik, sent me a list of all the people who visited his Chabad house who came from the Beit Shaan area. Obviously, with a list like that, we can keep up a connection with mekuravim, and the results will soon follow be”H.

CHABAD IS A WORLDWIDE MOVEMENT

The following is a story that I heard from Rabbi Menashe Altheus, shliach in Kiryat Tivon. A woman called him about her pressing problem. Her daughter was in India and in another two weeks she would be in Thailand for a week on her way to Japan. She wanted to send her daughter a bundle of clothes that weighed ten kilograms (22 lbs.). Did the Chabad house in Kiryat Tivon know how she could do that?

At first R' Altheus thought of telling her that a Chabad house is not a post office, but on second thought he pondered the teaching of the Baal Shem Tov – that a soul might come down here for seventy or eighty years in order to do a favor for another Jew. He said to the woman, “I would be happy to help you but I don’t know how. Perhaps you could leave your phone number and if I think of something, I’ll give you a call.”

R' Altheus hung up and received another phone call, this one from his brother in Cholon. After speaking briefly, his brother in Cholon called his brother-in-law, Rabbi Nechemia Wilhelm, shliach in Thailand, and it turned out that one of the shluchim from Thailand, Rabbi Eliezer

Ashkenazi, was in Eretz Yisroel that day. He was returning to Thailand in two days and he could take the package.

R' Altheus called the woman back and gave her R' Ashkenazi's phone number and two days later the package was on its way to her daughter, to the amazement and delight of her parents.

Till this day the parents don't stop thanking him and expressing their amazement about the incredible organization and connections within Chabad. They are in touch with what is going on at the Chabad houses in Kiryat Tivon and the Beit Shaan valley.

DEALING WITH CROOKS

Sometimes unity among shluchim is needed to see the prayer that is said each day fulfilled, "save us...from an evil occurrence..." As is well-known, every Chabad house has a hidden magnet (whose source, apparently, is the main magnet located in 770) which attracts all sorts of eccentrics and characters. In our years of experience, we know that it sometimes goes beyond eccentrics and mental cases to outright crooks who try to take advantage of the shluchim's largesse.

One day, about twenty years ago, a man about 50 years of age entered the Chabad house with a fascinating tale: "I am Moshe Shochet, a farmer from Petach Tikva. I regularly donate boxes of fruits and vegetables to yeshivos and to the needy. I'm an old friend of Chabad. I knew R' Moshe Segal, who served in Etzel and his son, R' Yeshavam from Kfar Chabad, etc. etc.

"I came to visit Yitzchok Lish, manager of a motor factory Beit Shaan, but I see that I have lost my wallet and I have no money to get back home. Could you lend me fifty shekel? Here's my phone number and the number of my daughter, and as soon as I get home, I'll mail you



the money. And whenever you like, come and take cases of fruit from my orchards."

I wrote down the phone numbers, gave him fifty shekel and waited for the money in the mail. When a week went by, I called the numbers but the people who answered never heard of Moshe Shochet. It was a fraud and I had been fooled.

I spoke to some fellow shluchim and discovered that this guy had found an easy way to make money, and he was doing it all over. After consulting with some of the victims, I decided to trap him. I sent a letter "to all directors of Chabad houses in Eretz Yisroel," saying, "If a person like this and thus comes and tells you a story like this, please be careful and inform me as soon as possible."

I made dozens of copies according to the number of Chabad houses there were at the time, and thanks to the generosity of Merkaz Tzeirei Chabad, the page was

included in the weekly mailing that went to all Chabad houses. A week later, everybody knew about the guy and my plan.

A few weeks went by and I got a phone call from a family in Migdal HaEmek. "We knew the rogue. He comes here from time to time, each time with another story. Things disappear from the house after each visit. He's here tonight."

I immediately went to Migdal HaEmek and surprised "Mr. Shochet" with harsh words for all his misdeeds and under pressure he returned my fifty shekels. He also stopped bothering his host family. That's how, with the cooperation of the shluchim, we got rid of a serial pest.

RETURNING THE STOLEN GOODS

On another occasion I found out about another fraud. He would go to different Chabad houses, buy some pairs of t'fillin worth thousands of shekels, and pay with postdated

checks with a fraudulent name and an address in Beit Shaan. All his checks bounced, one after the other, while he went and sold the t'fillin and pocketed the money.

When several shluchim told me about this, and it was clear he was a clever swindler, one of the victims decided he would repay him in kind. He called the thief and asked to buy some t'fillin. They arranged to meet at the Megiddo junction. The victim brought along tough helpers and when the thief showed up, they divested him of all the goods he wanted to sell. They didn't give him

any money, of course, and they warned him that for his own good, he had better cease and desist...

Till this day, I haven't heard any further complaints about him.

IN CONCLUSION

The world says Chabad has three important qualities, and it is thanks to these qualities that Chabad is successful: 1) Chabad always has lots of money for their work, 2) Chabad always has enough manpower to organize and implement their activities, and 3)

Chabad is always punctual; they are always ready on time and arrive wherever they're supposed to be, punctually.

The truth is, it's just the opposite! There's never any money. There's never enough manpower. And there are always delays. Nevertheless, with the kochos and blessings of the Rebbe, we are successful despite our shortcomings.

On this optimistic note, we can hope that all Chabad Chassidim do all that they can to bring Moshiach Tzidkeinu now!



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