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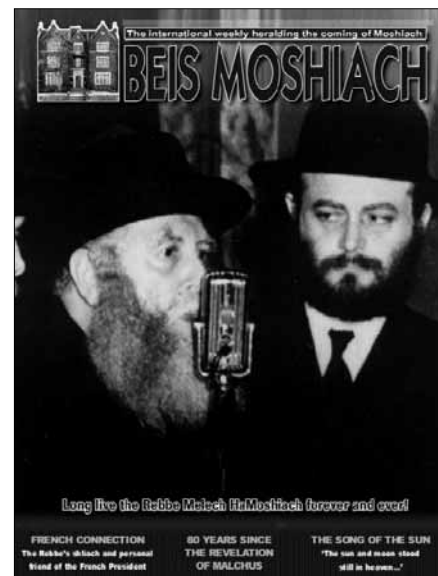
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TO BUILD THE HOLY TEMPLE: AN ETERNAL OBLIGATION

Likkutei Sichos Vol. 18, pg. 411-420
Translated by Boruch Merkur

1. Massei is a weekly Torah portion wherein it is recognized, in a revealed and pronounced way, the connection of the portion with the time of the year it is read in the Torah. It is always read in proximity to Rosh Chodesh Menachem Av (on Rosh Chodesh itself, the day following it, or on the Shabbos that blesses the month of Menachem Av). In this portion it relates and introduces the fact that the death of Aharon was “**in the fifth month on the first day of the month.**” The death of Aharon is elaborated on at length earlier, in the portion of Chukas. However, the time of his death (and the story of the years of his life) is specifically in this week’s portion.

In fact, the connection [with the Torah portion] is not only with regard to the proximity in **time** to the death of Aharon, as mentioned above, but also with regard to their **significance**: In the month of Menachem Av the Holy Temple was destroyed, the burning of the House of our L-rd. Indeed, our Sages say that “the death

of the righteous is equivalent to the burning of the Holy Temple,” and “the passing of the righteous is difficult for the Holy One Blessed Be He, more so...than the destruction of the Holy Temple.”

We find that with regard to the manner in which the passing of a righteous person is observed, there are two opposite approaches. On the one hand, there must then be the conduct of “weeping and mourning” on account of his passing. On the other hand, it is a time to learn from “his deeds and his Torah and his service throughout the course of the days of his life” in order to continue going in the ways he instructed us in. It is then [i.e., upon his passing] that the saying of our Sages applies – that if “his progeny is alive,” “so too is he alive,” and in the terminology of the Mishna in the topic at hand: “Be of the disciples of Aharon.”

Accordingly, the same concept applies with respect to the time of the destruction of the Holy Temple. On the one hand, at this time there is the obligation mandated by the Torah of “mourning for Yerushalayim.” On the other hand, it is specifically the time of Between the Straits that demands an especial strengthening for not falling into despair from Exile, G-d forbid, knowing – as in the completion and seal of the Haftora of the portion of Massei that we now read – that “from this time, call to me, my father; you are the guide of my youth.” Indeed, it

would be good to encourage oneself – as well as other Jews in general, in the doubled and redoubled darkness of the Era of the Heels of Moshiach, which is further increased during the time of Between the Straits – by strengthening in, “I will await his coming every day,” and learning and delving into “the form of the Temple, its shape, its exit ways and its entrances, and its entire form, as well as its statutes.” The result of this will be, as the Sages say, “The Holy One Blessed Be He said (to Yechezkel), ‘Great is the reading of Torah as its construction. Go and tell them to delve into reading in the Torah about the form of the Temple. And as a reward for the reading that they will delve into reading about it, I consider it in their regard as if they are occupied in building the Temple.’”

Just as this is so with regard to the Holy Temple, it is likewise the case with regard to the death of a righteous person. Namely, by going in his ways, etc., “so too is he alive,” as mentioned above. Indeed, the true life of a righteous person – of whom it is said that “the life of a righteous person is not physical life, but rather, spiritual life, which entails faith, fear, and love [of G-d]” –

Even in a time when the Jewish people cannot build the Holy Temple, for reasons independent of them, it is nevertheless incumbent upon them to build a Temple.

continues, “living and being sustained” in “his progeny,” i.e., his disciples and the students of his disciples.

Thus, there is an added emphasis in connection between the destruction of the Holy Temple (in the month of Av) and the death of Aharon (on Rosh Chodesh Menachem Av): The reason for the destruction of the (Second) Temple is the sin of baseless hatred. The correction for this sin is the concept of “Be of the disciples (who are called children, his progeny) of Aharon, **a lover of peace and one who pursues peace, a lover of the creations**, and one who brings them close to Torah” – unwarranted love.

2. At first glance, we could ask the question: With regard to the passing of the righteous the phrase reads, “just as his progeny is alive, **so too is he alive**” (and not “as if” he is alive) – that through “his progeny” going “in his ways,” etc., it brings about that “he is alive.” Since the life of a righteous person “**is not physical life, but rather, spiritual life**, therefore “**he is alive**” (his true life, “spiritual life,” also continues thereafter, in a literal sense.).

Whereas with regard to delving into the form of the

Temple, it concerns the **physical** Holy Temple (to offer physical sacrifices there – unlike from the time of the destruction of the Holy Temple, when “prayers were established in place of **sacrifices**”), as well as the **speech** and the learning mentioned above, regarding which “I **consider** it in their regard **as if** they are occupied in building the Temple.” This [study] is, at first glance, only like the speech of prayers [which are in place of actual sacrifices].

The fact is, however, that this is not so. For when the Torah of **Truth** equates two things (as in our case – that through learning about the form of the Temple, etc., “I consider it as if they are occupied in building the Temple”) it is because they are in truth **one and the same** thing.

However, since the physical result of delving [into the form of the Temple] is manifest below only later on [in the Era of Moshiach], therefore the term used is “as if.” But even before it is manifest in actuality (as in our circumstances, before we can build the Holy Temple below, physically), it is not the case that the learning is merely a **remembrance** (or the like) of the building of the Holy Temple, nor is it (additionally) that G-d gives the same reward that He gives for the building of the Holy Temple. Rather, through delving into **learning we are** occupied in actually **building** the Temple.

3. The explanation of this is understood in light of what the Sages say concerning sacrifices: “Whoever delves into the Torah of the sin offering, it is as if he is offering a sin offering, and whoever delves into the Torah of the guilt offering, it is as if he is offering a guilt offering,” and the like. The expression, “as if he is offering,” with regard to sacrifices is not only intended as a description of a reward, or that G-d grants atonement for sins on account of this (effecting the same result) exactly like the sacrifice. Rather, it is (according to many opinions at least) considered the actual offering of a sacrifice, to the extent that we say in the context of Torah law with regard to “the [Torah] portion of sacrifices,” “It is only said during the day, for one may not offer a sacrifice at night.” And likewise with regard to **many** other rulings and laws in the laws of sacrifices. It must, therefore, be [said] in a manner reflecting the way it is offered.

Accordingly (and more so) with regard to delving into the form of the Temple, etc. (which is equated, there in the Midrash, to delving into the laws of the sacrifices), as it is understood from the expression used in the Midrash – that regarding the complaint of Yechezkel – “Until now we have been given over in exile in the land of those who hate us, and You say to me, ‘Go and announce to the

Jewish people the form of the Temple, etc.’ Are they indeed able **to make it**? Leave it for them for when they will come up from exile, etc.” – G-d answered, “For the sake of my children being in exile **the building of My Temple should be neglected?!**” Thus, they should be involved in learning about “the form of the Temple, etc.” That is, through the learning, “the building of My Temple” is **not** neglected.

A possible explanation of this: The commandment of “Make for Me a sanctuary and I will dwell among you” is a positive commandment applying to all generations; it is incumbent upon Jews as an obligation to build a Holy Temple. Therefore, in a time when the Jewish people cannot build the Holy Temple in actuality and in deed, for reasons independent of them, it is nevertheless incumbent upon them the obligation and the commandment to be involved with “reading about it,” and as a result it is “as if you are **building it**.”

That is, not only since we cannot build the Holy Temple in actuality at least we shall learn about its form, etc., as a **remembrance** and spiritual connection to building the Holy Temple, but delving into learning [about it] is itself considered as fulfilling the commandment of building the Holy Temple.

4. Upon examination you would conclude and say that the Rambam alludes to this prior to “Laws of the Chosen Temple,” in the introduction to “Order of [Temple] Service,” where he quotes the Scriptural verse, “They would ask of the peace of Yerushalayim; may those who love you experience tranquility”: In prefacing “Laws of the Chosen Temple” and “Order of Service” with this verse, he is suggesting and revealing that there is an obligation and commandment of “ask of the peace of Yerushalayim” (in speech and etc.), which entails learning from “Laws of the Chosen Temple” and “Order of Service.”

If the Rambam had intended to say that we must learn the laws (only) as a “**remembrance** of the Temple,” he would then have had to bring the verse from which the Gemara derives it: “From where do we learn that we make a remembrance of the Temple? As it is said, ‘...It is Tziyon; it has no one who enquires of its welfare’ – the implication being that there is a need to enquire.” By bringing specifically this verse, “**They would ask of the peace** of Yerushalayim,” Rambam emphasizes that there is a separate obligation of learning and delving into the details and minutiae (in a manner of “**They would ask**” about “the peace”) of “Laws of the Chosen Temple” – not only as a “remembrance of the Temple” [as it existed] in the past, and not only in order to know how to build it **in the future**, but – as an obligation and a commandment regarding the construction of the Holy Temple **in the present**, in these times.

This inference, however, cannot be derived from the verse (and terminology), “It is Tziyon; it has no one who **enquires** of its welfare”; from this verse we derive only the obligation of an enquiry, similar to a **remembrance**.

It comes out then that we learn “Laws of the Chosen Temple” not only in order that we should know how to build it in the future; it is also relevant to the obligation of building it now, by means of delving into the laws, by means of “They would ask of the peace of Yerushalayim.”

5. In the context of practical [Torah] law, we find a kind of example of the concept mentioned above with regard to the mitzva of repentance and conversion:

Complete repentance and atonement for a(n inadvertent) sin is effected through verbal confession along with [the offering of] a sacrifice. Nevertheless we see that in the time of Exile, when it is not possible to offer a sacrifice, complete atonement is attained through repentance (and verbal confession) [alone]. We thereby fulfill the commandment of repentance in a complete way.

And as is known the practical legal significance concerning, “Do not put your hand, etc., to be a fraudulent witness.” [I.e., one is forbidden to testify along with another witness who is known by the first witness to be wicked. If, however, that person has repented, he regains his status as an acceptable witness and one may join with him in testimony. This law applies even today, when we are unable to offer sacrifices, indicating that one’s repentance is presently considered complete without the requirement of offering sacrifices in the Holy Temple.]

The concept of conversion is even more relevant to the topic at hand: Although for the sake of entering into the covenant to become a convert “one requires circumcision, [ritual] immersion, and the acceptance of a sacrifice,” nevertheless, “In these times, when there is no sacrifice [that can be offered], one requires [only] circumcision and immersion,” and thereby the conversion is complete. Concerning the fact that “when the Holy Temple is built he shall bring a sacrifice,” this does not detract from the completion and the completeness of his conversion in these times.

6. According to that which was mentioned above (Section 3), we can explain what the Rambam says in *An Elucidation of the Mishna* in his preface concerning Meseches Middos: “It entails no matter other than a recounting which is a recollection of the measurements of the Holy Temple (the Second Temple), and its form, and its structure, and all its concept and its function that it has in this matter. For when it [i.e., the Third Temple] will be built – may it be speedily in our days – there will be [the need] to guard it and to make structures as such, and the structures and the forms and the measure. Indeed, it is [specified as such] through the holy spirit, as it says, ‘All

is in writing, from the hand of G-d, upon me [it was imparted in order to] comprehend.”

The Tosafos Yom Tom points out a difficulty in the Rambam and proceeds to resolve it: Since the structure of the Holy Temple of the future is not a likeness of the structure of the Second Temple – as the Rambam himself says in “Laws of the Chosen Temple”: “Notwithstanding the fact that the structure [i.e., the Holy Temple] that will be built in the future is written about in Yechezkel, it is not explicit and elucidated, and the people of the Second Temple, when they built it in the times of Ezra, they built it [both] like the building of Shlomo and **as a resemblance** of the exoteric matters discussed in Yechezkel – what then is the benefit derived from knowing the measurements of the Second Holy Temple?

The Tosafos Yom Tom explains that in learning Meseches Middos there is, nevertheless, a benefit afforded to the building of the future. Namely, with regard to the details common to both the building of the future and the building of the Second Temple as well as the First. Granted that there will be differences in the structure of the future with respect to the structure of the

the positive commandment of “You shall make for Me a Temple” is eternal, it could be said that there is always the commandment [incumbent upon us] of being involved in **building** the Holy Temple. That is, the commandment entails not only the learning itself and attaining knowledge in the law of the Temple, but also in doing all that is dependant upon the Jewish people so that we should be prepared and we should be able to immediately build [the Holy Temple], to the extent that the result is that “the building of the Temple is not neglected,” as mentioned above.

And the fact that in the future we will in actuality have to come to “The Holy One Blessed Be He will reveal its concept...in order to understand that which is concealed in the words of Yechezkel,” or the fact that with regard to many matters, then, “When it will be built, Moshe and Aharon will be among us,” and they will reveal how it should be – this does not detract at all from the commandment of delving into learning [about the Holy Temple], which is considered building the Holy Temple. The former is, rather, an [additional] ascent that will come about in the Future to Come.

Since the structure of the Holy Temple of the future is not a likeness of the structure of the Second Temple, what then is the benefit derived from knowing the measurements of the Second Holy Temple?

Second Temple, for “The Holy One Blessed Be He will reveal its concept...in order [for us] to understand that which is concealed in the words of Yechezkel so that we may build it [accordingly]. Nevertheless there is a need for the recounting of the second building, for indeed the majority of and the principle aspects of the building are founded on the structure which G-d caused Dovid to comprehend, and it will not be moved.” In fact, this is the intention of the Rambam in his proof from the verse (that Dovid had said to Shlomo), ‘All is in writing; from the hand of G-d, upon me [it was imparted in order to] comprehend.”

However, the difficulty is still not entirely resolved: Since there will be many, many changes then, and we will have to come to, “The Holy One Blessed Be He will reveal its concept, etc., in order to understand that which is concealed in the words of Yechezkel,” what is the need for “a recollection of the measurements of the Holy Temple, and its form, and its structure, and all its concept” from Meseches Middos?

From the aforementioned it is understood that since

7. Just as this is so with regard to learning and delving into and having knowledge of the form of the Temple, etc., accordingly it could be said that this is likewise the case concerning building the Temple in the literal sense:

It is known that regarding the manner in which the Holy Temple of the future will be built, there are two opinions: a) “It will be revealed and

come from heaven, as it is said, ‘The L-rd’s Temple, the design of Your hands’”; b) The building will be done by the hands of man; Moshiach will build the Holy Temple.

One of the possible approaches to reconciling the two opinions is that the portion and type of building that is elucidated and understood from the “recounting” in Meseches Middos (and in the terminology of the Rambam, “a resemblance of the exoteric matters discussed in Yechezkel”) will be built “by the hands of man,” whereas the details that are of the type that “is not explicit and elucidated” will be revealed from heaven by the Holy One Blessed Be He.

(An alternative approach: The building of the Temple below will be done by the hands of man, through Moshiach (to whom will be revealed that which “is not explicit and elucidated”), and the Temple of above will be invested, as it were, within this Temple of the lower realm.

([The latter] exemplifies and is **in accordance with** the [Heavenly] fire from above which was invested within the fire from below [used on the altar], for it is a commandment to bring [fire] from the layman.

(This [investment of the Heavenly Temple within the manmade Temple] will bring about the eternality of the Temple of the future.)

This explains the reason for the difference and the distinction between the two aforementioned opinions – the opinion of the Rambam that Moshiach will build the Temple, and that of the Zohar and Midrashim, etc., that it will be built by the hands of Heaven:

The Rambam[’s *Mishneh Torah*] is a book of **law**. According to the law, the building of the Temple is an obligatory commandment incumbent upon the Jewish people. Thus, Rambam emphasizes the portion of building the Temple that will be constructed by Jews (and through this they will fulfill their commandment in a complete manner).

Whereas those matters in the Temple of the future that will be revealed **by the hands of Heaven** are not considered as the obligation and commandment of building the Holy Temple that is incumbent upon the Jewish people.

However, in the Midrash and Zohar (the inner dimension of the Torah) it speaks about the completeness and the ultimate intent of the Temple of the future, which will be accomplished through the **ascent** in the Holy Temple, which will be effected from above, “the building of the Holy One Blessed Be He.” Thus, these sources emphasize the building that will be done by the hands of Heaven.

In light of the above, the matter as it will be in the Future to Come is understood. The fact that a portion of the Temple will be revealed from heaven is not on account of a lack, G-d forbid, in the building done by the hands of man, through our righteous Moshiach.

Through the act of building we are fulfilling the commandment of building the Holy Temple in a complete manner, and thereafter, that which will be revealed and come from heaven is attained.

8. This sheds light on the fact that it is said of the current delving and learning and reading about the form of the Temple, “I consider it in their regard **as if** they are occupied in building the Temple,” or like the second phrase, “Since you are involved in it, it is **as if** you are building it (and in both cases):

According to all opinions, the ultimate [intent] and completeness of the Holy Temple is achieved through the fact that “It will be revealed and come from heaven.” Indeed, it is **this** portion (that will not be built in actuality by man) that causes the eternality of the Holy Temple, as the verse says, “If G-d will not build a temple, in vain did

its builders toil in it.” (The First and Second Temples were “buildings of man, which possess no sustenance at all,” however) the Third Temple, since it is “the building of the Holy One Blessed Be He,” will exist forever.

Since this is so, it comes out that the fulfillment of the commandment of building the Holy Temple in these times, through delving into the law and the form of the Temple, must resemble and exemplify the building in actuality through the Jewish people in the Future to Come – the obligation and commandment of learning and delving into the measurements and the structures, etc., known to man in the portion of the building that is to be made by man.

On the other hand, just as the completeness of the Temple of the Future to Come will be achieved specifically through the fact that it will be revealed and come from heaven, as mentioned above, this is likewise so regarding the commandment of learning and delving into every detail and portion of the act of building. Also in this respect we must come to “**I** consider it in their regard.” It is specifically in this manner that the ultimate

The fulfillment of the commandment of building the Holy Temple in these times, through delving into the law and the form of the Temple, must resemble the actual building done by the Jewish people in the Future to Come.

completeness (presently) in the commandment of building through delving into the law of the Temple is attained.

9. From all the aforementioned we derive an especial instruction for every Jew. First off, to whatever extent is appropriate, and particularly in the days of Between the Straits, [we must strive in] delving into the law and form of the Temple, its exits and its entrances, etc., since we thus fulfill in the time of Exile the commandment of building the Holy Temple, and of consequence this itself weakens the concept of the destruction of the Holy Temple (and of Exile in general), and weakens the days of Between the Straits, etc.

And this itself effects that from the “**as if** you are building it,” there will be the building of the Holy Temple **in the literal sense**, in physicality, through our righteous Moshiach, and within it will immediately be revealed the Holy Temple of above, speedily in our days, literally.

*(From the address of Motzaei Shabbos Kodesh,
Parshas Mattos-Massei 5739)*

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A DAILY DOSE OF MOSHIACH & GEULA:

13-19 TAMMUZ

*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

13 TAMMUZ – CHAG HAGEULA OF THE REBBE RAYATZ: THE LOWER HALF OF THE GLOBE AND THE PREPARATION FOR THE REDEMPTION

In the times of the Beis HaMikdash, the Jewish People were in one place (Eretz Yisroel), and the light of Torah went out from there to the whole world in a manner of “from Above to below,” in order to make a dwelling place for Him, as will be in its most revealed sense in the Future to Come.

Afterwards, during the time of the exile, the Jewish People were dispersed, each person to his respective place, and this was in order to purify the world in every location, in a manner of “from below to Above.”

However, all this was still in “the upper hemisphere,” where Mattan Torah took place (see the Rebbe Rayatz’s *Igros Kodesh*, Vol. 2, p. 331), and when the Jewish People came even closer to the

Redemption, they arrived in a great assembly to “the lower hemisphere” as well, in order that this part of the world would also be purified.

(Seifer HaSichos 5749, Vol. 2, p. 554)

14 TAMMUZ: TO PURIFY THE NATIONS OF THE WORLD AS WELL

Since this generation is the last generation of the exile and the first generation of the Redemption, it has the special emphasis of the avoda of the Jewish People to influence the nations of the world in all matters of goodness, justice, and fairness.

This is done through the fulfillment of the Seven Noachide Laws, as an imminent preparation for the fulfillment of the promise, “For then I will convert the peoples to a pure language, etc., to worship Him of one accord,” to the point that “the world will have no occupation except to know

G-d...as is stated, “The world will be filled with the knowledge of G-d as the waters cover the seas” (Rambam, conclusion of Mishneh Torah).

(Shabbos Parshas B’Sshalach, Chamisha-Asar B’Svat 5743 – unedited)

15 TAMMUZ: MOSHIACH – A KING AND A VICEROY [A]

“In the future, G-d will appoint for them another

Dovid (who will reign over them in the future — Rashi), as is stated, “And they shall serve Hashem their G-d and Dovid their king, whom I will establish for them” – it doesn’t say, ‘established’, but, “will establish”...and as is written, “And Dovid My servant will be their leader forever” – for example, *kaisar* (king) and *palgei kaisar* (viceroy, second to the king). (Sanhedrin 98b)

These words do not mean that then there will be two leaders, rather Moshiach himself will be both the “*kaisar*” and the “*palgei kaisar*.”

16 TAMMUZ: MOSHIACH – A KING AND A VICEROY [B]

The meaning of the title “*kaisar*” (literally Caesar, emperor) indicates an innovation, for the title *kaisar* is named after a Roman king “whose mother died in childbirth” and was found alive when his mother’s womb was split open...and he was called “Caesar” in Roman, which means “cut out,” and all kings that followed him were called “*kaisar*” (Tosafos, Avoda Zara 10:2).

Moshiach is called “*kaisar*,” on account of his duties as a king in fighting the wars of G-d (Rambam, Hilchos Melachim, end of Chapter 11), as the sovereignty of Moshiach will bring a supernatural innovation and change to the entire world (see Rambam, end of Hilchos Melachim).

Similarly, he is called “*palgei kaisar*,” due to his role as leader, one who teaches the people and guides them in the way of G-d (Hilchos T’shuva 9:2), which is not as innovative.

(Likkutei Sichos, Parshas VaYigash 5751)

17 [TOV] TAMMUZ – THE FAST OF SHIVA ASAR B’TAMMUZ: THE STUDY OF THE LAWS OF BEIS HA’BECHIRA [A] – AS GREAT AS THE ACTUAL BUILDING

It has been well-known and publicized for many years throughout the Jewish Diaspora about the custom during the Three Weeks to increase in Torah study of matters pertaining to Beis HaBechira (Beis HaMikdash), based on the Midrash (Tanchuma 69:14):

“Come and see what G-d said when He showed Yechezkel the form of the Beis [HaMikdash], ‘Describe the House to the House of Israel, that they may be ashamed of their sins’... Yechezkel said before G-d, ‘Master of the Universe...for can they do something, leave them until they come up from the exile... G-d said to Yechezkel: ‘For the sake of My children in exile, the building of My House will be nullified... The study of the Beis HaMikdash is considered as being of equal merit to its building. So tell the people to study the structure of the Beis

HaMikdash, and as a reward I will consider their study as though they were actually building the Beis HaMikdash.’”

18 TAMMUZ: THE STUDY OF THE LAWS OF BEIS HA’BECHIRA IN OUR TIMES [B] - AS PRACTICAL HALACHA

Particularly during this year (in addition to the special overall emphasis in our generation)...since we are standing on the verge of the Redemption, which is coming immediately, mamash, the study of Hilchos Beis HaBechira must be in a totally different fashion:

First of all, the study should not be from the aspect of a growing sense of emotion from mourning and an effort to repair that which is lacking due to the destruction of the Beis HaMikdash, rather (even were it not for the destruction) from the aspect of the longing and the yearning for the unique quality and perfection of the Third Beis HaMikdash...

Furthermore, the main point is that the study is with the knowledge and recognition with absolute certainty that this is not “halacha for [the times of] Moshiach,” which will apply at the moment after, since “the Future Beis HaMikdash for which we are waiting is (even now already) elaborately built (and it shall soon) be revealed and come from Heaven in an instant!”

(Shabbos Parshas Balak, 17 Tammuz 5751)

19 TAMMUZ: THE THREE PILLARS OF THE BEIS HA’MIKDASH

We have found in the Mishkan and the Beis HaMikdash that there were pillars upon which the world stands – Torah, avoda, and *g’millus chassadim* (kindness):

The pillar of Torah – the Ark and the Tablets of the Covenant that were in the Mishkan and the Beis HaMikdash, in addition to the place of the Beis HaMikdash – Mt. *Moria* – so named because “*horaa*” (instruction) to the Jewish People went forth from it,” from the Sanhedrin who would sit in the Chamber of Hewn Stone.

The pillar of avoda – the main avoda is the offering of the sacrifices that were in the Beis HaMikdash, in addition to the concept of prayer – “My house will be called a house of prayer,” and “this is the gate of Heaven.”

The pillar of *g’millus chassadim* – an influence of kindness upon the entire Jewish People (and the whole world) through the Table in the Beis HaMikdash, in addition to the concept of charity and kindness in its simplest sense, whereby the pious would give to the poor anonymously.

(Likkutei Sichos, Parshas Truma 5752)

THE FRENCH CONNECTION:

**SHLIACH OF THE REBBE
AND PERSONAL FRIEND
OF THE NEW FRENCH
PRESIDENT**

By Nosson Avrohom

**BEIS
MOSHIACH**
exclusive



*Dozens of policemen and security guards guard the president-elect of France. A huge crowd of fans roars their approval. Then the shliach of the Rebbe, Rabbi Dovid Zaoui comes in wearing a black hat and beard, and with lots of Jewish pride. President-elect Nicolas Sarkozy notices him, stops everything, and goes over to him. He hugs the shliach and warmly shakes his hand. Television cameras capture the scene which is broadcast over and over throughout the French Republic. * The story of the personal friendship between the Rebbe's shliach and the French president who wrote to the Rebbe and publicly called him "Melech HaMoshiach," promising to publicize the Seven Noachide Laws. * Exclusive to Beis Moshiach*

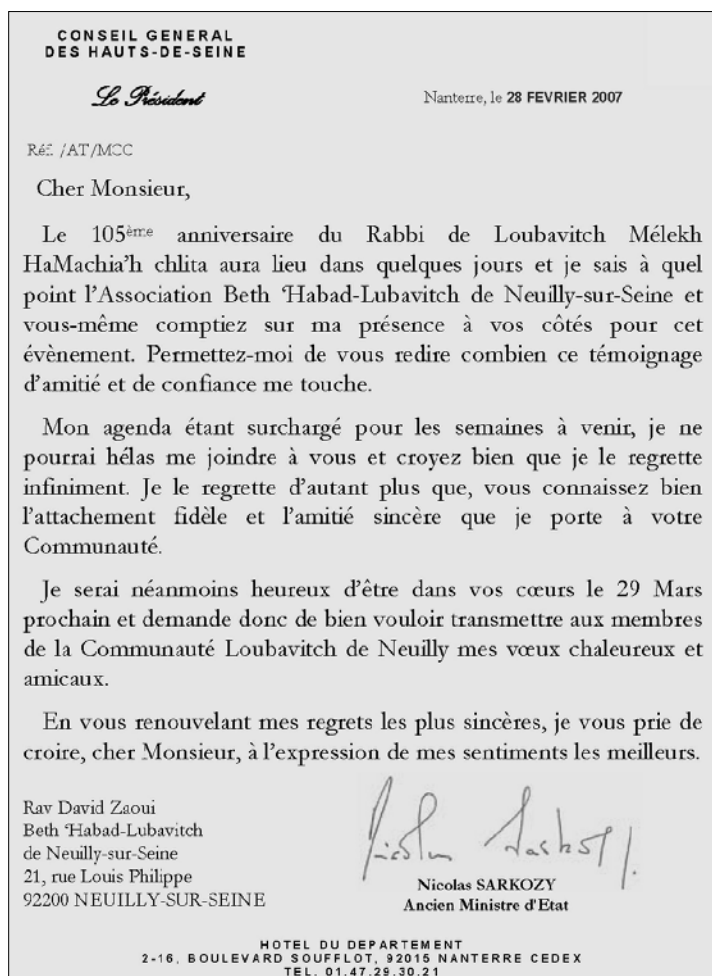
Even the elderly in France do not recall an election as stormy and momentous as the one the French Republic just experienced recently. Three candidates were whittled down to two: the candidate of the Right, Nicolas Sarkozy and the Socialist candidate, Segolene Royal. They went head to head in a battle for the powerful position of president of France.

In the second round, as in the first, most of the Jewish vote went to Sarkozy, who ultimately won the election.

“He earned those votes,” said shliach Rabbi Yosef Yitzchok Pevsner jubilantly a few hours after the election results were



Rabbi Zaoui with the chief rabbi of France, Rav Sitruk



Sarkozy's letter for Yud-Alef Nissan in which he refers to the Rebbe as Melech HaMoshiach shlita

publicized. “As Interior Minister in Jacques Chirac’s government he exhibited zero tolerance for anti-Semitic acts. He decried them and instructed the police to do all they could to catch the hooligans.”

In a sicha the Rebbe said at the farbrengen on Shabbos Parshas VaYeishev 5752, the Rebbe spoke about the connection between the Chabad leaders and the spiritual refinement of France. This began with the Alter Rebbe, who opposed Napoleon, up until the shluchim who are scattered throughout France these days and who work to refine the sparks in a manner of “u’faratzta,” which contains the same letters as “Tzorfaz,” France.

The Rebbe pointed out that the French national anthem had been refined and transformed into a Chabad niggun. As a result, France changed its official anthem.

“If we are speaking of a birur of France,” shliach Rabbi Dovid Zaoui and personal friend of the president, said to me, “we must include the election to the presidency of a great admirer of the Rebbe.”

R' Zaoui first became acquainted with Sarkozy in 5756, when he wanted to set up a public menorah in his city, which is predominantly Catholic.

"Without asking questions or giving me a hard time in any way, he approved the public menorah."

Since then, R' Zaoui has become a good friend of Sarkozy, with Sarkozy attending many events held at the Chabad house. Even when he was unable to attend, he would send a letter acknowledging the event.

"He is a big believer in the Rebbe MH"™. He has a dollar from the Rebbe in his wallet. He saw the fulfillment of several brachos he received through the *Igros Kodesh*."

THE SECRET TO SUCCESS: SHLICHUS WITH THE EMPHASIS ON MOSHIACH

I met R' Zaoui at his Chabad house in Neuilly sur Seine that he built with his wife, and you can't help but be impressed by his

unusual success. R' Zaoui is the type of shliach who thinks big. No wonder then that the project he is working on lately consists of arranging kosher lunches at the Chabad house for about 1000 Jewish children who attend public school.

"Of course it would be better if they attended Jewish schools, but in the meantime, at least let them eat kosher food," he explains.

Upcoming projects are a Machon Smicha and building a Chabad mikva.

For about two hours, R' Zaoui described his work as well as his connection with the new French president.

"One of the things we are very particular about here at the Chabad house is 'Yechi Adoneinu,' says Zaoui. "It's on every flyer we produce, and at every meeting my staff or I have with people, no matter their views, they will hear about the prophecies of Geula and who Moshiach is. That is the secret to our success."

R' Zaoui is not fazed by "I'chat'chilla aribber" type

projects. Fearlessly, and with great pride, he does tremendous work in strengthening Judaism in his city, and it's all permeated with Moshiach, as the Rebbe directed the shluchim at the Kinus HaShluchim 5752.

"There are no compromises. If we do shlichus the way the Rebbe instructed us, then that is the secret to our success."

For 7 Adar, he came up with an idea that others thought outlandish, but it worked. It was the talk of the day among R' Zaoui's fellow shluchim in France. Every hour on the hour a Chabad speaker came to the Chabad house and lectured on some aspect of inyanei Moshiach and Geula. The lectures were broadcast over the Chabad house's website, and over a thousand people tuned in.

FROM THE IMMIGRANTS' QUARTER TO SHLICHUS

R' Zaoui was born and raised in the 93rd arrondissement in Paris, one of the most dangerous sections of Paris. It's full of immigrants and all sorts of crimes are committed in broad daylight, almost with impunity. Various gangs rule the area.

When R' Zaoui was 22, his mother died and he moved to Neuilly sur Seine. His Jewish education was typical of many Jews in France and consisted of a minimal observance of tradition.

"One day, I met Rabbi Eliyahu Ozen in the 17th arrondissement of Paris. He is the dean of the Beis Rivka schools and he gave me my first encouragement to get more seriously involved in a life of Torah and mitzvos. Later on, I went to yeshiva, but it was a Litvishe yeshiva in which you study Gemara all day. I continued to learn Chassidus on my own.



The Chabad house



Shliach Rabbi Dovid Zaoui and President Sarkozy at a menora lighting

“Four years later I attended the Chabad kollel of Rabbi Yaakov Zarviv, which at the time was located in the Tomchei T’mimim yeshiva in Brunoy. There I underwent a transformation in my personal life.

“Being together with the T’mimim and in an atmosphere of Chassidic excitement and hiskashrus to the Rebbe was inspiring and it drew me deeply into the world of Chabad. I went to the Rebbe for the first time in 5750. That was the final push. In 770, I was exposed to a new and wonderful world.

“The Rebbe’s gaze absolutely captivated me. It was a Sunday after Rosh HaShana 5750 when I passed by the Rebbe. I received three dollars and until this day I don’t know why. Interestingly, my future wife was at the Rebbe and when she passed by for dollars the Rebbe gave her a dollar and said, ‘This is for the Chabad House.’

“She didn’t know which Chabad House the Rebbe was referring to, but when we got engaged and planned to devote our lives to spreading the wellsprings and opening a Chabad House, she understood.”

R’ Zaoui’s Chabad House got off the ground thanks to Rabbi Reuven Matusof, who recommended him at the European office to Rabbi Gorodetzky, who gave his approval. He lost no time but got right to work.

His first projects included large Shabbos meals for mekuravim and arranging for a public menorah, which is how he established a connection with then mayor Sarkozy. Nobody dreamed he would one day be president. The Chabad house’s reputation quickly spread throughout the city.

Every Shabbos, T’mimim come from the yeshiva in Brunoy and reach out to Jews, children to adults, with t’fillos and shiurim. Another big project is checking t’fillin and mezuzos and raising awareness of the importance of doing so.

“In 5765 we were looking for a building for our Chabad house. We finally found a suitable building, large and spacious and three stories. We rented it from the owner and ever since I’ve tried to convince him to sell it to us. Just a week ago he agreed to do so and a dream of mine is about to come true.”

HIS FRIENDSHIP WITH SARKOZY

“My relationship with Sarkozy didn’t start with the elections, but back in the early days of the Chabad House. It was shortly before Chanuka and I decided that despite the decidedly Catholic demographic of the city, we should also have a public menorah as the Rebbe wants.

“A few days before Chanuka I went to the city building where Sarkozy’s mayoral office was. I went to his office and he received me cordially. I made my request and told him that this is done

around the world in major cities and within France too.

“I didn’t imagine that I would gain the approval I needed so quickly. Those who live in France know that our city is considered an exclusive area where many diplomats and famous artists live. Sarkozy gave me his attention and immediately okayed the menorah.

“He was very interested and supportive. From the very beginning I felt that he wasn’t just another French politician but he had a warm regard for Judaism.

That year Sarkozy was unable to attend the menorah lighting and he sent his deputy, Dr. Lagman, who is a Jew.

“Just at that time, Sarkozy was chosen as the spokesman of the French government in addition to his position as mayor. People are attracted by his charisma. He radiates strength. Later he rose in rank and served as Minister of the Treasury and later on as Minister of Immigration. Although he climbed the political ladder quickly, we always kept in touch. I

sent him an invitation to every event we did as well as the flyers that we published.

“Even though he was busy as a French minister, he made the effort to participate in events we invited him to. As time went on, he learned what a Rebbe is and what Moshiach is, as well as the role of the shluchim. When he couldn’t come, he would send warm letters. It was obvious that our relationship was genuine and not merely self-serving.”

In 5761, Jacques Chirac was elected for a second term as president of France and he appointed Sarkozy as Interior Minister. Chirac was impressed by his charisma and gave him an important position. This is when Sarkozy’s political career took off on his way to becoming president of France.

“I knew that Hashem, with Divine Providence, had guided me into this relationship and I continued to keep in touch with Sarkozy. He used his powerful position to help the Jews. At the menorah lighting ceremony that we held in 5763 he spoke to the media and promised that he would do all he could to protect the Jews of France whose loyalty is unquestioned. He praised Jewish tradition and called on the government to respect it.

“At that time, French historians discovered a siddur from the time of Napoleon which had a prayer for the welfare of the government. I showed it to Sarkozy and he was very moved. He noted the loyalty of the Jews to France even back then.”

PUBLICIZING THE SEVEN NOACHIDE LAWS

In recent years there has been great interest among the shluchim in France to spread the message of the Seven Noachide Laws. The



Last year’s Chanuka House



Farbrengen at the Chabad house

Jewish daughter of the Jew wanted her father to have a Jewish burial. She wanted him removed from the Christian cemetery. She felt strongly about people knowing that he was a Jew.

“She came to me to consult with me about how she could let all of France know that he was a Jew. I came up with an idea and suggested that she take out a full page ad in the biggest newspaper in France, *Le Figaro*, in which she would enumerate the Seven Noachide Laws and on the bottom to write this was in his memory. Everybody who would read it would see that he was Jewish.

“We also produced nice sheets of parchment on which were written the Seven Noachide Laws in an attractive way and I brought one of them to Sarkozy. Sarkozy took an interest in it and even committed to observing them.”

AN ARGENTINEAN SENATOR AND A FRENCH CONTENDER

Over the years, the friendship between R' Zaoui and Sarkozy grew and R' Zaoui was one of the only people who could see Sarkozy in his office whenever he liked.

“Last year, I wanted to go to the Kinus HaShluchim with my son, but when I got to the airport I discovered to my dismay that the passport had expired. I didn't want to give up my trip, so I rushed back to the city and went to see Sarkozy. His advisors told me that he was in his office and I could see him.

“I realized this was Divine Providence and I felt that the Rebbe wanted me to meet with Sarkozy before I flew. I asked him for his father's name and he was very touched when I suggested that I pray for him. Over the years, he heard a lot about the



Rabbi Zaoui standing beside a Mitzvah tank

shluchim give out flyers in non-Jewish neighborhoods in addition to placing signs and putting up billboards. R' Zaoui was one of those who had major breakthroughs in this area, as he relates:

“I broke new ground with the Seven Noachide Laws. There was a famous French Jew by the name of Renee Gussinei whose father was not Jewish. He was a producer of TV programs for

children and was beloved and well-known in France. Unfortunately, he married a non-Jew and had a daughter. When he died a few years ago, his only daughter inherited his money.

“Because of his popularity, he had amassed a fortune and his daughter hired several lawyers in order to handle the huge inheritance. One of them was a good friend of mine. He came to me one day and said that the non-

Rebbe from me. He not only heard about it, he internalized what I said and believed.

"In general, from the very beginning I felt that the Rebbe was leading me to Sarkozy. Now that he was elected president and he has worldwide prestige and power, it's even clearer to me.

"At the banquet at the end of the Kinus HaShluchim in 770 the shluchim receive a few gifts. One was a book in English of miracle stories of the Rebbe which had the story of an Argentinean senator, a non-Jew, who heard about the Rebbe and that non-Jews also experience miracles with him.

"He asked one of the shluchim to arrange yechidus for him and when he arrived, he asked the Rebbe to bless him with success in his political career so that he would become president. He didn't really believe that this could happen. The Rebbe suggested that if he wanted to be president, he had to commit to observe and spread the Seven Noachide Laws among his friends. The senator was moved by his meeting with the Rebbe and agreed. A few months later, he unexpectedly became president of Argentina.

"I read this and like everything I read or see, I realized that it was by Divine Providence. The Rebbe was hinting to me to do something and since I had a personal relationship with someone as powerful as Sarkozy, I decided to tell him the story and suggest that he do the same. Sarkozy was beginning to gear up to run for president but it was still not known who were the leading contenders and who had a chance at winning.

"I went to him and suggested that he not only commit to the Seven Noachide Laws himself but that he also spread it among his friends. I told him about the

senator from Argentina. He was very excited by the story and on the spot he agreed to do it.

"At the time, there were important Jews in France who thought that perhaps it was not a good idea to vote for him, but for the centrist candidate, a politician by the name of Biro. Those Jewish leaders did not know Sarkozy as I did, and thought that he might be too extreme and the centrist candidate might not help the Jews but he wouldn't hurt.

"I was upset about this and I thought of amassing signatures from influential Jews to call upon Jews to vote for Sarkozy. As I do before any project, I wrote to the Rebbe through the *Igros Kodesh* and asked whether I should go ahead with it. It was around the time of Yud-Alef Nissan, the Rebbe's birthday, and we held a large farbrengen at the Chabad house, to which we also invited Sarkozy.

"He was extremely busy campaigning and couldn't make it, so he sent a letter of greeting in which he referred to the Rebbe as Moshiach. This letter was publicized in France and abroad. I took this letter and put it into a volume of *Igros Kodesh* and was surprised when I read the Rebbe's letter, which was to President Shazar. In the letter, the Rebbe thanked him for his birthday blessings and wished him great success.

"I knew that the Rebbe wanted Sarkozy elected president and I worked hard to make this happen. In the end, even those leaders who thought they wouldn't support him changed their minds, especially after they saw he was serious about fighting anti-Semitism. Some of them were affected by the Rebbe's answer."

After the first round of elections, in which Sarkozy won

"I am sure that Sarkozy was elected president of France because of the Rebbe's blessings, and he himself believes this too."



A kinus on Moshiach and Geula



A brochure produced by the Chabad house



A gift for Sarkozy

over the centrist candidate but still had to be voted for in the next round, R' Zaoui arrived one morning at the Chabad house to find that the mezuzah on the front door was missing. He suspected that this had happened because of his relationship with Sarkozy.

High police officials who came to the Chabad house concurred with his suspicions and promised to arrest the vandals. A few days later the chief rabbi of France, Rav Sitruk, came with many other Jews to put up a new mezuzah.

THE REBBE'S DOLLAR

Picture this: dozens of policemen and security guards guard the president-elect of France. A huge crowd of fans roar their approval. Then the shliach of the Rebbe, Rabbi Dovid Zaoui comes in wearing a black hat and beard, and with lots of Jewish pride.

President-elect Nicolas Sarkozy notices him, stops everything, and goes over to him. He hugs the shliach and warmly shakes his hand. Television cameras capture the scene which is broadcast over and over throughout the French Republic and makes an enormous Kiddush Hashem.

We asked R' Zaoui to tell us about this encounter:

"During the many months of campaigning, I promised Sarkozy that he had no need to worry and that he would be the next president, thanks to the Rebbe's bracha. As I mentioned earlier, he is a big believer in the Rebbe. Between the first and second rounds of the election, French Intelligence learned that Al Qaeda wanted to kill him because he favors the Jews and because of his battle against Moslem immigrants.

"It was a few days before round two and Sarkozy was very busy, but I felt it was important to

show him my support, so I went to one of the campaign meetings in order to see him. When he saw me, he stopped everything. I told him that he had no reason to fear his enemies, for after meriting the Rebbe's blessing he would be victorious.

"I took out a dollar from the Rebbe and gave it to Sarkozy as a segula and security. He was extremely touched and there were tears in his eyes. Till this day, by the way, he keeps the Rebbe's dollar in his wallet.

"A few days after Sarkozy won, he went on a short vacation with his family. When he returned to the Champs Elysee palace, I received an invitation to meet with him. At the meeting, he thanked me for my help and told me that he always carries the dollar with him. I asked him to continue disseminating the Seven Noachide Laws and helping Jews.

"In fact, he has helped

whenever possible. I recently arranged a meeting between him and a Jew who runs a school for handicapped Jewish children. The president not only promised to help but carried out his promise.

"I am sure that Sarkozy was elected president of France because of the Rebbe's blessings, and he himself believes this too."

* * *

At this time, R' Zaoui is in the final stages of preparing for the summer. Ten T'mimim from Tomchei T'mimim in Brunoy are expected at the Chabad house and together with them, he plans on contacting all offices and big companies with Jews, as well as private homes, to put t'fillin on with them, to talk with them about Jewish subjects, and to establish a relationship with them to be mekarev them to Judaism.

The final sparks in France are indeed ascending.

THE POWER OF T'FILLIN

Rabbi Dovid Zaoui relates:

I'll tell you a story that I saw myself that illustrates how non-kosher t'fillin and mezuzos affect people's health. In our city there was a man who was stricken by a stroke a few years ago which confined him to bed in the hospital. I went to visit him with a group of mekuravim and I asked him to have his t'fillin checked.

His t'fillin shel rosh (worn on the head) needed no fewer than 60 corrections! Later on we went to his house and we took all his mezuzos for checking, 38 in all! The sofer discovered that 12 of them were pasul and another 25 were kosher but only *b'diaved*. Just one mezuzah was kosher *l'chat'chilla*.

We rushed to fix those that could be fixed and replaced those that were pasul. Incredibly, 20 Kislev, when the mezuzos were put back up and the t'fillin were returned to his home, the man was released from the hospital. The connection was obvious to everyone.

A year later, I asked him to have his t'fillin checked again. He said that according to the *Shulchan Aruch*, you only need to check them twice in seven years, and what could be the matter just one year later? I explained the Rebbe's view that it often pays to check them every year.

He not-so-willingly gave me his t'fillin and was taken aback when once again there were errors found in the parshiyos. Since then, he checks his t'fillin annually.

80 YEARS SINCE THE REVELATION OF MALCHUS

By Rabbi Naftali Estulin, Shliach, Los Angeles, California
Translated By Michael Leib Dobry

When the Communists came to power, anyone who wasn't instilled with the faith that a Jew is a king, "a kingdom of priests and a holy nation," gave up the battle. Only the Rebbe Rayatz and his chassidim, who were instilled with the faith that the whole world – including Communism – was created for the Jewish People and designed to serve them, succeeded in rising above everything and acting as kings before whom no one can stand.

In one of his sichos on the holiday of Shavuos, the Rebbe MH"M explains the unique connection between Moshe Rabbeinu, Dovid HaMelech, and the

Baal Shem Tov – all three of whom are connected with the holiday of Shavuos, the Time of the Giving of our Torah, as all three of them were kings. Regarding Moshe, it is said,

"And he became king in Yeshurun." Dovid was the first in the dynasty of the kingdom of the House of Dovid. And regarding the Baal Shem Tov, it is said that he would conduct himself in an exalted manner, like one of the kings. Furthermore, the central point of *malchus* (sovereignty) expressed in these three *tzaddikim* is closely connected with the holiday of Shavuos, for prior to Shavuos, the Jewish People were crowned with the crown of sovereignty, as is said, "And you will be to me a kingdom of priests and a holy nation."

Why were the Jewish People crowned with the crown of sovereignty specifically before the holiday of Shavuos?

The two main characteristics of a king are: a) he has everything, and in great measure; b) no one can stop him from fulfilling his desires, to the point of "the king said and the mountain was uprooted." At Mattan Torah, G-d placed upon us the great task of making a dwelling place for Him in the lower realms, which includes all the Avodas Hashem since Mattan Torah until the revelation of Moshiach Tzidkeinu. Such a mission can only be carried out when we have the strength of kings. Without the *breitkait* (magnitude) of a king, it is extremely difficult to contend with this world.

As a result, G-d crowned the entire Jewish People with the crown of sovereignty before Mattan Torah. Now, every Jew can summon the strength of a king, with all the *breitkait*. He is lacking nothing, as our Father in Heaven, the King of all kings, has granted him all the necessary strengths to fulfill his duty.

Yet, as with all spiritual influences from Above, this influence also must pass through the leader of the generation. In fact, Moshe Rabbeinu, who was a king, bestowed upon the people of his generation

the clear feeling that they are actually the children of kings. They saw this openly, for when they fulfilled the will of G-d, He tended to all their needs in the wilderness, as a king provides for his subjects.

However, after they entered Eretz Yisroel, they had to consider the fact that there would be a new order of things – within the limits of nature. Therefore, there was a need for another king, Dovid HaMelech, who instilled within the Jewish People the recognition that even within the natural conduct of Eretz Yisroel, they possess the unique strength of *malchus*.

Centuries passed and the Jewish People began a period of a long and harsh exile. Then, at the height of the exile, fifty years after the

tremendous *breitkait*, literally as kings who are affected by nothing.

The strength of Lubavitcher chassidim stems, as mentioned above, from the strength of the Rebbe. In the reshimos from the time of his imprisonment, the Rebbe Rayatz writes that when they imprisoned him, he decided that he would not be affected by them whatsoever. He simply ignored them, as if they didn't exist.

Through this mode of conduct, the Rebbe Rayatz instilled the strength within his chassidim that despite the harsh persecution, they always remained on the level of "kings." As discussed in an article, in a recent issue of the *Beis Moshiach*, on the chassid, R. Yaakov Notik, of blessed memory, in spite of

strength of *malchus* has developed even further in our generation, through the Rebbe MH"M, to the point that it can be revealed within every Jew. Today, there is virtually no place in the world where a Jew cannot fulfill Torah and mitzvos. Not only are the authorities not interfering with the fulfillment of Torah and mitzvos, they are assisting and sometimes even finance it.

We can see a clear expression of this phenomenon specifically in Russia, where the President of Russia gives special honor to the shliach of the Rebbe and chief rabbi of Russia.

A friend of mine in Moscow told me that once a special welcoming party was held in the Kremlin on Shabbos for numerous heads of state and world figureheads. The President of Russia, Mr. Vladimir Putin, invited Rabbi Berel Lazar to attend the event, and Rabbi Lazar walked to the Kremlin. When he arrived, it turned out that he would have to pass through an electronic gate for security reasons. Naturally, Rabbi Lazar refused, and at Putin's orders to search for any possible way to get him inside, they found a side entrance that had not been in use for some time, and opened it especially for Rabbi Lazar. When Rabbi Lazar entered the welcoming hall, President Putin stood in his honor and presented him before the world leaders in attendance.

When I was in Moscow, I visited the shul of Rabbi Yitzchak Kogan. The structure, which was awarded the title of Moscow's Building of the Year, was erected in a manner of *malchus* befitting a king. It even has a helicopter pad built on the roof especially for businessmen who are interested in coming for davening, yet have no time to get stuck in traffic... I thought to myself: We have no such thing in Los Angeles, yet specifically in Russia, the country that symbolized the fiercest

The Rebbe Rayatz's profoundly majestic dignity, which penetrated the fortress of Communism, is what led to the "is'chalta d'Geula" eighty years ago on Gimmel Tammuz 5687.

pogroms of 5408-5409, the Baal Shem Tov was born, whose majestic conduct revealed the aspect of *malchus* within the Jewish People, even under the yoke of the exile.

When the Communists came into power, most Jews in chareidi communities quickly left the country. Rabbanim and roshei yeshivos didn't have the strength of *malchus* necessary to stand up for their yeshivos against the evil regime. In contrast, regarding the Rebbe Rayatz, the attribute of *malchus* pulsed within him with great strength, and he transmitted this strength to his chassidim and all those connected to him. The chassidim continued to lead lives of Torah and mitzvos, out of a sense of

the great danger involved, he would walk in the streets with his beard exposed, with the pride of Yaakov, out of a sense of kingly dignity beyond all worldly limitations.

The Rebbe Rayatz's profoundly majestic dignity, which penetrated the fortress of Communism, is what led to the "*is'chalta d'Geula*" eighty years ago on Gimmel Tammuz 5687. Furthermore, since the Rebbe Rayatz said that his redemption was the redemption of anyone called a Jew, this gave every single Jew, even one who is not a Lubavitcher chassid, the strength to feel that he is a king in his Yiddishkait and he can walk proudly with head held high.

Indeed, this bestowing of the



malchus in order to overcome all pitfalls and trials on the way to bringing the Redemption. This is particularly so since the number eighty is ten times eight – i.e., the fullness of the number eight – which represents the time of the Redemption, as is known.

Furthermore, based on the Rebbe's instructions during the 850th year since the Rambam's birth to arouse the whole world to involvement in the study of Rambam, it is appropriate that we should make a special "shturem" regarding the eightieth year since the release of the Rebbe Rayatz, whether in Chabad communities, the overall religious community, or among all those who are called Jews.

There is no question that with proper and vigorous activities stemming from the strength of malchus within each of us, we can utilize the written and electronic media. In these times, when the media loves to talk about the relationship between Russia and the United States, the story of the Rebbe Rayatz's redemption is bound to elicit much interest in the various networks. The message has the potential for reaching a considerable audience even without investing large sums of money in media coverage. Thus, when we awaken the "*is'chalta d'Geula*" within all those who are called Jews – we will immediately reach the ultimate level of Redemption, with the revelation of the Rebbe, Melech HaMoshiach, mamash now!

opposition to Yiddishkait, the shluchim are like kings.

In these days when we are commemorating eighty years since

the revelation of malchus through the Rebbe Rayatz, there surely is a bestowing of unique strength from Above to utilize the attribute of



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MESIRUS NEFESH TO SPREAD TORAH

Rabbi Zalman Leib Estulin a”h, was a model of someone who lived a life of mesirus nefesh for the sake of others. His love for Torah was boundless, and he wished to impart this to his group of adopted children. * In this chapter from a book about him, written by Rabbi Sholom Dovber Friedland, we read about R’ Estulin reuniting with his wife in Tashkent and how together, they established a Talmud Torah in their tiny home.

Mrs. Raizel Estulin yearned to see her husband, R’ Zalman Leib, again. They had spent more years apart than they had together. Then the longed-for day arrived and she happily greeted her husband upon his return from the front. Most of his friends did not make it back

safely.

However, to her surprise, her husband did not return alone. He walked in on crutches, surrounded by a group of boys. After being apprised of the enormity of the mitzva, she settled these orphans in the homes of Anash, while some

of them remained with the Estulins.

R’ Estulin was eager to “to teach his friend’s son Torah” and thus, a Talmud Torah opened in their home. Early each morning, so as not to be discovered, the Lubavitcher boys would gather in their home. In the evening too, they did not leave until the streets were empty of passersby.

Mrs. Sarah Lefkivker, the sister of Mrs. Estulin, relates:

“The Estulin home consisted of one room which served as the kitchen, bedroom, and as a branch of Tomchei T’mimim for young bachurim. It was dangerous to support a yeshiva or Talmud Torah at that time. If their counter-revolutionary activities were discovered, they would be in trouble.

“When the bachurim arrived, they would hang a piece of material as a kind of curtain around the bed of Yisroel Noach as he slept. The talmidim learned in the room as my sister Raizel remained near her son’s cot, except for the times that I came to relieve her.

“The floor was a dirt floor and when it rained it turned into mud. Under these difficult conditions they devoted themselves fully to the chinuch of Jewish children.”

A BRANCH OF TOMCHEI T’MIMIM

The yeshiva in the Estulin home was officially recognized on the part of the founders of Chabad yeshivos in Russia. R’ Aharon Zakon tells about this in his memoirs:

“Some time after my family arrived in Tashkent, R’ Yona Poltaver (Cohen), who was the menahel of the Tomchei T’mimim yeshivos in Russia, decided to open a division in Tashkent. The yeshiva was located in R’ Zalman

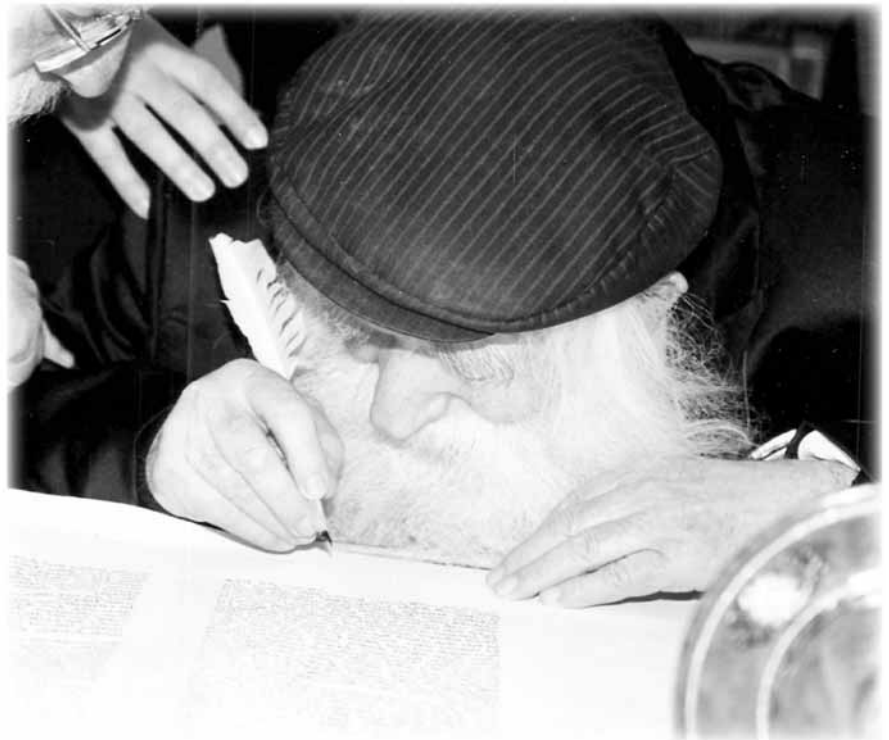
Leib Estulin's home, which was nothing but a room with two beds, an oven, and a table in the center, on which we learned.

"R' Zalman Leib had been drafted into the army and after he was wounded, he was released. At first, we planned on using his wound as an excuse – if and when the NKVD would catch us together, we would say we had gathered in honor of his safe return from the army.

"We would go to his house to learn after Shacharis. For a while, he would also supervise us. I learned together with R' Velvel Sirota, the son of R' Mordechai Sirota. At a certain point, R' Yisroel Neveler taught us Gemara and *Tanya*.

"When the enemy visited his home, R' Zalman Leib would sometimes ply them with a drink of vodka and they would leave.

"The yeshiva consisted of two classes – one for older boys and one for younger boys. When R' Yisroel gave a shiur to the older boys, the younger boys would sit on the other side of the room and learn on their own, and vice versa.



R' Zalman Leib Estulin, whose love for Torah was boundless.

"Ben-Tzion Friedman, Sholom Dovber Shemtov, Sholom Feldman (the grandson of R' Yisroel Neveler), Chaim Yisroel Sperlin, Shlomo Galperin, Velvel Sirota, Chaim Ratovski, and I and a few others were in the older class. In

the younger class were Berel Sheikevitz, Yisroel Duchman, Shmarya Pruss, Boruch Brickman, Yosef Greenberg, Chaim Rivkin, Berel Ratovski, and others.

"Around the year 5704 (1944), R' Moshe Robinson from Karalevitz joined the staff and he learned with the older boys. R' Yisroel, who learned with the younger boys, moved somewhere else with them."

* * *

Mrs. Raizel Estulin said in later years that R' Yona Cohen succeeded in inspiring and attracting others with his mesirus nefesh. "He himself lived with this awareness of not falling into despair and apathy, and he suggested that we host the branch of the yeshiva in our house. One of the reasons was the fact that my husband was a 'war wounded' and they certainly wouldn't come down hard on him. We took on the responsibility of the yeshiva despite the danger this entailed."



The talmidim stayed in the house all day and learned, ate, rested, and even played games during recess. How do you play when you cannot go out? They used household items to amuse themselves. One day they tore open the pillows so they could play with the feathers. One day they broke the stove...

"We didn't worry about that," said Mrs. Estulin. "Our main worry was that the government shouldn't hear about us. The neighbors did inquire about the children and I told them that we were working with children who were traumatized by the war, and we were trying to cheer them up. As time went by, interest in them died down."

It was a terrifying time. People were frightened of their own shadows. People thought before uttering a word. Chassidim were afraid to talk to their friends...

The yeshiva operated at its peak, from 1944 to 1947, when the mass migration of Chassidim from Tashkent and Samarkand took place. Afterwards, the few who remained had to reorganize. There were still groups of talmidim who came to learn in their house. Often, these were young children of elementary school age, while other times it was young bachurim of yeshiva age.

R' Zushe Gross was one of the talmidim and until his last days, he would visit R' Zalman Leib:

"R' Zalman Leib imparted to us the preciousness of time. He conveyed the idea that it was a pity for every moment that goes to

waste.

"I still have it engraved in my heart what he told us on Parshas Shmos (5:7). Pharaoh warned the overseers 'don't continue to provide straw.' The question is why is the word for 'continue' written with an Alef, which gives it the root for the word 'to gather'? R' Zalman Leib said, 'The Torah is teaching us not to make gatherings at a time designated for work – i.e., Avodas Hashem – because these meetings waste time.'"

R' Zushe says that R' Zalman Leib's influence on his students was enormous and not necessarily because of his teaching methods. "He did not use modern teaching techniques. He taught us the old-

fashioned way, without charts and without writing on a blackboard. It was the way he related to each child which got us.

"To R' Zalman Leib, each child was treated as an adult. The way he considered the feelings of the children and how he told stories of tzaddikim and demanded things of us was like to a person his own age. This way of relating to us elicited a reciprocal response."

R' Zalman Leib did not just teach his own students, he also went to teach in one of the classes for refugee children in Tashkent that was founded by Rabbi Aharon Chazan, who later was also a resident of B'nei Brak.

THE INNOCENCE OF A CHILD

The youngest talmid was R' Zalman Leib's son, Yisroel Noach. He was gifted and what boys aged 15 did not understand, he at age 6 could explain to them patiently. He had a refined soul and R' Reuven Galperin, a talmid at that time, tells us about him:

"In Tashkent there was a man named Moshe who was wanted by the secret police. Moshe decided to hide in the Estulin home thinking he wouldn't be caught since R' Zalman Leib was a war veteran.

"After a few days, word got out and one afternoon during Chanuka, the door suddenly opened and an Uzbeki policeman burst in. It didn't take long to scan the room and he immediately saw Moshe.

"We were all tense and nobody knew what to do. While we were still stunned into silence, we heard Yisroel Noach, who had problems walking because of his illness, say, 'What will you gain if you take Moshe? Today, my mother bought me a tasty cake for Chanuka which I haven't eaten yet. Take it instead of him and leave him alone.'

"The policeman melted at this heartfelt offer from a child. In those days, even a piece of bread was precious. We often went to sleep hungry and here was a child willing to give up his cake for someone he wasn't even related to.

"The policeman said that at least the man should not stay there any longer, because if he did, and he was found, they would punish him too for covering up for him. Then he left the house with Yisroel Noach's cake."

Moshe later moved to Eretz Yisroel after escaping via the *eshalonim*. He settled in B'nei Brak and raised a fine family.

CHANUKA MIRACLE

During the war years and a bit later, the government's persecution of religious Jews softened, as it was busy with the war. After the mass smuggling of Chassidim out of Russia in 1947, the government renewed its persecution of religious Jews. The years 1947 until 1953, when Stalin died, were very difficult.

Stalin was intent on eradicating Judaism. The authorities began inquiring about who was behind the smuggling of Chassidim out of Russia and made many arrests. Whoever was suspected of having information, or having any connection to the smuggling, was arrested. It was a terrifying time. People were frightened of their own shadows. People thought before uttering a word. Chassidim were afraid to talk to their friends.

It was only after Stalin's death that the pressure eased up. Some of those who had been arrested



Yisroel Noach Estulin

were released and thus, despite the constant fear, and despite the KGB agents who continued to swarm among the Jews, there were slight changes; people could

breathe a little easier.

However, even during the most difficult years, R' Zalman Leib continued his holy work, teaching Jewish children despite the danger. Sometimes they had to change the location of where they learned.

Typically one child would stand guard while they learned, in order to warn them of impending danger. R' Zalman Leib told what happened one time:

"This incident happened as we learned in the home of R' Yaakov Zeide a"h during the gentile holiday season. One of the mischievous children dragged one of their holiday trees over to where we were learning. When he saw my displeased reaction, he quickly hid it.

"It was a rainy day and the boy whose job it was to warn about the approach of unexpected guests, wasn't on the alert. All were sure that on such a miserable day, the evil ones would not bother chasing



Rabbi Moshe Rubinson Karlvitzer
teaching boys in Samarkand

after some children who studied Torah.

"Suddenly, one of the boys exclaimed, 'They're in the courtyard!' There was no time left to flee. The s'farim were hastily put away and we remained where we were, hoping for help from Above. I feverishly tried to come up with a plausible explanation for our being there together.

"In the remaining seconds, the boy took out the tree and began playing with it, along with his friends. When the policemen came in they looked around. Upon being questioned, the children exclaimed, 'We are here together to play' (which is what gentile children did at that time of year). Yet I did not have a satisfactory

"The policemen bought the children's story and came to the conclusion that I was the jolly bearded fellow who distributes gifts during this holiday season. They said, 'Next time, try and get someone whose beard is completely white...'"

explanation for my presence there.

"The policemen bought the children's story and came to the conclusion that I was the jolly bearded fellow who distributes gifts during this holiday season. They said, 'You decided to bring a

real person... Next time, try and get someone whose beard is completely white...'

"It was an open miracle the way things worked out."

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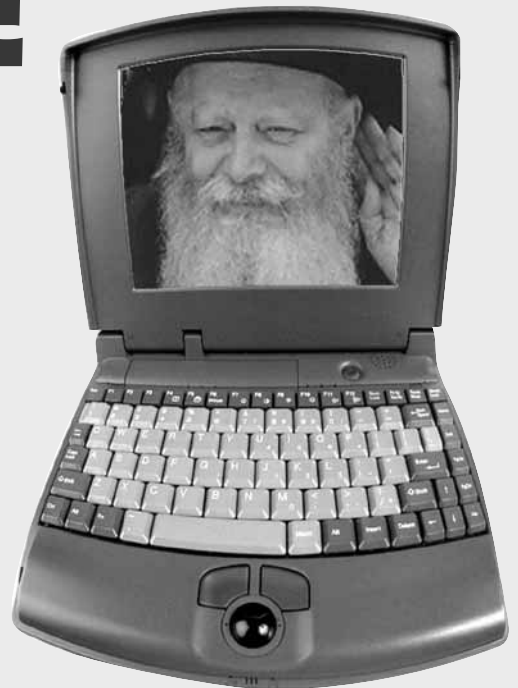
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ב"ה

THE SONG OF THE SUN

By Rabbi Chaim Borevitz

Yehoshua won the debate by explaining to the sun that the miracle of Yehoshua stopping the sun and the resulting victory for the B'nei Yisroel's army would be even greater praise to Hashem than the sun's song.

One of the great miracles recorded in our Holy Torah happened on the 3rd of Tamuz. On this auspicious day, Yehoshua ordered the sun and moon to stop moving, so that the sun would not set and the extra daylight would allow the B'nei Yisroel to finish their battle to defeat the Emori.

Chazal relate that when Yehoshua gave the command to the sun to stop moving, the sun protested that while it moves it sings Hashem's praises. Yehoshua won the debate by explaining to the sun that the

miracle of Yehoshua stopping the sun and the resulting victory for the B'nei Yisroel's army would be even greater praise to Hashem than the sun's song.

The song of the sun is also mentioned in Perek Shira, "The sun says, 'The sun and moon stood still in heaven; to the light of Your arrows they move and at the shining of Your glittering spear' (Chabakuk 3.11)." Rashi, Radak, and Metzudas Dovid all explain that this pasuk refers to Yehoshua's miracle of making the sun stand still. Thus, the

sun's song refers to the great miracle Yehoshua made on Gimmel Tamuz.

For thousands of years, the sun's song was something rather mysterious. The Torah revealed the words and some of its meaning and importance. Recently, scientists in England have actually recorded what they believe is a song from the sun. A research paper presented shortly after Pesach this year at the Royal Astronomical Society's National Astronomy Meeting in Lancashire, England explains that there exists looping magnetic fields along the Sun's outer regions, called the corona, which carry magnetic sound waves in a manner similar to musical instruments, such as guitars or pipe organs.

The researchers speculate that explosions on the sun's surface, called microflares, act like a guitar pick to trigger the magnetic loops to produce sound waves. The acoustic waves can reach heights of tens of miles and can travel at speeds of 45,000 to 90,000 miles per hour. The explosions release energy equivalent to millions of hydrogen bombs. Although the sound waves are on a grand scale, the astronomers say that the sound waves are exactly the same waves you see on a guitar string.

Astronomers have recorded the sun's music. Unfortunately, the solar sound waves are on the order of millihertz – a thousandth of a hertz – which is out of the range of 20 to 20,000 hertz that the human ear can hear. May we all merit to hear the 10th song, the song of Moshiach, in the Geula Shleima, Now!

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THEY SAW THE LIGHT

By Sholom Ber Crombie

They are three successful businessmen who lived in South Africa, Los Angeles, Las Vegas, and Ramat Aviv and enjoyed the good life. Then one day, each one encountered Chabad and learned that the Rebbe is Moshiach and that he continues to lead and teach as well as to answer questions through the Igros Kodesh. As the rational businessmen that they are, they did their research and gingerly took their first steps. Today, they are ardent Lubavitchers.



Amos Barzilai

“BUSINESSMEN IN TEL AVIV ARE BEGINNING TO UNDERSTAND”

Amos Barzilai is a respected businessman who lives in the exclusive neighborhood of Ramat Aviv. He is the owner of *Beit HaChayil* in Tel Aviv and a chain of exclusive halls in the center of the country. Over the past years, Amos has made a major change in his life and has begun getting involved in Torah and mitzvos, under the influence of the Rebbe MH”M.

Today, Amos divides his busy day between running his businesses and frequent visits to the Chabad yeshiva in Ramat Aviv and joining in Chassidus shiurim.

The first part of the process of his getting involved with the world of Judaism took place among other religious groups. “I tried out all the approaches to Torah,” he says. “Almost all of them,” he self-corrects.

Sampling these other groups made Amos feel wary about Chabad and he felt a sense of alienation from Chabad Chassidim. When his younger brother visited Eretz Yisroel and suggested that he check out the world of Chabad, he politely refused, but his brother didn’t give up. In the end, Amos was willing to meet the rav of the Chabad community in Ramat Aviv, Rabbi

Yossi Ginsburgh, and now he is an ardent friend of the yeshiva.

“When I became acquainted with the Rebbe’s approach, I saw that where everybody else stops, that’s where the Rebbe takes another step and illuminates things with his awesome teachings. It’s something that has no explanation. It seems to be something in the neshama that affects you; a unique approach of true Ahavas Yisroel; the everyday language in which even something negative is couched by the Rebbe as ‘something that isn’t good,’ the Geula mindset.

“Today, I cannot see myself without the Rebbe’s approach. The Rebbe transforms everything that seems confused and complicated into something simple and easy. Just by looking at the Rebbe’s teachings, I feel empowered. The strength that I get from the Rebbe’s explanations about life in Geula is inexplicable, and this fact has influenced my entire way of life, the education of my children, and the life of my family.

“The Rebbe’s approach encompasses all aspects of my life today. I am getting ready for my first trip to the Rebbe’s home in Brooklyn. I feel that I am so connected to the Rebbe’s world and to the depth of his teachings that I simply must visit 770. I am sure that when I get there, I will feel as though I grew up there all my life, even though I never saw the Rebbe.”

Amos doesn’t suffice with the personal changes he has made in his life. He shares what he has learned with dozens of friends and acquaintances from the world in which he lives. He learned from the Rebbe not to be satisfied with his own spiritual attainments but to transmit what you know to whomever you come in contact with.

“I used to find the idea of Geula and Yemos HaMoshiach ridiculous,

illogical, far-out. Now, I can’t believe it hasn’t happened yet. I look around and ask myself, who can it be? I have no doubt that it has to be the Rebbe who will redeem the Jewish people.”

What did you learn about Geula beforehand?

“Before I became familiar with the world of the Rebbe, the word ‘Geula’ wasn’t even in my vocabulary. Today I feel I have the privilege of using the word ‘Geula’ thanks to the Rebbe’s teachings.

“The Rebbe is the first sage to explain what Geula is, simply and clearly. Learning the sichos from the years 5751-5752 enabled me to understand what it’s about and that it’s really about to happen. There’s no question that if not for my learning, I couldn’t believe that it will happen.”

Amos says that many businessmen in Tel Aviv are beginning to understand what Geula is, and dozens of them are feeling close to Chabad. “People can’t find themselves without Geula; they have a feeling of angst due to the fact that it hasn’t materialized yet. They want the b’sura but it’s hard for them to accept it. I understand them since I also found it hard to accept the message of Geula at first.

“I explain to them that this is the darkness before the great light and that before they left Egypt, the Jewish people also found it hard to believe that they were about to leave exile. There’s a point where you need to have faith, because it’s hard to get there without faith. So I explain to them, in their language, in simple terms. I have experienced firsthand how it strengthens your own emuna when you strengthen the emuna of another Jew.

“I speak with people from the financial district in Tel Aviv, people who are not looking for anything. They’re not kids with open minds but serious people, in mid-life, who

hear about Geula, about Chassidus Chabad and the Rebbe, and they realize there is something special here. They come to shiurim at the yeshiva in Ramat Aviv and it breathes new life into them.

Whoever encounters the approach of Chabad Chassidim, who travel the world with their smiles and simplicity, has to be affected.

“Take for example the topic of writing to the Rebbe through the *Igros Kodesh*. People from the business sector see Divine Providence in this and accept it. There are stories that I can tell you at Chassidishe farbrengens, but if I tell them to a magazine, people won’t believe me... Clear answers in which you see the reality of emuna.

“I personally was somewhere else, spiritually speaking, when I was exposed to the idea of writing to the Rebbe through the *Igros Kodesh*, and I accepted it matter-of-factly. I didn’t even consider it surprising. Since then, I make business decisions based on answers from the Rebbe in the *Igros Kodesh*. It’s incredible Divine Providence.

“I feel that this is Hashem’s kindness to us – that we can receive answers in the *Igros Kodesh*, which strengthen our faith. For my friends who wrote to the Rebbe and received amazing answers, doing this strengthened their faith.”

“I ACCEPTED THE ENTIRE MESSAGE ABOUT GEULA”

The story of Chaim Almani began in B’nei Brak over sixty years ago. He was raised in a chareidi community, which his grandfather belonged to, but he joined up with B’nei Akiva and adopted its values, which compromised on careful mitzva observance.

After he married, Chaim left for South Africa because of the business dealings he had there. It was then

that he encountered Chabad in Johannesburg and began to regularly attend shiurim at the Chabad house. This was his first connection with Chassidim of the Rebbe MH”M.

Eight years ago Chaim liquidated his business and moved back to Eretz Yisroel. He settled in Ramat Aviv and looked for a shul. His acquaintance with Chabad in South Africa naturally drew him to the Chabad community in Ramat Aviv.

“In Chabad, they accept you the



Chaim Almani

“There were times that people laughed in my face when I spoke to them about Geula and Yemos HaMoshiach, but I feel that this happened to me because I still don’t know enough to be able explain it properly.”

way you are, without politics, without checking how much you have in your bank account, and without examining your past.”

After a period of time in which he regularly visited the yeshiva in Ramat Aviv, Chaim began learning with one of the T’mimim in the yeshiva. His grandson was about to undergo surgery and when he told the bachur about it, the bachur suggested that he write to the Rebbe and ask for a bracha.

This was the first time that he heard about writing to the Rebbe via the *Igros Kodesh*. At first, he didn’t understand how one can write to the Rebbe these days.

“He simply said, ‘Come, let’s write,’ and when I asked him how we could do that, he explained about writing after Gimmel Tammuz. I felt ignorant as I didn’t know what he was talking about... But the simplicity with which he said it won me over and we sat down to write a letter and put it in a volume of *Igros Kodesh*.

“The clear answer blew me away and since then, my connection to the Rebbe has deepened.

“I write to the Rebbe regularly, every two weeks, and I ask for guidance in all aspects of my life. I don’t always understand the answers but I know that these are the Rebbe’s answers, and that if I don’t understand them it is because of something lacking in me, not in the Rebbe, G-d forbid.

“Two months ago I wrote the Rebbe two questions that were on my mind, and the two letters on the page I opened to were addressed to someone by the name of Chaim, which is my name. In the letter, the Rebbe wrote that I need to be diligent in coming close to Chassidus and to the ways of Torah.

“Since I’ve learned about writing to the Rebbe, I’ve told many of my friends about it. They also wrote to the Rebbe and received amazing

answers. A while ago, a woman I know from business gave me a paper with a request for a bracha and asked me to put it in a volume of *Igros Kodesh*.

"My business card has a picture of 770 on it. Some people don't know the significance of the picture and think it's just a picture of a house, but whenever anybody asks, I tell them about it and about the Rebbe. I recently visited 770 with my wife and this had a great effect on me."

What have your friends thought about your relationship with the Rebbe?

"I am a member of a group that is comprised of dozens of businessmen from Ramat Aviv. We meet every week and each one relates experiences he has had in the world of business and in his personal life. All these members have heard me talk about the Rebbe, about how the Geula is imminent, and about writing to the Rebbe through the *Igros Kodesh*.

"I take every opportunity to tell stories about answers I get from the Rebbe and about the guys I met at the yeshiva in Ramat Aviv who made changes in their lives and became religious. In this group I've also often told about what I've experienced since I discovered the wonderful world of the Rebbe and of Geula, and even about the special atmosphere at the Chabad weddings I attend. I've seen that when you relate things with a good attitude, people enjoy hearing you and they accept what you have to say.

"There were times that people laughed in my face when I spoke to them about Geula and Yemos HaMoshiach, but I feel that this happened to me because I still don't know enough to be able explain it properly. When I think that someone is listening and receptive, I take him to shiurim at the yeshiva and try to connect people to the

world of the Rebbe, even if they just come to hear a shiur in D'var Malchus on Fridays.

"I know how important it is to learn about Geula since I accepted the entire message of Geula along with my involvement with Chabad. I tell all my friends that each of us must prepare for the coming of Moshiach to the best of his ability, and not to wait for Geula with arms folded.

"A few months ago, Rabbi Yossi Ginsburgh asked me to do a project in the kindergartens in the neighborhood. I arranged it ahead of time with the teachers in two kindergartens in Ramat Aviv. The following Friday I went there with wine, challos, and treats and made a Shabbos party with children who never learned how to wash their hands for a meal and say the bracha. Perhaps some of them never participated in Kiddush before.

"I told the children about how special the Shabbos table is and about Kiddush. It made a tremendous impression on them. Since then, I send money every week to those kindergartens so the teachers can make Shabbos parties with the children every Friday. I feel that this is something I can do, that this is where I'm at today."

"THE REBBE TOOK ME BY THE HAND"

If not for two T'mimim who needed help on a Motzaei Shabbos, Ayal Sinai would not have been exposed to the captivating world of Chassidus Chabad and the Rebbe's prophecy of Geula. However, the Creator of the world arranged things so that Ayal, who when he first became interested in Judaism kept his distance from Chabad, is now a member of the Chabad community in Ramat Aviv and proudly publicizes the Besuras HaGeula.

Ten years ago is when Ayal took

his first steps in the world of Judaism. He was among a group of Israeli businessmen living in Las Vegas. He found a warm and welcoming Jewish community there and spent a number of years with them. They helped him a lot in the process of becoming religious.

At some point he decided to move to Florida and as soon as he did, he looked for a religious community and shul so he could continue on his path of Torah and mitzvos. When he inquired of a friend in his neighborhood as to where a shul could be found, he was told that the nearest shul was a Chabad house, run by Rabbi Mutti Anati.

If he insisted on davening elsewhere, he would have to walk a great distance to a shul on the other side of the large neighborhood. Since walking to the other shul every Shabbos wasn't practical, Ayal stayed with friends in the area, his goal being not to daven at the Chabad house. On a few occasions, when he couldn't find a place to stay for Shabbos, he had to walk a few kilometers for each t'filla, stubbornly insisting that Chabad was not for him.

Life could have continued this way if not for one Shabbos when two T'mimim appeared in shul after Mincha. They worked at the Chabad house and they came asking whether they could review a sicha of the Rebbe at the third Shabbos meal.

After Shabbos the T'mimim asked whether anybody was heading in the direction of the Chabad house. It turned out that the person who lived closest to the Chabad house was Ayal, who agreed to take them. As they drove, he decided it was time he clarified the notion that the Rebbe is Moshiach, a topic that had always puzzled him, and he peppered the bachurim with questions.

By the end of the drive, Ayal

realized that he needed to investigate the matter more seriously, and he arranged to meet one of the bachurim in yeshiva to discuss the topic more thoroughly.

“When I showed up at the Chabad house a few days later, Shmulik Rosenberg, whom I had met previously, was surprised to see me. In fact, he couldn’t believe I was serious. When we got down to business, he asked me, ‘And who told you that the Rebbe is not Moshiach? Why do you negate the idea before you check out the possibility that it’s correct?’ I thought he had a point and I decided to listen to what he had to say.

“Instead of debating with me, he put a volume of the Rebbe’s maamarim on the table and began learning a maamer with me on ‘Shir HaMaalos L’Dovid.’ When I got deep into the maamer, my feelings suddenly changed and I felt an unusual chayus that made me want to stay there.

“I decided to start hanging out there and after a few visits on weekdays I decided to daven Kabbalas Shabbos there.

“R’ Mutti Anati, seeing me for the first time, invited me to the Shabbos meal in his home as though we knew each other for years. This made me feel welcome and comfortable in the Chabad house.”

Ayal spent a long period of time with the T’mimim and shluchim at the Chabad house in Ft. Lauderdale, but throughout this time he was still bothered by the fact that these Chassidim believe that the Rebbe is Moshiach.

“I wanted to delve into the answers I was given but what influenced me more than anything else was a video of the Rebbe that was shown at the Lag B’Omer celebration, a few months after I began frequenting the Chabad house. It was the famous sicha that

the Rebbe said before the outbreak of the Six Day War. I felt that this was a true Navi of Hashem I was seeing.

“The video presented the Rebbe’s prophecies and as I watched it, I began to cry. This was another important stage in my coming to the awareness that the Rebbe is the Nasi and Navi of the generation, and Moshiach. It was a tremendous epiphany that penetrated my awareness and I couldn’t explain it, but something in my outlook changed in those moments.

“As time went by, I began digesting the idea as I seriously examined the halachic proofs and



Ayal Sinai

accepted them one by one. Today it is clear to me, beyond a shadow of a doubt, that the Rebbe is Moshiach and is chai v’kayam. I proudly publicize this and explain it to all my friends and acquaintances, even those in the business world who analyze everything rationally.”

When Ayal was recounting the times that he spent hours in the company of the Lubavitchers in Florida, he smiled broadly and says this was a great period of time that made a deep impression on him. However, after feeling he had done enough in the world of business in the US, he decided to liquidate his

businesses and go back to Eretz Yisroel in order to get married. His wife-to-be was going through her own kiruv process at the time.

After settling in Ramat Aviv, he began visiting the Chabad yeshiva there to study more of Chassidus Chabad. The friendliness among the people in the community made him feel even more connected.

In hindsight, why were you initially opposed to accepting the Rebbe as Moshiach?

“One of the topics always close to my heart was that of Geula and Yemos HaMoshiach. I always asked myself what would happen when Moshiach comes and how would this leader who would redeem the world look. When I became involved with Judaism I studied this subject and just as my entire kiruv was slow and spread out over ten years, so it was with this subject.

“It took me a long time to understand it and digest it, but today I cannot think of it any way other than that the Rebbe is Moshiach. The message permeates all aspects of my life.

“When I encounter Jews who find it hard to accept the fact that the Rebbe is Moshiach, I sit with them and explain it to them systematically. I’ve seen that when you are clear, straightforward, and not intimidated, people accept what you say. If you present it matter-of-factly, it’s easier for someone who is listening to you and who really wants to understand to accept what you say.

“I personally feel that I had a big z’chus to get this message and that the Rebbe took me by the hand and connected me to him.

“The Rebbe’s approach is with me constantly. Before I do business and before anything else, I write to the Rebbe and ask for his bracha. I get explicit directions and clear answers.”

THE BALABUS OF YEMEN

By Shneur Zalman Berger

Friends and family mourn the loss of Rabbi Zecharia Guri a"h, rav of Moshav Avital in the Taanachim region. He was a loyal Chassid, one who loved and was beloved by all, a humble and multifaceted individual, who taught Torah for decades, far from the spotlight.

Rabbi Zecharia Guri passed away a few days before Pesach. Aside from his rabbinic position, he was also a shochet and sofer, professions he pursued with the Rebbe's blessing. He carried out his roles successfully, patiently, and with an open heart, thus being mekarev many Jews to Torah and mitzvos.

"The Lubavitcher chinuch was apparent in him. He was a p'nimi, a Tamim, someone who lived with utter bittul to the Rebbe's inyanim, someone who was constantly busy with the Rebbe's campaigns," said his good friend, Rabbi Yitzchok Yadgar, who ran the Chabad school in Taanach for many years.

"Until the final moment, as long

as he was conscious, he learned the D'var Malchus and maamarim of the Rebbe. He believed with all his heart in the imminent hisgalus of Moshiach."

YOU CAN SLEEP LATER

Rabbi Zecharia Guri was born in Yemen, 64 years ago. His father died when he was a baby and his mother was left with four children. The family emigrated to Eretz Yisroel when he was a child and settled in the Zarnoga transit camp near Rechovot. While they were there, members of the Jewish Agency tried to pressure his mother into sending her children to the kibbutzim, but she insisted that they

be given a religious education.

In those days, a school of the Reshet was founded in Zarnoga, and Rabbi Zushe Wilmowsky, one of the directors of the Reshet, registered the Guri children for the school. Rav Guri attended this school for several years until he switched to Yeshivas Tomchei T'mimim in Lud.

His talents and special qualities were known to his friends in yeshiva, but he maintained a low profile. Rabbi Yeshaya Hertzfel, rav of Natzeret Ilit, described in amazement his chavrusa for *Shulchan Aruch* in those days, "Every night, after we finished the scheduled learning sessions, we sat together and learned *Shulchan Aruch*. We were very tired, but R' Guri constantly encouraged me, saying, 'You can sleep later; now we have to learn.'"

ONLY TRAVELING WITH THE REBBE'S BRACHA

In the period of time before he married, R' Guri applied himself to learning. He also asked the Rebbe whether he could study sh'chita and safrus. In the summer of 5727/1967, he received the Rebbe's answer:

In response to your questions:

if it fits with the s'darim in the kollel where you learn, it is worthwhile studying to be a shochet, as well as a sofer of t'fillin and mezuzos.

R' Guri studied sh'chita of chickens and safrus. He married his wife Mazal a few months later in Kislev 5728 and settled in B'nei Brak. About a year later, Rav Avrohom Dunin suggested that the couple move to Moshav Avital in

Chevel Taanachim, where the rebbetzin would have a job as a nursery school teacher in the Chabad school. After receiving the Rebbe's bracha, they moved to Avital.

At a certain point, R' Guri received an offer to study sh'chita in Brazil under the auspices of the chief rabbinate of Israel. R' Guri registered for the course but did not consider going until he asked the

Rebbe.

His wife Mazal relates, "My husband sent the Rebbe the details of the offer but received no reply. He called many times on the one phone on the moshav at that time, a public phone in the school yard. While waiting for a response, he began preparing for the trip, including getting his passport and visa.

"The night before the flight, we went to the public phone and called the office. In those days, calling abroad was difficult. We finally managed to get hold of one of the secretaries, but he said there still was no answer. We went back home and Zecharia told the people in charge that he was canceling his trip.

"It was half a year later when he got a positive answer from the Rebbe and he went with the next group to Brazil."

R' Guri spent many months in Brazil and continued his study of sh'chita. In the meantime, the committee of the yishuv discussed offering him a position as rav of Avital. 35 members out of 39 were in favor of appointing him as rav and shochet.

His wife reported to him about the latest developments and R' Guri wrote to the Rebbe about the offer. The Rebbe answered that he had to ask a rav whether he could take the position of shochet; that the offer should be one that did not involve any disputes and it should have a proper contract; and that it depended on his wife's consent. After enumerating the conditions, the Rebbe wrote: look into the offer.

After many delays, R' Guri was appointed as rav and shochet of Avital in 5734/1974. In the winter of 5748/1988, he was recognized by the Israeli chief rabbinate when he was inducted in an impressive official ceremony.

R' Guri was beloved by the





Receiving a bottle of mashke from the Rebbe



A letter from the Rebbe during the period when R' Guri learned in Tomchei T'mimim in Lud

members of the moshav. They admired and esteemed him and his elevated character. He served as a rav but he was also the friend of every one of the residents and was able to be mekarev many of them. He never stood on ceremony for his honor. He went from house to house in order to enable people to do mitzvos.

His friend R' Yadgar, resident of Avital, relates:

"R' Guri was so unassuming and sociable. He had an excellent rapport with even those far from

religious observance. He was always gracious. All members of the moshav knew that if someone insulted R' Guri, he would not respond. It was hard not to love him.

"When he sat at a farbrengen, he was always a mekabel. He didn't preach or rebuke but spoke pleasantly and persuasively. He was completely devoted to the Rebbe's mitvzaim. I remember that at a certain point he did Mivtza T'fillin door to door. On Rosh HaShana he went from house to house too, to

SH'CHITA UNDER FIRE

R' Guri served as a faithful shochet. The family remembers that he sometimes spent an entire night in a yishuv in order to supply them with what they needed. R' Guri would travel wherever he was asked to shecht. When it was hard to obtain Sh'chitas Lubavitch, Anash were helped by him, as Rav Shmarya Harel relates:

"Rav Guri would often come to Natzeret Ilit in order to shecht. I especially remember Erev Yom Kippur when we needed to find chickens that had not been given injections, rendering them treif. He generously and devotedly would check for us, to find out which moshavim had chickens that had not gotten injected, and then he would shecht them."

His daughter Shoshana relates:

"Erev Yom Kippur was devoted to shechting Kaparos for the people of the moshav, for Anash, and for many others who came from near and far to our home for my father to shecht for them. Nevertheless, my father found it important that the family shouldn't feel left out. So he woke us up early, patiently did Kaparos with us, took the children outside and showed them how he shechted our chickens, and only then did he begin shechting for everybody else."

Rav Shmarya Harel, who supervised the Mobile Mitzva Tanks into Lebanon during the Peace in Galilee war, relates:

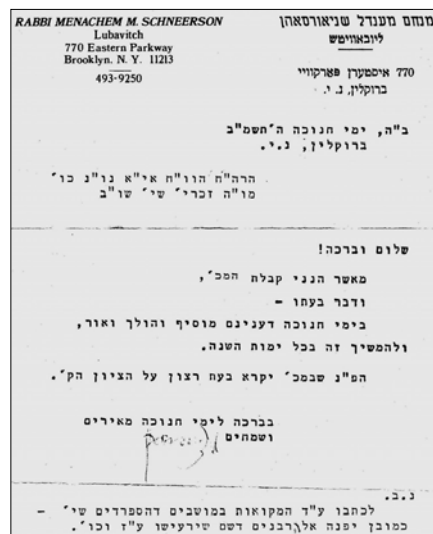
"During the war, we heard that some soldiers had reached the city of Juniya in northern Lebanon, where there was a small Jewish community. Although the road leading to the city was dangerous, I went with mitzva tank #3, along with the staff, in the direction of Juniya, where we met with some members of the Jewish community. They said that they usually had a shochet come from Damascus, but since the outbreak of the war, he was unable to come.

"Over the radio, I told Rabbi Dovid Nachshon about the problem and he came up with the idea of bringing Rabbi Zecharia Guri to shecht for them.

"R' Guri didn't hesitate because of the danger; he immediately packed his bags and joined the tank traveling from Natzeret Ilit to Juniya. There, he shechted a cow for the Jews of Lebanon, and made sure to kasher it too. Thanks to him, the Jews of Juniya had kosher meat."



Shechting in northern Lebanon



A response about mikvaos

blow the shofar for those who did not come to shul.

"He did the same with the selling of chametz. He did not think of sitting in one place and having people come to him. He personally went from store to store and from house to house, and made sure they all sold their chametz.

"Due to his sincere desire not to provoke any arguments, he wondered what to do about the nusach ha't'filla. R' Guri, who was a wonderful chazan, was regularly asked to daven in the main shul of the moshav, but the shul's nusach was Sephard.

"R' Guri consulted with Rabbi Landau a"h, of B'nei Brak, who paskened that when he davened as the chazan for a Sephardic congregation, he could daven their nusach. When R' Guri davened in the Chabad shul, we heard him use the authentic Chabad nusach, which he was accustomed to using all the years."

In all places and at all times, R' Guri was involved in the Rebbe's mitzvaim, with outstanding devotion. His son, R' Shneur Zalman, relates, "When he served in the Army Reserves, my father organized a minyan and then convinced the people to write to the

Rebbe. The Rebbe responded with a special letter addressed to **‘the soldiers who participate in the t’filla b’tzibbur every day, shlita.’**

“During holidays, my father was busy with mitvtzaim. On Rosh HaShana he blew the shofar in people’s homes. On Sukkos he brought them the Dalet minim. On Purim he personally delivered mishloach manos to all members of the moshav. Before Pesach he went from house to house to sell people’s chametz or to give them shmura matza. For Lag B’Omer he personally arranged the main bonfire with refreshments and singing. All this, aside from the usual responsibilities of a rav: eruvin, mikvaos, kashrus, shalom bayis, etc.

“The members of the moshavim in the area and Anash who live in the area, would have my father check their mezuzos. We just found out that when he found it necessary, he did not take payment for checking. Sometimes, when bachurim involved in mitvtzaim brought him mezuzos to check, he would check them for free.”

FAMILY PURITY AT THE MOSHAV

Mitvza Taharas HaMishpacha was a project dear to R’ Guri. Along with R’ Yadgar, he built a mikva on the moshav and also made sure to build and fix many other mikvaos in the area. He received this instruction from the Rebbe on Chanuka 5742/1982:

You wrote regarding the mikvaos in moshavim of the Sephardim – naturally, you will consult with the rabbanim there, that they should make a commotion about this.

His concern about fixing the mikvaos in his area had him leaving his home late at night in order to help out. Rav Bitton, rav of Moshav Adirim, said that he once needed



Rav Guri (second from left) when he was officially appointed rav

help fixing the mikva at his yishuv. When R’ Guri heard about it, he did not delay for a moment but immediately left the house, despite the late hour. He traveled to Adirim in order to oversee what required fixing.

In recent years, R’ Guri fell ill with cancer. After a series of treatments, the doctors told him that the malignancy had gone into

remission, but it would take time for his body to recuperate from the chemotherapy and medication. R’ Guri went right back to work. His first project was building another mikva on the moshav.

He wanted to travel to 770 to thank the Rebbe for being able to overcome his illness. He thought he would also take advantage of the trip to fundraise for the mikva.

BALABUS OF TEIMAN

Many remember Rav Guri with the title “Balabus of Teiman (Yemen).” He was given this title in Tishrei 5731/1970, the first time he went to the Rebbe. It was the night of Shmini Atzeres, before the fourth hakafa, when the Rebbe said:

“‘He establishes the borders of the nations, according to the number of the children of Yisroel’ – the 70 nations correspond to the 70 descendents of Yaakov. Jews are the balabatim of the world, and since, according to Torah, the rabbanim – called ‘masters of the place’ – are the balabatim of countries, we need to appoint balabatim over all countries and they should go to this hakafa.”

After the rabbanim of many countries were called, the names of countries were called out and anyone who had smicha for rabbanus raised his hand. Among the rabbanim who were chosen was Rav Zecharia Guri, who was appointed “Balabus of Teiman,” and his friend R’ Yitzchok Yadgar was appointed “Balabus of Kurdistan – Iraq.”

The Rebbe said that with the power of Torah they were balabatim over all the countries and they should go to hakafos. The Rebbe began to dance with all his might to “Utzu Eitza V’Sufar” and strongly encouraged the crowd, which danced with tremendous enthusiasm for a long time.

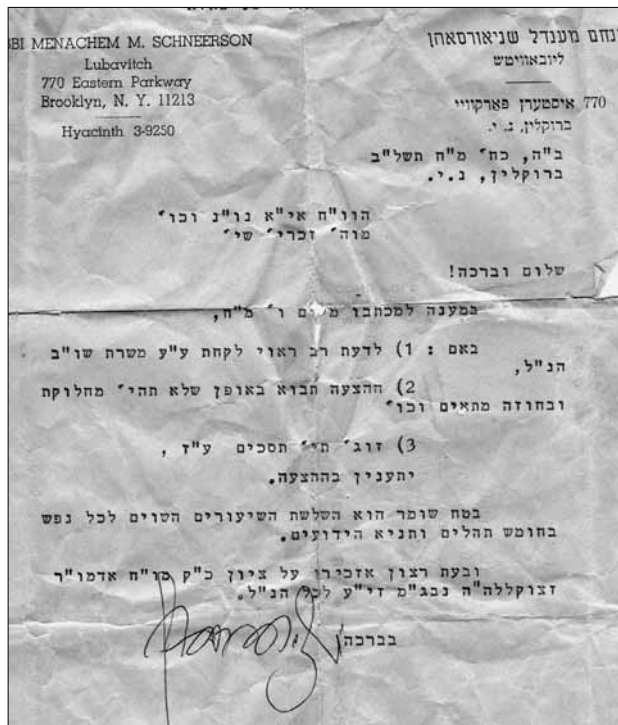
The balabatim of 5731 retain their titles to this day, as a Heavenly directive, in their roles of responsibility over those countries.

He arrived for Sukkos 5765/2005 in a wheelchair, but that didn't deter him from visiting a few donors. Unfortunately, at the end of the period of time he spent in 770, his condition deteriorated and he was hospitalized. He was told that the disease had returned. He returned to Eretz Yisroel to continue treatment.

After he passed away, his family and friends decided to realize his dream and to build a new mikva on the moshav.

R' Guri suffered for four and a half years, but he remained strong to the point that the doctors were concerned that he did not cry out from the pain. They found it strange.

Rebbetzin Mazal related, choked with tears, "My husband asked me not to cry because of his condition, explaining that this is what Hashem wants and therefore, there is nothing to cry about. When he lay at home or in the hospital and was



The Rebbe instructs R' Guri to look into the suggestion that he be the rav and shochet of Avital

wracked with pain, I would ask him whether he needed anything to alleviate his suffering and he would answer time and again, 'Moshiach!'

"He didn't complain. He always spoke about emuna and about the revelation of Moshiach. When he would come home after being treated in the hospital, he mustered his strength to do his work. At the end of Elul he still managed to slaughter a cow for some members of the moshav, and the next day he collapsed and was partially paralyzed."

R' Guri passed away on Beis Nissan, the yahrtzeit of the Rebbe Rashab. He is survived by the orphaned members of his moshav, his wife, Rebbetzin Mazal, his

sons, Shneur Zalman and Ovadia Shmuel, and his daughters, Shoshana Levy (Miami), Chaya Aviad (Kfar Saba) and Chana Kamal (Afula).



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CHABAD LUBAVITCH HOSPITALITY CENTER ACTIVITIES

The Chabad Lubavitch Hospitality Center was founded in 1999 by a group of Chabad askanim in order to serve as an umbrella organization to provide organization and planning for various activities of Chabad Chassidim.

The goal of the organization is to hasten the hisgalus of the Rebbe MH”M and to bring the true and complete Redemption. In order to accomplish this, the organization initiates activities to help Chabad Chassidim and mekuravim become closer to the Rebbe and his teachings and to fulfill his horaos, especially that of publicizing to the world his prophecy of *“hinei hinei Moshiach ba.”*

The organization’s activities are global in scope and it is recognized and esteemed by Chabad Chassidim worldwide. Although the organization is centered in New York, its influence is felt beyond the

US, and many of its projects are influential in Chabad centers around the world.

AIDING SHLUCHIM OF THE REBBE MH”M

The dominant force in Lubavitch today is the Rebbe’s shluchim. They are the ones who bring the Rebbe’s message throughout the world. It is with the Rebbe’s kochos that thousands of Jewish communities have been established around the world. The Chabad Lubavitch Hospitality Center aids the shluchim in many ways:

1. Once a year, the organization holds a special kinus for the shluchim, which takes place in the Rebbe’s beis midrash, 770. The shluchim enjoy a rich program and workshops addressing the issues they have to contend with out in the field. The emphasis is on the Rebbe’s instruction to the shluchim

“to prepare the world to greet Moshiach Tzidkeinu.”

2. Young shluchim going out to a new shlichus receive guidance and encouragement from the Chabad Lubavitch Hospitality Center and often are given financial help to start them off.

3. Shluchim who need legal help, whether in court or in battei din, are given free legal counsel by the Chabad Lubavitch Hospitality Center, based on the instructions and guidelines of the Rebbe over the years.

TALMIDEI HA’YESHIVOS

Our future lies with the children. In Chabad, young people have a special position. They are the generation of the future and they have energy and enthusiasm. That is why the Chabad Lubavitch Hospitality Center invests a lot of energy in conveying the Rebbe’s approach and directives to the young talmidim, with an array of ideas that are implemented in Chabad yeshivos around the world:

1. Arranging learning contests with cash prizes in which talmidim are expected to learn the Rebbe’s teachings and are tested on them, as well as implement them in their daily lives.

2. Printing learning material for talmidim. These special booklets that are published several times a year, contain compilations of horaos of the Rebbe to Chassidei Chabad in general, and talmidim in yeshivos in particular. Studying the Rebbe’s teachings is considered a vital component in the Chassid-Rebbe relationship, and it is for this reason that it has a major impact on the young talmidim.

3. In light of the Rebbe’s horaos that the best way to hasten the Geula is by studying inyanei Moshiach and Geula, the Chabad Lubavitch Hospitality Center encourages the talmidim in Chabad yeshivos to learn

Toras HaGeula and awards prizes to those who do so diligently.

TRAVELING TO THE REBBE MH" M

One of the ways to strengthen the connection between Chassid and Rebbe is by traveling to the Rebbe periodically. Since Chabad Chassidus was founded, traveling to the Rebbe has been considered especially vital, for it enables the Chassid to connect personally to the Rebbe, to receive his guidance and brachos, and to amass the strength for the rest of the year.

The Chabad Lubavitch Hospitality Center encourages Chabad Chassidim to travel to the Rebbe, especially for Tishrei:

1. Throughout the year, it publishes ads and articles that encourage Chassidim to go to the Rebbe.

2. It is in touch with travel agencies and works on obtaining cheap tickets to enable as many Chassidim as possible to go to the Rebbe.

3. Special learning competitions are held in which participating

talmidim earn money towards a ticket, offering a unique opportunity for those students who can't afford a trip to the Rebbe. Sometimes this amounts to paying for almost the entire cost of the ticket.

4. The organization takes care of the Rebbe's guests. Throughout Tishrei, it operates a special bus line to bring Chassidim from the airport to Crown Heights. There they are taken to the registration center, where they are assigned accommodations. The organization also runs a huge dining room where thousands of guests eat three meals a day, for free.

5. The organization also takes care of the guests' spiritual needs and organizes shiurim, lectures, and workshops for them. It prints tens of thousands of booklets for the guests to learn from.

PUBLICATIONS

The Chabad Lubavitch Hospitality Center publishes a weekly magazine, *Beis Moshiach*, which publicizes the Besuras HaGeula. The magazine has both an English and a Hebrew section and is

read by Chassidim and mekuravim around the world. Each week, they receive an issue packed with Chassidishe content, which inspires them to fulfill the Rebbe's horaos.

INTERNET

The Chabad Lubavitch Hospitality Center runs a website called Chabad.info which posts news items about Chabad activities around the world. The site also provides links to *Beis Moshiach*, to Chabad niggunim, as well as other services for the benefit of Chabad Chassidim.

MOSDOS IN CROWN HEIGHTS

The Rebbe showed special esteem for Crown Heights and its mosdos. Since the Chabad Lubavitch Hospitality Center is located in Crown Heights, it helps found new mosdos in the community and expand existing mosdos.

The organization has aided in founding mosdos chinuch al taharas ha'kodesh, which champion the Rebbe's approach to chinuch. It has also built a mikva for the convenience of the local residents.

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