



13



26

FEATURED ARTICLES

**6 EVERY LUBAVITCHER
MUST BECOME
A SHLIACH**
Nossan Avrohom

**18 UNCONVENTIONAL
SHLICHUS**
Rabbi Yaakov Shmuelevitz

**26 A PROUD CHASSID
AND A SUCCESSFUL
BUSINESSMAN**
Eli Shneuri

**36 THE REBBE'S
REVOLUTIONARY
POLITICAL INITIATIVE**
Sholom Ber Crombie

WEEKLY COLUMNS

4 D'var Malchus
13 Farbrengen
22 Insight
34 Moshiach & Geula
40 Parsha Thought

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights, USA \$180.00. All other places for \$195.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2010 by Beis Moshiach, Inc.

Beis Moshiach is not responsible for the content and Kashruth of the advertisements.

BEIS MOSHIACH

744 Eastern Parkway
Brooklyn, NY 11213-3409

Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

EDITOR-IN-CHIEF:
M.M. Hendel

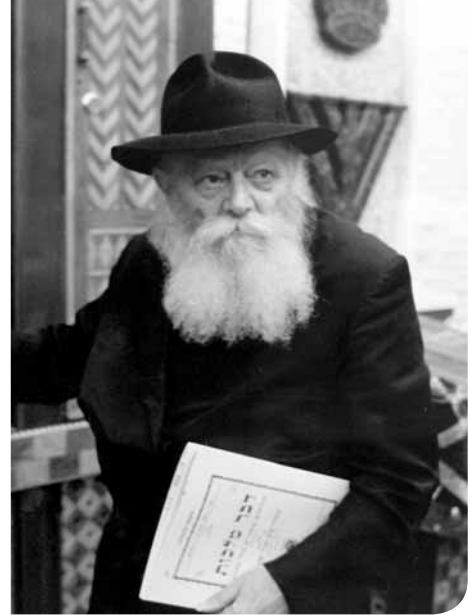
HEBREW EDITOR:
Rabbi S.Y. Chazan
editorH@beismoshiach.org

ENGLISH EDITOR:
Boruch Merkur
editor@beismoshiach.org

ASSISTANT EDITOR:
Berel Goldberg

EVEN A STONE-COLD JEW WOULD TURN THE WORLD UPSIDE-DOWN TO PREVENT IT!

Translated by Boruch Merkur



In discussing the building and destruction of the Beis HaMikdash, the Holy Temple, the Rogatchover Gaon argues that its destruction was not a historical event that took place approximately two thousand years ago; it is an event that is ongoing. It is not that the Holy Temple was destroyed in ancient time and since then there has been a lengthy period of uninterrupted mourning, taking especial prominence during the Three Weeks and Tisha B'Av and the like. Indeed, every day we ask, praying for the redemption, "may our eyes behold, etc." But the Rogatchover says: No! It is not the case that all this is in memory of something that took place over 1900 years ago. Rather, the destruction of the Beis HaMikdash recurs daily!

It is, therefore, clear that every day one must cry out "*Ad masai?! How much longer must we bear this bitter exile?!*"

The Rogatchover cites as his source an explicit quote from the Talmud Yerushalmi: "Every generation that did not experience the building (of the Beis HaMikdash) in its days is considered as if it had destroyed it!"

Already 1900 years have passed [since the destruction began], and additional years

have passed since then. Being that today is Thursday of Parshas Pinchas, after davening Maariv, and the building of the Beis HaMikdash has not yet taken place, we should know that the outcry for the redemption must be as if the Beis HaMikdash was destroyed on Thursday of Parshas Pinchas!

True, today we are gathered at a farbrengen celebrating the anniversary of the day the Rebbe Rayatz was redeemed from exile, etc. But Jews have already become accustomed to acceding to the demand of being *nimna ha'nimnaos*, living with a paradox, two contradictory forces operating upon the person at once. Indeed, it is demanded of a Jew to live as a soul in a body, yet at the same time he is told, "Against your will you are alive." He lives, but it must be "against your will." Moreover, he must fulfill the Mitzva of "You shall be extremely cautious to preserve your life" with joy and goodwill, yet at the same time he must maintain a state of "with all your might" [i.e., serving G-d with utter self-sacrifice, prepared to literally give his life in devotion to G-d]. ... Thus, his soul maintains its presence in the body only "against your will," but at the same time he maintains the connection of the soul with the

body with joy and goodwill, not actual soul expiration.

Jews screamed out "*ad masai*" yesterday, and the day before that they cried out "*ad masai*," and all the preceding days they cried out "*ad masai*," yet – may G-d have mercy upon us – in the wake of their cry, the Beis HaMikdash was still destroyed today in the morning or today in the afternoon. It is, therefore, understood how urgently there must now be a cry of "*ad masai*"!

As we have stated, this is not something to be understood as a *p'shetl*, a loosely derived teaching, but as a *halacha*, a ruling of the Torah. The Torah says that one who did not experience the building of the Beis HaMikdash in his days [it is considered for him] as if such and such happened...

Picture a Jew standing around as the Beis HaMikdash is being destroyed – a hardened Jew, a Jew made of stone, with a "heart of stone," and he sees the Beis HaMikdash being destroyed in his days. This stone-cold Jew would surely turn the world upside-down [to prevent it]! The Torah of Truth and the Torah of Life provides a lesson in life: *Ker a vet haint!* Turn the world upside-down today!

(From the address of 12 Tammuz 5744, *bilti muga*)

EVERY LUBAVITCHER MUST BECOME A SHLIACH

Shlichus On Kibbutzim

A shlichus revolution is taking place on kibbutzim in Northern Eretz Yisroel, led by veteran shliach Rabbi Yaakov Ben Ari, who directs U'faratzta Kibbutzim. R' Dovber Chaviv tells about his work and describes what makes outreach to kibbutzim different than the usual Chabad house outreach.

By Nosson Avrohom

A shlichus revolution is taking place on kibbutzim in Northern Eretz Yisroel, led by veteran shliach Rabbi Yaakov Ben Ari who directs “U’faratzta Kibbutzim.” Those involved in the initiative are young Lubavitcher men who live in Tzfas, who teach part time and want to “spread the wellsprings” for the remainder of their day. They reach out to people on kibbutzim who, in recent years, have shed their animosity

for tradition. Shuls have opened, shiurim have started, and there is a strong t’shuva movement, not only within the third generation of kibbutz dwellers, but even among the founders.

How widespread is this phenomenon? We didn’t know until we interviewed the indefatigable workers who are preparing more places, perhaps the final areas of Eretz Yisroel, for the hisgalus of the Rebbe MH”M. In preparation for

writing this article, we visited these kibbutzim where much work has already been done. We heard about the early days of hafatza, about the doubts, about a different mentality, of people who were educated to hate Torah, and about the ignorance which, when revealed, has led to a veritable tsunami of fascination in Judaism.

Each of the shluchim we spoke to had adopted a kibbutz. They hope that articles like this



will encourage other Lubavitchers to get involved and to see that such a shlichus is demanded by the Rebbe and is within their reach.

If you ask R' Yaakov Ben Ari, the initiator of the idea, the revolution has only just begun. His dream is that each of the kibbutzim, from Dan in the north to Eilat in the south, will have a permanent Chabad representative, a shliach who will be the one that the kibbutz members can turn to for all their Jewish needs.

"YOU DON'T NEED TO LIVE ON THE KIBBUTZIM TO MAKE AN IMPACT"

In this article we will focus on two kibbutzim: Kamon and Lotam. Before talking about the outreach done at these kibbutzim, we wanted to hear from the program organizer, R' Dovber Chaviv, regarding his approach, one that over the past few years has brought quite a few shluchim to work on a steady basis within

kibbutzim. Bear in mind that these are locations, that up until very recently, were completely devoid of a religious presence,

"We provide the impetus for a shliach whose ambition and vision is a life on shlichus," explains Dovber. "We have developed unique methods to connect kibbutznikim with the shluchim.

"R' Kobi Ben Ari made the first inroads with all of these kibbutzim, having worked with the people there for many years. He has a personal relationship with many of them that goes back for years. We recently started a Birthday Campaign in which Lubavitchers go to celebrate a kibbutznik's birthday with him in his home. They discuss Jewish topics, and the Lubavitcher gives him a small gift. Since, on any given day, there are many birthdays taking place on kibbutzim that are located far from one another, we realized that we could not get to all of them, so young Lubavitchers with an inclination for shlichus

have gotten involved.

"At this point, these Lubavitchers don't commit to anything. They go out once or a few times a week to kibbutzim to celebrate birthdays with people. If we see there is a good chemistry between a Lubavitcher couple and kibbutznikim in that place, he will intensify his involvement in that particular kibbutz. This is what has happened in recent years since we started this campaign. The outreach became a steady thing, and not only do we commend them for their great accomplishments, but we help them in whatever way we can. Our dream is for every kibbutz to have its own permanent shliach. We provide the 'foot in the door,' and it is up to the individual shliach to settle in and carry on the work."

When the Rebbe founded Nachalat Har Chabad in the south of the country, Kfar Chabad in the center, and Tzfas in the north, he wasn't looking for cheap housing. The Rebbe was looking for places from



Kids on a kibbutz waving Moshiach flags

“In their minds, there is no opposition to the concept of Moshiach. Moshiach and Judaism come in one package deal.”

which his Chassidim could go out and “conquer” the entire area. The goal is not to have a shliach living on each kibbutz, but one shliach can operate on a regular basis on every yishuv, and that’s what the campaign organizers are working on.

Money is an important issue. Many young Lubavitchers who want shlichus and are suited to it are afraid to go out on shlichus because they don’t know how they will survive financially. Especially on small kibbutzim, this concern is definitely a reality, which is why, up until now, very few shluchim have gone to work permanently on small yishuvim and kibbutzim. Currently, potential shluchim are told: Continue living in your community, continue working in whatever job you have, and in your free time, in the afternoons or evenings, Shabbasos and Yomim Tovim, do shlichus work. One person can’t take charge of such a vast area as the kibbutzim

cover, but we want to reach every Jew so that every Jew will be exposed to the light of Judaism and Chassidus. This can be done only with the help of each shliach who visits each kibbutz.

R’ Dovber continues: “I have come to realize that it’s not always the right move, definitely in places like kibbutzim, to live there in order to reach out. I saw this for myself. One Motzaei Shabbos in my first year of outreach at Kibbutz Kamon, I was under a lot of pressure to move there. However, when I considered all the answers from the Rebbe that I had opened to in the Igros about working at the kibbutz, I didn’t see anything about living there. The pressure, as well as my own desire to live there, were tremendous, but the Rebbe left me in Tzfas. Then we saw what hashgacha pratis this truly was, for not long after that there followed an ugly period of quarreling among the kibbutz members following the founding

of the shul there. We had started minyanim in an abandoned Jewish Agency building, and our contact person in Kamon named Yaakov, a fresh baal t’shuva, took it a few steps further to establish it as a shul, and this aroused the wrath of many kibbutz members.

“Upon consulting with Rabbi Y.Y. Wilschansky, we decided to lie low for a while. In the meantime, they fired Yaakov from his job. Through some of our mekuravim at the kibbutz, we orchestrated a push to request a meeting of the members to decide whether or not a majority wanted a shul. We were confident that this was the correct move, since we knew that the complaints were coming from a few individuals.

In a private meeting among the members, they claimed that religious people wanted to take control of the peaceful yishuv. Our mekuravim who were new to Judaism, responded by saying that they wanted a place where the founding generation of the kibbutz could be memorialized forever. In the end, the latter point was accepted, and most of the members voted for a shul; however this time, it would not be in an abandoned building, but instead it would be in the kibbutz library. One of the members donated a beautiful paroches with a Moshiach emblem. Afterward, I realized that it was close to certain that if we had been living on the kibbutz, the debate would have had a different flavor entirely, and we would have lost out.”

The work being done by “U’faratzta Kibbutzim” is tremendous. Every Rosh HaShana and Pesach, R’ Ben Ari buys huge amounts of apples and honey or matza. Since he can’t make the rounds to all of the homes on all the kibbutzim,



R' Chaviv giving a shiur on a kibbutz

he gives the food packages to the secretary of each kibbutz or his contact person at the kibbutz so that he or she can distribute it.

"This year," R' Dovber relates, "We visited each kibbutz, and we realized that we already have six people working regularly at the kibbutzim in addition to a few more that are planning on working on a regular basis on kibbutzim. We gave them the kits so they could go from house to house. They did it, and the impact was enormous."

Dovber is very busy. "The work on kibbutzim is very different from that of an ordinary Chabad house. In a city, you make big events and you develop a personal connection with some of the participants, and those connections develop your core group. With us, we need to start with small-scale activities that

develop a personal connection, and only after a lot of work and effort, we are able to organize a small event. If you advertise an event at a kibbutz where no one knows you, in the best-case scenario no one will show up, and in the worst case, the secretaries won't let you in.

"There is a soccer trainer at Kibbutz Yiron who is very close to us. One day, we walked into the kibbutz with matzos. We wanted to distribute it to some people. We called him first to arrange this with him, and he was taken aback. He said, 'Wait at the gate, and I will come right away.' He asked us to wrap all the matzos in black bags so nobody would see them. When you visit kibbutz members in their homes, they are very open to your words, but they are still wary of the reaction of other people. There are definitely

fearful feelings.

"We visited someone there who was sick, and she told us that she prays to G-d. As she spoke, she got up and went over to a corner of the room where she lifted a black cloth from a chair, under which there was an open T'hilim.

"That's the main difference between the city and a kibbutz. 'We love you dearly,' people have said to me, 'but nobody has to know.'

"In recent years, after a lot of preliminary work, we have been able to do public events, which are quite significant accomplishments in places like these. You have to constantly keep your fingers on the pulse. You have to be sensitive and careful as well as determined and focused."

HASHGACHA PRATIS FROM THE START

R' Dovber Chaviv, in addition to his work on lots of different kibbutzim, focuses his attention on Kamon and Lotam. Kamon, founded 30 years ago, is located in the Chevel Misgav settlements and has about 120 families who enjoy the beautiful scenery visible from every home – the mountains of Miron, Tzfas, olive groves, Karmiel, forests, the Kineret and the Golan. Lotam was founded as a kibbutz in 5738 – 1978 and is located in the north in the heart of the Mount Hilazon reservation. It is an economic, social and cultural commune. Education tops their list of priorities.

“We got to these kibbutzim

simple questions and they didn't know the answers, such as what matzos are made of. They didn't even know what matzos are, and I first had to explain that to them.

“Yet, despite this wonderful outreach work that we did in many places, I continued to search for a place of our own where we could invest most of our energy. That area turned out to be Lotam and Kamon. It's been four years by now that we have been working at these kibbutzim. My wife began working at preschools in Karmiel. On her first day of work I gave her a ride. In the meantime, I looked for a shul where could I daven Shacharis. The shul that I found was empty, except for one other person who was sitting on the side and learning.

new ways. I gave him my name and phone number and told him that whenever he ran into difficulties, he could call for help, and we would do our best to help him.

“A few days later, R' Kobi Ben Ari went to Kamon to visit a certain lieutenant colonel, one of his friends, and to his amazement he saw someone there with a kippa. He struck up a conversation with him and the man told him he had recently met another Chabad Chassid, Dovber Chaviv. R' Ben Ari exclaimed, ‘We work together!’

“It was during Elul, and he blew the shofar for this man. In the evening R' Ben Ari met me in Tzfas and gave me regards from the kibbutznik. Apparently there is Someone running the show and it certainly wasn't happenstance that I had met that man. I thought about the upcoming Rosh HaShana and wondered how he would manage. I called him up, and he told me sadly that he would be alone at the kibbutz.

“I asked him whether he wanted a minyan, an idea he found very exciting. I sent him bachurim who arrived with kosher food, the simanim, a shofar, and a Torah scroll. That year there was a minyan at the kibbutz for Rosh HaShana for the first time, and many people heard the shofar. I myself couldn't go, because I had already arranged to spend Rosh HaShana with shluchim at Amuka. We kept in touch with him, and a nucleus of mekuravim grew.

“Today, there is a shul at Kamon, which is not the case when it was founded.”

R' Dovber relates another amazing story of Hashgacha Pratis. “One day we got a phone call from a baal t'shuva who

“I remember how one day we got out of our car near a playground where a little girl was playing. When she saw us she yelled to her father that Hashem had come to the kibbutz.”

completely by Divine Providence,” says Dovber. “We started by making house calls with the ‘U'faratzta Kibbutzim’ program. After work, my wife and I would go out three times a week, each time to a different kibbutz. We derived tremendous satisfaction from these visits. We often met people who knew nothing at all about Judaism and Jewish tradition, and they just ate up every word we said. The ignorance was just unbelievable. I remember how one day we got out of our car near a playground where a little girl was playing. When she saw us she yelled to her father that Hashem had come to the kibbutz.

“I'll never forget how shocked I was when we asked the children

I didn't want to disturb him, but when I finished davening, I debated whether or not to engage him in conversation. In the end, I decided that as a shliach of the Rebbe I had the responsibility to make the best of this opportunity, and I asked him his name. He told me he came from Mitzpeh Kamon and was a new baal t'shuva, the only one from his kibbutz. When he said that he was in Karmiel in order to register his son in one of the preschools, I immediately praised the Chabad preschool where my wife had just gone to work. He sighed and said that he had heard about the Chabad preschools, but his wife was not yet observant and she (like his friends on the kibbutz) didn't understand his



Chassidic joy in kibbutzim

lives in Lotam. He said he had invited the Arachim outreach organization for Rosh HaShana, but they had canceled at the last minute, which was why he was calling us. I was already reserved at Kamon for the Yom Yov, so instead I worked hard to find him someone else who could go. I finally found R' Chai Rottenberg, who did a terrific job and was well liked by the people there. The baal t'shuva kept in touch with us, and today the kibbutz has a weekly shiur given by the mashpia R' Asher Gershovitz, as well as regular programs and t'fillos."

THE KIBBUTZNIK

R' Chaviv has an interesting take on the typical kibbutznik that he meets and what he is going through in recent years. It's a change that started together with the privatization of many kibbutzim, and it is slowly proving to be an inner change that comes from feelings of emptiness and tremendous spiritual thirst.

However, the outer shell that weighs on that inner momentum for change is a heavy one. "There is a man who shows up regularly for shiurim and attends all the programs, but if you try to take a

picture of him, he shouts because he doesn't want his picture to be publicized and expose his involvement in religious activities. We tried to understand who he was afraid of being exposed to, but his fear was genuine, and we couldn't argue with him. Many years of a communist style leadership had left its imprint."

"For many years, kibbutznikim did not live for themselves. People worked and got all their needs from the kibbutz, and they shared a common goal. The kibbutz was the father and mother not only of the parents, but of the children. Cooperative living prevented people from becoming wealthy, and children grew up together in a "children's home". People lived with a narrow mentality, cut off to a certain extent from that which was around them. Then the famous crisis, which forced kibbutzim to privatize, occurred. It wasn't only a financial crisis, but a crisis of values. An organizational consultant who was not observant once said to me that after the system of values that had raised them was shattered forever, it opened them to spirituality."

This is the main reason, according to Dovber, for the

tremendous development of Judaism today on kibbutzim.

"I have never encountered opposition to the topic of Moshiach. Our symbol is Moshiach; everything that we give out has a Moshiach emblem on it. One time, after arriving at a kibbutz before Rosh HaShana, a kibbutznik came over to me and said, 'I really like you, but you should know that you did something serious to put us off.' I was thinking he meant Moshiach, but he said he meant the 'Bibi is good for the Jews' campaign. In their minds, there is no opposition to the concept of Moshiach; Moshiach is great. Moshiach and Judaism come in one package deal."

R' Chaviv says people who recently knew nothing about Judaism are now asking to connect to the Rebbe and to write to him through the Igros Kodesh.

"In Lotam, a man named Yaron became very religious. He moved to a religious yishuv. He wrote to the Rebbe a number of times and opened to clear answers. Last Rosh HaShana we had an interesting story with him. He arranged places for us to sleep in the home of a couple who had been very uncertain about giving us accommodations

“R’ Dovber Chaviv emphasizes that it is the Rebbe’s will and mandate for every single Lubavitcher to go out on shlichus.

in their house, and wanted to compromise by providing us with use of the house except for their bedroom. This last point was forgotten by our contact person, and my father-in-law, who came with us, used that room.

“On Motzaei Yom Tov, the couple returned and realized that we had used that room. She was very angry, and the situation was most unpleasant. They stopped talking to Yaron, and it was really awful. They made comments like, ‘The chareidim took over our bedroom.’

“The next week, we spent Yom Kippur at Kibbutz Alumot near the Kinneret. It was the first time that the kibbutz members were observing Yom Kippur properly. Adults were as excited as little children. There was a woman, a descendent of Rabbi

Elimelech of Lizhensk, who burst into tears at Havdala. We had tremendous *siyata d’Shmaya*. The entire kibbutz was uplifted, and they all spoke positively about the davening and the wonderful day.

“What I didn’t know was that the man from Lotam, whose bedroom we had used, worked at a lodging house in Alumot. After Yom Kippur, he went to work and heard from everyone about the terrific Chabadnikim and their exceptional devotion, and how beautiful it was, etc. He got caught up in their excitement, and when he went home he told his wife all about it. They called the contact person, Yaron, who told them that the one who had been in their house was the same one that was in Alumot. Their anger turned into pride when

they understood that we had stayed in their home.”

Dovber has so many stories like these. Every advance – whether it be the building of a shul, or mezuzos that someone ordered – makes him very happy, for with each success, more of the klipa of opposition to the ways of Torah is peeled away.

R’ Dovber Chaviv emphasizes that it is the Rebbe’s will and mandate for every single Lubavitcher to go out on shlichus. This is clear from a multitude of sichos and Igros. Not overseas and not in some forsaken place, but near home. He wants people to adopt a kibbutz (and perhaps a similar idea can be adapted in countries outside Eretz Yisroel), as people are very interested in learning about Judaism. The best ones for the mission are the Lubavitchers, who are mekusharim to the Rebbe, and know that every action of every Jew in the world hastens the hisgalus of the Rebbe MH”M.

Anash Car Service

נה הולצמן

Airports & Pick ups

From Israel Call: 072-2605770

Local & Long dist.



1-718-756-5656

'JUMP INTO THE FIRE!'

"If you will send your child to a Cheder, we will throw you in the fire. If you send them to a regular state school, you will be allowed to live." Without waiting for a reply, the Friediker Rebbe declared, "You should jump into the fire to have your child learn in a Jewish school." * A recent farbrenge with Rabbi Yaakov Goldberg in honor of Yeshivas Hadar Hatorah's 49th Anniversary.



YOUNG HEROES

R' Chaim Tashkenter, a long time resident of Crown Heights, was a friend of my father's. Once, he related to me that one time he saw my father as a young man in Russia, outside his home, with his head all bandaged up. Shocked and horrified at the sight of his dear friend in such an awful predicament, he immediately approached him and asked what happened.

My father calmed R' Chaim and explained that he was okay. His dreadful appearance was simply a disguise to cover up his beard on his Shlichus travels. He was tired of getting stopped and arrested. Sporting a beard in Russia at the time was irregular and aroused negative attention. An individual sporting a beard was suspected of belonging to a group counter revolutionaries.

One of the times my father was arrested, before he bandaged up his face to cover up his beard which he never dared cut or trim, he confronted the officers that detained him.

"Why are you arresting

me? I'm just a regular citizen. I have done nothing wrong!" The officer's reply was that he had arrested him simply because he had a beard. "You look suspicious..."

As a Bachur, from the age of twenty two to the age of twenty six, my father was a Shliach of the Friediker Rebbe. Most of the Shluchim who were employed by the Friediker Rebbe at the time were Bachurim. The reason for this was simple. A married Chassid who was caught and killed would leave behind a widow and orphans; on the other hand, a Bachur is a single person without many familial ties, and thus the sacrifice would not be as significant if he were to be killed.

What would those Bachurim do? They would travel all over Russia starting up Chadarim, Jewish schools for children. First, a bachur would go to the Shamash of the Shul in the town that he arrived at and ask permission to use a corner of the Shul to teach Torah to Jewish kids. Then he would try to gather students.

The number of students was

irrelevant. A couple of children, even one child, would be enough of an enrollment to call the new "institution" a Cheder. Every Neshama counted, and was of utmost value. So some Chadarim had ten kids, some twenty, and some just two. The bachur who had gathered them together would do whatever was necessary to keep his Cheder in operation. Sometimes he would teach, sometimes he would fundraise, and whenever possible he would also recruit new students. He was devoted to doing whatever the job demanded in order to keep those Yiddishe kinder learning Torah.

The intensity with which the Friediker Rebbe operated can be illustrated in the following story. At the Purim Farbrenge in 1927, which lead to his most famous arrest, the Friediker Rebbe asked a Chassid of his what would he do if he would be asked by the KGB to make the following choice: "If you will send your child to a Cheder, we will throw you in the fire. If you send them to a regular state school, you will be allowed to live." Without waiting for a reply the Friediker Rebbe declared, "You should jump into the fire to have your child learn in a Jewish school"

My father confided in me

that as a young man, during those years when he worked as a Shliach of the Rebbe Rayatz, he would leave his home each morning, unsure if he would return that night.

My father and all of his friends, the other Bachurim who worked tirelessly as Shluchim, never saw the Frierdiker Rebbe. However, although they never saw him, they put their lives on the line to follow his directives. They believed in him. They had *bittul*, to their Rebbe.

In many ways, those days in Soviet Russia parallel our own times, when many chassidim of the younger generation never saw the Rebbe. We may even say that those people who did see the Rebbe, but live in a way that suggests the opposite, might also be grouped in that category.

However just like those bachurim were willing to act with self sacrifice and *die* following the Friediker Rebbe's mandate to spread Yiddishkait, without ever having seen him, so too those who haven't seen our Rebbe have the potential to follow his teachings and act with self sacrifice to *live* and enliven others.

SPIRITUAL MESSAGES

While France was facing the upcoming invasion by the approaching Nazi army, R' Leibish Heber was contemplating his future. Should he remain in France where he had a well established, booming business, or should he use his connections to flee to America, where he had nothing?

After weighing both options in his mind, it seemed to him that the more logical route would be to stay in France, since he was well established and successful

there. He spoke to the Rebbe, who also lived in France at the time, about his dilemma. The Rebbe told him that since he is a Chassid he should contact his Rebbe, the Rebbe Rayatz. The Chassid was baffled at the idea, since the Frierdiker Rebbe who was in Riga (or Utvosk) at the time was seemingly beyond reach. "How will my question reach him?" he asked. The attempt seemed futile.

The Rebbe told him that all he had to do was send him a letter, and the Frierdiker Rebbe would find a way to answer him. At the Rebbe's insistence, he went to Western Union to deliver a telegraph to Riga.

When he asked the workers there for help, he was mocked for his efforts. In that time of raging war, his telegraph was completely useless, they declared. The Chassid insisted on sending the telegraph, though, which they did.

The very next morning, the Chassid awoke with a feeling of urgency, compelling him to flee and make use of his contacts to escape to America, despite his initial plans to stay in France. He knew he had gotten his answer from the Rebbe Rayatz. His Rebbe had answered him.

He fled, and his life was saved.

There are many stories of Chasidim who face all kinds of terrible situations, who were not able to maintain an ordinary correspondence with the Rebbe Rayatz, and so they sent messages to the Rebbe, along with their requests, by imagining the Rebbe's picture in their minds. The Rebbe would receive these messages, and the Rebbe found a way to answer them. These answers weren't in letter format, but were expressed

in a feeling in the Chassid's heart, clarity in the matter, or a consequence of events that resolved all doubts.

People now may also be unsure, and they wonder how they will receive answers from the Rebbe now that they can't see him. Now, too, a Chassid can get an answer. You just send your letter, or imagine the Rebbe's image in your mind, send a message, and the answer will come. The Rebbe will find a way to answer.

SOMETHING INSTEAD OF NOTHING

My father was born into a Chasidic family that was not Lubavitch. They were Chortkov Chasidim, a Chassidus founded by one of the Ruzhiner Rebbe's children.

He was orphaned from his father at the age of three and a half. His mother was left with the responsibility to support her five children, the oldest of which was fifteen at the time. She had four girls and one son, her youngest, who was my father. Since there was no welfare system in Russia like we have today, she was forced to find work to feed her family. Unable to find employment, she began making Mashke, alcoholic beverages, and selling them.

In Russia at that time, this was considered an illegal activity, and she was arrested a number of times. Thus, she was forced to work with great self sacrifice to support her family.

The communist regime brainwashed my father's sisters. They abandoned Yiddishkait, in spite of all that their mother told them or tried to do to change the situation. Seeing the effects that the local secular schools had on

her daughters, she vowed not to let her son, Kadishel, succumb to that G-dless system. She called him Kadishel because he was her only son, the only one who would say Kadish for her after she would pass on at 120 years.

Thus, his mother kept him at home for years, while most of his time was spent unstructured and unproductive. The only learning that he did was with the local Rabbi, who taught him at his mother's request.

When my father reached the age of thirteen, a Jew who happened to be traveling through town started up a conversation with him. He was impressed with the young boy's sharp mind, and he told him that with a mind like his, he ought to be studying in a Yeshiva.

The man's words sat on his heart, and he pestered his mother to send him to Yeshiva. The local Rabbi suggested he apply to the Yeshivos in the Kremanchuk. Kremanchuk had two Yeshivos, one Lubavitch and the other Litvish. As per his advice, they sent letters to both Yeshivos. The first Yeshiva to reply was the Lubavitch Yeshiva, which he decided to attend.

Years later he would reflect on this and say, "What would have happened if the other Yeshiva would have sent their letter of acceptance first? What would have been with me then?"

During the last year of my father's life he lived in our house. By then, he was already aging and was physically suffering. He lived in my study where we also had an oxygen tank to help him breath. One time, many of his kids and grandchildren were visiting, and as he gazed at the faces all around him, he remarked how fortunate he was to have gone to the

Lubavitch Yeshiva in his youth. He recognized how staying connected to the Rebbe had brought him material and, of course, spiritual blessing.

By now my father has literally hundreds of descendants, may they increase in number and be blessed.

A TALE OF TWO VESSELS

There is a striking Midrash that states the following story. There was a poor woman who was drawing water by a well with her earthenware pitcher. Somehow the pitcher fell into the well, out of her reach. She tried again and again to retrieve her pitcher so that she could get water for herself and her family, but it was all to no avail. She

it wasn't fitting to abandon his people in the desert. The most appropriate thing was to stay in the desert and help them. When the Geula will take place, and we will experience T'chiyas HaMeisim, when it's time for Hashem to revive Moshe, Moshe will help the Yidden come back to life as well.

As holy and coveted as it is to be buried in Israel, the Chabad Rebbeim are nevertheless buried outside of the Land. This Midrash can help us understand why. They are buried outside of Israel in order to help all Jews who are living outside of Israel, until the coming of Moshiach in the Geula Shleima, the complete redemption.

This generation is a Gilgul,



In Russia, this was considered an illegal activity, and she was arrested a number of times. Thus, she was forced to work with great self sacrifice to support her family.

asked passersby to help, but no one was interested in helping her fetch such an inexpensive vessel.

A while later a king's daughter came to the well with a beautiful gold pitcher with which to draw water. Her golden vessel fell, and immediately she found someone to help her retrieve it. Before the helper involved himself with saving the precious golden pitcher, the poor woman asked him to get her pitcher too. True, it was inexpensive, but to her it was invaluable.

This story is brought by the Midrash to illustrate the special relationship between Moshe Rabbeinu and the Yidden, his flock. Even though Moshe desperately desired to enter the Land of Israel, Hashem told him

a reincarnation, of the Dor HaDeia, the generation of the Jews who left Egypt and died in the desert. Those people were called by this term, Dor Deia which means the generation of knowledge, since they had an intimate knowledge of Hashem. They were taken out of Egypt, witnessed the splitting of the Red Sea, received the Torah, and saw many miracles throughout the 40 years that they traveled through the desert.

There is also another way to understand this expression. Deia also means opinion. In this generation, everybody has an opinion. Even the children have an opinion. Therefore, *this generation's Tikkun, rectification,*

is the Bittul, nullification, of the ego. Practically speaking, a Chassid does this by being Misbatel to the Rebbe, which means that in every situation and step in life, he does what the Rebbe has instructed.

I remember that as a child, if a parent said something, you obeyed. There was no “why”. It was obvious that the parent loved the child and wanted the very best for him. Now everyone has an opinion. *We must remember that the ‘me’ doesn’t exist. Hashem exists!*

NOTHING STANDS IN THE WAY OF A PERSON’S DESIRE

R’ Yekusiel Lepler, who was

an excellent speaker, he easily impressed all of his listeners.

The Chassid R’ Yekusiel, who wasn’t mentally gifted, didn’t understand these Maamarim, and this effected him greatly. He felt inferior and depressed because of it. Here he was a forty year old man, who used to visit the Alter Rebbe for so many years, during which he had learned as much as he could, and here comes this youngster whom he couldn’t understand at all. He asked the Chassid to review with him the maamarim again and again, but he failed to understand the concepts. Finally, he reached a point where he couldn’t take it anymore. He gave over his store’s operation into his family’s hands, and spent

When he realized that it all was dependent on his willpower, he decided to stay in Lubavitch until he would begin understanding. He sent a message to his family in Lipali that he would be staying in Lubavitch for a while; he stayed there for four months. He toiled with great effort during these months. He would contemplate one concept for several hours until he felt he had mastered it, and he excruciatingly toiled to review many concepts over and over again, tens of times. This intense labor transformed him.

When the Mitteler Rebbe wrote his S’farim, he dedicated them to different people. The Rebbe Maharash once told the Rebbe Rashab that *Imrei Bina*, one of the deepest books in Chassidus that the Mitteler Rebbe authored, was written for R’ Yekusiel Lepler. He said that R’ Yekusiel used to have the mind of a wooden log, even though he used to go to the Alter Rebbe and had great opportunities for private audiences with him. Only when R’ Yekusiel decided to realize his desire to also understand and vigorously labored to achieve it, did he bring about an understanding of the most subtle concepts in Chassidus.

The Rebbe Maharash related that once he had difficulty understanding something in the *Imrei Bina*. He went to his father the Tzemach Tzedek and asked him the difficulty. The Tzemach Tzedek told the Rebbe Maharash about R’ Yekusiel, and told him that *Imrei Bina* was written for him. He instructed the Rebbe Maharash to ask R’ Yekusiel his question and afterwards to inform him of what he said and that then he will answer him.

When the Rebbe Maharash

“He learned and reviewed night and day, but he saw no progress. When the Chassid left the town, he felt hopeless. He cried and fasted, but to no avail; so he decided to go to Lubavitch.

a salt merchant, was a Chassid of the Alter Rebbe. He lived in the city of Lipali. He was one of the known Ovdim, Chasidim who used to work on refining their character and would Daven for hours. Even though he was an Oved, his Torah knowledge in general and of Chassidus in particular was minuscule and very limited.

One time, a young Chassid of the Mitteler Rebbe passed through Lipali and stayed there for a week. Every day he would teach a Maamer, a Chasidic discourse of the Mitteler Rebbe, in which extremely deep concepts were expounded upon and explained. Being that this young Chassid was a great scholar and

his time exclusively focused on learning with the young Chassid of the Mitteler Rebbe.

He learned and reviewed night and day, but he saw no progress. When the Chassid left the town, he felt hopeless. He cried and fasted, but to no avail; so he decided to go to Lubavitch.

When R’ Yekutiel arrived in Lubavitch, he met with the Mitteler Rebbe in Yechidus. In Yechidus, he told the Rebbe that he understood the regular Maamarim, but the explanations of them and the deeper Maamarim he couldn’t understand. The Mitteler Rebbe’s response was that *nothing stands in the way of a person’s will.*

approached R' Yekusiel after his long Davening, R' Yekusiel told him that he is a businessman, and as such he will only sell his merchandise, the answer, for a significant return. The Rebbe Maharash asked him what he wanted in return for the answer, and R' Yekusiel told him that he wanted the Rebbe Maharash to review the Tzemach Tzedek's Maamer from Shabbos for him and to explain to him all the concepts in it that he did not yet understand. In addition, R' Yekusiel stipulated, for any questions of his that the Rebbe Maharash would not know to how answer, he should ask his father the Tzemach Tzedek for an answer.

Then R' Yekusiel proceeded to answer the Rebbe Maharash's question with such clarity and in such a systematic way that the Rebbe Maharash was astounded. When the Rebbe Maharash repeated R' Yekusiel's answer to the Tzemach Tzedek, he said that R' Yekusiel Liepler was a living example of 'Yagata U'Matzasa', if you toil you will find.

Later that night R' Yekusiel came to the Rebbe Maharash to receive his 'payment'.

R' Yekusiel listened with his whole body. When he started asking questions on the Maamer, most of them the Rebbe Maharash couldn't

answer, so he was forced to ask the Tzemach Tzedek as per their agreement. The Rebbe Maharash remembered the week of those long questions of R' Yekusiel and the answers of the Tzemach Tzedek as a week of great enjoyment.

The Frierdiker Rebbe writes that these stories about R' Yekusiel Liepler he heard from his father the Rebbe Rashab, and they made a great impact on him and influenced his daily conduct. We too, must generate such desire within ourselves!

This farbrengen was transcribed by Rabbi Bentzion Elisha, an award winning photographer (ElishaArt.Com) and writer based in Crown Heights, Brooklyn.



SAVE MONEY TODAY!!



Get a **FREE** analysis on your credit Card Processing!

Call Today 888-468-3256 x 2770

Better rates guaranteed - If we can't save you money we will pay you \$100
For a limited time - get your CC Terminal or software set up absolutely FREE

It's a matter of ONE minute and ONE fax.

Contact Mendy Chanin at 888-468-3256 ext: 2770, mendy@dalmac.com
Dalmac, LLC 5th Floor 245 W 17th St, New York, NY 10011

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership



"The quickest way to reveal Moshiah is by learning the Torah sources about Moshiah & redemption" ש"ס תורתי ומצורע היתבטיא

Radio Moshiah & Redemption

1620-1640 AM around Crown Heights & Boro Park
& 1710 AM in parts of Brooklyn 24/6

worldwide live broadcast: www.RadioMoshiah.org

Rabbi Jacob Schwei
Member of the Rabbinical
Court of Crown Heights

APPROBATION

I strongly recommend the esteemed project of Radio Moshiah, which operates here in our neighborhood of Crown Heights, "Here has Hashem commanded His blessing," as well as in other surrounding neighborhoods. Radio Moshiah enables countless individuals to listen to the Rebbe's Farbrengens, to divrei Torah in the concepts of Geulah and Moshiah, to nigguni Chabad and more, which generates a holy, uplifted atmosphere in the homes of all listeners.

Radio Moshiah is constantly growing - and there is still room for expanding and further developing this unique project. Therefore, it is a mitzvah to support Radio Moshiah and assist its development in any way that you can. All those who assist and support this project, will surely merit to be blessed from Hashem, the Source of all blessings, with visible and revealed goodness, both physically and spiritually.

Upon this statement I affix my signature, Sunday 20th Tamuz 5766



**Please give your generous support
to a special fund of \$100,000**

For donations or dedications make checks payable to:

"Radio Moshiah & Redemption"

383 Kingston Ave. #94, Brooklyn, NY 11213

718 756-4530 Tel/Fax 363-1652 Email: RadioMoshiah@erols.com

יחי אדוננו מורינו ורבינו מלך המשיח לעולם ועד

UNCONVENTIONAL SHLICHUS

By Rabbi Yaakov Shmuelewitz

Shliach, Beit Shaan

SOFER BEHIND GLASS

Rabbi Shimon Elharar is a shliach in the Dead Sea area, based in the location where all the hotels are. One of the most famous tourist spots in the world, Masada, is within his jurisdiction. Tens of thousands of visitors come every year to visit from Eretz Yisroel and around the world. They climb up Masada and are inspired by the heroism of the Jews who lived there 2000 years ago. These Jews left evidence of the mitzvos they kept under the most difficult of circumstances.

R' Elharar efforts are devoted to teaching the thousands of visitors that Torah and mitzvos are not a relic of 2000 years ago, but something that is still alive today, something that needs to be "taken home" after enjoying that wonderful tour. While involved in this important inyan, he thought of a brilliant idea that would inspire the tourists. His plan was that the visitors ought to be able to return home and say, "The most moving thing we saw on the tour was the scribe writing a Torah scroll on the mountaintop!"

How did he put this innovative

brainstorm into action? R' Elharar reports to *Beis Moshiach Magazine*:

"I put an ad in the *Beis Moshiach* that I was looking for a scribe who wished to combine his writing talent with a shlichus opportunity. Rabbi Shai Abramovich from Tzfas responded to the ad. He moved to Arad, and since he came there, he gets up early every morning, gets a ride with one of the employees who works in the park services at Masada, takes the cable car up the mountain, goes to his 'office' in the ancient shul, and continues working on a Torah scroll before the astonished eyes of thousands of visitors."

R' Elharar built a glass-enclosed room for the sofer where he can write undisturbed, in precisely the spot where scrolls were found that belonged to the heroes of Masada, parchments from a 2000 year old Torah.

THROUGH THE EYES OF A PILOT

One night, R' Elharar heard that the following morning, a large group of pilots would be arriving at Masada for a Jewish history and heritage tour. One of

the pilots called him in advance and asked him to open the shul, because they wanted to have a minyan for Shacharis at dawn. Of course, R' Elharar agreed, but he also added his own request to that of the religious pilot. "Please tell the commander of the pilot fleet that I personally invite him to visit the shul; I have a surprise for him."

The commander, who held the rank of Lieutenant Colonel, arrived at the shul along with 150 soldiers and pilots. They all sat in the large square, which 2000 years ago served as the center of the shul, just as it does today. R' Elharar took advantage of this special moment and gave them his "pilot sermon".

"Each of us is like a plane. The body of a plane is very heavy and is drawn downwards, but because of its wings and engine, it nevertheless is able to soar upward. So too, a Jew is comprised of a body and an animal soul that draw him towards bodily pleasures, while his G-dly neshama, which can be compared to an engine, and his love and fear of Heaven that are likened to two wings, propel him upwards to draw close to Hashem.



The council leader writing a letter in the Torah.
On the right is Rabbi Shimon Elharar.

“And just as a plane needs special aviation fuel for energy, so too, a Jew ignites his neshama with t’filla and mitzvos.”

At this point, the commander stood up and said, “I have flown over Masada hundreds of times, but I never imagined what was going on down below, among the artifacts. Now I understand that there is a close connection between the ancient past of our people and its present and future.”

TORAH SCROLLS AND BIRTHDAYS

On 25 Nissan a ceremony took place to mark the start of a new Seifer Torah for the Neve Zohar settlement, which is south of the Dead Sea. The event was held in the office of the Tamar regional council chairman, Mr. Dov Litvinov. Many local rabbis and residents of Neve Zohar, employees of the council, and prominent businessmen attended the event.

The idea to write this Seifer Torah first began to take root eight months earlier when R’ Elharar asked the council to fund a Seifer Torah for the yishuv. They finally approved it, and he

decided to combine the initiation of the writing of the Torah with a surprise birthday party for Litvinov. The guests were in on the secret.

The ceremony began with an explanation about the importance of a Seifer Torah, especially as the first one ever written for the yishuv. Then he continued on by describing the importance of a birthday and the number fifty. He explained that that day was the council chairman’s fiftieth birthday. Litvinov was invited to write the first letter of the Seifer Torah as his birthday gift.

Litvinov then called upon the others to each write a letter. When this was finished, the shliach gave him a parchment with the words “Shir LaMaalos Esa Einai” written on it, and as he did so, the crowd sang this popular song.

R’ Elharar invited everybody to the conference room where the table was laden with refreshments. Litvinov warmly thanked everyone for the surprise party, and said it was the best present he had ever received for his birthday.

“In my birthday greetings,” R’ Elharar retells, “I told the council chairman that Chazal teach us

that with every act of tz’daka we do for others we are really doing something for ourselves. I went on to recount how he had committed to donate a Seifer Torah to Neve Zohar. When the money was donated, I called his secretary and arranged a date for a ceremony during which when we would start writing the Seifer Torah. We realized that this date was also his fiftieth birthday. This is what Chazal say – favors we do for others, are for ourselves.”

Present at the ceremony was certain person named Dudu, a resident of Neve Zohar, who over the years had scoffed at anything of a Jewish nature. He even opened his business on Yom Kippur. At that ceremony, the council chairman offered him to write a letter in the new Torah scroll. At the end of the ceremony, he went over to R’ Elharar and said, “You touched my heart,” and burst into tears as he turned to go.

Many tears of inspiration were shed that evening in the chairman’s office of the Tamar regional council.

A POCKET TANYA AT THE DIAMOND EXCHANGE

Another shliach who serves as an special example to all of us is Rabbi Chagai HaLevi, who has been devoted to the Rebbe’s shlichus for decades, spreading Judaism and Chassidus amongst the thousands of merchants and employees in the diamond exchange in Ramat Gan. Rabbi Yonasan Hatzofeh joined him for the past eight years, and is busy from the moment the exchange opens in the morning until late at night.

Yes, even at the diamond exchange there is plenty to do. R’ Yonasan visits the many

offices there, putting on t'fillin here, supplying a mezuzah there; in a third office there is a regular shiur, and in a fourth someone is buying a letter in a Seifer Torah.

It was in one of these offices that R' Yonasan met a diamond merchant who had learned in a Chabad school in his youth, and till today has a warm spot in his heart for the Rebbe and Chassidus. R' Yonasan visited him regularly, and they developed a friendly relationship as they learned together.

One day, the man said, "I'd like a pocket sized edition of Tanya so I can always have it with me to look into whenever I have a free moment." R' Yonasan brought him a copy, and the man took it with him on his many business trips abroad.

A short while later, while on a business trip in Russia, this man was arrested. Other merchants had trumped up phony charges against him, and he was held in prison for a number of months. Although in similar situations, people would often end up spending six or seven years in jail, he was miraculously freed after a short few months.

When he met up again with R' Yonasan, he showed him the small Tanya, which already appeared well worn. "Thanks to this book, I remained alive," he said. "I was surrounded by criminals and murderers where I was held, in the Spalerka prison where the Rebbe Rayatz was incarcerated, and the Tanya kept me going. I read it nearly nonstop from morning till night."

The man also told that during his stay in prison he reviewed the entire Tanya about fifty times. He added, matter-of-factly, that the chapter that gave him the most chizuk was "*l'hashkilcha bina*" in Igeres HaKodesh, where the

Alter Rebbe explains that one should not be fazed by hardships, because everything comes from Hashem and everything is intrinsically good.

"All the criminals around me decided – based on the fact that they saw me constantly learning – that I was probably a holy man, and they didn't bother me. I think that it was in the merit of this holy book that I was miraculously released so quickly."

WORK BREAKS

Somewhere on the outskirts of Lud there is another group of 10,000 people which also has its own shliach. It's not really a city, but a huge security manufacturing firm, and the shliach there is actually one of its veteran employees. The fact that he is a Chabad Chassid made him the de facto resident shliach, and he works hard to promote Torah, mitzvos, and the ways of Chassidus among the workers there.

R' Yisroel D. does his peulos mainly during work breaks, once or twice a day. He has a route on which he puts t'fillin on different people. Some people put t'fillin on daily, some do so once a week, some twice a week, a few once a month, and others are content to do so once a year.

Moshe was one of the once-a-week fellows. Every Tuesday, Yisroel would put t'fillin on with him. Moshe came from an irreligious home, but Yisroel, with his big smile and lots of love for every Jew, would visit him once a week and put t'fillin on with him.

When Moshe heard the news on Sunday, Gimmel Tammuz 5754, he was sure Yisroel wouldn't show up anymore. Then on Tuesday, Yisroel showed up as

usual. "I don't believe it! You're still coming?" Moshe asked in surprise. "Now I see that this is the real deal. If even after what happened you still come to see me, then I want to get to know Chabad better."

Moshe got more involved, and today he is Yisroel's volunteer assistant and right hand man. He organizes the minyanim for t'fillos at the firm, and when necessary, he is also the chazan. Of course he wears a kippa, and he buys the food for the farbrengens too.

ONCE A YEAR

Dovid is the director of one of the departments in the firm. He is one of those who puts t'fillin on once a year on a set date, Yud Shvat. This is how it came to be:

A few years ago, R' Yisroel decided that in honor of Yud Shvat he had to make a special effort once again to convince the director to put on t'fillin as a gift for the Rebbe. In the past, he had been refused a number of times, but in honor of Yud Shvat he wanted to give it another try.

Yisroel went to Dovid's office and suggested that he put on t'fillin, but Dovid told him to come back later. Yisroel tried again, and it was only at the end of the workday that he was successful. In the brief conversation that ensued, the director was made to understand that it was an auspicious day, and he expressed his hope that in the merit of t'fillin, he would be successful on his upcoming business trip. He would be traveling to a number of Far Eastern countries for the purpose of promoting a number of deals that would hopefully provide millions of dollars in revenues.

The trip did not go smoothly.

There were some problems during one of the product demonstrations, and it appeared that the whole trip aimed at meeting potential clients and promoting partnerships would be a bust. At a certain point, the potential buyers said that the VP of their factory was not there, and Dovid would be forced to wait a few days. Dovid was anxious, but he hoped for the best. The next day they invited him to a business lunch in a restaurant, during which they took out a contract signed by their VP who had come especially to close this big deal.

Dovid returned to Eretz Yisroel, and during a celebration held for closing the deal, he announced to all the top brass that everything had all worked out thanks to the t'fillin that Yisroel had put on with him on Yud Shvat. He asked that Yisroel come to him every year, on Yud Shvat, to help him put on t'fillin.

DEVOTED FOR DECADES

Although Yisroel is not a full-time shliach, he carries out his shlichus every day of the week. Every Thursday, he gives a Tanya shiur to employees after work hours. They all punch their time cards to end their workday and then they start the shiur, so as not to take advantage of company time.

Every day after Mincha there is a short shiur in the daily Rambam, and on special dates in the Chassidic calendar, like Yud-Tes Kislev and Yud-Beis Tammuz, Yisroel organizes a short farbrengen.

Over the last 20 years, Yisroel has put t'fillin on with every one of the more than 10,000 employees, and they all feel like "combat buddies" with their personal shliach. Many of them seek his guidance, and some of

them continue to do so even after they retire.

Shabtai, for example, who retired two years ago, opened to a bracha from the Rebbe in the Igros Kodesh to learn in kollel. He told Yisroel that he hadn't been sure about what he should do after he retired, but now he would go and learn in kollel. For over two years now, he has been sitting and learning Torah every day.

EVEN ON THE ROAD

Since Yisroel is a key engineer in the company, he is occasionally asked to represent the company



Each of us is like a plane. The body of a plane is very heavy and is drawn downwards, but because of its wings and engine, it is able to soar upward. ... So too, a Jew is comprised of a body and an animal soul that draw him towards bodily pleasures, while his G-dly neshama, which can be compared to an engine ... propels him upwards to draw close to Hashem. And just as a plane needs special aviation fuel for energy, so too, a Jew ignites his neshama with t'filla and mitzvos.

at business meetings in Eretz Yisroel and abroad. As it is well known that "once a shliach, always a shliach," Yisroel is mekarev people wherever he goes and connects them to the Rebbe and Judaism.

On one occasion, he visited a Chabad house in the Far East and saw someone in a corner of a room davening and crying. Yisroel went over to him to ask what the problem was, and the man told him he was a contractor from Teveria who fled the country because of money problems.

Yisroel wrote a letter with him to the Rebbe and guided

him in how to follow the Rebbe's answer. The man returned to Teveria, became more committed to Torah and t'filla, and consequently all his money problems were solved.

Yisroel once spent time in New York. Each day while on this trip, he called the office back in Eretz Yisroel to be appraised of what was going on at that end of the business. One day, his section boss told him that they had made a serious error by installing the wrong parts in a piece of large machinery. It was feared that this would result in enormous damage, and would lead to the

cancellation of a large deal with an important country.

"You're near the Rebbe," his boss reminded him. "Please do what you can so we will get out of this mess."

Yisroel wrote to the Rebbe and then opened to an encouraging answer that. It turned out later that the mistake did not cause any real problems, and in the end they closed an even larger deal than the previous one, which earned the company a profit of two million shekels.

TO BELIEVE AND FEEL THAT IT IS ALREADY GOOD!

Rabbi Mordechai Rottenstein (chairman of the organization Moda'ot b'Idan HaGeula, graphologist and family counselor) and Menachem Ziegelboim discuss some of the salient points in the weekly D'var Malchus. * Exploring the practical ramifications of the concepts the Rebbe taught in the sicha of Balak 5751 about seeing the good.

This column is l'ilui nishmas R' Avrohom Eliezer ben R' Yosef Shmuel Ziegelboim.

Rabbi Rottenstein, we often experience difficulties in our daily lives, whether in parnasa, relationships, chinuch, and many other such areas. These negative experiences can easily throw a person off his expected course of bitachon and simcha. There are counselors who advise us to look at the glass as half full, but that's not always easy, and even if we succeed in revealing the good within those challenges, it's very hard to bring that intellectual awareness into our hearts. Does simply changing one's perspective to "see the glass as half full" really help? If it does, how do we move beyond the intellectual awareness and feel it to be so?

You've brought up this question, no doubt, because the Rebbe in the D'var Malchus of this week, Parshas Balak 5751, discusses this idea.

That year, the fast of the 17th of Tammuz fell out on

Shabbos, as did Tisha B'Av. At the very beginning of the sicha, the Rebbe tells us that this can be explained in two ways. On the p'shat (simple, straightforward) level, Shabbos pushes off the fast, because on Shabbos "there is no sadness." On a deeper level, the Rebbe views the postponement of a fast that was pushed off by Shabbos as the potential to permanently postpone and cancel the fast. In other words, the Rebbe emphasizes the positive aspect of the fast that it is not merely "a desirable day to Hashem" (as the Navi Yeshayahu describes it), but it can be "transformed to happiness and rejoicing and holidays."

The Rebbe is not discouraged by the fast; on the contrary, he seeks to draw its merits to the fore. Just as the 17th of Tammuz on Shabbos openly spills forth the good that lies within it, so too, in greater measure, the present time of galus is beginning to show us the good that lies



within a fast. In other words, our entire perspective on that which was previously viewed as negative ought to change. Even when we learn the Hilchos Beis HaBechira, as the Rebbe says we should do in the Three Weeks, "*the learning is not because of the overpowering feeling of mourning and the effort to correct that which we lack, due to the destruction of the Beis HaMikdash, but because of our yearning for the perfection of the third Beis HaMikdash*" (Ois 9 in that sicha).

This idea is not a new one ...

That may be true, but this approach of the Rebbe taking a symbolic lantern, as it were, and illuminating that which lies in darkness, is prevalent in the sichos of 5751-5752. It's a perspective on life that took on a whole new form in the Rebbe's sichos of those years.

The Rebbe clarifies for us the reality in which we live, and the difficulties we are likely to experience in daily life. And he says, "My dear children, you should know that within every hardship you will find a gift." Indeed, things are hard. The Rebbe even tells us what the difficulties are and what their source is, but he also provides us with guidance as to the avoda required of us in these defining last moments of galus.

Rabbi Rottenstein turns the pages of the sichas until he reaches the sicha of Chaf-Ches Nissan, where he points out this essential theme of revealing the good within the bad and overcoming those negative moments.

In the sicha of Tazria-Metzora, the Rebbe talks about the idea of a *nega* (lesion) that appears on the skin, which is called *tzaraas*. How is it possible for a Jew on the high level of “adam” to have a *nega*? Furthermore, how is it possible that Moshiach, the pinnacle of humankind, is described as the “metzora of Beis Rabbi”?

The Rebbe explains it by applying the concept of *oros d'Tohu b'keilim d'Tikkun*, Lights of Tohu in Vessels of Tikkun. All the loftiest things that exist come from Tohu, which is the highest level of G-dliness. Our job is to bring this down into Vessels of Tikkun. A person's weakness comes from the highest of places, and when he rectifies it, he elevates it to the highest of planes. It is specifically within a person's weaknesses that he finds his *tikkun* (correction, rectification).

In last week's sicha, the Rebbe mentions the same idea in connection to the words of the verse, “I thank You Hashem for being wrathful towards me,” that in the time of Geula, we will thank Hashem for “being wrathful,” because at that time, and only then, we will see the good in it. The Rebbe goes on to ask, but what about the end of that same verse, “retract Your wrath and console me”? If You Hashem wish to elevate man, do so directly! Why accomplish it in a process of first being incensed and then retracting that anger?

From the precise wording of the verse we understand that the negative expressions of Divine anger contain something unique, without which we would not be able to attain this higher level of Tohu. In other words, the difficulties in our lives are not just tools for growth, but are part of the growth process itself. Within the great darkness it is possible to find the greatest qualities. You just have to be willing to see it.

If I understand you correctly, the darkness is not essentially dark, but actually part of the light that it conceals. Do you really think you can explain this to someone who is in the dark,



The difficulties in our lives are not just tools for growth, but are part of the growth process itself.

literally and metaphorically, so he can accept it?

This is precisely the point of the idea that the Rebbe is telling us, that the *nega* of *tzaraas* is *oneg* when you rearrange the Hebrew letters. This is why the verse says, “*zos tihiyeh toras ha'metzora b'yom*” (this is the law of the *metzora* on the day...). The inner meaning of the term “day” is revelation and light, and when you illuminate the *nega*, you see the *oneg*, pleasure, within it.

This is the central idea: to reveal the deeper and more genuine dimension within everything, and by doing so, we merit to experience the ability to truthfully admit, “Thank you Hashem for being wrathful towards me.”

IT'S QUITE A TASK ...

The Rebbe says that the *avoda* of *birurim* is already over, and all that remains is the *avoda* of

nisyonos (tests). The *avoda* of *birurim* is refining that which is outside ourselves, while the *avoda* of *nisyonos* is to refine our inner parts. In the maamer “*Nosata L'Yeriecha Neis*” (Seifer HaMaamarim Meluket Vol. 1), the Rebbe explains at length that all the difficulties of a *nisyon* are not real. They are meant solely to reveal your deepest powers. This is similar to what Avrohom Avinu experienced when he went to the Akeida and the river that blocked his path disappeared when he withstood the test.

How can we accomplish this?

In one line: *tracht gut, vet zain*

gut — think positively, and it will be good.

A person lies sick in bed and is suffering. That's not imaginary! When a person doesn't have money and he's suffering, that's not imaginary! And yet you say this is not real and he should think positively ...

When the Tzemach Tzedek was told about his chassid's sick child, and he said, “*tracht gut, vet zain gut*,” he did not also suggest ways of doing *t'shuva*; he didn't say to fast or to give *tz'daka*. That is because positive thinking has the power to change physical reality, for real!

How does this work? A negative thought provides nourishment for negative forces; you're afraid of illness — you draw illness upon you. You dread poverty — you draw poverty upon you. When you ascribe importance to the world, you give it power. A negative

thought causes negative things to happen; it gives life to the negative forces and nourishes them. The good is always more powerful than the negative, and a positive thought reveals the good that is already there. The world is already in Geula-mode, and all the difficulties we are currently experiencing come from the nourishment of those “outside forces”, which receive their power only when we react to them.

The Rebbe spoke a lot about this aphorism and publicized it to the world.

I’ve read a book in which scientists agree to this approach. They state that a good thought doesn’t only create a change in your feelings, but has tangible ramifications. What bothers me about this is that we live in the world, and we can’t deny that which happens to us.

Jews do live in the world, but in addition they are above the world. Jews are not limited by the limitations of the world. In a sicha (5744), the Rebbe tells us to live this way. The Rebbe relates about the Rebbe Maharash, who says we should conduct ourselves l’chat’chilla aribber, because this causes the world to be run in such a fashion. It’s the revelation of Atzmus within every Jew, the Geula dimension.

If we achieve this state in which we can apprehend the inner, positive truth and even feel it, then a person with

misfortunes and difficulties can’t or won’t be upset for that is *katnus ha’mochin* (small or immature intellect). He ought to rejoice!

The Alter Rebbe does say that if a person has a nisayon and is sad, he did not withstand the test. It says, “*Ashrei ha’gever asher t’yasrenu Kah*” (Fortunate is the man whom G-d afflicts) – the yisurim, the suffering, come from the Y-H (*kah*) name of Hashem, and the nisayon of those troubles is what will man choose when he is confronted with such adversity. When a Jew is sad because of a nisayon, he demonstrates that the world is important to him and not Elokus. When he rejoices due to his emuna that within the hardship is an amazing G-dly revelation, and this is what is important to him, his withstanding the test sweetens the judgment until it turns the *perceived* bad into overt good.

Now you’ve gone too far ... You’ve taken away all the human-natural reactions from a person, like sighing, feeling bad ... You expect people to be on the level of angels! Is that realistic?

The Rebbe says that when something hurts, we cry out. Of course, that’s normal and to be expected. However, the crying out does not contradict the joy we ought to have, joy that comes from emuna. The cry is from the pain, but when we believe that behind the bad lies the good, this enables us to be happy, and that

simcha sweetens the judgment, and incorporates the imagined bad into the hidden good.

So to cry out in pain is okay, but it has to come together with simcha that is derived from the belief that everything is truly good. How can we possibly combine both of these tacks – to live with the world and all its tzaros while not only believing, but even feeling, that it’s good?

The difficulty in this is our challenge in life. In everything that is seemingly bad, there lies inherent good. If a person didn’t recoil in pain, he could get burned and not feel it. If a person didn’t taste the bitterness of certain compounds, he could be poisoned and die. The pain is his protection, in a way.

The pain is pain, but it’s not a discrete event onto itself. It is only a sort of warning system to let us know that something must be done. Pain is not a punishment; it comes to teach us something. The Rebbe talks about it in the weekly D’var Malchus, that the time has come to reveal the chassadim within the g’vuros.

“Throughout the previous generations (ever since the undesirable events of 17 Tammuz from which came all the events of Tisha B’Av), the month of Tammuz has been associated with the opposite of simcha, with churban and galus. In our generation, simcha and Geula were revealed in this month.”

The Rebbe goes on to reveal the innermost dimensions of galus:

“The explanation is that since, according to all the signs in Chazal about the generation of the ‘heels of Moshiach,’ our generation is the last generation of galus, and will consequently

“When he rejoices in his faith that within the hardship is an amazing G-dly revelation, and this is what is important to him, his withstanding the test sweetens the judgment until it turns the perceived bad into overt good.

be the first generation of Geula, therefore, even at the time that the churban and galus happened (starting with 17 Tammuz), what is mainly emphasized is [not rectifying the undesirable, but] the good in it. This is the preparation for the true and complete Geula.”

So why should a person cry over a tzara? On the contrary, the correct way of thinking leads us to an understanding that there is good within bad, and emphasizing the good is the best perspective for our times, at the eve of Geula.

How can a person be given the ability to rise above that which disturbs him?

Chassidim say that without Epistle 11 in Igeres HaKodesh, they would not be able to hang on and survive the trials of galus. In this letter it explains that “no evil descends from Above,” and the Alter Rebbe discusses the importance of strengthening “the genuine faith in the Creator,” who constantly renews His creation. This feeling of emuna is what enables a Jew to rejoice and is what sweetens the judgments.

In the above-mentioned sicha, the Rebbe acknowledges the difficulty in achieving this avoda and explains himself clearly. He notes that despite the *shturem* (commotion) that was made that year (and who doesn’t remember the *shturem* of 5751!) in which we saw wonders (as in the Gulf War) – “we see

there is difficulty in instilling the awareness and feeling that we are literally standing on the threshold of Yemos HaMoshiach” — the Rebbe still maintains that it’s hard to sense the good that is hidden within everything.

Then, once again, the Rebbe describes the antidote to this struggle, and he says, “*The closer we get to the true and complete Geula, the less the feeling of churban and galus of these days will dwell with us, and the more the feeling of preparing for Geula, the “good” with 17 Tammuz and the Three Weeks will remain...*” In other words, the Rebbe is not informing us about it so that we are merely *aware*; he wants us to truly *feel* it, and this is possible.

The feeling, and not just the knowledge, is the key?

Yes.

How?

By learning Inyanei Moshiach and Geula! This learning opens our eyes and gives us the right perspective for everything that happens to us. Learning is not just a segula to hasten the Geula, when the hidden good will be revealed, but it fills the mind with understanding, as the Rebbe tells us that we must be suffused with Chassidus – “*ein ashir ela b’daas*” (there is no wealthy person except in knowledge). “*And from the intellect it spreads and permeates the emotions of the heart and effects one’s actions.*”

You said earlier that this idea of looking at the good in every situation is also mentioned in the sichos of previous weeks. What is the chiddush in this week’s sicha over the previous weeks’ sichos?

In this sicha, the Rebbe does not simply address one’s individual difficulties and hardships, but he actually reveals how the global, historical cataclysm of the churban is really about the beginnings of the Geula.

What did the Rebbe innovate with these statements? Rabbi Akiva looked at the fox emerging from the Holy of Holies and laughed. He also saw the good within the bad.

It’s completely different. Rabbi Akiva laughed because, as he said, just as the prophecy of churban came true, so will the prophecies of Geula come true. The Rebbe is not talking about the future but about the present, what is happening now. Rabbi Akiva would say, “Everything Hashem does is for the good.” Instead, the Rebbe is expecting us to experience what Rabbi Nachum Ish Gamzu said, “*Gam Zu L’Tova*” – the good is already here; we just need to open our eyes to see it. Although the good is hidden, it’s *here*. It has *already been revealed*. It’s happening now. The *nega* is already an *oneg*. It’s not in the future; Moshiach is already here.

Make a “Mivtzah Kashrus” in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy – both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service

experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support
4 Profiles per

Account ✓ Web Mail
Call us toll free at 1-866-866-JNET (5638)
(mention code “770” for special ANASH Rate)



A PROUD CHASSID AND A SUCCESSFUL BUSINESSMAN

The Chabad community in Tel Aviv recently marked the passing of a very unique individual, R' Norman (Naaman) Skolnik a"h. He served as the chairman of Friends of the Chabad-Lubavitch Center in Tel Aviv, and he provided much assistance for the advancement and development of the city's Chabad institutions.

By Eli Shneuri

Translated by Michoel Leib Dobry



On the 21st of Iyar, the Chabad philanthropist R' Norman (Naaman) Skolnik of Tel Aviv returned his soul to its Maker. R' Norman served as chairman of Friends of Lubavitch in Tel Aviv and is one of the people who provided much support for the activities of the Rebbe's emissaries in Tel Aviv, foremost among them Rabbi Yosef Shmuel Gerlitzky. He was born in Nes Tziona. Growing up, he

certainly set high goals for himself, winning Israel's youth track and field championship in the one hundred meter dash. He was also an excellent basketball player. After finishing his schooling, he served in the Etzel units led by Menachem Begin. Not long after the founding of the State of Israel, he moved to far-away Australia, where he remained for nearly thirty years. During those years, he raised a family of four children. He was a

successful businessman and saw tremendous success in his business dealings and social affairs.

R' NAAMAN'S JOURNEY TO YIDDISHKAIT AND THE REBBE

R' Naaman's life changed when a friend asked him to send regards to a Chabad rabbi in Tel Aviv, named Rabbi Yosef Gerlitzky. R' Naaman had no

idea that the fulfillment of this request would bring about a complete change in his life. When R' Naaman met him, Rabbi Gerlitzky invited him to come to his house for Shabbos meals. They became friends, and thus his connection to Yiddishkait began. "I went to his home for Shabbos meals on several occasions, and each seuda was a unique spiritual experience unto itself," he would often say.

Over time, the connection between the Chabad rabbi and the businessman grew stronger. One day, Rabbi Gerlitzky suggested to Norman that he come and participate in a special conference in 770 for the friends of the Machne Israel Development Fund. Rabbi Gerlitzky promised him a spiritual experience unlike anything he had known before.

R' Naaman recalled that event in an interview: "That first visit with the Rebbe is something that I will never forget. Each of the conference participants was privileged to stand and speak privately with the Rebbe, and I too was privileged to speak with the Rebbe and receive his blessings for all my business and personal matters.

"On the second occasion, I came with my wife. For her, this visit lit the path to a new world – the world of Chabad.

"We were standing outside 770 and waiting for the Rebbe to arrive from his home. The Rebbe's car pulled up, and the Rebbe came out and began to walk in the direction of 770. We both stood on the side as the Rebbe gazed in our direction with a penetrating look lasting just a few seconds, and then he quickly entered the building and then his room. The eye contact was very brief, but it was enough for us. I saw my wife standing in

a state of shock, and only after she recovered a bit, she told me with tremendous enthusiasm: 'I just saw a man of G-d.' She still couldn't calm down. 'Did you see the crown of light upon him?' she asked.

"From that moment on, we were privileged to see how the Rebbe always spoke to us with affection and cheerfulness. It can be said that the Rebbe guided us every step of the way."

THE REBBE'S BRACHA

R' Naaman also recounted a story that related to the Rebbe's involvement in his personal life. "During that time period, we wanted to become parents, but had yet to be successful in bringing a child into the world. Rabbi Gerlitzky suggested that we ask the Rebbe for a bracha to have children, and so we did.

"This was during the yechidus for 'Machne Israel'. Standing next to us was the fund chairman, Mr. David Chase. We asked the Rebbe for a bracha and then proceeded on our way. Suddenly, I felt a tap on my shoulder. It was David Chase, who was walking right behind me. 'Excuse me,' he said with unusual excitement, 'but do you know what a bracha you just received from the Rebbe? Did you understand what the Rebbe told you?!...'

"Two months after our return to Eretz Yisroel, we already realized that the bracha had been fulfilled. When I went to the doctors and told them what had happened, they said that this simply wasn't possible according to the medical science. Naturally, I told them in whose merit we were about to become parents – the Lubavitcher Rebbe and his holy blessing."

THE REBBE: IT SHOULD BE A HILL AND SPRING

Naaman: Shalom, my name is Skolnik and this is my wife. We have come from Israel, with Chabad of Tel Aviv.

The Rebbe: In Tel Aviv.

Naaman: Yes.

The Rebbe: May it be G-d's Will that it should be a *tel* (hill) and *aviv* (spring). Spring is the beginning of growth for the entire year.

Naaman: That's exactly what we're doing – making things grow.

The Rebbe: May G-d Alm-ghty fulfill all your heart's wishes in all things, including all good things.

Naaman: And also a special bracha for the Chabad House in Tel Aviv.

The Rebbe: Not also, but one of the main ones, since this is a lighthouse for the entire surroundings.

Much success.



THE REBBE IS ALWAYS AT MY SIDE

Even after R' Naaman began coming closer to Yiddishkait and Chassidus, he still wasn't wearing a kippa on his head, and he still didn't have a beard. The process of the Skolnik's kiruv towards authentic Judaism was long and slow, but also thorough and consistent.

Mrs. Skolnik was the one who did the difficult avoda in Torah study. "My wife would bring the mitzvos home and teach them to me in every detail. Was all this

easy for me? Absolutely not! It was like the splitting of the Red Sea, but it made our lives so much more meaningful.”

R' Naaman's connection to the Rebbe was strongly internalized. “The Rebbe's influence upon me was tremendous. The process that I went through in learning to recognize Divine Providence in its fullest sense was not by way of major events, but specifically through the minor details in my daily routine. I constantly saw things that were beyond nature, whenever I asked and pleaded from G-d that He should prepare all that I required. I have numerous examples, but they're all from my personal life, and I don't want to give particulars.”

A REVEALED MIRACLE

R' Naaman Skolnik told the following story. “The Rebbe personally related to me, he helped me every step of the way, and I would like to tell a personal ‘miracle’ story that illustrates this clearly.

“Once, my son was in a serious automobile accident, suffering severe head injuries. After a complicated operation lasting six hours, the doctors came out and reported that they had succeeded in restoring the brain's corpus callosum, operated on it, cleaned and sutured it. I was horrified. Still going around without a kippa and beard in those days, I asked the doctors, ‘What now?’ They replied that if I believe in G-d, I'd better start praying.

“It was Friday, and my wife

said that we had to send a letter to the Rebbe immediately in order that it would reach him before Shabbos. For fourteen days, the boy lay in the intensive care unit, unconscious, barely alive, and hooked up to a system of tubes and monitors. Here was a strong and sturdy young man who had suddenly turned into a broken vessel – and the Rebbe's answer failed to come.

“Two weeks later, at ten o'clock at night, I left the hospital to go home. Tired and exhausted, I had just walked in the door of my house when I suddenly received a phone call from Rabbi Gerlitzky, telling me that an answer from the Rebbe had just arrived. He said that when there's a reply from the Rebbe for someone who is ill, that person must be given the answer immediately. I told him that the boy is simply not with us, but Rabbi Gerlitzky wouldn't hear of it

“Rabbi Gerlitzky was waiting for me, and we went up together to the patient's room, where everything was already completely dark except for the dimmed evening light. Rabbi Gerlitzky bent over and said a few words into the boy's ear. As incredible and unbelievable as it may seem, the boy woke up then and there, right before our eyes. From that moment on, his condition only improved. His rehabilitation lasted a mere year and a half.

“After our son's recovery, Rabbi Gerlitzky said that we must to the Rebbe and thank him. Thus, we made another

trip to Crown Heights and gave our thanks to the Rebbe from the depths of our hearts.”

•

R' Naaman often traveled internationally for his business affairs. He primarily dealt with the export and sale of weapons manufactured in Israel. In the early years, he would travel primarily to remote and primitive countries such as Zambia, Somalia, and Liberia. More recently, his business connections have grown to include dealings in the Philippines, Switzerland, Greece, and the former Yugoslavia.

R' Naaman represented Israel's defense industries in dealing with various foreign governments all over the world. His connections were not just with routine government officials; he had direct contact with government ministers and even prime ministers. In his own words: “All the senior diplomats with whom I have contact know that besides the fact that I'm a businessman, I'm also a Chabadnik who serves as chairman of Friends of Lubavitch in Tel Aviv. I tell them about the worldwide Chabad movement, about the Rebbe, and about the Chabad cheider in Tel Aviv where sweet little children learn Torah...”

That was R' Norman: A businessman who was, first and foremost, a Jew, proud of his people, his homeland, his Judaism, and being a chassid of the Rebbe!

ADD IN ACTS OF GOODNESS & KINDNESS
TO BRING MOSHIACH NOW!

HOW COULD HASHEM DO WORK ON EREV SHABBOS AT TWILIGHT?

A compilation of pearls from the Rebbe's sichos on Pirkei Avos, which we learn throughout the summer. • The inner significance of “judging favorably”; how Hashem created ten things on Erev Shabbos at twilight when melacha is normally forbidden; how the aspect of arguing “l’sheim Shamayim” was apparent in the disagreements between Beis Shammai and Beis Hillel; why do boys nowadays start learning Gemara before the age of fifteen?

“TO JUDGE FAVORABLY” - NOT JUST REMOVAL OF THE BLAME

Chapter 1, Mishna 6: “...And judge every person favorably.”

The simple meaning of this Mishna is that even in a case where it is clear that a person sinned, one should still judge him favorably and find a reason to explain how he is not at truly fault, as it says in Tanya regarding “those who sit on the street corners,” that “his location caused him to sin, since he earns a livelihood by going to the market.”

And yet, if person were to do this, he would only remove the blame from the person who supposedly sinned. However, in the Mishna, the Hebrew word “z’chus”, normally translated as *favorably*, does not merely imply that one is searching for an explanation of the action that is the opposite of “chova” (sin),

but that the action be interpreted as a positive thing in and of itself. This is understood from the root of the word “z’chus”, which is “zach”, meaning pure. How is this possible?

When a person sees that Heaven has given him difficult challenges, that “he earns a livelihood by going to the market,” it means that he has the power within his soul to withstand these tests, for Hashem says, “I demand only according to their strength.” Therefore, finding merit in the other person’s actions consists not only of removing the blame from him, but revealing a z’chus, something positive in one’s friend, namely that he has great abilities to overcome the tests that we witness him experiencing.

Just as we know that derogatory speech reveals the bad in someone, how much more so are positive words that much more powerful – when a person

speaks in his friend’s favor, he reveals these lofty abilities and enables him to actualize these so that he may handle those tests successfully.

(Likkutei Sichos volume 27, p. 164)

A NEW RATZON FOR HASHEM

Chapter 2, Mishna 4: “**Make His ratzon (will) as your will so He will make your will as His will.**”

When considering the wording of this Mishna, it would seem to have been more fitting to say “*fulfill His will*” since this includes the fulfillment of all mitzvos, both positive and negative (that by not doing them, one *fulfills His will*). The wording, “asei”, *make His will*, seems to refer only to the mitzvos asei (positive mitzvos).

Thus, the meaning of the words “*make His will*” implies that one is to “make” a new ratzon for Hashem. This is how Chassidus explains the wording of Chazal, “*osin ritzono shel Makom*”, doing/making Hashem’s will, by saying that we are able to create a new ratzon for Him. In what way is this accomplished? For example, a person might think that since we are still in galus, we must conclude that this is Hashem’s will, and who are we to want otherwise? Therefore, the Mishna tells us, on the contrary, we need to bring about a new ratzon on Hashem’s part so we will have the Geula immediately!

(Shabbos Parshas Massei 5744)



HASHEM WILL ALSO HELP THE AVODA OF "LIFNIM M'I'SHURAS HA'DIN"

Another point in this Mishna that is seemingly unclear is this: how can we say that the goal of our avoda is "so that He will make your will as His will," which seems like a reward for the avoda, when we were told earlier in Pirkei Avos "don't be like servants who serve the master in order to receive a reward"?

We can explain the Mishna in the following manner: "*Make His will as your will*" – what is being spoken of here is a lofty level that a person reaches through great avoda. It is not merely the fulfillment of mitzvos, but an inner avoda of the soul that leads to a person's ratzon to be harmoniously in sync with Hashem's ratzon. This is required by the "middas chassidus", which is the level for which the directives in Pirkei Avos were written. According to the basic din, it is enough for

a person to do what Hashem wants, even if his personal wishes are not exactly in accordance with Hashem's. Thus, this level of avoda described in the Mishna is obviously much greater than that demanded of the average person.

Once a person achieves the level of making Hashem's will his own will, he will then reach the state of "*He will make your will as His will*". The Rambam says that the material promises in the Torah are not by way of reward, but instead are physical comforts which enable a person to learn Torah and do mitzvos with peace of mind. It would seem plausible to assert that these promises of physical comfort pertain also to the fulfillment of the avoda that the din requires, in which Hashem will ensure that man can feasibly comply in full with His directives, since He is the One demanding their fulfillment. However, in those instances where man behaves "beyond the letter of the law" from his own

initiative, and not only because Hashem commanded it, he may not assume that all obstacles to this higher, optional level of avoda will be removed for him.

Therefore, the Tanna teaches us that when a person fulfills the avoda of "make His will as your will," which is an instruction that goes beyond the letter of the law, he will cause that "***He will make your will as His will***". Your desire to serve with a whole heart, even beyond the letter of the law, will actually become Hashem's will, and consequently, He will nullify all those challenges which hinder your special avoda, and shower you with all the blessings you need to achieve it.

(Shabbos Parshas
Tazria-Metzora 5747)

WHY DO WE NEED TO PRESERVE THE OTHER PERSON'S HONOR?

Chapter 2, Mishna 12: "**The honor of your fellow should be as dear to you as your own.**"

The emphasis on the words in our Mishna, “as your own” begs an explanation, as it seems to be in direct conflict with the famous explanation of Chassidus that even when fulfilling the rational mitzvos called “mishpatim”, the performance should be done with Kabbalas Ol and not because it makes sense. Chassidus elaborates on this point to teach us that the fulfillment must be identical to the manner in which we carry out the “chukim”, which are mitzvos that are not understandable and are done only because G-d said to do them.

Considering this point, a person might arrive at the opposite conclusion! When a person sins, G-d forbid, against his fellow man, he will certainly ask forgiveness from his friend, but only for his friend’s sake; he will do so only because he was thus commanded. However, who says he must feel genuinely sorry for what he did to his fellow?

Obviously, what Chassidus intends by the above directive is not for us to take things less seriously than before, but more so! That single point that is being emphasized here is that all one’s actions need to be done in the same way that we perform the chukim, out of a feeling of Kabbalas Ol.

The Tanna of this Mishna is teaching us that really, *this is what Hashem wants*: Hashem’s ratzon is for us to have good middos and our behavior towards our fellow must come from inner feelings on our part. This is what is meant by “the honor of your fellow should be as dear to you as your own” – a person’s own honor is dear to himself because of his own internal feeling, not because he forces himself; and that is precisely how our fellow’s honor should be to us!

(Likkutei Sichos vol. 7, p. 18)

LEARNING WITH BITTUL

Chapter 4, Mishna 20: **“One who learns Torah when he is a child, to what is he compared? To ink written on a new paper. One who learns Torah when he is old, to what is he compared? To ink written on erased paper.”**

The first part of the Mishna is readily understandable. The Tanna is urging the Jew to learn Torah when he is young, but why does the Mishna point out the disadvantage of learning Torah in old age? Should a person despair of learning Torah when he passes a certain period in his life, G-d forbid?

Of course the Mishna is not discouraging an elderly person from learning Torah! Instead, the Tanna is describing the manner in which a person’s age affects his approach to the Torah study. “One who learns Torah when he is a child” means to learn Torah with bittul (self-negation), to make oneself small like a child, and in this manner, he will absorb Torah “like ink written on new paper”. However, one who learns Torah when he is a zakein, which is an acronym for *zeh sh’kana chochma* (one who has acquired wisdom), his learning accomplished with chochma and intellect and not with bittul, so it is impossible for Hashem’s Torah to be absorbed properly and with pure intent.

(Likkutei Sichos vol. 19, p. 43)

HOW DID HASHEM MAKE NEW CREATIONS ON EREV SHABBOS AT TWILIGHT?

Chapter 5, Mishna 6: **“Ten things were created Erev Shabbos *bein ha’shamashos* (at twilight)”**

The term “twilight” is halachically defined as the time

when it is doubtful as to whether it is still day or whether it is already nightfall. However, for Hashem the status of this pocket in time is certainly not doubtful, and therefore, why doesn’t the Mishna state the exact time that Hashem knew it to be?

Furthermore, how did Hashem perform work on Erev Shabbos at twilight, a time when it is when it is forbidden to do work? This is certainly a strong question, for we know that “what He does, He tells others to do”!

Indeed, from the fact that the Mishna applies the term “*bein ha’shamashos*” to Hashem for whom there are no doubts, it is clear that the Tanna is not implying the concept of “doubt” in the usual sense. Rather, the term “*bein ha’shamashos*” will be better understood when we define it as a point in time which contains both day and night. The prohibition of doing work at this time is because the day-part of this time is *connected* with the night-part, and therefore, it is impossible to differentiate between the day-part and the night-part.

Since Hashem *can* differentiate between the two, as Rashi says on the verse, “And G-d ended *on the seventh day*” – a human being, who cannot accurately judge his times and moments, must add from the weekday to the holy, but Hashem, who knows His times and moments, enters [into Shabbos] like a hairsbreadth and it looked as though He completed the work on that day”. Clearly, it is understood from that that the prohibition of working at twilight does not pertain to Hashem.

(Sicha Parshas Behar-B’Chukosai 5745)

THE "EREV SHABBOS" OF "6000 YEARS"

Another interesting point in this Perek is that all the Mishnayos concerning the number ten seem to be listed in historical order: with ten utterances He created the world; ten miracles were done for our ancestors in Egypt and ten at the sea; ten miracles in the Beis HaMikdash. Why, then, does this information about the ten things created at twilight come at this point in the chapter after the miracles that took place in the Beis HaMikdash, and not immediately after the ten utterances of Creation?

The Rebbe answers this question in two ways.

The hour of twilight connects day and night which are opposites, showing that it transcends both of them and pertains to the aspect of Creation which is above time, or in other words, "above the Order of Hishtalshlus." This applies in an even stronger way when we speak about the twilight of Erev Shabbos, which connects the weekdays with Shabbos, the two being absolute opposites.

From the fact that these ten things were created on Erev Shabbos at twilight, we understand that these creations are intrinsically related to this lofty level as well, which is why they are enumerated after the rest of the things, all of which pertain to the Order of Hishtalshlus.

A second explanation is that just as the completion of the six days of creation was at twilight on the sixth day (with the creation of these ten things), so too the purpose of the entire world will be completed "at twilight" of the sixth millennium, in the last generation, the generation of "the heels of Moshiach."



It is only when a person sometimes acts out of character, when necessary, that it is thus demonstrated that his avoda is truly l'sheim Shamayim.

It is for this reason that these creations are listed right after the miracles of the Beis HaMikdash (which were enumerated in the previous Mishna), to teach us that this is the order according to the history of the world: right after the churban of the Beis HaMikdash began the avoda to bring the Geula. It was at this moment that the word experienced the "Erev Shabbos at twilight" of the "six thousand years" of Creation.

(Likkutei Sichos volume 4, p. 1220)

THE "L'SHEIM SHAMAYIM" ASPECT OF THE DISPUTES BETWEEN BEIS HILLEL AND BEIS SHAMMAI

Chapter 5, Mishna 17: "What is a dispute which is l'sheim Shamayim (for the sake of Heaven)? The dispute of Hillel and Shammai."

What is the special quality of the disputes between Beis Hillel and Beis Shammai, for which they are described as being "l'sheim Shamayim"?

In the Zohar it says that the reason that in the majority of disputes between Beis Hillel and Beis Shammai, Beis Hillel rules leniently and Beis Shammai rules stringently, is because of the source of their souls. Beis Hillel's is sourced in Chesed while Beis Shammai is sourced in G'vura. According to this, the fact that we find cases in which the opposite is true, that Beis Shammai are lenient and Beis Hillel are strict, is because of the concept of inclusiveness among the different S'firos. As is known, the holy

middos include one another and each of them is comprised of all of the others (g'vura of chesed and chesed of g'vura, etc.).

This proves that their disputes were for the sake of Heaven, because *they were nullified to the G-dliness which is beyond the source of their souls*. If each were to have acted in direct consonance with the source of his soul, each of them should have followed only one track, and changing from one spiritual track to another should not have been possible. It is only when there is bittul to k'dusha that the aforementioned inclusiveness is possible. This is as Chassidus explains the statement of Chazal, "He makes peace up above". This is what it means when it states that Michael, the Angel of Water, and Gavriel, the Angel of Fire, do not extinguish one another. Water is the aspect of Chesed and fire is the aspect of G'vura, and "Hashem makes peace" between them. That is, through the great revelation of this level that is beyond their respective sources, they are nullified of their individual existence and each one allows for the space for the other.

The lesson for us from the example of Hillel and Shammai is this: when a person does his avoda by following only one spiritual track, it is possible that his avoda is based solely on his nature. It is only when a person sometimes acts out of character, when necessary, that it is thus demonstrated that his avoda is truly l'sheim Shamayim.

(Parshas BaMidbar 5734)

Continued on page 35

MIVTZA TAHARAS HA'MISHPACHA

When struggles within the Crown Heights community became priority and caused the woman's Mikva to be neglected, the Rebbe sold the 770 building to raise funds! * The history, details, and importance of the tenth and final Mivtza Campaign.

By Rabbi G Avtzon

Dear Reader sh'yichyeh:

We have finally reached the tenth and last of the Rebbe's mitzvah campaigns: Mivtza Taharas HaMishpacha. In this initiative, the mitzvah of Family Purity is encouraged and taught.

THE BACKGROUND

The Rebbe initiated the campaign in 5735 – 1975. When the Rebbe made this special Mivtza a public effort, there were many people who expressed their surprise. For years, these special laws of Family Purity were transmitted privately, from mother to daughter, and it would seem contrary to the laws of Tznius (modesty) to address these issues publicly and encourage the Chassidim to be involved in such a Mivtza

The Rebbe responded that unfortunately, in our generation, many mothers are themselves not knowledgeable enough to teach the laws properly to their daughters. The Rebbe also explains that we must consider the fact that immodesty has become so public and

unrestricted. Our children are exposed to this threat. Thus, to combat this, the Torah-true way of living a family life, must also become a public topic.

The Rebbe encouraged Shluchim and all Jewish communities around the world to build beautiful Mikvaos for the women in their community. In addition, The Rebbe wants that all Jewish women should be educated about this fundamental Jewish Mitzvah. For a detailed directory listing or for further information, visit www.mikvah.org.

The Rebbe states clearly: "It is the duty of Chassidic wives and daughters, may they live and be well, to stand in the first rank of every activity dedicated to strengthening religion and Judaism in general, particularly concerning Taharas HaMishpacha. They must organize a Society of Chassidic Daughters to reinforce all the Chassidic practices concerning upbringing and education of children, as prevalent from time immemorial in Chassidic homes." (HaYom Yom, 21 Shvat)



"MOSHE RABBEINU ONLY HAD ONE MOTHER!"

There are so many stories that express the importance that the Rebbe places on the support of this fundamental mitzvah. Here is just one very powerful story that illustrates this.

There was once a Shliach who invested a lot of time and money in publicizing a class that he was going to give about the laws of Family Purity. When the time for class came, only one woman showed up. The Shliach, who was obviously very disappointed, wrote to the Rebbe, updating him on his "failure".

The Rebbe was quick to respond: "How many mothers did Moshe Rabbeinu have?"

UNIQUENESS OF TAHARAS HA'MISHPACHA

The Chazal teach us that the Mikva is the center of Jewish life and of the Jewish community. A community is permitted to sell a Shul if it needs funds to build a Mikva! This halacha actually played out in the Crown Heights community. When struggles within the Crown Heights community became the focus and priority of the people there, and the woman's Mikva was therefore being neglected, the Rebbe sold 770 to raise funds! Of course, it was later repurchased.

The Rebbe states in HaYom Yom that “On the subject of the campaign to popularize the observance of Taharas HaMishpacha in your community, ponder this deeply: Let us imagine that if G-d were to give you the opportunity to save a Jewish community from extinction (G-d forbid), you would certainly be willing to risk your life for this, and you would thank and praise Him for His great kindness in offering you an opportunity of such enormous merit. The same then holds true to an even greater degree with regard to the campaign for Taharas HaMishpacha; it is an endeavor which literally saves lives.” (HaYom Yom 10 Nissan)

The Rebbe also clearly teaches that keeping the laws of Family purity creates healthy and spiritually sensitive children. It affects all aspects of their life as a Jew (Likkutei Sichos Vol. 13 pg. 258).

TAHARAS HA'MISHPACHA AND MOSHIACH

This special mitvza is connected to the topic of Moshiach in the following manner:

There are three partners in the creation of man: His father, his mother, and G-d. When a husband and wife keep G-d's special laws of Family Purity, their unity creates a G-dly

being that has natural sensitivity to G-d's desires. By bringing G-dliness in our very being, we bring G-dliness into the entire creation. The completion of this process will be in the era of Moshiach.

In the era of Moshiach, the

entire Jewish people will be purified by Hashem. The prophet Yechezkel says (36:25), “*I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.*” The way to prepare for this purification is by keeping the laws of Family Purity.



Continued from page 33

LATTER DAY SCHOLARSHIP

Chapter 5, Mishna 22: “Fifteen to [start learning] Gemara”

The fact is that in recent generations, the mainstream

approach is to introduce Gemara to the student much earlier than fifteen years of age. One of the reasons for this is that the study of Gemara entails give and take, the exertion of the intellect in Torah, which is essential to Torah study. This aspect of Torah study

is more and more revealed in recent generations as we are on the verge of the revelation of Geula. It provides a taste of the revelations of future times when we will experience the ultimate perfection in Torah study.

(Seifer HaSichos 5750 vol. 1 p. 753)

The Rebbe's Revolutionary **POLITICAL INITIATIVE**

The concept of running a technical joint Knesset list is designed to serve the interest of an election campaign, and afterwards ensure the independence of each political party that participates in this effort. The Rebbe explained in numerous correspondences that such a joint list would bring in many votes from a wide range of sectors of the population in Eretz HaKodesh.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

Anyone who sees the manner of conduct of the prime minister, Mr. Netanyahu, understands that he is heading the train in the wrong direction. Instead of halting the threat of the proclamation of a "Palestinian state", he has turned this deceitful notion into a legitimate topic of discussion, giving it an official stamp of approval before the Americans. By this time, the only argument between the government of Israel and the "Palestinian Authority" is whether the new Palestinian state will be established in September or if they will wait a little while longer.

Bibi himself has already made known that he supports the idea of a Palestinian state, as if no one had come up with the idea of a

"Hamastan". He portrays himself as a strong prime minister, who stands firm on the important principles of the security of Eretz Yisroel, but in truth, he actually speaks about the establishment of a Palestinian state and the expulsion of 130,000 Jews from their homes.

As things stand now, it doesn't appear that there will be a chance to change the direction of the government's policy. History repeats itself, as we witnessed how the discussions began in exactly the same fashion with all the previous Likud prime ministers. Even when Menachem Begin began to talk about giving back Yamit, everyone claimed that he was merely saying empty words in an attempt to

outmaneuver the Americans. Even Begin himself initially claimed that he had no intention whatsoever of withdrawing from Sinai. This also occurred with Yitzchak Shamir, who went to the Madrid Conference as if he had been dragged there against his will, but in practical terms, the concept of "autonomy" was born in Madrid, thus laying the groundwork for the "Oslo Accords". Even in the case of Ariel Sharon's negotiations over Kush Katif, many people claimed that this too was just talk. People were certain that these were only empty declarations, stated in order to derail the criminal investigations against him, and surely he would never uproot a single outpost.



However, the reality was far harsher than anything we could have imagined. Begin destroyed Yamit and gave back the Sinai in exchange for a worthless piece of paper, Shamir paved the way for direct negotiations with terrorist organizations, and Sharon did what the left-wing never dreamed it could possibly do. It turns out that talking does have strength. But more than that, there are even times when the politicians mean what they say.

POLITICS WITHOUT ANY ALTERNATIVE

Yet, despite the difficult situation, the right-wing politicians are simply too timid to bring Bibi's government down. They wouldn't dare consider a scenario of being forced to return to an election, fearful that it would result in a Kadima-led regime taking control of the country's leadership. The claim that "Tzippi Livni is worse" hovers over every discussion of toppling the government.

The interesting thing is that none of them suggests any alternative to Bibi or Tzippi. None of the right-wing politicians raises the possibility that the day may come when the religious and ultra-Orthodox parties would be the ones to take the leadership, instead of giving outside support

“History proves that if a determined group of people really want to accomplish it, it is possible to join forces and unite to present a viable alternative. In each and every struggle, when the ultra-Orthodox and other religious communities worked together, we saw ‘Didan Natzach,’ victory.

to a secular regime. In this they feel a sense of achievement for every Chillul Hashem they manage to prevent.

Let's take a moment and perform some simple arithmetic. The Shas Party, representing the Sephardic Torah-observant community, has eleven Knesset seats; Yahadut HaTorah (United Torah Judaism), the ultra-Orthodox Ashkenazic party, has five seats; Ichud HaLeumi (the National Union), the nationalist right-wing faction, has four seats; Bayit HaYehudi (the Jewish Home, formerly the National Religious Party) has three seats. Besides these sectarian parties, there's another minyan of kippa-wearing Knesset Members in the larger parties, Likud and Kadima. Thus, we have more than thirty seats filled by Torah-observant Jews on the political scene today – a strength that is present more than in any other group. Yet, despite this fact, the

political alternatives continue to swing between the major ruling parties of the left-center and the right-center, when the only change that has taken place in recent years was the replacement of the old guard Labor Party by its younger counterpart, Kadima.

The large number of religious Knesset Members has not succeeded in becoming a strong political force constituting a bloc to prevent further harm to Judaism in Eretz Yisroel. In practical terms, it doesn't appear that thirty kippa-wearing Knesset Members represent a real influence. The government tramples over all that is holy to the Jewish People, profaning the holy Shabbos, disgracing the process of halachically accepted conversions, desecrating rabbinical institutions, and dictating foreign beliefs as part of the system of education in the Holy Land. The voices of the ultra-Orthodox Knesset

members are virtually silent in matters pertaining to the holiness of the Torah, and even when they are heard, it is the weak and feeble voices of five lonely men from the Ashkenazic party and a few faithful representatives from Shas. Inside, they feel that their strength carries no serious influence. Each party holds a small number of Knesset seats, insufficiently relevant to bring about a political revolution, they reason, and they are unable jointly to constitute a viable threat to those who cause harm to the law of Moshe and Yisroel.

AN ULTRA-ORTHODOX PRIME MINISTER

It is therefore no wonder that considering the present reality, there doesn't seem to be any way out of this dire political situation. When the religious Knesset members are unable to prevent the teaching of the theory of evolution in government-sponsored schools, it's unclear how they will ever possibly bring about true change in the area of national policy. Instead of providing guidance, they're constantly dealing with putting out fires. They don't think like leaders who should want to offer political leadership and direction in accordance with the ways of the holy Torah. They're busy with "influence from within", i.e., trying to *persuade* the decision makers, instead of *becoming* decision makers themselves.

Every political party dreams one day of being as large and influential as one of the "major parties", without fully understanding that only true unity, which would bring these forces together, can turn the dream of a Torah-observant prime minister into actual reality.

It's true that there are longstanding differences of opinion and essential distinctions between the various political factions. While the ultra-Orthodox parties fight against breaches in the laws of conversion, other kippa-wearing politicians trample these laws and allow anyone who wants a work permit to join the ranks of the Jewish people. There are also the different points of emphasis that each political party brings with it. The ultra-Orthodox parties wage battle on behalf of Torah institutions and the sanctity of Shabbos, while the other nationalist-religious parties work for the settlement and holiness of Eretz Yisroel. No party is all things to all people. It's clear that while there are vast dissimilarities among the various parties, nevertheless it can be said with absolute certainty that there is a common agreement that can bridge the gap between these differences and unite them into a political bloc that will run as a single Knesset list, capable of putting forth its own candidate for the premiership.

The first person to speak out in favor of this option was, of course, the Rebbe, Melech HaMoshiach, leader of the generation, whose holy vision enabled him to see the need for joined forces as a united religious front to run for the Knesset. One list of candidates would be able to garner considerable electoral support that would win a sizable number of parliamentary seats.

The Rebbe wrote dozens of letters on the subject to anyone he believed might have some influence on national-religious politics in Eretz Yisroel. The Rebbe proposed the concept of a technical religious front, i.e., a single united Knesset list

with a designated number of seats guaranteed to each party. Thus, after the elections, each party serving as a member of this united front can operate independently. The idea of running a technical joint Knesset list is designed to serve the interest of an election campaign, and afterwards would ensure the independence of each political party that participates in this effort. When an ultra-Orthodox prime minister will be elected, the political struggles will be over. No one will be debating whether to give preference to the kashrus supervision of the local rabbinate or to the Eida Chareidit, and no one will be arguing whether or not to sell chametz during Pesach or 'chazir' in the supermarkets.

The Rebbe explained in numerous correspondences that such a joint list can bring in many votes from a wide range of sectors of the population in Eretz HaKodesh. For example, the Likud Party is supported by hundreds of thousands of voters who want to cast their ballots for a large influential ruling party with a Jewish nationalistic character. They are deceived every time by an up-and-coming leader-in-waiting, certain that he will be the one to preserve the Holy Land for them. All these citizens can be potential voters of this joint list that will incorporate all the religious and ultra-Orthodox parties within it.

PLACE ALL PREVIOUS DISPUTES ON THE SIDE

Today, decades after the Rebbe conducted a determined struggle for the issue of forging a technical united religious front, this method has been transformed into a recognized political reality, as politicians with a keen eye

know how to use the concept to their advantage. For example, the Kadima Party has members whose positions on matters of policy are diametrically opposed to one another. What connection does Otniel Schneller, former director-general of the Yesha Council, have with Shimon Peres, father of the Oslo Accords and the 'New Middle East'? Yet, the fact is they're both in the same party.

The Rebbe's demand for a technical religious front is an absolute must. It is inconceivable that the left-of-center parties can join forces and demand a Likud-Labor-Kadima coalition in spite of the deep and polarizing political differences between them, whereas the right-wing parties can't manage to think beyond the unity of a party that includes a mere four Knesset seats.

History proves that if a

determined group of people really want to accomplish it, it is possible to join forces and unite to present a viable alternative. In each and every struggle, when the ultra-Orthodox and other religious communities worked together, we saw '*Didan Natzach*.'

We must leave all past disputes aside, including personal political considerations. The Rebbe wrote so many letters about how the strong religious front that is so desperately necessary has not been created due to personal considerations by those with a vested political interest. It would seem that just as the situation made it right then, it makes it right now. However, today, with the spiritual and security situation in the country hanging in the balance, there's no time for personal intrigue.

This demand for change must come from the people, from the

voting populace, who ought to make it clear to its elected representatives that they will not receive their votes unless a technical religious front is created, which would present a leadership alternative to the decaying regime in power today.

The struggle for the religious front is not a political matter; it is part of the struggles of Melech HaMoshiach and all Chabad chassidim, and therefore, we have a tremendous obligation to advance this cause. If we raise the level of awareness of the great potential benefit that is clearly an outcome of this process, and if we also apply pressure upon concerned parties, informing them that their positions of authority are in immediate jeopardy without a united list, we will then surely achieve much success on behalf of the People of Israel. With G-d's help, we will do and we will succeed.

Raskin's
"if it grows we have"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



Crown Travel International



- Express service
- Fully Computerized

Get your tickets within minutes!

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111

Fax: (718) 493-4444

THE SINGULAR BLESSING

By Rabbi Heschel Greenberg

Founder and Director of the Jewish Discovery Center of Buffalo, NY



DISSIPATED BLESSINGS

This week's parsha is known for the incredible blessings uttered by the vile, heathen prophet Bilam. Bilam was hired by the Moabite King Balak who was terrified of the Jewish people who were on their way to the Promised Land. Realizing that he could never defeat them on the battlefield—inasmuch as they had already defeated the two “superpowers” of Sichon and Og, upon whom he depended to protect his country—Balak resorted to an entirely different strategy. He would hire Bilam, a heathen prophet, to curse the Jewish people. Bilam was notorious for his power to utter curses that would inevitably materialize.

Bilam fully intended to do the bidding of Balak and curse the Jews. G-d, however, intervened and transformed all of his curses into the most exquisitely beautiful blessings, among them the blessing about the future Messianic Age.

The Talmud (Sanhedrin 105b) makes a startling claim concerning the curses-turned-into-blessings of Bilam: Despite the fact that the Torah states that only blessings came out of Bilam's mouth, they all reverted to curses as per Bilam's original intention. Tragically, these blessings did indeed revert to curses that have come true

throughout our long and difficult existence in exile.

THE LONE BLESSING

According to the Talmud, there is but one blessing that remained a blessing notwithstanding Bilam's intention. It is the blessing of “How goodly are your tents, O Jacob; your dwelling places, O Israel.” This blessing, our Sages tell us, alluded to the Houses of Prayer (synagogues) and Houses of Torah Study that would remain intact throughout our bitter exile and serve as sources of inspiration and strength for the Jewish people. Even in the most trying times we persevered, because we had access to places where we could pray to G-d and study His holy Torah. This blessing was the only one that did not revert to a curse.

The Talmud cites a Biblical passage to prove this point. In Deuteronomy (23:6) the Torah speaks of how “G-d, your G-d, did not want to listen to Bilam, and G-d your G-d transformed **the curse** into a blessing for you, because G-d your G-d, loves you.” Now the verse mentions “curse” in the singular and not “curses” in the plural. This indicates that only one curse was actually transformed by G-d into a blessing.

Two interrelated questions arise when we analyze this

passage of the Talmud:

First, how do we know that the one curse—the one that was effectively transformed into a blessing and that did not revert to a curse—was the one concerning Houses of Prayer and Houses of Torah Study? From the use of the singular word “curse” we only know that it was *one* curse that was unalterably transformed into a blessing. How do we know which one it was?

Second, why is it that all the other blessings reverted to curses, while the one about Houses of Worship and Houses of Study did not? If Bilam's evil thoughts were so potent that they prevailed over all the other blessings, why did his negative thoughts not prevail over this blessing as well?

OUR VULNERABILITY: TWO CAUSES OF EXILE

The answer can be found in a better understanding of our vulnerability as a people, a vulnerability that caused our exile in the first place. How was it possible for G-d's Chosen People to be exiled from the Land promised to them by G-d and subsequently led to our people's suffering innumerable and unparalleled forms of persecution that have punctuated our stay in exile? Certainly, as our prophets predicted and as we recite in our Festival prayers, it occurred because of our sins. Specifically,

the First Temple was destroyed because of our lack of respect for G-d as we degenerated into idolatry, whereas the Second Temple was destroyed—and the long exile commenced—because of our disunity.

From the above it follows logically that the method to combat exile conditions—a battle which will eventually bring an end to the exile—is to reverse the two primary causes of our being in exile.

By maintaining Houses of Prayer and Houses of Study we rectify both causes of exile—our lack of reverence for G-d and our internal divisions. The two most powerful means of expressing our loving relationship with G-d are prayer and Torah study. Prayer—which in Hebrew is T'filla—actually means “bonding.” It is our way of lifting ourselves out of the physical world, a world of separation from our true feelings and connections, to bond with G-d.

THE FOUR RUNGS OF PRAYER

We begin our daily prayers with the acknowledgment of G-d as our Creator, followed by the prayers known as “*P'sukei D'Zimra*”, which is literally translated as Verses of Praise, but can also be rendered as “Verses of Pruning.” By reciting these praises of G-d, we cut away all of our entanglements with the physical world that distract us from expressing our true love to and reverence for G-d.

We then follow these verses of “disentanglement” with the Shma—together with its accompanying blessings—that focus on our love for G-d. Having experienced this intense love for G-d in our recitation

of the Shma, we then reach the climax of our T'filla-bonding with the “Shmoneh Esrei” (Eighteen Benedictions), also known as the “Amida – the Standing Prayer,” at which point we stand before G-d in total submission and devotion.

TORAH STUDY: G-D SHARING HIS MOST INTIMATE THOUGHTS

Prayer is complemented by Torah study. If prayer is the story of our relationship with G-d, then Torah study is where G-d shares His most intimate thoughts with us. This dramatically expresses His love for us, because He allows us to learn and absorb His most intimate knowledge. While prayer expresses *our* love for

second cause of exile—the lack of unity—as well.

And while we can experience unity in other forums that involve joint meetings and projects, the degree of unity that is achieved between us as we unite with G-d through Prayer and Torah cannot be matched. The rationale for this is that no matter how much two people attempt to remove the barriers that separate between them, physical human beings cannot escape the reality that our disconnected bodies can never be fully harmonized, and the interests that derive from our physical existence divide us.

The only way we can achieve genuine unity is when we experience our *soul's* passion for G-d and for one another. And the only way we can extricate



Through prayer we pull ourselves out of the prison of the body, while Torah study is G-d's way of transporting us to the world of Divine consciousness.

G-d, Torah study reveals *His* love for us.

(Torah study alone, however, does not suffice. It must be translated into Mitzvah observance, otherwise the Torah study is deemed superficial and is not expressive of an authentic, profound and intimate relationship with G-d.)

THE UNIQUE FORM OF UNITY

However, theoretically, prayer and Torah study can be performed by each individual on his own. When we join with others in a communal setting and pray and study Torah in Houses of Prayer and Houses of Torah Study, we can thereby rectify the

ourselves from our bodies and our physical ambitions is through prayer and Torah study. Prayer allows us to disentangle from our physical drives and passions, while Torah study has the ability to liberate us from our exile mindset. Through prayer we pull *ourselves* out of the prison of the body, while Torah study is *G-d's* way of transporting us to the world of G-dly consciousness.

Once we strive to unite in the context of prayer and Torah study, we can achieve genuine unity and thereby rectify both causes of exile: the lack of reverence for G-d and the deplorable divisions within the Jewish community.

We can now understand why

the blessing of Houses of Prayer and Houses of Torah study were singled out as exempt from ever reverting to curses as was Bilam's true intention. If Bilam would have succeeded in abolishing these institutions, G-d forbid, we could not have survived the exile into which we have been thrust. The only anti-exile forces that enable us to endure the exile and persevere are prayer and Torah study in a communal setting; these together provide us with the ability to experience liberation from exile conditions, even if only temporarily. And since G-d promised us that we will survive the exile, there was no way that this blessing could ever be subverted.

MORE POTENT PRAYER AND TORAH STUDY

Within the parameters of prayer and Torah study, there are specific dimensions that have more strength than others to negate the effects of exile. Not only do these two endeavors enable us to endure the exile by temporarily escaping its clutches, they also provide us with the ultimate power to eliminate exile entirely.

When we survey the Amida prayer—the central prayer of Judaism—among countless others, we realize that the most recurrent theme for which we petition G-d is the request for Moshiach and Redemption. It

stands to reason that despite the efficacy of *all* prayer to extricate us from our internal exile—which, in turn, contributes to liberation from the external form of exile—the passionate demand for Redemption is the most effective.

Similarly, notwithstanding the power of all forms of Torah study—particularly communal Torah study—to liberate us from exile, the teachings of the Torah concerning Moshiach and Redemption possess an even greater capacity to, once and for all times, liberate us from all forms of exile.

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עניני גאולה ומשיח
רמב"ם
שיעורים בלקוטי
שיחות קודש

WWW.770LIVE.COM



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- Breakfast, drinks in fridge all day
- Broadband Internet
- FREE calls & video

KINGSTON HOTEL



718-473-5937

- Linen & Towels changed
- Fancy Bath & Shower with plenty of Shampoo & Soap

