

CONTENTS



WORK IN THE FIELD

DVAR MALCHUS / SICHOS IN ENGLISH

| 4

THE ILLUSION OF A BIG YETZER HA'RA

THE KING'S TREASURES

| 8

WHERE IS THE HOLY OF HOLIES?

MOSHIACH & GEULA / RABBI L.Y. GINSBERG

| 11

WISDOM FROM BELOW PART 3

MOSHIACH & SCIENCE / RABBI S. SILMAN

| 14

"NOW IT'S TIME TO SAY SHMA"

SHLEIMUS HA'ARETZ / S. GEFEN

| 18

PARTNERSHIP IN PARENTING

CHINUCH / RABBI Y. WEBER

| 22

YOU HAVE TO BE STUBBORN

MOSHIACH & GEULA / RABBI E. KENIG

| 26

ELUL - TIME TO TAKE IT TO HEART

PERSPECTIVE / RABBI T. BOLTON

| 29

GOING TO THE REBBE FOR ROSH HA'SHANA

STORY / M. ZIEGELBOIM

| 32

MORE PEOPLE KILLED UNDER SHARON'S RULE

SHLEIMUS HA'ARETZ / S. GEFEN

| 34

LECTURES ABOUT BEIS HA'MIKDASH

NEWS: LIVING WITH MOSHIACH AROUND THE WORLD

| 38



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DVAR MALCHUS



WORK IN THE FIELD

SICHOS IN ENGLISH

SHABBOS PARSHAS SHOFTIM 4TH DAY OF ELUL, 5750

1. In *Likkutei Torah*, the Alter Rebbe describes the spiritual atmosphere of the month of Elul with the following parable: "Before the king enters his city, the inhabitants of the city go out to greet him and receive him in the field. At that time, anyone who desires is granted permission [and can] approach him and greet him. He receives them all pleasantly and shows a smiling countenance to all..."

To explain the parable: In the month of Elul, we go out to receive

G-d's blessed countenance in the field... This refers to the revelation of the Thirteen Attributes of Mercy [for as the stated previously in the *maamer*, "the Thirteen Attributes of Mercy are revealed in Elul"] in a manner that allows them to be received "face to face."

It is explained that the verse, "I am my Beloved's and my Beloved is mine," which characterizes the service of Elul, begins, "I am my Beloved's," to emphasize that it is the Jewish people who initiate the relationship with G-d.

Shir HaShirim employs the metaphor of the marriage relationship to describe the intense love and connection shared by G-d and the Jewish people. It contains two related verses: "I am my Beloved's and my Beloved is mine," and "My Beloved is mine and I am His." Our Sages explain that the two verses reflect two different patterns expressing this marriage relationship. The latter verse beginning, "My Beloved is mine," implies that the relationship begins with Divine revelation, which stimulates the response and service of the Jewish people. Conversely, "I am my Beloved's" implies that it is the Jewish people who initiate the relationship with G-d and motivate Him to respond and draw down influence to them.

The latter concept, however, appears to conflict with the parable of "the king in the field," which implies that the king leaves his palace (his usual place) and goes out to the field (the place where his people are found). The parable appears to imply that in Elul, G-d initiates the relationship by revealing His Thirteen Attributes of Mercy.

It has frequently been explained that the revelation of the king in the field, i.e., the expression of the Thirteen Attributes of Mercy in the month of Elul, merely generates the potential for the service that follows. But that service itself is of primary importance. The revelation from Above precedes the service (and is necessary for that service to be carried out). Otherwise the "people of the field," who are on a low level, could not fulfill the service of "I am my Beloved's." For the development of the relationship depends on man's effort. This explanation alone, however, is not sufficient. The *maamer* relates that "the inhabitants of the city go out to...the field,"

implying that there is a priority to the service carried out in the field. Because of that priority (which depends on the service of the Jewish people), the king goes out to the field, i.e., there is a revelation from Above.

There is another conceptual difficulty regarding the nature of the service of Elul. Elul is the Month of Mercy and is accordingly characterized by an increase in prayer. Similarly, it is associated with an increase in the study of Torah, for the Thirteen Attributes of Mercy, which shine in the month of Elul, correspond to the Thirteen Rules of Biblical Interpretation. What connection do the services of prayer and Torah study have to the presence of the King in the field?

These concepts can be understood within the context of the explanation of the metaphor of a field in our personal service. A field is a place where grain grows. Growing grain and converting it into food, which grants us sustenance, requires, to quote our Sages' expression, "*siddura d'pas*," a series of labors that encompass the entire sphere of physical work.

All our work on the material plane is included in the 39 labors forbidden on the Sabbath. What is considered labor is derived from the labors necessary to construct the Sanctuary in the desert. This teaches us that our involvement in mundane activities must be with one intention: to create a Sanctuary for G-d, to make the world "a dwelling for Him," a place where His presence resides.

The importance of these mundane activities is underscored by the fact that most of our time is spent involved with them, dealing with our material needs and earning the wherewithal required for them. It is written, "Six days shall you work and the seventh day shall be a Shabbos unto the L-rd, your G-d."

Why is there such a disproportionate relationship? Since G-d "chose us from among the nations...and elevated us," why didn't He create the world in a manner that we could devote the majority of our time to holy matters, the study of Torah and the fulfillment of *mitzvos*. Instead, we are primarily involved with material activities, like, *l'havdil*, the rest of the world.

The latter point expresses the purpose of creation. G-d created the

The first question a soul is asked in judgment is: "Did you deal justly in business?" Even before being questioned about Torah study or prayer, the soul will have to give an account of its worldly dealings.

world so that He could have a "dwelling place in the lower worlds." Therefore, our service must center — not on the spiritual as it exists in and of itself, but rather — on the ordinary and mundane aspects of existence with the intent of drawing G-dliness into them.

The primacy of such service is also emphasized by our Sages who state that the first question a soul is asked in the judgment in the afterlife is: "Did you deal justly in

business?" Even before being questioned about Torah study or prayer, the soul will have to give an account of its dealings within the context of material reality.

[This concept is also reflected in the observance of the Shabbos. On the one hand, Shabbos is not a day of mundane activity. A Jew should enter Shabbos with an attitude of "all your work is completed." On the other hand, this advice suggests that the ultimate conception of Shabbos pleasure does not involve diverting one's attention from one's affairs entirely and concentrating solely on spiritual matters. Rather, one may reflect on one's material affairs, although not in the same way as during the week; instead, we think about them as being in a complete and perfect state.]

Based on the above, we can appreciate the significance of the King's presence in the field during the month of Elul. The King's presence in the field not only generates the potential for our service, it represents the ultimate purpose of that service. Our efforts must be directed towards bringing the revelation of G-dliness into the "field," into the mundane reality of our material world. Not only must G-d be revealed in "the king's palace," where spirituality is revealed, but the lowest aspects of existence should also be transformed into a dwelling for Him.

The above concepts shed light on the meaning of the verse (*Koheles* 5:8): "There is an advantage to the work of the land in all things. A king is subjugated to the field." On a simple level, this verse means that a king is dependent on the field because he derives his sustenance from it. On a theoretical level, however, it means that the work in the field, i.e., service within mundane reality, provides the King with His livelihood, as it were. Since

this is the service that fulfills G-d's desire for a dwelling in the lower world, He is subjugated, as it were, to the field and the people who carry out this service.

In this context, the metaphor of the king in the field takes on added significance, becoming relevant to the totality of our service of Torah and *mitzvos*. Hence, it is appropriate for the month of Elul, the month of stocktaking for the previous year and — primarily — the month of preparation for the year to come. The name Elul serves as an acronym for verses referring to the full spectrum of our service of G-d: "...[I] caused it to happen. I will provide for you..." referring to the service of Torah study; "I am my Beloved's and my Beloved is mine," referring to the service of prayer; "[Sending portions], a man to his friend and presents to the poor," referring to the service of *tzedaka*, thus including the three pillars upon which the earth stands.

It also serves as an acronym for the verse, "[You shall circumcise] your hearts and the hearts of..." This refers to the service of *teshuva*, which enhances the nature of the above services, and the verse, "And they said, 'I will sing to G-d...'" which refers to the Redemption, the culmination of our Divine service.

On a deeper level, there are two dimensions to the presence of "the King in the field": (1) the emphasis on the importance of service within the mundane realities of our world, the field; (2) the fact that the King (G-d) reveals Himself there in an essential manner.

The latter represents the unique aspect of the month of Elul. Throughout the year, the emphasis is on carrying out the service in the field (with the intent that this lead to the revelation of the King). Elul marks the culmination of the service and the preparation for the service

of the new year. In Elul, the intent of the service — the revelation of the King's presence — is expressed.

The revelation of the King's presence is dependent on the study of Torah. Service in the field primarily involves activity with mundane affairs that are not by nature holy. But they are performed "for the sake of the King." This is the service of "All your deeds should be for the sake of Heaven" and "Know Him in all your ways." Although this service is for the sake of the King, it does not bring about the revelation of the King. The revelation of G-dliness — particularly the transcendent

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aspects — comes about specifically through the Torah, which is G-d's will and His wisdom, and is one with Him.

Since the intent is that G-d be revealed "in the field," this revelation is brought about by the Torah study of the people of the field. Although during most of the day they are involved with mundane affairs, by establishing a fixed time for Torah study, their entire day becomes permeated by Torah. This is how the revelation of the King is drawn down into every aspect of their lives, even the mundane activities of "the field."

This does not mean that the "men of field" should give up their usual activities entirely and devote themselves solely to Torah. This is not desired. Rather, to refer to the parable again, when the king passes through the field, the people in the field will temporarily stop their usual activity and approach the king — while wearing their ordinary clothes.

Similarly, in Elul, although the "men of the field" continue their daily activities, because they are aware of the King's presence, they increase their study of Torah.

Significantly, it is the study of Torah and not the service of prayer that brings about the revelation of the King. Prayer primarily involves the elevation of our lowly plane of existence, stepping beyond the limits of the material world to the point where the soul yearns to expire. This movement is directly opposite to the revelation of the King in the field.

In contrast, Torah study reflects the drawing down of G-dliness into this world. Although the Torah is also infinite, it has undergone a process of descent that enables it to be grasped by human intellect and to clothe itself in worldly matters. Furthermore, through the decisions of Torah law that involve worldly matters, the world is altered according to the Torah's standards. Thus, Torah study is the means to bring about the revelation of the King in the field.

For this reason, during the month of Elul, together with an emphasis on prayer, an emphasis is placed on Torah study, and both are associated with the verse, "I am my Beloved's." Indeed, the full expression of our love for G-d comes through: Clinging spirit to spirit, as it is written, "Let him kiss me with the kisses of his mouth," which refers to the service of Torah

study in which the actual words of G-d are in one's mouth.

2. Parshas Shoftim begins with the command to appoint judges and enforcement officers. This reflects the emphasis on Torah activity within the world mentioned above. The judges are, to quote the Rambam, "the essence of the Oral Law, the pillars of instruction, from whom statutes and judgment emerge for all of Israel."

The Torah relates that the judges must be positioned "in all your gates." A gate represents the transition between the city and the field beyond it. The judges' presence at the gate ensures that the activity carried out in the field will be in accord with the Torah's

dictates.

Although the essential obligation to appoint judges applies to Eretz Yisroel and not in the Diaspora, nevertheless, even in the Diaspora, the *mitzva* to establish a court system applies. Even in exile, where the appointment of judges is dependent on the permission of the secular authorities, when we stand firm for our Torah principles, the power of the Torah affects the conduct of the country (and the entire world at large). Thus, we find the Rebbe Rayatz describing how the Tzemach Tzedek "arranged affairs" in Petersburg, the former capitol of Russia.

* * *

To conclude with a directive for

deed: It is important to publicize all aspects of service associated with the month of Elul, emphasizing Torah study, especially in public, where "ten sit and occupy themselves with Torah."

May this lead to the return of the entire Jewish people to Eretz Yisroel when, led by Moshiach, we will appoint judges and enforcement officers, including the judges of the Sanhedrin who will meet in the Chamber of Hewn Stone in the *Beis HaMikdash*. May in the immediate future we merit the fulfillment of the prophecy when, as related in the *Yalkut Shimoni*, "Moshiach will stand on the roof of the *Beis HaMikdash* and proclaim, 'Humble ones. The time for your Redemption has arrived.'"



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The King's Treasures

THE ILLUSION OF A BIG YETZER HA'RA

IN CONNECTION WITH THE MONTH OF ELUL, WE PRESENT THE FOLLOWING ANSWER OF THE REBBE, MELECH HAMOSHIACH, ABOUT THE UNIQUE QUALITY AND ADVANTAGE OF THESE DAYS. (FREE TRANSLATION)

1. The Holy One, Blessed Be He, has given you the merit of having been born a *Kohen*. (This also implies receiving a mission from Hashem to bless Hashem's children – “May the L-rd bless you, etc.”). And G-d has given you the strength to vanquish even a very big [Evil] Inclination, provided that you utilize these powers [properly]. (Which is not the case if you are lazy.)

2. As all Jews are anticipating the Redemption, you will continue in all the above in the Beis HaMikdash – yet you keep contemplating the idea of moving to ...Manhattan, where the Inclination will have an even greater control over you!

Your [Evil] Inclination is not that big; it is simply attempting to justify your laziness in combating it with this illusion.

It is written in *Likkutei Torah* that during the month of Elul, the King, Hashem, is *right next to you* in the “field” and is showing you a smiling countenance. Yet you persist in the idea that “this will cause *nachas ruach*” – to the [Evil] Inclination, G-d forbid!

From Chimasha-Asar B'Av begins the *k'siva va'chasima tova* [being inscribed and sealed for a good year] (and you are certainly included amongst all the Jewish people) – what kind of “good” do you wish for yourself?

The Torah of Truth refers to the [Evil] Inclination as “a fool,” yet (you write that) you are confused as to whether you should follow in his footsteps being that you have done so in the past. (And you even refer to it as “having failed”!)

Kupas Rabbeinu

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Boruch Hashem, Elul 5761
100th year of the Rebbe's MH"M birth

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger. Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

Vaad Kupas Rabbeinu

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, Keren-Hashono (this coming year - 354 days), Magbis etc. to Kupas Rabbeinu.

Special attention and reminder to all those who have yet to participate in "Keren HaMeio" (Fund 100) - should do so as soon as possible.

P.S. Please send all correspondence only to the following address.

KUPAS RABBEINU / P.O.B. 288 / BROOKLYN, NEW YORK 11225

Eretz Yisroel address: KEREN KUPAS ADMU"R / P.O.B. 1247 / KIRYAT MALACHI / ISRAEL

WHERE IS THE HOLY OF HOLIES?

BY RABBI LEVI YITZCHOK GINSBERG

The *mashpia R'* Mendel Futerfas would relate the following story:

One of the Chassidim of the Baal Shem Tov yearned to move to Eretz Yisroel. Before making such a drastic move, which was fraught with danger and great difficulties at that time, he asked the Baal Shem Tov for permission to leave. Surprisingly, the Baal Shem Tov did not give him his blessings for the trip, saying that he had no reason to go.

The Chassid was shocked. He was sure his Rebbe was going to encourage him to fulfill his dream. Furthermore, the Baal Shem Tov had once begun a trip to Eretz Yisroel, reaching Turkey before Heaven prevented him from going further.

Obviously the Chassid was not going to go without his Rebbe's blessings. He concluded that he was not worthy of dwelling in the Holy Land, in the palace of the King.

Time went on, and his desire to move to Eretz Yisroel intensified. The Chassid figured that in order to deserve the Rebbe's blessings for the trip, he had to repent and work on himself. He greatly improved in his *avodas Hashem*, and after some time again asked the Baal Shem Tov for permission to go to Eretz Yisroel. To his great disappointment, the Baal Shem Tov repeated what he had said the first time – that he didn't need to go.

The Chassid was broken over the fact that his efforts had not borne fruit, but he threw himself into his *avoda* again, and went back to the Rebbe a third time, pleading for permission to go. The Baal Shem Tov told him to go to the *mikva* and then return to him. He told the Chassid that if he still wanted to go to Eretz Yisroel at that point, he would give his blessings.

The Chassid ran off to the *mikva* and once in the water, forgot completely where he was. It was as though his eyes were opened and he could see his dream being fulfilled. He saw himself traveling, overcoming all the hardships, finally arriving in the Holy Land.

He felt himself touching the holy earth, while he felt in "seventh heaven." Yet he wasn't yet satisfied, knowing that there were ten levels of holiness within the land. He set off for Yerushalayim and once there, ran to the Har HaBayis, the holiest spot on earth.

The closer he got, the greater his yearning to enter the holiest of the holy. His yearning led him to places which in the real world he would not be able to enter. He passed the *menora*, *shulchan*, and *mizbeiach*. He passed the *paroches*, the curtain separating the *Kodesh* from the *Kodesh HaKadashim*, and saw the *aron* (with the two *kravim* upon it), containing the *Luchos HaBris*, an expression of the eternal bond between Hashem and the Jewish people.

He peered inside the *aron* – but what was this? The *luchos* were not there! The point of it all, the reason why Hashem allowed his *Sh'china* to dwell there, was missing!

A Heavenly voice could be heard saying: Do you seek the *luchos*? The very essence of holiness? They are not here. They are in *Mezhibuzh*, where the *Nasi HaDor*, the Moshiach of the generation, the Rebbe the Baal Shem Tov lives.

The Chassid roused himself from the vision. He realized that while he made efforts to go deeper and deeper, to reach the pinnacle of holiness, he hadn't thought to seek it in *Mezhibuzh*.

The Baal Shem Tov did not have to explain anything to him or convince him, for now he knew that if he sought greater heights, he did not need to travel to Eretz Yisroel, but to the Rebbe.

* * *

“From the day the Beis HaMikdash and the Holy of Holies were destroyed until G-d has mercy and sends us the righteous redeemer...and he builds Yerushalayim and the Beis HaMikdash and the Holy of Holies for us, Lubavitch is our Yerushalayim, and the *shul* in which the Rebbe *davens* is our Beis HaMikdash.”

This quote from *HaTamim* is brought by the Rebbe MH”M in the *Kuntres Beis Rabbeinu Sh'B'Bavel*, footnote 74. The quote continues: “And the room in which the Rebbe sits is our Holy of Holies and the Rebbe is the *aron* which contains our *luchos* – G-d's Torah.”

The Talmudic expression said in connection to *Beis Rabbeinu Sh'B'Bavel*, that the Mikdash traveled and settled there, is explained literally by the Rebbe MH”M as follows:

The fact that there is a special place (*echad, yachid, and meyuchad*) substituting for the Mikdash in Yerushalayim (the place G-d chose) where the primary dwelling and revelation of the *Sh'china* can be found...is emphasized in the name of the place: “the

synagogue [that was] *shaf v'yasiv* in *Nehardaa*.” The meaning of “*shaf v'yasiv*” is “the Mikdash traveled and settled there.” That is to say that the revelation of the *Sh'china*, which had been in the Mikdash in Yerushalayim (and nowhere else), traveled and settled in a certain place in Bavel, instead of remaining in the Mikdash in Yerushalayim.

Just as in the times of the Mikdash in its glory there was the dwelling of the *Sh'china* and that was the primary location of holiness and G-dliness in the world, from where the holiness spread out to the entire world – so too in exile. The *Sh'china* was exiled and it can be found together with the Jewish people in their place of exile.

Although “the *Sh'china* never moved from the Western Wall,” and despite the fact that Har HaBayis retains holiness even in its destruction, the location of the *Nasi HaDor*, who is the Moshiach of the generation and who “sits and waits and yearns to redeem Yisroel” in “Beis Rabbeinu Sh'B'Bavel,” is the primary place for the dwelling of the *Sh'china*. This is the primary source of holiness and G-dliness in the world, and from here, the holiness and G-dliness spreads to the entire world.

Furthermore, states the Rebbe, even when the third Mikdash descends and the *Sh'china* returns to its place, Beis Rabbeinu Sh'B'Bavel will not lose its glory. The *Sh'china* will continue to dwell there, for at that time it will be completely unified with the third Mikdash, as well as with all other *battei kneisiyos* and *midrashos*.

When we find ourselves in Beis Rabbeinu Sh'B'Bavel today, in addition to being in the place where the *Sh'china* dwells in *Galus*, we are already in the place that is an essential part of the third Beis HaMikdash!

The Rebbe doesn't stop there. He goes on to say an amazing *chiddush* – that nobody, not even the most ardent Chassid, would dare to say on his own. The Rebbe says that the third Beis HaMikdash will descend and be revealed not in Yerushalayim, as everybody believes, but in Brooklyn, in America, in a spiritually low place, which Jews, led by the Rebbe, have transformed into a center of Judaism and Chassidus, the Beis Rabbeinu Sh'B'Bavel

***Do you seek the
luchos? The
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They are in
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of our times, which is 770 (the *gematria*, says the Rebbe, of "Beis Moshiach") Eastern Parkway.

From all this we understand that whoever comes to Beis Rabbeinu Sh'B' Bavel, Beis Chayeinu, Beis Moshiach, contributes to the *hadras kodesh*, the king's glory, particularly the honor of the Rebbe MH" M *shlita*. The Rebbe explained many times that each additional person adds more honor to the king, even if many people preceded him.

So let us all gather – men, women, and children, our young and our old, especially

for Tishrei, this Shnas Hakhel, in Beis Chayeinu, the home of our king, Moshiach.

May we celebrate the Hakhel in the third Beis HaMikdash as it is connected to 770, with the Rebbe Melech HaMoshiach reading "I'maan yishmi'u u'l'maan yilmidu v'shomru laasos es kol divrei ha'Torah ha'zos," and sing the new song for our Redemption, the song and proclamation which is already being sung before him and with which we shall go to greet Moshiach:

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




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MENACHEM AV, YARTZEIT OF RABBI LEVI YITZCHOK SCHNEERSON

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

“In mathematics as well as in every intellectual matter, there must be two elements: 1) elementary concepts and axioms; for example, that the whole is greater than any of its parts, and 2) all the [mathematical] concepts and theories that are built on the above. These two categories are called chochma and bina. Chochma is basic concepts and bina is those concepts built upon the basic concepts. This can also be referred to as the ‘ban’ of ‘Tohu’ that preceded the ‘mah’ of ‘Tikkun.’ ‘Ban’ is similar to the basic concepts and ‘mah’ is similar to the concepts that are built on them.” (From a letter written by Rabbi Levi Yitzchok to his sons, the Rebbe Melech HaMoshiach and Rabbi Yisroel Aryeh Leib, Likkutei Levi Yitzchok, Igros Kodesh, p. 250)

At the conclusion of the Rebbe Melech HaMoshiach’s letter presented at the end of Part 2 of this series in the last issue, the Rebbe MH”M emphasizes that in modern mathematics and science one is free to choose the axioms he wants and construct his system based on those axioms, even though others may be assuming axioms that contradict his, and might build their systems on their own axioms. There may be several conflicting sets of axioms in use simultaneously. The Rebbe gave the example of the geometry of Euclid and the non-Euclidean geometries of Lobachevski and Riemann.

In this paper we will take a look at those geometries and their axioms, but first we

should take a closer look at axiom systems in general, how they work, and where the axiomatic method came from in the first place.

THE EUCLIDEAN AND THE NON-EUCLIDEAN

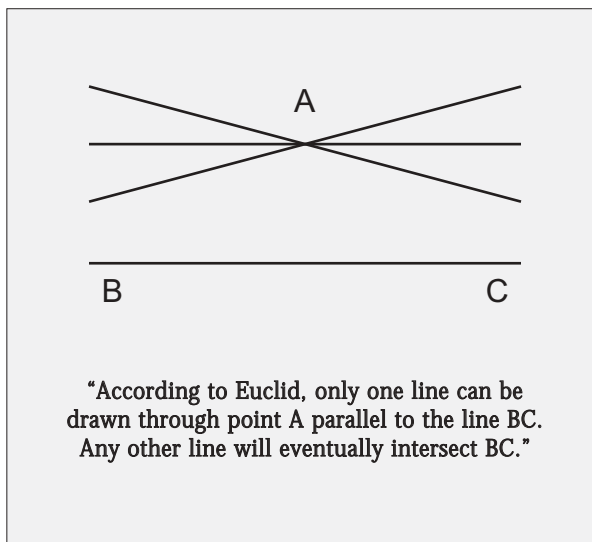
The reader is probably familiar with the notion of axioms from high school geometry. In class, various axioms of geometry were stated, after which mathematical statements were made and proven using the axioms and the methods of logical reasoning. Yes, this is a genuine example of the use of the axiomatic method. In fact, this is one of the oldest examples – this is the geometry of Euclid, who lived at the beginning of the time of the second Beis HaMikdash.

The reader who studied high school geometry should keep this in mind as an application of what we say about the axiomatic method. Some of its terminology, however, is

outdated. For example, Euclid divided his assumptions into two categories – axioms and postulates – terms still used in high school geometry. Modern mathematics, however, does not make this distinction. Rather, all the assumptions are called axioms.

We mentioned Euclid’s use of axioms in his development of geometry. This means that the axiomatic method goes back a long way. Aristotle, who preceded Euclid, also used this method. He wrote that “every demonstrative science must start from indemonstrable principles. Otherwise, the steps of demonstration would be endless.” However, Aristotle did not originate the method. Professor Raymond Wilder, who has researched the foundations of mathematics thoroughly, writes that “the origin of the axiomatic method is not known.” (Introduction to the Foundations of Mathematics, 2nd ed., Wiley, 1965)

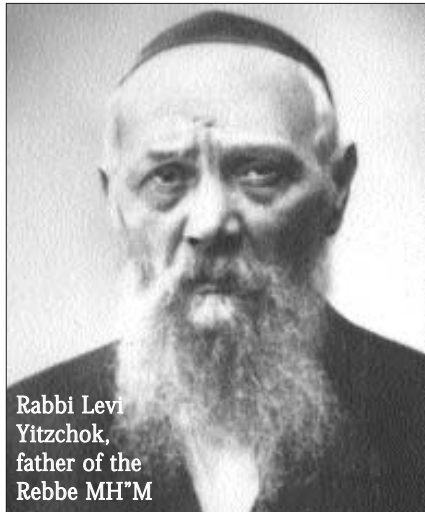
However, as we see from the opening quote of this paper from *Likkutei Levi Yitzchok*, axioms and the methods of reasoning applied to them are *chochma* and *bina*, which have always been part of Jewish learning. For example, the Torah says that the craftsmen who worked with Betzalel on the building of the Mishkan had both of these qualities. Shevet Yisachar wrote books on the mathematics of astronomy, and it is known that the Greek mathematicians and



astronomers learned these disciplines from the Jewish *chachomim*. (Likkutei Sichos, Vol. 30, p. 195; from the Kuzari and the *Seider HaDoros*).

Since the Greek mathematicians learned these disciplines from the Jews, it's highly probable that they learned the axiomatic method from the Jews as well, since the Jewish people were already using it. The *Seider HaDoros*, a book on the chronology of the world, relates that Aristotle came in contact with Shimon HaTzaddik and was greatly influenced by him. The influence of "the Shimoni" (as Aristotle called him) on Aristotle was so great that he said he should revise his entire philosophical system to be based on what he learned from Shimon HaTzaddik. However, Aristotle felt that he was too old to start over.

What makes something an axiom? Can we just assume anything and call it an axiom? Ideally, an axiom should be a statement that on the one hand is intuitively clear, such as the example in *Likkutei Levi Yitzchok* – "the whole is greater than any of its parts" – and on the other hand, should be as elementary as possible in the sense that it cannot be proven from any other statement. Consider, for example, Euclid's fifth postulate, the so-called "parallel postulate" or "parallel axiom," which can be expressed as follows: "Through any point there passes only one line parallel to a given straight line." This appears to be intuitively obvious (see diagram). However, even the earliest commentators on Euclid held that this axiom was not sufficiently evident to be accepted without proof. For over a thousand years many attempts were made to prove the parallel postulate from other axioms, but they all failed. Some even tried to find a more



Rabbi Levi Yitzchok, father of the Rebbe MH"™

All this had far reaching implications. It resulted in an entirely new view of mathematics and science. No scientific theory could be considered absolute. It all depended on what axioms you wanted to set down.



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elementary axiom from which the parallel postulate would follow, but that failed too. It was finally realized that one had to just take it or leave it.

This brings us back to the year 5600, when the fountains of Wisdom Below broke open, and the issue was settled as follows: 1) Some mathematicians "took it" – they accepted the parallel postulate as an axiom. This was Euclidean geometry. 2) Some mathematicians, such as Lobachevski and Riemann, "left it" and replaced it with alternative axioms, giving rise to the non-Euclidean geometries. In Lobachevski's geometry, two lines, parallel to a given straight line, pass through a point and in Riemann's geometry there are no parallel lines. This gave rise to three different geometries. 3) Most importantly: All mathematicians realized that anyone was free to accept – or reject – any or all of these geometries as he pleased, since none of them was absolute. It was all a matter of which axioms he wanted to accept, as we saw in the letter of the Rebbe Melech HaMoshiach (in Part 2).

AXIOMS – THEN AND NOW

All this had far reaching implications. It resulted in an entirely new view of mathematics and science. No scientific theory, even something as simple as a theory of geometry, could be considered absolute. It all depended on what axioms you wanted to set down. Furthermore, the axioms did not have to be intuitive in the new geometries. This became extremely important at the beginning of the 20th century, when Albert Einstein developed his own non-intuitive theory of space – general relativity – for which he used Riemann's

geometry. The most non-intuitive theory of all time was, of course, quantum mechanics. Here too, after the experiments were done and the equations developed, an axiom system was presented. The axioms were statements that the scientists seemed to be forced to accept as a result of their experiments. But again, every scientist was free to accept or reject these axioms, and some scientists did reject them – most notably Albert Einstein himself!

One scientist summarized this as follows: “Formal sciences are characterized by the fact...that their theorems are not about some phase of the existing world, but are about whatever is postulated by thought.” (E. Nagel, quoted in Wilder’s book).

For us, all this emphasizes again “that it is impossible to raise any question whatever based on science



Rabbi Shimon Silman

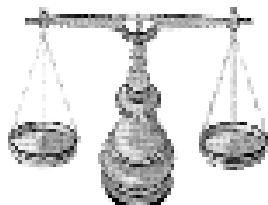
against the Torah, *l’havdil*, since the Torah is absolute truth. According to the way science defines itself, [science] is not absolute, but rather dependent on the assumptions that a person wants to make.” (From the letter of Melech HaMoshiach in Part 2.)

In the late 1800’s, the discovery of inconsistencies and contradictions in logic itself led to a crisis in the very foundations of mathematics. This crisis was resolved by an appeal to the axiomatic method, by the restructuring all of mathematics and logic to be based on certain axioms. We will not discuss this at this time. Rather, in Part 4 we will, *be”H*, continue our study of the foundations of Wisdom from Below by looking at the unification of two forces previously considered to be unrelated – electricity and magnetism – into one unified concept – that of electromagnetism.

(If you felt that this paper was Greek to you, the next one will be closer to home.)

(To be continued...)

Questions & comments should be directed to RYALinst@aol.com



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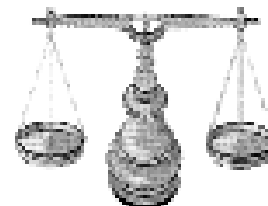
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AT THE LAST MOMENT THE FATHER TOLD HIS SON:

“NOW IT’S TIME TO SAY SHMA”

AFTER THE BLOODBATH IN THE HEART OF YERUSHALAYIM, BEIS MOSHIACH SPOKE WITH MOSHE MOSKOWITZ, BROTHER-IN-LAW AND UNCLE OF MORDECHAI SACHIVSCHORDER (MAY HASHEM AVENGE HIS BLOOD). MORDECHAI AND HIS WIFE WERE MURDERED WITH THREE OF THEIR CHILDREN. MOSHE TELLS ABOUT MORDECHAI’S FAMILY, WHO MOVED TO ERETZ YISROEL FROM HOLLAND, ABOUT HIS BROTHER-IN-LAW’S FINAL MOMENTS, AND ABOUT THE NIGHTMARE THEY’VE ENDURED.

INTERVIEW BY SHAI GEFEN

Moshe Moskowitz was in close contact with the Sachivschorder family (may Hashem avenge their blood) shortly before more than half the family was murdered. Two more daughters were wounded and three older children were unharmed. Moshe was both the uncle of the couple and their brother-in-law.

The Moskowitz’s and the Sachivschorders were amazingly close. Now Moshe is living through the terrible tragedy of the family that lives in Yishuv Neria in Chevel Binyamin. The calamity of the Sachivschorder family made waves, and perhaps it demonstrates more than anything else the great cruelty of those who are still dubbed “Israel’s peace partners.”

We spoke to Moshe Moskowitz while he ate with the family members who are still alive. They are strong and determined to carry on, but it seems there is nobody to talk to, at least not as far as Israel’s leadership is concerned. The uncle is in great pain, and he has something to say to the leaders who will visit the remaining family members during the *Shiva*.

How did you hear about the

explosion at the pizzeria?

I live in Har Nof and volunteer for an organization of medics like Hatzala. I received the news over my beeper minutes after the tragedy occurred. As soon as I got the news I went to the pizza place to see if they needed my help. It didn’t occur to me that my own relatives might be there. From there I went to Shaarei Tzedek hospital, but there was nothing to do there. All the wounded had been taken care of already and had come to the hospital.

Then I remembered my brother-in-law and nephew, Mordechai. A half-hour before the attack, Mordechai had called me and told me he had come to Yerushalayim to do some shopping with his wife and children. Our families were very close and we were supposed to go on a trip together this week.

After dealing with the wounded I suddenly wondered why Mordechai hadn’t called me when the horror had taken place in Yerushalayim. I knew they were in a different restaurant, one he named when he called me a half-hour before the event. I found out later that at first they were in a

different restaurant – but for some reason they decided to go to the pizza place, where the attack took place.

What did you think at that point?

I began to worry. After being unable to reach them by cell phone, I decided to immediately begin investigating what had happened to them and looked at the hospital lists. I saw that one of the girls was hospitalized at Bikur Cholim

DEDICATION PROJECT

Security officer in *yishuv* Neria, Eli Blum, said after the tragedy, “The dedication to the family already exists, and the one who built it was Mordechai: the *Talmud Torah*.”

Over a year and a half ago, Mordechai decided to start a *Talmud Torah* for little children. He was concerned about the *chinuch* of his son, Avrohom Yitzchok, and since he wanted the best *chinuch* for his son he threw himself into building the *Talmud Torah* so all the children in the area would have a proper education.

hospital. Then I saw that her sister was hospitalized there too, and I began to realize what had happened. I still didn't know what had happened to their parents, but my anxiety intensified.

Everybody knows the terrible end of the story. The parents were killed along with three other children. Two daughters are wounded, and only the three older children who had stayed home are fine.

Do you know what happened at the final moments?

My brother-in-law knew he was going to die *al kiddush Hashem* and prepared for it. His *neshama* left him with "Shma Yisroel."

Today they kill and wound us and we do have the means to defend ourselves, yet we do nothing?

How do you know about this?

I know this from one of his daughters who is hospitalized in Shaarei Tzedek. She said that immediately after the explosion, four-year-old Avrohom Yitzchok cried, "Abba, it's burning me inside," and

then his father told him, "Now we have to say together 'Shma Yisroel.'" Then there was silence and both of them died.

What's happening with the family now?

What's happening is beyond what anyone can imagine. It's so hard... Naturally we try to "strengthen and be strengthened." The *yishuv* (Neria) is strong, and everybody helps out. We accept Hashem's judgment. This is what He wanted and we accept it with love.

What can you tell us about the family?

The family lived in Amsterdam, Holland. Mordechai made *aliya* when



The corner of King George, Yaffo and Strauss, minutes after the explosion at Sbarro's pizzeria

he was 19 and married my niece and then moved to Neria, where they were distinguished members of the *yishuv*. Their house was open to everyone. They moved there to strengthen Eretz Yisroel and the nation's security. Mordechai also started a *cheider* a year ago.

Was he afraid of traveling along the roads in Yesha and about the situation this past year?

Not at all. He didn't understand all those people who were afraid to travel. He said this is our country and you have to travel everywhere without fear. He loved Eretz Yisroel. He was disappointed in relatives who were afraid to visit him because of the dangerous roads. The irony is that they were killed in the center of Yerushalayim and not on the roads.

We don't understand G-d's calculations. I don't want to discuss politics, but the goal of our enemies is to kill Jews everywhere. They don't care if we are in Telmon or Yerushalayim, Ramat Aviv or Tel Romeida, Kfar Saba in Nimina or Netzarim. They want to annihilate us.

If we thought Nazism is over, I am sorry to say that the heirs of the Nazis continue to destroy us. They will not rest until they carry out their plans, *ch'v*. This should be obvious to everyone. It's on a different scale than during the Holocaust, but it's the same thing. They have one goal only: to kill Jews.

Is the problem that our leaders don't understand this?

AD MASAI?!

An entire nation weeps. The thousands who attended the funerals of five members of the Sachivschorder family at the cemetery in Givat Shaul in Yerushalayim were in shock. They were buried one after the other: the parents, Mordechai and Tzira, Raya (age 14), Avrohom Yitzchok (age 4) and Chemda (age 2).

Leading the mourners were the orphans: Ben-Tzion, 21, Meir, 20, Shmuel, 18, and Leah, 8, who came by ambulance and lay on the stretcher breathing with the aid of an oxygen tank. Their 7-year-old sister remained in Bikur Cholim hospital. After the funeral, her three older brothers told her what had happened.

First, a letter from Leah to her parents was read. She asked their forgiveness. Then the orphans parted from their parents, brother and sisters: "Aba, Ima, *achim*, watch over us from Above so that we can continue to be together here and take care of Leah and Chaya." My brother, Avrohom Yitzchok, you were Aba's light. He started the *Talmud Torah* for you, the project that was so important to him, which we will continue. He started it to protect you. Chemda my sister, I know you hadn't even learned to talk properly yet. You didn't even know what it means to live..."

Chief Rabbi Lau, who had married the couple, now eulogized them. "I don't ask Hashem why. I just turn to Him and cry, on behalf of the Jewish people, *Ad masai?!*"

That is our biggest problem. I imagine these leaders will come for *nichum aveilim* and I plan on bringing this point up. When the Nazis rose to power between 1933 and 1939 when the Holocaust began, they butchered Jews and made pogroms, but nobody reacted because they didn't have the means to defend themselves.

Today they kill and wound us and we *do* have the means to defend ourselves, yet we do nothing? Things are worse now than they were then, and I don't know whether some of us realize the gravity of the situation. It's

not the problem of those 15 Jews who were murdered last Thursday. It's our problem since there's an open declaration to kill us all. They remain intent on their plan, yet we do nothing.

What can be done to help the family?

Nothing really. There are many friends and relatives helping out. I must mention that the members of the *yishuv* are doing wonders for the family. There are no words to express it.

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