

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | WHY THE RIGHTEOUS HAVE NO REST (CONT.)

D'var Malchus / Likkutei Sichos Vol. 15, pg. 137-144

6 | CHILDREN'S EDUCATION STARTS WITH SELF-EDUCATION

Chinuch / Rabbi Chaim Yitzchak Isaac Landa

12 | GEMS FROM THE TREASURY OF SOULS

Memoirs / Rabbi Shneur Zalman Chanin

16 | A TRUE LEADER

Feature / Interview of Attorney General Robert Abrams by Rabbi S.Y. Chazan

23 | BARGAINING FOR LIFE

Miracle Story / Rivky Kaminker

26 | THIS LAND IS MINE?

Focus

28 | VISITING TOMCHEI T'MIMIM

Mivtzaim Stories

30 | TO FIGHT FOR WHAT G-D PROMISED US

Shleimus HaAretz / Shai Gefen

34 | A THREE-PRONGED PLAN TOWARD SHLEIMUS HA'ARETZ

Perspective / Chana Katz

36 | CHABAD IN FRANCE IN THE SHADOW OF THE RIOTS

Current Events

38 | THE BATTLE HAS BEGUN

News

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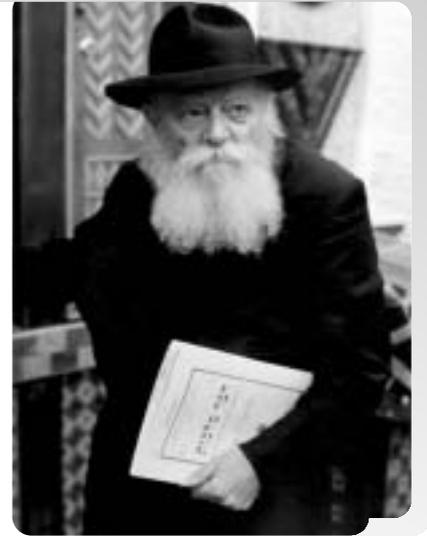
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WHY THE RIGHTEOUS HAVE NO REST

LIKKUTEI SICHOS, VOL. 15, PG. 137-144
TRANSLATED BY BORUCH MERKUR



[Continued from last week.]

11. At first glance, the following two questions arise: a) Our Sages say that “Mitzvos will be nullified in the World to Come.” The Alter Rebbe elaborates, “that is, during the Era of the Resurrection of the Dead” [*Igeres HaKodesh*, siman 26 (145a end of page)]. [How is this reconciled with the notion that during the Era of the Resurrection it will once again be a time of “work” in Mitzvos?] b) It is elucidated in several places in the works of Chassidus [Footnote 36: *Or HaTorah* and *Hemshech* 5666, cited in FN 3] that the saying of our Sages, “The righteous have no rest, etc.” (rather, they continually ascend from level to level) refers to ascending in the Garden of Eden. However, **the Future to Come** will be a sabbatical and a time of rest – also from ascending. Now, how is this understood in light of what was explained above – that the version that reads, “**The righteous** have no rest, etc., in the World to Come,” is speaking (not about the Garden of Eden, but) about the World of Resurrection?

The explanation: The Era of the World of Resurrection itself is composed of two stages, the first of which is said with respect to **every** Jew, “And there it will be done before You, etc., according to the Mitzvos of Your Will” [the Musaf Prayer]. [That is, in this first stage] there will then be the fulfillment of Mitzvos, and of consequence, also the ascents accomplished through them. Whereas, the second stage, which follows thereafter, will be a time when “Mitzvos will be nullified.”

Among the proofs for [the first stage, a time when there will be the performance of Mitzvos, etc.] is the following: There is a familiar saying of our Sages –

that in the Future to Come, “Moshe and Aharon will be among us,” and they will offer sacrifices [Tosafos, P’sachim (114b, section beginning with the word, “One”)], indicating the fulfillment of Mitzvos. (This is particularly [relevant in our case considering] that the general concept of offering sacrifices is the concept of ascending, the elevation of the life-force of the animals, from below upwards, as it is explained in several places.) We see from this that also during the Era of the Resurrection of the Dead there will be the concept of Mitzvos and ascents, etc.

12. However, it is still not entirely explained: “Have no rest” means here that the ascents of the righteous proceed without any interruption. But according to the latter explanation – that “The righteous have no rest...in the World to Come” means (a stage of) the World of Resurrection – they experience a “restful” intermission in the Garden of Eden (where there is no “work” of Mitzvos), between this world and the World of Resurrection.

The explanation: It was previously explained that the performance of Mitzvos is only possible in this world, where the soul is invested in a body. When the soul is in the Garden of Eden, however, without a body, the service of Mitzvos is impossible.

Therefore, with regard to the classification of (and in connection with) the service of masters of good deeds (the righteous), whose service is only possible when the soul is **together** with the body, the time when the soul is without the body, when it is in the Garden of Eden, is not considered to exist. To be precise: The fulfillment (*kiyum*) of Mitzvos is connected with – and thus, requires – the sustenance

(*kiyum*) of the body. And when the body is not sustained (in a manner that is adequate for the expression of a soul [i.e., when it is alive]), it is likewise not possible to say regarding it [i.e., the soul] that it exists in the context of time. [Footnote 41: This sheds light on the fact that no one puts forth the notion that, according to the opinion that it is a law given to Moshe at Sinai (i.e., a decree) that at the age of thirteen years one becomes obligated in the fulfillment of Mitzvos, a minor [i.e., someone under thirteen], when he arises in the Resurrection of the Dead, will be obligated in Mitzvos immediately if thirteen years had since past since he was born.] Thus, the fact that the souls of the masters of good deeds experience no ascent throughout the duration of their being in the Garden of Eden does not comprise an **interruption** in their ascent.

To illustrate: The Rogatchover says [*Tzafnas Paneiach* on Rambam's Laws of Repentance 8:4 – see FN 42 in original] that the passage of time is not possible when the soul is above. That is, at the time when the joining of the soul with the body is severed and the soul rises to the Garden of Eden, there in its “world” there is entirely no concept of time with respect to the **laws** of Torah. (Although it does experience the **reward** for the performance of Mitzvos, involvement in Torah study, and etc., as is known with regard to the concept of midnight in the Garden of Eden and etc.)

13. We may further postulate: The Rebbe Rashab, whose soul is in heaven, whose birthday is celebrated on the twentieth of Mar-Cheshvan, writes (in his will) as follows: “To discuss this topic in greater depth, we may further propose, in a speculative manner – according to what I heard in the name of my father, the Rebbe, of blessed memory – that the Infinite Light that Transcends all Worlds illuminates for them [i.e., the souls] also in the Garden of Eden ... Accordingly, we may presume that it is possible that [in the Garden of Eden] there is a semblance of the performance of Mitzvos, in a manner resembling and exemplary of the Mitzvos that will be [performed] in the World to Come [i.e., the World of Resurrection] ... This is the concept of honoring one's

father and mother: Just as He brings the Patriarchs (*Avos*, Fathers) to the Garden of Eden, etc.”

14. (We may suggest that this is the inner meaning of the writing of the Rambam [Laws of Repentance 8:2], as he puts it: “Thus the Early Sages said [Brachos 17a], ‘In the World to Come there is no body or corporality...rather, the righteous sit with their crowns on their heads and they derive benefit from the ray of the Divine Presence.’ Thus, it is clear to you that there is no [concept] of body there...” – for the Rambam interprets “the World to Come” in this saying of our Sages to mean “the Garden of Eden” – “Likewise, that which they said, ‘their crowns on their heads,’ refers to the knowledge they will possess ... This is their crown, along the lines of what Shlomo said, ‘In the crown crowned upon him by his mother’ ... Likewise the meaning of the term ‘crown,’ as used by the Sages, is ‘knowledge.’ And what is the meaning of their saying, ‘they derive benefit from the ray of the Divine Presence’? That they possess knowledge and comprehension of the truth of the Holy One Blessed Be He, that which they knew not when they were in a dark and lowly body.”

(We may propose that the intent derived from the above is that in the Garden of Eden there are two concepts: a) “Their crowns on their heads” – for a crown rests **upon** (and above) the head and surrounds it, referring to the knowledge that corresponds to the Light that Transcends the Worlds, which is said to surround/transcend them; b) “they **derive benefit** from the ray of the Divine Presence ... That they

possess knowledge and **comprehension**, etc.” – this refers to the fact that they ascend from level to level in their **comprehension** of the Torah, [an increase] in knowledge and the degree to which it is internalized.)

Since that also in the Garden of Eden it is (at least) possible for there to be “a semblance of the performance of Mitzvos,” therefore, even in the Garden of Eden, at least “one who is great in righteousness (*tzaddik gadol*)” has no rest, also with respect to the “work” of **Mitzvos**.

(From the address of Chaf Menachem-Av 5735)

No one puts forth the notion that, according to the opinion that it is a decree that at the age of 13 years one becomes obligated in the fulfillment of Mitzvos, a minor, when he arises in the Resurrection of the Dead, will be obligated in Mitzvos immediately if 13 years had since past since he was born.

CHILDREN'S EDUCATION STARTS WITH SELF-EDUCATION

BY RABBI CHAIM YITZCHAK ISAAC LANDA
ROSH MESIVTA, YESHIVAS CHASSIDEI CHABAD-LUBAVITCH, TZFAS, ROSH YESHIVAS CHABAD, OHR YEHUDA
TRANSLATED BY MICHOEL LEIB DOBRY

*We say, “And you shall teach them diligently to your children and you shall speak of them,” i.e., first of all, “And you shall teach them diligently to your children,” and only afterwards “and you shall speak of them.” This means that a Jew, particularly a chassid, must know that Torah study, davening with “avoda,” and all the mitzvaim and other spiritual matters that he does are only after he concerns himself with the education of his children. It is forbidden for him to say, “I’m davening now and I can’t deal with my children’s education – I have no time for that!” First and foremost, “you shall teach them diligently to your children.” Laying the plans on the path of chassidic education for our children towards hiskashrus to the Rebbe MH”M and proper chassidic conduct. * Delivered at the “Parents as Educators” symposium sponsored by Agudas Chassidei Chabad in Eretz HaKodesh.*

“For I have known (loved) him because he will teach his children and his household after him to keep the way of G-d to do charity and justice” (B’Reishis 18:19). G-d says, as it were, that He has a special love for Avraham Avinu.

What is the cause for this special love that G-d has for Avraham Avinu? The pasuk continues: “Because he will teach his children and his household.”

Avraham Avinu passed ten trials, some of which required literal self-sacrifice. Yet, the greatness of Avraham Avinu was not because he withstood these difficult tests, but “because he will teach his children.” The fact is that he trained his children to be like him, and this is the main quality of Avraham.

This fact emphasizes the importance and proper outlook of how vital the education of our children truly is.

We say, “And you shall teach them diligently to your children and you shall speak of them,” i.e., first of all, “And you shall teach them diligently to your children,” and only afterwards “and you shall speak of them.” This means that a Jew, particularly a chassid, must know that Torah study, davening with “avoda,” and all the mitzvaim and other spiritual matters

that he does are only after he concerns himself with the education of his children. It is forbidden for him to say, "I'm davening now and I can't deal with my children's education – I have no time for that!" **First and foremost**, "you shall teach them diligently to your children" (and it is amazing to note that this Mitzva is even said before the Mitzvos of t'fillin and mezuzah).

Just as we kiss the mezuzah several times a day upon entering or exiting a room, we must think about the education of our children with even greater regularity. This is something that should be on our minds constantly.

There is no question that everyone understands the importance of a child's education, but we also have to contemplate on how important it really is. How exactly do we succeed in education? Many of us feel "I'm trying the best I can, but it doesn't always work..." As a result, we need to find ways to make it work.

We are gathered together for a conference on education. If anyone thought that he'll come to this conference and learn about different *s'gulos* on how to succeed in educating children, he's making a mistake. There are no *s'gulos* in education; it requires tremendous effort.

In essence, our main efforts in education must be in the area of self-education in order that we should be a proper example for our children. Of course, while everyone wants his child to be better than him, nevertheless, it is simply impossible to stay as we are while we demand from our children that they should be better than us. It doesn't work that way.

A person can't make demands of proper conduct upon his son when he is acting in a totally different manner, because the child constantly looks at his father, notices what is important to

him, and acts accordingly. If it's important to someone that his son wakes up on Shabbos at a proper time and goes to the mikveh before davening, he can't stay in bed and sleep a little while longer.

The father tells his son, "Hey, Moishele, why are you still in bed? It's already eight-thirty, the minyan for T'hilim is starting!" So he gets up and goes because he knows that if he doesn't, he'll get a smack (and maybe if he does go, he'll get a treat). But if he sees that his father goes back to sleep, he understands that it's not really important to him. What's more important to the father is that everyone says that his Moishele is a good boy



who goes to T'hilim on Shabbos Mevarchim.

Once, there was a young man who sat and talked with his friends during davening. Two benches away, his son sat and was also chatting with his friend. The father noticed this and yelled at the boy, "Daven! Look in the siddur!" His son looked in the siddur, but after a minute, he resumed chatting. "Look in the siddur!" the father yelled. The boy looked in the siddur, but soon he started chatting again. The father approached him and gave him a hard slap.

Anyone who saw all this would not be able to understand – it just doesn't

work this way. In our chassidic lives, if we want our child to be a chassid, he has to see how important it is to us. If we want him to behave in a certain way, he has to see that we don't compromise on the matter, and it will eventually have the desired effect. It may not happen right away, but when he sees again and again how much it means to his father, he will want to follow in his path, even when he is no longer under his father's watchful eye.

If the parents want their child to start saying brachos, they must be stringent about saying a bracha in a clear voice before they put anything in their mouths. Education doesn't begin with threatening the child, but with self-education and self-discipline.

When I learned in Kfar Chabad, R. Mendel Futerfas, of blessed memory, was the mashpia. During that time, the Rebbe came out with his Chinuch Campaign, and R. Mendel spoke about it on every possible occasion. R. Mendel explained that the Chinuch Campaign is self-education, as chinuch starts with ourselves. I once recall R. Mendel demanding in a voice filled with emotion, "Chinuch Campaign! The Rebbe wants each of us to educate himself!"

This is the effort that is demanded from us in education. This literally means effort, because if we didn't do certain things when we were young, it's difficult to start doing them when we're much older. However, if the chassidic conduct of our children is really important enough to us, we will spare no effort to change our own conduct in order that they will properly internalize the matter and learn to act as they should.

We should be happy that we have the unique strengths to achieve this purpose. Without detracting from the importance of all aspects of education, the main emphasis on education in our generation is to set a personal example

for our children.

Our generation has the special strength to succeed with the education of children in all that pertains to *hiskashrus* to the Rebbe. The level of *hiskashrus* to the Rebbe in this generation has yet to reach the level of previous generations. G-d provides the cure before the ailment, and we have this great *hiskashrus* at our disposal for this period of concealment, as our generation has a great challenge in connecting to the Rebbe.

It used to be that the father's word was deemed absolutely holy. There was never a situation where the father said something and the son did whatever he pleased. Children in this generation are educated to be independent, while telling them that it is forbidden for their father to strike them. There have already been numerous instances where a child threatens to call the police on his father. The special remedy in our generation is *hiskashrus* to the Rebbe.

The essence of *hiskashrus* to the Rebbe is total *bittul* and self-nullification to the Rebbe's will. The father says to his son, "Don't do what I tell you (because then there's a situation for rebellion); do what the Rebbe says. In fact, I'll give you a personal example of something that I sometimes don't want to do, yet, since I have an answer and an instruction from the Rebbe, this is what I do. I put aside my will and desire in order to fulfill the Rebbe's instructions."

Conducting one's life in such a manner sends a powerful educational message, since the parent is not standing before the child and telling him what to do. It's true that a parent really should do so to educate and guide his offspring, but there are circumstances where we have difficulties with rebellious behavior. Thus, the best thing to do is to tell the child to carry out instructions "not because **I'm** telling you to do it, but because we all have *bittul* towards the Rebbe and do what he wants." This

approach works, and it gives much greater strength in our efforts in providing true education to our children.

I remember when I was seventeen years old, I grew up in a home where there were accepted customs. When my grandfather, HaRav Yaakov Landa, of blessed memory, would follow certain customs, they were accepted and everyone else would follow suit without asking questions. When I came to yeshiva, I suddenly saw and heard that there were a number of customs that the Rebbe did differently, not as I had seen with my grandfather. Time passed, and I also changed my practice of these customs, in accordance with what the Rebbe did.

Once when I came home for Shabbos, everyone asked me, "Why are you following these different customs? Up until now, you grew up here and you saw how your grandfather conducted himself. Why are you changing things?" I said that the Rebbe does things differently. "But your grandfather lived in the home of the Rebbe Rashab," they replied, "and all his customs surely derive from there. They are Lubavitch customs."

"This is exactly the education that I received from him," I answered, "and that is just what I do – I follow the Rebbe's customs. It's true that I've changed things and I do the customs somewhat differently, but for the same reason: to follow the Rebbe's customs."

In the final analysis, I was a maturing young man expressing his own form of rebellion, but I did so from the same educational point: *bittul* to the Rebbe. This is the education that we have received, and this serves as the basis of the education of our children. If we start making alterations and selecting what's comfortable for us from the Rebbe's words, this is exactly how our children will act and they'll interpret the Rebbe's instructions as they see fit.

This is also the foundation in education on the subject of Moshiach.

It is impossible to differentiate and say, "On certain matters, what the Rebbe said is correct, but on other matters, it's not so simple." When it comes to the words of the Rebbe, the acceptance and obedience must be absolutely complete.

There was a young man who had come to chassidus through one of the *shluchim*. He had already been learning chassidus and keeping Torah and Mitzvos for two years. At a certain point after he became engaged, he came to me asking for some guidance to prepare spiritually for his upcoming wedding. Among the things we discussed was the importance of establishing a home based on *hiskashrus* to the Rebbe and *kabbalas ol*, in order that the home should be run in accordance with the Rebbe's wishes. I saw that the entire subject was new, and the whole concept of a Rebbe was totally foreign to him. I was shocked.

I want all of us to understand properly the point that is being conveyed here with regard to education: This young man had been brought close to Yiddishkeit and chassidus by a **shliach of the Rebbe**, yet he had simply heard nothing about *hiskashrus* and *bittul* to the Rebbe. After I sat with him and explained the whole subject at length, he said with much emotion, "I now feel as I did two years ago when I started getting closer to Torah and Mitzvos. A new world has just been opened for me: *hiskashrus* to the Rebbe, and even the very concept of a 'Rebbe.'"

How can it be that a Chabad *shliach* brought him close to Yiddishkeit and still did not speak to him about the Rebbe? The reason is quite simple: This *shliach* was not one of the so-called *M'shichistim*. He knew that if he will start talking about the Rebbe and explain what a Rebbe is and how important a Rebbe is, the eventual question will come: And what about now after Gimmel Tammuz? How is all this relevant? The *shliach* is afraid of

the question. He doesn't know how to give an explanation, and because of this fear, he completely runs away from the concept of a Rebbe, and thus, he loses a whole world.

This very danger can even penetrate the education of our children, when we don't "live" (with its double meaning) with the Rebbe.

Let me bring another story to further underscore this point: A few years ago, a special "Unity Shabbos" farbrengen was organized shortly before Shavuot with the theme "And Israel encamped there – as one man with one heart." Since there were certain issues that aroused dispute, the decision was made to raise several topics of discussion at the farbrengen, except for those that spark arguments and disagreements. They would talk about "iskafia," taking more time in *avodas ha't'filla*, and a host of other wonderful subjects that chassidim have been talking about for years.

At the end of the farbrengen, I was asked to say a few words. I began as follows: "I recall that 24,000 of Rabbi Akiva's students died because they didn't have respect for one another. The Rebbe explains that each student was steadfast in his belief that his knowledge was most in accordance with Rabbi Akiva, as opposed to his fellow student's knowledge. As a result, he simply couldn't live peaceably with him. Each student was so protective of Rabbi Akiva's honor that he did so at the expense of the honor due his fellow students.

"Fine," I asked, "so we understand that the war was over protecting the purity of Rabbi Akiva's opinion. But at such a price? The death of 24,000 of the finest Torah scholars?

"The truth is none of them died a physical death," I explained. "Rabbi Akiva's students simply said, 'Just a minute – Rabbi Akiva taught us 'Love your neighbor as yourself.' We're supposed to have respect for one another, and here we are fighting.' They decided not to speak about what

Rabbi Akiva had taught them, because it just created arguments. 'We'll talk about a variety of other important things, and then we can live together in peace.' This was the death of Rabbi Akiva's students: they didn't die a physical death, they just stopped being students of Rabbi Akiva, because none of them told what Rabbi Akiva said!

"So from the fear of clashing in arguments, the teachings of Rabbi Akiva are totally wiped out? Every one of us must care about the Rebbe's words, and this is no contradiction to showing honor and respect for one another. We must live with the Rebbe,

"This was the death of Rabbi Akiva's students: they didn't die a physical death, they just stopped being students of Rabbi Akiva, because none of them told what Rabbi Akiva said!"

the teachings of the Rebbe, the instructions of the Rebbe, and the guidance of the Rebbe."

This matter is most pertinent in relation to the education of our children. When we come to a discussion of this subject, we find ourselves confronted again by the same problem. We are afraid to speak with our children about the Rebbe and Moshiach. We are afraid because we're confused: What will happen if they ask questions? If a child asks, you have to shut him up by saying that the question is heretical. Since questions

are forbidden, I'd prefer not to talk about it. ***This is both dangerous and wrong.*** We must educate our children to do what the Rebbe demands from us and we must answer their questions without fear.

There's a story about a misnagdishe bachur who went to his rosh yeshiva and told him that he is seriously troubled about doubts that he is having in his emuna. "Leave the whole subject alone and don't think about it," the rosh yeshiva replied. "With the passage of time, they'll go away." That's not our way of doing things; ours is the Chabad way. Chabad stands for wisdom, understanding, and knowledge. A Jew needs to understand and to ask questions in order to receive answers, because the worst thing possible is for him to be left with doubts and questions.

A child needs to know that he has the right to ask. It's permissible for him to pose questions. Don't tell him, "How can you even say such a thing?" By doing so, we silence him. He won't ask questions, he won't react, he won't think about the Rebbe, and he certainly won't live with the Rebbe. Furthermore, he may even look at his father in an unbecoming manner, because he will think that his father doesn't really have any explanations and everything is just external.

A child must feel that his questions are not only correct and legitimate, but even appropriate. If I have an answer for him, I'll give it. If I don't, I'm allowed to tell him that I don't have an answer now and I have to think about it. If I can't provide the answer, I'll ask a rav or a mashpia.

This is how it works with all matters of Torah and Mitzvos in general, and particularly in connection with the Rebbe. A child has to know that he is allowed to ask anything, even questions that may appear to sound heretical, because questions are meant to evoke explanations. This is the way of Lubavitch: to learn and to ask in order to understand.

It's not so simple to explain to a child the concept of a living Rebbe after Gimmel Tammuz. It's true that this is a matter of faith that is higher than intellect, but all of chassidus is higher than intellect – so do we just gloss over the subject? On the contrary, we are dealing with chassidus, which is pure emuna, yet we explain and interpret as much as possible. First of all, we have to understand as much as the intellect can grasp, and afterwards, we are left with the faith that is higher than reason and knowledge. If there is a foundation of understanding and comprehension, the emuna is absorbed much more effectively.

I once participated in a family celebration where one of my non-Lubavitcher cousins, a seminary lecturer, approached me and asked, "Tell me, what's going on with you Lubavitchers? Is the Rebbe alive or not? What's the story? I don't understand." He wasn't coming to taunt me; he really wanted to know what's happening. I explained to him the saying of the Sages, as brought by the Alter Rebbe in *Igeres HaKodesh* 27 of *Tanya*, that the life of a tzaddik is a totally different type of life, and therefore, there can be such a situation where it is possible to say that he is alive. I gave my explanation via the simple tools of understanding and comprehension. He understood, and he has been calm about the subject ever since, because he understands. It's true that I couldn't continue into a much deeper and loftier discussion about how our generation is totally different from the previous generations. This is talking about a level of faith that is truly higher than intellect, and I can't explain that to a "misnaged." However, at least he has the foundation of understanding and comprehension to grasp and internalize the concept of literally living with the Rebbe.

The same thing applies when we explain the subject to our children. We must explain to them as much as their

minds can grasp and understand, and when the child asks questions, we have to explain in order that he can understand. On this foundation of understanding and comprehension, we will build greater emuna that will enable them to live with the Rebbe. As a result, this will eventually develop their bittul towards the Rebbe and greater vitality in the fulfillment of his instructions.

This is essentially the point with

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which we opened our discussion: The tremendous hiskashrus to the Rebbe that exists in our generation is the strongest possible tool in the pure and chassidic education of our children.

In this connection, I would like to tell the following story from my grandfather, HaRav Yaakov Landa, of blessed memory:

As I mentioned earlier, my grandfather lived in the home of the

Rebbe Rashab. The period shortly after the Rebbe Rashab's passing was extremely difficult economically. The poverty was so great that even bread was a scarce commodity. (My grandfather once said that when things were "good," they had two finger-sized rolls, a little herring, and some *mashkeh* for Kiddush on Shabbos. That's when things were "good"...) Once the situation got so bad, there was no bread anywhere, and my grandfather was totally broken. The Rebbe Rashab was his whole life, and now he had no Rebbe, no *parnasa* – nothing.

He decided to go to the *tziyun* in Rostov, but not in the customary manner. Instead, he would go as he did when he went to the Rebbe for *yechidus* and speak to him in *Mamme Lashon* (i.e., Yiddish). So he went to the *tziyun* and told the Rebbe Rashab the whole story.

On his way back home, he met one of his acquaintances. The Jew asked him if he was interested in entering a potentially profitable business venture. The man had several sets of earrings and was looking for someone who could help him sell them, and my grandfather accepted the offer. He immediately went to a member of the Gurary family, who agreed to buy them, but said that he didn't have any money on hand. "I'll go to the Rebbe (Rayatz) and ask him for a loan for the purchase," he said. When my grandfather heard this, he said to himself, "If it's a question of asking for a loan, I can also ask."

My grandfather went to the Rebbe's house, knocked on the door, and asked if he could have a loan. The Rebbe Rayatz looked extremely serious, and said to him, "A minute before you knocked on the door, my father (the Rebbe Rashab) came to me. I don't know if I was awake or dreaming, but he said to me, '*Yankel iz geven ba mir* [Yankel (my grandfather) was by me]. A *groiser rachmanus*. *M'darf im zeier helfen* [Mercy upon him

– he must be helped].’

“I don’t have any money,” the Rebbe Rayatz continued, “but perhaps the shamash or the gabbai does have.” The loan was arranged, the earrings were bought, and my grandfather had parnasa for several months from the profits.

This is a powerful and amazing story. My grandfather decided to go to the Rebbe just as he did for yechidus when the Rebbe was alive, and he immediately received an answer. The Rebbe said: Yankel was by me – literally.

We have to show, educate, and explain to our children simply so they can understand the matter with simple understanding and comprehension and their hearts will readily accept it.

Hiskashrus to the Rebbe not only helps in providing guidance on matters of education, it also solves problems in a variety of areas. This also includes situations where we did not meet with success on the educational front, but in the merit of hiskashrus to the Rebbe, we found the solution.

There was a young man who learned in Chabad schools when he was a boy, but when he reached yeshiva, things didn’t go so smoothly. One yeshiva didn’t accept him, another wasn’t suitable, and when he finally got accepted to a yeshiva program, he barely lasted a month there. Today, he learns in a B’nei Akiva vocational yeshiva, where they don’t learn chassidus and they don’t talk about having bittul to the Rebbe.

This past summer, his friends asked

him to join them at one of the Chabad summer camp programs. He refused, saying that he preferred to go to Gush Katif and help in the struggle against the disengagement. The battle for Eretz Yisroel meant a great deal to him, as this is how he was educated in his yeshiva, and in general, the activities on this front fascinated him. Eventually, they urged him to ask the Rebbe in *Igros Kodesh*, and he agreed. He received an answer that he must be in a place of Torah and Mitzvos, and he thus understood that the place for him was in summer camp.

He was already in Gush Katif and returned home. When he met me in shul, he said, “HaRav, I really want to understand, was this an answer from the Rebbe?” I told him that it was, and he replied, “If so, that’s fine.” He went happily to summer camp and enjoyed a proper chassidic atmosphere.

The concept of hiskashrus to the Rebbe that had been established within him during his elementary school years had protected him, and when it came to a moment of decision, he knew how to determine where his true place was. The hiskashrus to the Rebbe drew him and connected him to the essence.

This is the reason why in order to have success in educating our children, we must instill these foundations at an early age.

I would like to conclude with some practical advice: Customarily, when a farbrengen takes place in shul, the husband sits there for long hours, while the wife is in the women’s section or waits at home for her

husband.

While all this is very important, it pales in comparison to farbrengens that are conducted in a small family framework. The parents and children sit together at the table and farbreng. Such gatherings can instill much chassidic feeling, chassidic conduct, and hiskashrus to the Rebbe. The cost is minimal – a bottle of soft drink and a couple of bags of snacks – and the children sit with much happiness and enjoyment. One child says a pasuk, another tells about the meaning of the auspicious day, and they all listen attentively while Tante gives over a d’var Torah from the Rebbe and talks about how we should all be connected to the Rebbe, bringing a wonderfully chassidic atmosphere into the home.

It would be wrong to pass up on the family farbrengen. This has great relevance to the chassidic education of the children, and then suddenly we can see the child sitting and farbrenging with his or her own friends.

This is a resolution that should come out from this educational evening of hiskashrus to the Rebbe: to make farbrengens at home with the family, to tell about the Rebbe and chassidus, and to instill chassidic life in the home.

With the help of G-d Alm-ghty, this path will connect us to the Rebbe and we will receive his influence and guidance, and then we will have much success in educating our children and much chassidishe nachas from them.

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GEMS FROM THE TREASURY OF SOULS

BY RABBI SHNEUR ZALMAN CHANIN

A surprising instruction from the Rebbe Rayatz, a Chassid who threatened those who wanted to question it, and in the end the truth came out about the new, Litvishe rav of Moscow who turned out to be a loyal soldier in the army of mesirus nefesh.

A SURPRISING CANDIDATE

Around the year 1931-2, the rav of Moscow died and a new rav was needed to replace him. There were two rabbis who were candidates for the chief rabbinate of Moscow, one was a Lubavitcher rav and the other was a misnaged (an olam'sher). Everybody knew that to be an official rav in Russia was a difficult and dangerous job since the rav was under constant surveillance of the N.K.V.D. and he had to answer all their questions. Therefore it was important that the rav not be a government hack, but an authentic, seasoned, G-d-fearing, clever Jew who could handle all the challenges that would certainly arise.

The Chassidishe candidate was the gaon Rabbi Refael Germanovicher-Kahn, who until then had served as rav in Nevel. The other candidate was Rabbi Yaakov Klemens, a graduate of the Novardok yeshiva. Naturally, the Lubavitchers wanted the Chassidishe rav and they campaigned so that

everybody would pick him.

Rabbi Boruch Sholom Kahn, who was one of the distinguished rabbanim in Moscow got involved and was one of the leading askanim who worked on behalf of getting the Chassidishe rav elected. However, several days before the elections, a telegram came from the Rebbe Rayatz in Riga which said they should try to get Rabbi Klemens elected to the rabbanus of Moscow!

Upon receiving this clear instruction, the Chassidim changed gears led by R' Boruch Sholom and they began energetically campaigning for Rabbi Klemens. However, there were some Chassidim who couldn't understand how the Rebbe could tell them to elect a rav from the misnagdic camp when there was a Lubavitcher candidate. They called for an emergency meeting to write to the Rebbe to clarify his intentions.

A THREAT THAT HELPED

R' Boruch Sholom was present at that meeting (he was the father of R'

Refael Nachman Kahn, author of *Shmuos V'Sippurim*). My father describes him as a true Chassidic Jew and as a big zealot on the Rebbe's behalf. He instantly took all the energy with which he worked on the Chassidic rav's behalf and used it to support Rabbi Klemens. He couldn't stand the Chassidic philosophers who, in order to fulfill the Rebbe's instruction felt they needed to know what the Rebbe meant by it. R' Boruch Sholom demanded kabbalas ol without a reason.

R' Boruch Sholom lifted a chair and said, "Whoever does not obey the Rebbe without asking why, will get this chair over his head," and the meeting ended.

Needless to say, Rabbi Klemens was elected to be rav of Moscow. After he was elected, a meeting was held by the g'dolei ha'Chassidim of Leningrad at which they decided to send a special emissary to Moscow to meet the new rav and check him out. The emissary was not supposed to give his opinion as to whether the rav could be relied on or not but to see what it was about him that made the Rebbe prefer him over the Chassidic candidate. The emissary was asked to ascertain the rav's attitude towards Yiddishkait in general, and Chassidus and Chassidim in particular, most especially Chabad Chassidim.

After meetings and discussions, they chose my father as the right man for the job. My father was living with

his mother at the time and although he was still not married, he was involved in the running of the community in Leningrad as well as with Lubavitch affairs (as related in the previous installment). My father was also a member of the large shul of Leningrad and so they hoped he would not be suspected as having been sent by the Chassidim.

My father wasn't thrilled with this assignment because he was busy with his businesses, but he left it all and took on the shlichus. It worked out that my father was hosted by the rav and he was able to observe the rav as a man in his own home and was able to look around his office without any difficulty.

A QUESTION FOR THE RAV

Some days passed and while my father was in Rabbi Klemens' office, a man came in seeking advice from the rav. He brokenheartedly said that for many years he had worked at a large factory which employed hundreds of workers and he had been successful there. Then, when the Communists rose to power, they nationalized the factory as they had nationalized all businesses. The factory became the sole property of the government and this man became a government employee.

He continued to be promoted and became manager of the factory. Everything may have been fine except the problem of work on Shabbos. When he was an ordinary employee, he had somehow managed to avoid working on Shabbos, but now, as a senior manager he couldn't avoid scrutiny by the Communists and had to appear at work every day of the week. No excuses were accepted.

If he didn't work on Shabbos he would lose his job and not only would he not have food for his family but he would be called a parasite. A crime like that would likely land him in jail. Therefore, he had no choice but to work on Shabbos because this entailed

pikuach nefesh. He had come to ask the rav what he should do and how he should conduct himself to minimize the chilul Shabbos.

The rav listened to his story, shared his pain and then made a number of suggestions about how to circumvent prohibitions and public Shabbos desecration. The rav sat with the man for a long time and discussed the issue with him, clarifying which halachos the man could continue to observe and how, despite the challenges.

After the man listened and understood what the rav said, he burst into heartrending tears. "Ribbono shel olam, what do you want of me? Why do I deserve this? I never desecrated the Shabbos, and now, in my senior years You present me with such great tribulations and tests like the desecration of Shabbos?"

When the rav saw the Jew crying,

"Whoever does not obey the Rebbe without asking why, will get this chair over his head!"



R' Boruch Sholom Kahn

his heart melted and he began to cry too. Thus sat the two of them weeping. The man left the office a broken man.

THE IDENTICAL QUESTION BUT A DIFFERENT RESPONSE

A few days later, another Jew came to consult with the rav about the same question but the tone was different. He was a manager of a factory and he had no choice but to work on Shabbos. He had come to ask how to handle the situation, i.e., what work was permissible for him to do in public, what could be done only privately, which work should he do in a different manner and which work was permissible b'dieved.

It seemed as though the questioner was a learned man who was familiar with the laws of Shabbos, and expert in *Shulchan Aruch* and its commentaries. He had come prepared with all sorts of ways permitting things whether issues of halacha or simply "maris ayin" (the requirement to avoid even the appearance of sin).

He asked his questions in such a way that it was up to the rav to permit him something which was a doubtful chilul Shabbos and even something which was definitely chilul Shabbos. It seemed as though the man had come to receive a heter from the rav in order to assuage his conscience. The rav listened closely but with blazing eyes.

When the man finished explaining his questions, he waited for the heter, which he considered a given. Unexpectedly, the rav got up, banged on the table and declared, "No! No! You won't get a heter from me to work on Shabbos. You are a graduate of 'kadetzki korpus' (officers' school) and you must go with mesirus nefesh to observe the Shabbos." And he sent him away shamefacedly.

My father saw what had happened and he couldn't understand it. What was the difference between the man who come a few days earlier and the man who had come with the identical question that day? The rav had shared

in the pain of the first man and had sought a heter for him, while he had yelled at the second man and had sent him off!

SCHOOL FOR OFFICERS

After the rav had calmed down, my father asked him to explain. The rav said, "Why are you surprised? The first Jew was a simple man who was observant. Hashem sent him the test of Shabbos observance and he came to ask me how he could avoid desecrating the Shabbos and what he should do in order to remain a frum Jew. I shared in his pain and tried to help him.

"As for the second Jew, you saw for yourself that he is a learned man and he came prepared with all the leniencies. Do you know who he is? He is a Tamim, a talmid of Yeshivas Tomchei T'mimim Lubavitch! Kadietzki korpus. Do you know what that is?"

Then he explained to my father what kadietzki korpus is:

"When the czar needed bodyguards they didn't just pick any soldiers for the job. In order to protect the czar they needed 'quality soldiers.' These soldiers were picked when they were babies and they were raised for this purpose. They grew up in a military dormitory, where they received the best food and schooling so they would grow up strong, developed, and expert in the world's seven wisdoms. They eventually became the best soldiers in the entire country.

"The second Jew who came is a Tamim. He was educated in Tomchei T'mimim, kadietzki korpus. The Rebbeim chose the neshamos of the T'mimim from the treasury of souls. They carefully nurtured these talmidim and educated them to be in the king's legion, to literally be moser nefesh for observing the Torah and strengthening Yiddishkait. This Tamim ought to go into the furnace for Shabbos observance and instead of that he came and asked me for a heter for chilul Shabbos! Is that what he was educated

"The Rebbeim chose the neshamos of the T'mimim from the treasury of souls ... This Tamim ought to go into the furnace for Shabbos observance and instead of that he came and asked me for a heter for chilul Shabbos! Is that what he was educated for?"

for?"

This story gave my father the information he needed. He took his bags, returned to Leningrad and told the Chassidim what he had seen. That's when they all understood why the Rebbe wanted this rav to serve as rav of Moscow.

After a while, they found out that Rabbi Klemens had ties with the Rebbe from way back and he had helped the Rebbe found chadarim and build mikvaos.

After some years in rabbanus, Rabbi Klemens had to flee Russia because he couldn't take the suffering the N.K.V.D. inflicted on him. They tortured him in endless interrogations and demanded that he give them names of askanim and religious Jews. With Hashem's help, he managed to reach Eretz Yisroel.



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A TRUE LEADER

INTERVIEW BY RABBI SHOLOM YAAKOV CHAZAN

In an exclusive interview with Beis Moshiach, former Attorney General of the State of New York, Robert Abrams, tells of his longstanding connection with the Rebbe that involved open miracles.

It's not easy to contain Mr. Abrams' enthusiasm as he speaks about the Rebbe, "the most important Jewish leader in the past century," as he puts it. He just has to describe, in living color and great detail, all the leadership qualities that he saw in the Rebbe. The special twinkle in his eyes; the incredible shluchim operation; his concern for every Jew and even (l'havdil) for non-Jews; his unique approach to the role of women; his involvement on behalf of the Jews of the former Soviet Union; his modest lifestyle, and so on and so forth.

If we would want to use an expression taken from Mr. Abrams' professional, political background as Attorney General for the State of New York for four terms, we could say that he has a "legal brief" on the Lubavitcher Rebbe. The legal ramifications are naturally, the need to recognize the Rebbe's leadership and the demand to follow in his ways.

"When you saw these phenomenal qualities, the genius, the charisma, and the vision, combined with such a simple

lifestyle and such an endearing manner, you felt the desire to emulate the Rebbe. It wasn't only that your curiosity about your Jewish roots was aroused, and it wasn't only that you resolved to fulfill some mitzvos, but you felt a desire to be a significant force in the community, to be a part of the

Rebbe's vision to instill Jewish values everywhere.

"The Rebbe was gifted with the ability to demand of you, to desire more without leveling criticism. He constantly urged us to strengthen our commitment to halacha and to a life of mitzva fulfillment, but he never disparaged or diminished what you were doing on your current level."

Mr. Abrams directly experienced "these phenomenal qualities," as he and his wife were in touch with the Rebbe for years. They enjoyed special attention from the Rebbe regarding Mr. Abrams' public career as well as their personal lives, and they experienced open ruach



Mr. Abrams conversing with Rabbi Chazan.
On the desk is a picture of Abrams and the Rebbe

ha'kodesh and miracles.

As mentioned, he refuses to skip over even one point in his lengthy “legal brief,” and the seasoned jurist discloses some sensitive “Chassidic” insights into the Rebbe/Chassid relationship.

“We sat in the Rebbe’s room for long yechiduyos, absolutely riveted by what the Rebbe was saying. We sat on the edge of our seats in the effort not to miss even a nuance of what he said. But we were always surprised by how, each time the door to his room was opened, the Chassidim tried to get a glimpse of the Rebbe, even for a moment...”

Mr. Abrams’ verbal enthusiasm characterized his meetings with the Rebbe too. He would begin to speak about various matters, then the Rebbe would turn to Mr. Abrams’ wife and say, “Mrs. Abrams, I haven’t heard from you yet. Surely you also have something to say...”

For Mr. Abrams, there was no greater lesson than this and there was no better example than this, for true greatness of character that left the so-called progressives in the dust.

In any case, the Rebbe had much to say to Mrs. Abrams. He encouraged her to prepare an article about her grandmother, a typical “Yiddishe Mama” from Eastern Europe, and then to write a book about her in honor of her parents’ sixtieth anniversary.

It actually all began when Mr. and Mrs. Abrams met one another...

As a young man, Mr. Abrams was involved in activities on behalf of Soviet Jewry. He served as director of the New York branch of “The National Committee for Russian Jewry.” The director of the committee, Rabbi Korberman, knew the older single fellow Abrams, and decided to set him up with “a girl from a nice family.” He brought up



Mr. Abrams with his daughter receiving lekach from the Rebbe

the idea at one of their meetings and at each subsequent meeting, Abrams apologized and said he had lost the paper with her phone number and had forgotten all about it.

The rabbi did not give up and enlisted the aid of Abrams’ secretary, Ms. Rodriguez. She called her boss on the inter-office phone and said, “Mister President (Abrams served as Borough President of the Bronx for three terms), it’s that rabbi again. Why don’t you call the girl that he’s

suggesting. If I were you, I would do it just to be polite...” (Abrams recalled how his mother got a thrill at that time when she heard that he was called, “Mr. President”).

The pressure got to him and Abrams subsequently got engaged to Diane Schulder. Then he met a friend, Rabbi Yisroel Movshovitz of Queens, who said, “Hi Bob. I heard you’re getting married. It’s about time! You know, it would be really worth your while to go to the

Lubavitcher Rebbe to get his blessing. Have you ever met him?"

Rabbi Movshovitz arranged a yechidus for Abrams and went with him to 770 back in 5734 (1974). Abrams became acquainted with the Lubavitch timetable as his turn to meet with the Rebbe was at 2:50 a.m. (That night, a famous Jewish opera singer met with the Rebbe and the Rebbe gave him a lot of time.) It was that night that Abrams realized that he had also "made a match" with Lubavitch.

From then on, he went to the Rebbe on various occasions, especially for yechiduyos. He would attend the big farbrengens in which he was always honored with a seat on the platform next to the Rebbe, and to various events in 770, and even family simchos of Chassidim whom he knew. At one of the farbrengens, the Rebbe asked him, "Where is your wife?" Abrams said that she was there too, in the women's section. "The Rebbe's sensitivity towards women that they shouldn't be left out was quite remarkable."

The excitement becomes more palpable when Mr. and Mrs. Abrams recount their personal miracle, "a meaningful event for us, and maybe



for others as well."

Every year, the Abrams couple would go on Hoshana Rabba to get lekach from the Rebbe, which took place at the entrance of the Rebbe's sukka near 770. At that time, they had one daughter, Rachel. The passing of Mr. Abrams' father intensified their longing to bring another child into the world. The problem was Mrs. Abrams' advanced age.

They went to a top doctor in the field, who gently explained that they were better off not dreaming of the impossible. They didn't tell anybody

about their yearning for a child and thus they went to get lekach, hoping it would be a blessing for them for a child.

When it was their turn, the Rebbe gave them a piece of cake and then, without their saying a word, the Rebbe said, "A blessing for an addition to your family." Mrs. Abrams conceived the following month.

The following year, the Abrams family went for lekach once again, this time holding the baby they had named Binyamina after Mrs. Abrams' father, Binyamin. Again, before they said a word, the Rebbe said, "I see that you brought the addition to your family."

As he tells this story, Mr. Abrams simply cannot contain his amazement. He takes out a picture of that encounter and says, "It's just incredible. Over the course of the year, tens of thousands of people passed the Rebbe, and as soon as he saw us, he used precisely the same words that he used one year ago, 'an addition to your family.' I spontaneously responded, 'Thank you, Rebbe.'

"The Rebbe shook his head no and pointed upwards as though to say that the blessing was from Hashem. But we call Binyamina (Becky) 'the Rebbe's daughter.'"

Years later, Mrs. Abrams was traveling to Eretz Yisroel to help her daughter Rachel and her son-in-law Rabbi Chaim Peer who needed an operation. On the flight home, she met a Lubavitcher by the name of Sholom Rubashkin. Naturally, the conversation was about her connection with the Rebbe and Chabad, and included her miracle story of her daughter Becky.

The conversation ended and Sholom began listening to a tape of a farbrengen of the Rebbe that he had brought along with him. He nearly fell off his seat as he heard, between

THE REBBE SUGGESTED THAT I RUN FOR MAYOR OF NEW YORK

The Rebbe's advice guided Mr. Abrams throughout his career. In opposition to his friends who advised him to leave politics, the Rebbe encouraged him to continue in his public positions. For nine years, Abrams served as Bronx Borough President. In the middle of his third term, he decided to run for the powerful position of Attorney General of the state of New York, a role he filled for four terms in a row.

In this interview with *Beis Moshich*, Abrams revealed an unknown detail: **in one of his yechiduyos the Rebbe asked him to run for mayor of New York City!** Abrams admits that this was the only time that he did not fulfill the Rebbe's wish since he was afraid that this position was beyond him. Abrams remembers with a smile how it was his wife who reproved him for not listening to the Rebbe: "You should have listened to him and run."

sichos, a voice that said, “Rebbe, I am the Attorney General Robert Abrams and I came tonight in your honor.”

Abrams ends the story, “Those are some of the amazing stories connected with the Rebbe, because when you are involved with the Rebbe only good and Heavenly things can result.”

Abrams doesn't keep his miracles to himself. About fourteen years ago, he heard, at his shul in Manhattan, Jeshurun, about a bone marrow drive for a teenager named Jay Feinberg who was sick with leukemia.

Abrams went to visit Feinberg and found a delightful young man whom the doctors said would live a maximum of six more weeks if he didn't find a donor match. The right donor could only be found among Jews, and people met to discuss how they could locate a Jew with the right blood type who would be interested in being a donor.

“I told him, ‘Jay, there are many people here but our time is limited and we have to turn to other Jewish

When the Russians continued to prevaricate, a list of 350 refuseniks was put on the table. Some of these people were even in jail. “We want a detailed report about the people listed here.” The Russians, who had counted on the positive public relations that would result from this meeting, were climbing the walls.

communities too.’ And that's when I got the idea. ‘You know what, this afternoon I am going to 770 to see the Rebbe. Do you want to come along? I will introduce you and maybe you will get a bracha.’

“He said he thought it was a great idea and his family liked the idea too. He came along with me and received the Rebbe's bracha, ‘You will be fine.’

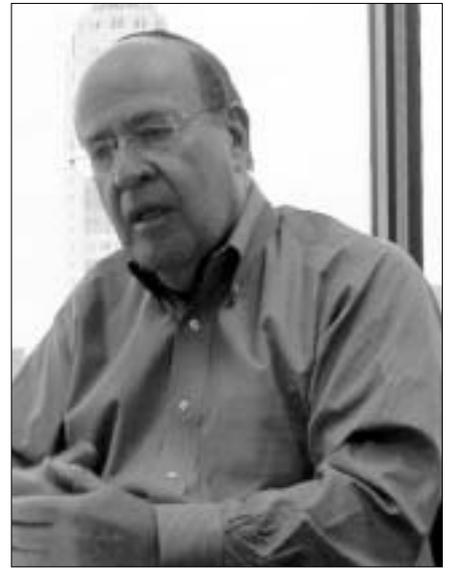
“The end of the story is that a few months ago I went to a dinner at the Grand Hyatt Hotel that benefited the organization, ‘Save A Life,’ which is about donating bone marrow. The fund was founded and is run until this day by Jay Feinberg.

“I met him there, along with another thousand people who came to make a contribution. Jay found a donor in the end and his life was saved. He decided to dedicate himself to helping those in similar circumstances. He started the fund, which is actually a database of thousands of people from all over the world who agree to be donors in case of need.

“Jay has already saved about a thousand people by finding them the right donor. At the dinner, he introduced some of them, donors and recipients. They went up to the dais and you saw an old man who saved a young person or vice versa, hugging and kissing. And who could remain indifferent at such a scene? Last year, Feinberg was the first to receive the Bronfman Prize for his important contribution to the Jewish community.”

All his life, Abrams has volunteered his time on behalf of Russian Jewry. When he describes his visits to Russia, he expresses his amazement over the revolution taking place there through the Rebbe's shlichim. But Abrams was in Russia way back when too, when the Iron Curtain was still firmly shut and his position enabled him to go





to places and meet with people that were off the beaten tourist track.

Abrams would report to the Rebbe about these visits and the Rebbe was particularly interested in hearing how the Jews were in the places he visited. One of these trips was a business meeting between Attorney Generals in the United States and their counterparts in Russia. The meeting was arranged by the American Office for Information and Cooperation. Abrams used this opportunity to lobby on behalf of Russian Jews. He knew that if he, a Jewish attorney, would open his mouth, it wouldn't help, so he made sure that the speakers were attorneys

from particularly gentile states.

At the very beginning of the meeting, the Attorney Generals of Arkansas and Texas, gentiles with strong Southern accents began to barrage the Russians with questions: What's happening with the Jews here? Why don't you let them leave the country?

The Russians didn't understand where all this was coming from and they tried to deny the truth and said the Jews could leave if they wanted to. The American attorneys didn't let up and continued to ask pointed questions about Russia's emigration policies and violations of human rights of the Jews in the Soviet

Union. "You don't even let them go to synagogue; you've confiscated all public buildings from the Jews."

When the Russians continued to prevaricate, a list of 350 refuseniks was put on the table. Some of these people were even in jail. "We want a detailed report about the people listed here." The Russians, who had counted on the positive public relations that would result from this meeting, were climbing the walls.

Abrams didn't stop here. He brought the entire group to visit Vladimir Slepak, one of the leaders of the refuseniks, who had spent a number of years in Siberia. A few months later, Slepak received permission to leave the country.

Today, Abrams supports the efforts of many shlichim in the C.I.S. to reclaim the buildings and property that was confiscated under the Soviets. This is aside from dealing with channeling the resources from the return of Jewish property stolen during the Holocaust. One feels like he is on a trip across Russia as Abrams goes from shliach to shliach and describes his achievements to date and his plans for the future.

Thank you to Rabbi Avrohom Nachum Gross for his help in arranging this interview.

A COIN FOR A BRACHA

Mrs. Abrams' family had a connection with Chabad back in the time of the Rebbe Rayatz. Her father, Mr. Paul Schulder, was president of Yeshiva of Flatbush. He related that when he was drafted into the American army during World War II, he visited the Rebbe Rayatz, who gave him two coins: one for him to do with as he pleased and one to sew into his tzitzis.

He told the Rebbe that he did not wear tzitzis and the Rebbe said, "If so, this is the time to think about beginning to fulfill this mitzva." Paul, wearing tzitzis and the coin, returned home in good health.

At a later point, he developed a relationship with Rashag (son-in-law of the Rebbe Rayatz), who wanted him to repay his debt to the Rebbe Rayatz with a donation to Yeshivas Tomchei T'mimim.

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NEW RELEASE: KUNTRES BEIS RABBEINU SHEBEBAVEL

The long-awaited Hebrew-English edition of *Kuntres Beis Rabbeinu Shebebabel* [*The Holy Temple In Transit*] has finally reached the bookstores. In this exclusive interview, Alexander Zushe Kohn, the translator and publisher, takes Beis Moshiach Magazine for a behind-the-scenes look at this groundbreaking new work, and tells of future publications already on the drawing board.

Congratulations on your new publication. A lot of people are very excited about this book. Did you expect this kind of reaction?

I wasn't sure what to expect. On the one hand, there has been — at least in my estimation — something of a lapse in Moshiach and Geulah related activities. Moreover, as far as books go, virtually nothing on the subject has been published in book form, and certainly not in English. And the little that was published was not written in a style that I would describe as persuasive. On the other hand, I know of many, many members of Anash, whose hearts are awake to the subject Moshiach and Geulah, and if they could find more engaging material on the subject they would get more involved in it. In answer to your question then, you could say that while I wasn't sure what the reaction would be, I'm not surprised that it is as good as it is.

To what do you attribute the fact that so little has been done in English with regard this most important subject, a mitvza the Rebbe described as the Shlichus Ha'Ikris [main shlichus] of this time period?

I can't say for sure, but it seems to me that we need to focus more on putting ourselves into the mindset of those we are attempting to reach. We tend to think a lot like Lubavitchers, which, for us, is a very good thing of course. But we have to be able to look at the teachings we are disseminating, and ask ourselves, "What is the most persuasive method of communicating *these* teachings to *that* audience? How will I be most effective in getting my message across to that particular crowd? Are they a fervent crowd, easily inspired by passionate words emanating from the heart of a fiery speaker? Or are they cold intellectuals, unfazed by anything less than ironclad logic? In my experiences, American's fall more or less in the center of these two extremes: they are open to revolutionary ideas, but they want it to make sense as well. At least the fact that it doesn't make sense should make sense. Makes sense? Striking the balance is not always easy. We often feel discouraged without even realizing it. So we lay out the facts and say, "Take it or leave it," or we don't even bother because, "They're not interested."

There are also other factors responsible for the dearth of English reading-material on this subject, such as funding and politics, but I don't want to get into this. Also, these too, are probably related to what I said a moment ago.

Can you tell us a little bit about the book?

It is a full translation of the sicha, including the Rebbe's footnotes and marginal footnotes. I also added an occasional explanatory footnote, distinguishing it from the Rebbe's footnotes with a lighter font. In two instances, I also included a table to help reader keep track of details.

Who is this book for?

Of course, it's for anyone who feels they might get a better

understanding or appreciation of *Beis Rabbeinu Shebebabel* if they read it in English. In other words, it's not limited to people who have a hard time leaning in Lashon Hakodesh.

Is there anything new in this work for someone who prefers to learn the sicha in Lashon Kodesh?

There is. We were *menaked* [put vowels in] the entire *kuntres*, and spelled out all the *roshei teivos* [acronyms]. I want to point out that the Rebbe's original footnotes, in Lashon Kodesh, appear on the same page as the main text rather than in the back of the book. We felt that some of these footnotes were so integral to a proper understanding of the sicha that we wanted the reader to have immediate access to them. So they were put on the side of the main Hebrew text. It's actually quite nice, and doesn't appear squashed at all.

Pardon the question, but why hardcover? It's not exactly a 200-page book?

There's a saying: "You don't judge a book by its cover." But guess what? People do judge a book by its cover. That's just the way it is. And in this case, that's good, because it's a very important work. Furthermore, a book that is nicer *begashmiyus* is simply more enjoyable to read. In fact, one of the reasons the Rebbe encouraged seforim publishers to switch from Rashi letters to regular letters was because, nowadays, external things make a difference to people. I know it from myself — the nicer the chitzoniyus of a seifer, the more I enjoy learning it, and therefore, the better I understand it.

Why now?

A number of factors contributed to the publication of this work at the current time. Nevertheless, it should have been done a long time ago. For a number of years now, I've wanted to see the Rebbe's sichas on Geulah and Moshiach in English. Then, one day, out of the blue, someone commissioned me to translate this sicha, but only the main text. Some time after I completed this work, I felt a responsibility to make it available to the public. Rabbi Mangel urged me to translate the footnotes as well. One thing led to another, and now we are looking at the beginning of a whole new project that I envisioned a long time ago.

So this is the beginning of a new series?

Yes, G-d willing; the Moshiach In-Depth Study series.

Can you tell us which other sichas you're planning on translating?

There's a whole list, and a whole order.

Which is next in line?

Shoftim Nun-Alef. That's the sicha in which the Rebbe elaborates at length on the existence of prophecy in today's day and age, and proclaims as a prophecy that the coming of Moshiach is imminent. I'm already well into the translation of this sicha. If anyone wants to participate monetarily in the completion of this work or others in the series they can email me at akohn@agapeinternet.com, or they can call me at 718-771-7290. It's a big zchus to be involved in this.

On a concluding note?

We need the real thing. Let the books describe for us what it was like once upon a time, before the coming of Moshiach.

BARGAINING FOR LIFE

BY RIVKY KAMINKER

He said to the Rebbe, “Rabbi, let’s make a deal. I’ll give you money and you will give me life.”
** An amazing miracle story.*

The signs informing the passengers that they needed to sit down and buckle their seat belts went off and we – a group of girls – settled down for a farbrengen in the air. We didn’t all know one another but the warm atmosphere inspired the girls to tell personal miracle stories.

“My grandfather z”l died when I was six,” said one girl. “Without the miracle he had, I may not have known him at all.”

* * *

Shvat 5739: It was late in the evening and on the cold New York streets there weren’t too many people about. The lights in most homes in Brooklyn were off. Only one house in a row of homes was lit up and sounds of rejoicing could be heard from within.

A great simcha was being celebrated in the Levy house. Their daughter Yehudis, who had recently become frum, had become engaged to Avi Piamenta. Relatives came to wish the couple and their parents mazal tov. Neighbors came with flowers and balloons. All wished the family an

abundance of blessing and much nachas.

Amidst the tumult, nobody noticed the father of the family who sat in an armchair and rubbed his aching stomach. He was in his early fifties when he suddenly began to experience terrible stomach pain. He did not want to ruin the simcha but as time went by and the pain became intolerable, he was taken to Mt. Sinai Hospital, where he was immediately hospitalized.

During the following week, the doctors conducted many tests but didn’t find a cause for his pain. They

kept saying he was perfectly healthy.

Slowly the pains receded, Avrohom felt better, he went home and life went on as usual.

THE DOCTORS SAID YOU HAVE THREE MONTHS TO LIVE

“In the month of Sivan of that year, my father felt pain again,” related his daughter, Yehudis Piamenta. “My husband and I were married already and life seemed grand. This time too, my father was rushed to the hospital. This time the tests didn’t take long and the doctors had terrible news. They had found cancer of the kidneys and they said he had only three months to live!

“The next day, my husband and I went to the Ohel of the Rebbe Rayatz.

In those days, it wasn’t set up nicely, with a side entrance and a path for the Chassidim to the gravesite. We arrived there late one night and it was very difficult to get in. We told the watchman why we had come at that hour. He understood the situation and the holy power of the Rebbe who lay in the cemetery and he allowed us to enter.

“We cried and prayed as we had never prayed before. It’s hard to describe the feeling of confidence that I had when I left the holy Ohel. It was as though



Avrohom Levy with one of his grandchildren

I had received a guarantee that my father's life would be saved.

"The next morning, we went to visit my father. We entered the room where he lay. He was good at hiding his feelings as if it was not a life-threatening situation. We met with the doctor who waited for us in his room with the X-rays, papers, and diagnoses. He showed us the test results and tried to interpret the medical jargon into everyday terms so we could understand him.

"I noticed that the doctor wasn't quite sure of what he was saying. His tone was hesitant. Every sentence he said began and ended with the phrase, 'it seems to me.' When we asked him whether there was a way of stopping or slowing down the disease, he repeated the mantra that my father had only three months left to live.

"I didn't like his awkward manner; I was angry about his declaring a man's fate based on assumptions. This served to intensify the feeling of bitachon that I had. When the doctor left the room for a minute I told my husband about my uneasiness and that doctors have no right to declare someone's lifespan.

"My father was not religious and any connection he had with religion was absolutely incidental. He only began to become acquainted with Yiddishkait since I had become religious and had married a Chassidishe young man. He had barely heard of tzaddikim, rabbanim, and the Chabad Rebbeim. Nevertheless, I decided to tell him that we had gone to pray for him at the gravesite of the Rebbe Rayatz, the father-in-law of the Lubavitcher Rebbe, Nasi HaDor.

"At the end of the visit we went home. After ten days, my father was released from the hospital."

1000 DOLLARS FOR A YEAR OF LIFE

Mrs. Levy straightened the pillows behind her husband's back. She

dedicated her days to lifting her husband's spirits. "He has three months left to live," she thought and she sighed deeply.

"Do you want to hear my dream?" her husband suddenly asked.

"What did you dream?" she asked in surprise.

"You won't believe this," he went on with a little smile, "but on the day Yehudis and Avi came to visit me at the hospital, I dreamt that I was meeting the Rebbe Rayatz and..."

"The Rebbe Rayatz?" she interrupted. "Do you know who the Rebbe Rayatz was? He was the father-in-law of the Lubavitcher Rebbe."

"We enclosed the medical reports, the doctors' opinion, and the first payment of \$1000 for a year of life. We submitted this to the Rebbe."

"I know," said Avrohom serenely, "that's who I dreamed about."

In his dream, he was walking down the street and there, opposite him, was the Rebbe Rayatz.

"Oh, Rabbi," he said in English. "You are just the man I need right now!"

"How can I help you?" asked the Rebbe pleasantly.

"Listen, Rabbi," said Avrohom in his dream. "I was recently diagnosed with cancer of the kidneys and the doctors gave me three months to live. That doesn't bother me but my daughter, the religious one, recently married and I still haven't seen and

enjoyed any grandchildren. I would like to make a deal with you, Rabbi. I will give you money and you will give me years of life in exchange."

The Rebbe Rayatz thought it over and told him that he was asking for way too many years and the amount of money he was offering was too little. The Rebbe cited a large sum of money for a certain number of years.

"Oh, that's too much," argued Avrohom. "I can't afford that much!"

"And so," said Avrohom to his wife, "I stood on the street with the rabbi and negotiated the price and the number of years he would give me. In the end, we came to an agreement. \$1000 per year."

CARE IN PUTTING ON T'FILLIN

Yehudis Piamenta goes on to recount what happened:

"When we heard my father's dream, we wrote it all to the Rebbe Melech HaMoshiach. We told him about the pain and the doctors' findings, about the prayers at the gravesite of the Rebbe Rayatz, and about the feeling of confidence I had as well as the doctor's tentativeness. In conclusion, I wrote about the dream.

"We enclosed the medical reports, the doctors' opinion, and the first payment of \$1000 for a year of life. We submitted this to the Rebbe.

"A few days later we received an answer in English which said that he should be careful with t'fillin daily, that he should check his t'fillin to ensure they were kosher, and which concluded with brachos for a refua shleima and 'I will mention it at the tziyun.'

"As I said earlier, my parents were not religious yet my father had t'fillin which he had received as a gift from a religious person. My father had never used them and we wondered how such expensive t'fillin could have any



problems. But the Rebbe had told us to do something and we sent them to be checked.

“To our surprise, within the beautiful and expensive battim, the parchment was very cheap and it was doubtful whether they were ever kosher. We exchanged the parshiyos for the best there was and my father, guided by one of the Chassidim, began to put on t’fillin every day. He also

began to daven each day, adding another paragraph every day.

“Three months went by, and half a year went by. The days passed quickly, and we marked one year of life and health since the doctors had predicted his impending death. When the year was up and the new year began, my father wrote to the Rebbe and told him about his health and sent another \$1000 for another year of life as per

his agreement with the Rebbe Rayatz. The Rebbe blessed him and told him to be particular about kashrus.

“And so, each year, my father sent money to the Rebbe and he received additional years of life. My father lived another seven and a half years with good health, simcha, and nachas from the five grandchildren that were born in his lifetime.”

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THIS LAND IS MINE?

TRANSLATED BY ALEXANDER ZUSHE KOHN

In this column, we will address both practical questions relating to Anash as a whole and to Lubavitcher Chassidim in specific situations and circumstances.

We would like to enlist the help of our readers: if you are aware of any additional sources relating to the issues under discussion, please write to us, and we will publicize them in future editions of this column.

It should be self-evident that the viewpoints presented below are not to be seen as final determinations or halachic rulings, but rather, as discussions and deliberations aimed at clarifying the position of the Rebbe MH"M on a given issue.

Question:

Baruch Hashem, every year, hundreds of Lubavitcher young men get married, and most of them go out on shlichus. While most countries already have a shliach, there is room for additional shluchim in many of them. Nevertheless, in some of these countries, the shluchim already present are not bringing out additional shluchim to help them in their work. Perhaps they are reserving the post for members of their family, or perhaps they have some other calculation. The question is: may a young man go on shlichus to one of these places without authorization from the shliach already there? Would such an act be an encroachment (*hasagas g'vul*) on the work of the shliach

already there?

The question concerns only (a) the opening of a new place, as opposed to someone who works for a shliach and wants to open a separate *mosad* because he is not getting along with the shliach, (b) under such circumstances that the

opening of this new place would not cause the existing shliach any financial harm, or so on, of the sort prohibited by the *Shulchan Aruch* (e.g., a competing store nearby, harm to his fundraising efforts, etc.)

Let us take a look at what the Rebbe says about this:



In the address of Shabbos Parshas VaEira, 5747 (*Hisvaaduyos* 5747, vol. 2, p. 337), the year the Rebbe instructed that Chabad houses be built throughout the entire world, the Rebbe speaks about the need to avoid *hasagas g'vul*:

"To make clear and to caution...obviously, all of this needs to be done in accordance with the *Shulchan Aruch*...since we see that an incident of *hasagas g'vul* – indeed, more than one incident – did in fact occur. ...Therefore, this is an appropriate occasion to announce that all activities relating to the establishment of a Chabad house need to be in accordance with the *Shulchan Aruch* – i.e., without any trace of *hasagas g'vul* or the like."

Further in the sicha (p. 338) the Rebbe says: "Accordingly, the other extreme must also be negated – that is, the error made by fools who are afraid to permit the establishment of an additional Chabad House in close proximity [to theirs] because this would deprive them of the merit of putting on *t'fillin* with certain Jews...or because [the competition] would detract from their honor, and so on. The foolishness has reached such great proportions that not only does [the existing shliach] not let another person open an additional Chabad House ... he drives him out

"The foolishness has reached such great proportions that not only does the existing shliach not let another person open an additional Chabad House, he drives him out of the city altogether, since he considers himself the sole authority of the entire city and the entire area."

of the city altogether, since he considers himself the sole authority (*baal ha'bayis*) of the entire city and the entire area. ...Persecuting him and making him suffer, etc... which I don't want to elaborate on here. In such a case, the [perpetrators] must do teshuva. They must apologize, etc. And if they embroiled the members of their family in this, they

must get them to do *t'shuva* as well."

From the above we see clearly that the Rebbe differentiates between what the *Shulchan Aruch* describes as "*hasagas g'vul*," and the opening of additional Chabad houses, rejecting the notion that an existing shliach is the "*baal ha'bayis*" over an entire state or city to the extent that he may prevent another Chabad house from opening there.

See also the Rebbe's letter of 25 Elul, 5732, (*Igros Kodesh*, vol. 27, pp. 201-2) regarding the incident of the central Chabad house in Paris wanting to extend its authority to the branch on Jyuk St. (located in the *same city* as the Central Chabad house). The Rebbe rejected the idea, writing that "there needs to be a significant measure of autonomy," and that this would bring benefit to the central Chabad house as well, and therefore, the one who headed the branch on Jyuk St. until then should continue to do so. The Rebbe later addressed the drama that continued to unfold in an additional letter (see picture).

Given all of the above, is there a source that indicates that a shliach may prevent the opening of Chabad house when it neither harms him financially, nor interferes with the activities of his Chabad house?

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VISITING TOMCHEI T'MIMIM

It happens to all of us. We think about how much we have invested in the chinuch of our children, in a mekurav and his family, in our talmidim, in giving shiurim and making events, and how the results are not always satisfactory. We forget that we are guaranteed that our work is never in vain.

At a farbrengen led by Rabbi Yitzchok Goldberg, rosh yeshivas Tomchei T'mimim in Migdal HaEmek, he spoke about the enormous influence Tomchei T'mimim has on its students. In order to illustrate his point he told two terrific stories from which we learn that this power is present even when it's only a quick visit.

It was at the end of the winter when I walked a new student to Rabbi Goldberg's weekly shiur in the Baalei Melacha shul. At the conclusion of the shiur, the man had some questions. He said that he lived at one of the kibbutzim in the valley and had no real connection to a life of Torah and Mitzvos. He had come to the shiur "by accident."

"You are invited to come to our yeshiva in Migdal HaEmek," said the rosh yeshiva. "You can come whenever you like, and I am sure you will enjoy the visit."

"I don't know if I'll have time for it," said the man hesitantly, but I accept your invitation. If I'm in the area and I have enough time, I will drop in for a few minutes."

Two weeks later, the kibbutznik showed up at the zal. Rabbi Goldberg sent Boruch Lavnoni over to him and invited him to learn a sicha of the Rebbe. The two sat together and learned and both of them enjoyed it. They parted as friends.

Three weeks later, Rabbi Goldberg and the kibbutznik met again.

"Nu, how was your visit to the yeshiva?"

"I enjoyed the learning with the bachur and I thank you for the invitation. I must tell you something which I'm sure you'll find interesting. On the Shabbos following my visit to the yeshiva, my wife and I got into the car to go

for a drive, as we do each Shabbos.

"Suddenly, I had a strange feeling. I sat in front of the wheel with the keys in my hand, yet something stopped me from starting the car and driving off.

"I thought maybe I didn't feel well. I looked in the mirror to see if I looked ill, but I looked fine. I closed my eyes and took a deep breath and tried again. But something was bothering me."

"What's wrong?" asked my wife who was sitting next to me.

"I really don't know, but I suddenly can't do this simple thing."

"I guess you can't be mechalel Shabbos. Come, let's go back inside and begin keeping Shabbos," she said to me utter surprise.

"Great idea," I responded.

"We sat together in the house, and since then, every Friday night my wife lights Shabbos candles and I say Kiddush, and together we keep Shabbos from beginning to end. What can I tell you – it's fantastic, such a good feeling, of satisfaction, pleasure, real serenity, the likes of which we never experienced before. Give my thanks to that nice bachur. Learning with him made a great impression on me, without his realizing it."

* * *

For decades, Rabbi Yitzchok

Goldberg and Rabbi Yosef Yitzchok Gurewitz, mashpia in Tomchei T'mimim in Migdal HaEmek, stand at the entrance to a kiosk on a busy street for Mivtza T'fillin. Putting t'fillin on people is their opening to speak about the Nasi HaDor, the importance of connecting with him, and fulfilling his instructions and campaigns.

Here is one of their many stories. One Friday, a 27-year-old resident of the Emek approached them. He had changed over the years and the rabbis had a hard time figuring out who he was, since the last time they had seen him was ten and a half years earlier.

"I am G.M." he said, and they instantly remembered him. He was a boy from a traditional family in Migdal HaEmek who learned, along with two of his brothers, in the Chabad Talmud Torah. His father, a mekurav of Anash, decided to send them to learn in Chabad schools, even though his wife and he and the rest of the family were not religious. Later on, when they grew older, they left Torah and Mitzvos and lived as the rest of the family did.

"You should know that, for me, the Rebbe lives. The Rebbe is not something additional or separate from my life but a part of me. I don't know quite how to explain it but I feel like a Chabadnik even though my lifestyle is not quite religious," he smiled awkwardly.

He removed a dollar bill that had white spots on it.

"My father got this dollar for me from the Rebbe.

"On the dollar was written, 'received from the Rebbe for G. for Torah, chuppa, and good deeds.'

"This bill went through fire and water. When I got it from my father

On the dollar was written, "received from the Rebbe for G. for Torah, chuppa, and good deeds." This bill went through fire and water...

I watched it carefully and put it in an envelope which I put on the top shelf of my closet. Much time elapsed and I forgot about the dollar.

"One day a fire broke out in our house that destroyed most of what we owned. A few days later I went into what used to be my room and I noticed the envelope with the dollar intact. Another time, the dollar was washed by mistake. Aside from a few spots, it's still in good condition.

"The Rebbe's bracha was fulfilled, at least partially. I am married and the father of two children, baruch Hashem. It's interesting that my two brothers and I, who went to the Chabad Talmud Torah, began getting involved in a life of Torah and Mitzvos recently despite years of living a secular life.

"I have a dilemma now. My son is growing up with a television in the living room and the house isn't quite religious. Yet I feel I ought to send him for a religious education. What do you think?"

The rabbis smiled. This man was a perfect example of the G-dly soul that is aroused, as *Tanya* explains.

"I think you should send him to a Chabad Talmud Torah," said Rabbi Goldberg. "You see for yourself how it was good for you. Although you haven't been living a religious life, you have warm feelings towards Judaism. So for the sake of the future of your son and his children, give him the opportunity to be mekushar to the Rebbe."

"I'll give it serious thought," said G., and he explained that he would not put on t'fillin with them because he had already put on t'fillin in the morning.

The power of influence, both direct and indirect.



Rabbi Yitzchok Goldberg at a farbrengen with talmidim of his yeshiva

TO FIGHT FOR WHAT G-D PROMISED US

BY SHAI GEFEN

DANGER!

The trauma and repercussions of the destruction of Gush Katif are ongoing as we hear about further plans to expel Jews from sections of Chevron and from the settlement of Amona near Ofra. This is a continuation of the policy of capitulation to the nations of the world and the awarding of victory to murderers, whose goal it is to annihilate us.

The expulsion from Gush Katif is not the denouement of the battle but the first step (not counting the Camp David accords and the withdrawal from Sinai) in our retreat from all parts of our holy land. Just last week, we heard about the residents of the yishuv Netiv HaAsara near Gaza, that overnight has become a yishuv attacked by Kassam mortars.

Has anything changed since the government perpetrated this unforgivable crime? The residents of Netiv HaAsara have already begun to voluntarily leave their homes, so what are we being told now? That the Disengagement will bring calm to the region? Didn't they tell us that after the Disengagement the army would respond strongly to any attacks?

What lies the government has fed a gullible public. The only "achievement" of the Disengagement has been more attacks and damage to Am Yisroel. This has also affected the nations who collaborated in this

crime, as the Rebbe said to Mr. Oded Ben Ami – that conceding on territory would bring results that are the opposite of peace.

If we sit back now and continue to turn the other cheek and say "love will triumph," who knows how far they will go. The battle for Eretz Yisroel must be strong and based on the determined belief that we cannot allow the situation to go on as it has until now.

The greatest absurdity is that they plan on expelling Jews from Chevron from Jewish property, in order to give it to murderers. There's no end to the stupidity, but it's up to us to do something about it. The settlers and those loyal to Eretz Yisroel must let our leaders know that the continued endangerment of Jewish people will not be tolerated.

When Rabin as prime minister wanted to evacuate the Tel Romeida neighborhood in Chevron after Boruch Goldstein defended the population by attacking Arabs, Rabbi Shlomo Goren addressed thousands in Kiryat Arba. He spoke strongly against the idea and warned about bloodshed. It was this speech which stopped Rabin from carrying out his plans.

As to rabbanim and public figures everywhere: you cannot say you didn't see and you didn't know, our hands did not spill this blood. If you don't stand up and stop an ongoing

churban, you will be held directly responsible for what happens! We saw how powerful the rabbanim are, but sad to say, they didn't use their power when we needed it. They either said nothing, sat on the fence, or actively served the prime minister's agenda. We all saw when the rabbanim wanted to prevent the destruction of the shuls of Gush Katif, they succeeded, even though it was past zero hour.

The Disengagement has made many people despair but the leadership must stop the madness. As the Rebbe said: Rabbanim, make a commotion! Protest, broadcast the d'var Hashem zu halacha, do what you can, organize protests. The Rebbe's sichos about shleimus ha'Aretz are full of these exhortations.

It's a z'chus for rabbanim to lead the battle, while it is also an obligation. How can they stand off to the side as though what's going on has nothing to do with them? We must take matters into our own hands and realize that it is up to us to save ourselves.

THEY GOT WHAT'S COMING TO THEM

After the Kassam mortars landed on Yishuv Netiv HaAsara, the chairman of the security committee of the yishuv, Gil Nir, said that "the feeling is not good. Israel made a



unilateral move and got nothing in exchange.”

I don't understand that, because we see what we got in exchange. It's precisely what you get when you flee. I want to ask Nir how would he act if his partner fled. Wouldn't he shoot off some mortars so they run from Netiv HaAsara too?

Israel got exactly what's coming to them even as they continue to show off with sonic booms and then flying off. I would be surprised if it *didn't* happen.

I GAVE THIS LAND TO YOUR CHILDREN

On Shabbos Parshas Lech Lecha, we read about Hashem's promise to Avrohom Avinu at the Covenant of the Pieces, that He gives Eretz Yisroel to Avrohom and his descendents, all the way to the Euphrates River. This promise is even more significant as we face another round in the battle to protect the land and our security. In a sicha that the Rebbe said on Parshas Lech Lecha 5738 in his room, he taught us how Eretz Yisroel should be protected.

Even at this time, as a sword lies over all of Eretz Yisroel, we must know and remember how we ought to behave, according to our holy Torah:

From the verse, “I give this land to your children,” we learn that despite the fact that goyim challenge the connection of certain parts of Eretz Yisroel to Am Yisroel, and even claim, “you are robbers” – still and all, we should disregard them. Furthermore, their challenges are temporary and superficial because the truth is that they also know that all of Eretz Yisroel belongs to Am Yisroel.

But in order to get this out in the open, what's needed is, “get up and walk through the land, in its length

and its breadth” – to settle all parts of Eretz Yisroel, especially those parts that are contested.

This settling ought to be the way it was with Avrohom Avinu (for “the deeds of the fathers are a portent for the children”). When he walked through Eretz Yisroel, he built an altar to Hashem, and therefore, we ought to build a beis midrash and a mikva in all those places.

This way, they will clearly see that “I have given this land to your children,” and even the nations of the world will recognize this. And even if, for a brief period of time, there will be a situation of, “the nations congregate and the people plot,” we must know that the truth is (that they themselves know) that this is, as the verse concludes, “worthless.” That they act in a way of “congregating” and “plotting” is only because they want to do what they feel they must do, for the public eye.

But in order that it become readily apparent so that even the nations of the world know that (the “congregating” and “plotting”) is “worthless,” it is up to the Jewish people to demonstrate that when they say the entire Eretz Yisroel belongs to them, that they truly mean it.

Obviously, they should not – G-d forbid – bring on pressure from the nations by the peculiar behavior of settling only certain areas. Doing this shows that we reckon with their claims! There is no logical reason to differentiate between settling these parts and settling the length of the boundary and its territories, for the nations' “congregating” and “plotting” will happen just the same regardless.

When they march to the truth, there will be no difficulties since “I have given this land to your children” – “I have already given it.”

Since “action is the main thing,”

The Disengagement has made many people despair but the leadership must stop the madness. As the Rebbe said: Rabbanim, make a commotion! Protest, broadcast the d'var Hashem zu halacha, do what you can, organize protests. The Rebbe's sichos about shleimus ha'Aretz are full of these exhortations.

actual settling is what matters, and there is no need to announce it, and there certainly should not be any boasting of “my strength and the power of my hand made me this wealth.” On the contrary, in addition to this not being true, it can also, G-d forbid, ruin things.

You must know that you do this as Hashem's emissary and with His power, for in this way the settling is with far greater fortitude, and there is no room for any obstacles to a force

such as this, G-d forbid.

VERSAILLES OWNERS SENTENCED

The owners of the Versailles hall were sentenced to thirty months in jail for their negligence. You will recall that the hall collapsed, over four years ago, in the middle of a wedding, killing 23 and injuring hundreds of people. The sentence was obvious for every person must take responsibility for his actions and property, especially when they could have anticipated that something like this might occur.

The Oslo criminals and architects of the recent Disengagement are far worse than the owners of the Versailles wedding hall. The thousands of dead, maimed, bereaved, and wounded in recent years, as the State has not experienced since its inception, are not merely the result of criminal negligence but a result of a deliberate crime.

Those who gave weapons to murderers, who gave them strategic territory, who built them cities of refuge, who expelled Jews from their land to appease them, personally and directly caused these tragedies. Whoever collaborated with the Oslo and Disengagement plans ought to stand trial accused of far more serious crimes than the owners of the Versailles halls were charged with.

The media has been celebrating a Rabin festival and none of them mention how much blood and tears this man caused his nation because he shook the hand of Arafat on the White House lawn. The land has not been cleansed of the blood of the 1200 Jews who were murdered and the tens of thousands who were injured. Their blood cries out to the heavens, but these leaders carry on as though nothing happened. They walk around free and continue to perpetrate the same crimes that will

continue to cause the same non-stop bloodbath, may Hashem have mercy.

On Shabbos Parshas Chayei Sarah 5743, the Rebbe cried out about those politicians who had a share in the decision not to call up the soldiers before the Yom Kippur War, including religious leaders. The Rebbe described them walking down the street and meeting the widows and orphans whose husbands and fathers fell during that war, as a result of political considerations. Now we know that if not for their decision, these children would not (*al pi derech ha'teva*) be orphans, nor the women widows, but worse than all that is that the politicians don't care and continue with the same policy.

That's the situation today. Everybody does as they please, and the court system only lends support to these wholesale criminal acts, while everybody keeps quiet.

THE UPCOMING ELECTIONS

The sharp scent of elections is in the air. The Jewish people have suffered tremendously under the current administration. The "Rightist" Sharon government critically wounded Torah institutions, Jewish children, Eretz Yisroel; expelled Jews and did things that the Jewish people haven't experienced in years. If in the past there was still a difference between Right and Left, with this administration it all went up in smoke. Sharon started his term with the Road Map which his government was based on, and parties on the Right, the Ichud Leumi and Mafdal were full partners to this plan. Then, when Sharon presented the expulsion plan and the giving away of parts of Eretz Yisroel to gentiles, they continued to sit in his Coalition and gave Sharon the power to do as he pleased.

The chareidi parties were partners to the actual expulsion and bear full

responsibility for the burning of shuls and the expulsion. So it's no longer the Left and the Arabs. These religious people from among us were partners to one of the worst things that happened to us as a nation.

As election time approaches, as the experts and commentators say it will, we have to listen to what the Rebbe said. The Rebbe said not to forget or forgive the one who carried it out and was a partner to the giving away of land and endangering Jews.

On two occasions, the Rebbe spoke about elections such as we will have to deal with if G-d forbid, the Rebbe Melech HaMoshiach doesn't come soon. In a letter to Mr. Shazar on Motzaei Shabbos VaYikra 5731, the Rebbe writes that the government already decided to give it all back and the Rebbe adds this astonishing line:

But surely, if G-d forbid the coming of Moshiach is delayed, when it comes time for the elections, the Jewish people will remember who were the ones who, immediately after the incredible victory of the Six Day War, began to negotiate about how to liberate and be relieved of the liberated lands... And they will know who are the believers – practically speaking too – in the shleimus of Eretz Yisroel and the shleimus of the holy nation and the shleimus of our holy Torah.

On Gimmel Tammuz 5742, the Rebbe said:

Widely publicize so that everybody knows that so-and-so [i.e., Sharon] delayed the completion of the Shalom HaGalil campaign in the right time, despite the decisive view of the military that we must complete and finish this campaign in its entirety. And when everybody knows that he delayed it, they won't vote for him or his disciples and his party in the upcoming Knesset elections, and won't allow him to speak on behalf

of the Jews of Eretz Yisroel. He and his friends can speak in the name of the Arabs who they benefited but not in the name of Jews. Apparently, this is the only thing that will affect them!

Let us not forget who brought the tragedy of thousands upon us and who were partners to the expulsion crime. The Rebbe himself says that this is the only way we stand a chance that they will be afraid to give away land in the future, when they understand and see what happens to someone who returns land.

Another important angle is that any vote for the party that was a partner to giving away land has an *issur* involved. The Rebbe already publicly announced his view during the “dirty plot” in 5750 when he said that supporting a party that speaks to Arabs about giving away land means being a partner to bloodshed. The Rebbe said to Rabbi Elimelech Naiman:

It is forbidden to support a party that conducts negotiations with Arabs in order to return parts of Eretz Yisroel (Yesha – Yehuda, Shomron, Gaza) to Arabs...because this support makes them responsible for returning land from Yesha and furthermore, it endangers the Jewish people shlita, and my position has not changed at all.

We are not looking forward to the elections because our elections are “and He chose Dovid His servant,” but we must know that support of any kind for a party that was partner to the crime of giving away Gaza and expelling Jews, means being a partner to bloodshed. And it doesn't matter whether the members of that party dress like you and have beards.

Let us remember and remind others how those members of the Zionist parties ignored the tears of women and children, bereaved parents who begged them not to take

part in the exhuming of graves. These parties explained that they were only interested in their own mosdos and they became part of the government, got their ministerial posts and were full partners to the crime.

Not only won't we forget them, we will remind everybody what they did. The chareidi Jews who

Not only won't we forget them, we will remind everybody what they did. The chareidi Jews who supported Sharon and his crimes are ten times worse than those who carried out the crime. The ones who gave the halachic hechsher to the crime and did so in exchange for 290 million shekel, won't be able to make up for what they did on the eve of the elections.

supported Sharon and his crimes are ten times worse than those who carried out the crime. The ones who gave the halachic hechsher to the crime and did so in exchange for 290 million shekel, won't be able to make up for what they did on the eve of the elections.

HELP THEM!

The plight of those who were expelled is getting worse. Some don't have food to eat. Families are broken up and children have nightmares. When they wake up the sad reality hits them in the face. This was expected even before the expulsion since if you throw a person out of his house and undermine his whole position in life, and the youth feel that they are worthless and people lose livelihoods which supported them for decades, the results are no surprise.

Each of us must ask ourselves what we can do to help. We certainly can't ignore them! We have to give them hope and let them see how the Ahavas Yisroel of Chabad Chassidim is not just talk. Everybody can adopt a family, invite them to their homes and be their support. These are our brothers and sisters and we have to take care of them.

THE WORLD IS TREMBLING – WE NEED THE SHLUCHIM

Riots in France, suicide bombers in Jordan, and general instability in the world – it's no coincidence. These things happen and derive their strength from the fact that terror triumphs in our land while Israel capitulates. The world derives its strength for better or worse, from what happens in Eretz Yisroel, as Rashi says on the verse, “the eyes of Hashem your G-d are upon it [i.e., Eretz Yisroel] from the beginning of the year.” The Rebbe says that when they give back land it hurts the world since every Jew has a share in Eretz Yisroel.

At the recent shleimus ha'Aretz kinus in 770, Rabbi Wolpo said that if all the shluchim around the world used their connections to oppose Disengagement, we could stop it. The shluchim, no matter where they live, have a role to play in preserving shleimus ha'Aretz. Shluchim: this affects you and your communities!

A THREE-PRONGED PLAN TOWARD SHLEIMUS HA'ARETZ

BY CHANA KATZ

Some stories come and go. But this has not been the case with the northern Shomron.

Several months have passed since the deviously deceptive and deadly disengagement plan robbed each and every Yehudi of an invaluable part of a rightful heritage. Every minute that this forsaken Jewish land remains inhabited by black-masked, weapon-wielding terrorists is like a sharp object lodged in a shoe, prohibiting the possibility of carrying on as usual.

And if that is the feeling of some who were there for only a two-month period during the infamous summer of 5765, how much more so for northern Shomron shliach Uriel Gurfinkle. The Uruguayan-born baal t'shuva spent 13 years tending to the Shomron, at times nurturing its revival with literally life-threatening mesirus nefesh.

So – after all these months – it was with a little more than regular anticipation and interest that we welcomed the Gurfinkle family to Tzfas for a recent Shabbos. And, waited, after the last sparks of the Havdala candle flickered, to glean insight into where, as a shliach, he

is heading. (Gurfinkle so much hinted to this when he surveyed our bookshelf and pulled out a volume by Rav Yitzchak Ginsburgh, which came out a few years ago: *Rectifying the State of Israel – a Political Platform based on Kabbala*.

* * *

It is no secret that the very settlement Gurfinkle and his family are living on now, is among dozens of Jewish settlements in the heartland of Eretz Yisroel sited for dismemberment. Every day there are subtle and not-so-subtle signs that this is clearly the direction in which things are heading.

It is also clear that almost every week is bringing a new development that begs for the endangerment, r"l, of millions of lives, as the Rebbe, MH"M foresaw. The most recent example being the arm-twisting deal brokered by the United States last week in which the Israel government hesitantly but nonetheless, agreed to turn over ultimate control over all its borders with Mitzrayim to our sworn enemies, a move that all security agencies in Israel decried as a potentially deadly breach of our security.

Yet Gurfinkle did not choose to dwell on the headlines. He doesn't wait for the daily news to dictate the veracity of his determination. He's seen enough and lives amidst it all. He knows well each of the 32 yishuvim which are on the chopping block. And he insists that we don't need to wait – cannot wait – for any more signs of this impending direction to slap us in the face.

* * *

Gurfinkle presented *Beis Moshiach* exclusively with a letter he obviously wrote in an organized, heartfelt, personal and hopeful manner, a letter addressed to “everyone who wants to help and cares about the difficult situation of Am Yisroel in the Holy Land.”

That means every one of us.

Not too long after the disengagement, several terrorist attacks continued to spill Jewish blood. The most recent attack at a Hadera marketplace took six lives and it was found that the attacker had come from an Arab village very close to the settlement of Sa-Nur, which had been abandoned by the Israeli army after the forceful evacuation of all Jews living there.

“To our great sorrow, the words

of the security experts before the disengagement came true in the most terrible way,” began Gurfinkle. (They said) “The strip of Gaza will turn into Lebanon and the Shomron will turn into the Gaza Strip. Today, all the terrorist activity comes from the northern Shomron, davka!”

The question now is what do we do?

* * *

“It seems as though we already tried everything. But the truth is,” he continued, “that if we contemplate the year that passed we will see that not only did we not do a lot, but very little and too late. Worse than that, most of the people were indifferent to all that was going on and even the best didn’t believe it was possible to change the situation.”

Three issues created a failure to change the situation, he asserted, and they must be immediately resolved in order to gain strength for the fight ahead: the ultimate fight which will complete the Galus with the light of Redemption.

*There lacks one clear leadership from which comes instructions on how to act. Thus there is no clear alternative to the present corrupt leadership in Israel today.

*The people have no motivation to act or a belief in their own strength – that together, in an organized fashion, with a lot of mesirus nefesh, and siata d’Shmaya, we can change the situation from one extreme to another.

*The estrangement of most Jews from the holy and eternal connection that Am Yisroel has with Eretz Yisroel. This emotional estrangement comes from the fact that they are not familiar with these holy places.

* * *

“A majority needs to unite under one leader who will lead an iron-clad revolution to upset the current government system in Israel, a leadership that is not dependent on monetary or personal benefit, a leadership who will not be fearful of losing his mosdos if he opposes the current government, a leader nullified only to the Rebbe, King Moshiach, to the Torah, and to Am Yisroel.”

“Today,” continues Gurfinkle, “it seems the only one capable to do this until the Rebbe will reveal himself, is Rav Yitzchak Ginsburgh!”

There lacks one clear leadership from which comes instructions on how to act. Thus there is no clear alternative to the present corrupt leadership in Israel today.

* * *

“Next, is the need to create a connection of strong belonging to the people and the Land. This can be done by coming to live in these settlements or visiting for a Shabbos. A serious public relations campaign like they have in Chevron is also needed to draw public support. This is to work against the breaking of the spirit of Am Yisroel, to motivate and renew and say we will not surrender, to give over the feeling that we are ready, strong and determined to fight toward the end.”

An active struggle must ensue, he says.

“We should be prepared on the conscious level that there will be a need struggle without compromise, without emotional deceptions, such as the ‘beautiful souls,’ those who see the humanitarian approach (instead of the true Torah approach as illuminated by the Rebbe, MH”M).

“A lot of determination and strength is necessary, a lot of self-sacrifice and mesirus nefesh. We have to be mobilized in every community.”

Volunteers are needed. People to sign up and show an interest.

* * *

With G-d’s help, Gurfinkle has announced a three-pronged plan that would include all three of the levels he discussed.

*Establishing a yeshiva at Avnei Chefitz (where Beis Moshiach of northern Shomron is based) under the guidance of Rav Ginsburgh to educate children and adults in this spirit. The yeshiva is to be called Toras Chayim.

*To establish a midrashia, a place that will serve as a learning experience and a bond between Am Yisroel and the Land of Israel, through jeep tours, shiurim, etc. This is to be called Nachlat Menachem and the hilltop where this will be established will be called Givat HaGeula.

*To understand, to believe, and to know that it is not too late to correct the situation in Eretz Yisroel.

(Beis Moshiach has since spoken with a secretary to Rav Ginsburgh about these issues, which will be discussed, IM”H in future issues. To be continued...)

CHABAD IN FRANCE IN THE SHADOW OF THE RIOTS

Despite the diminishing intensity of the riots in France, the government decided to extend by three months the emergency measures that enable them to impose a curfew, prevent gatherings “dangerous to public peace” and to carry out raids without a search warrant. The laws were only supposed to be instated for twelve days but were extended due to the danger.

Even this week, the third week of the riots, youth in Toulouse set cars on fire and they pushed one of them into a nursery school, which was burned to the ground. In Lyons and Paris, public gatherings were forbidden in forty local districts while other areas imposed curfews at night. Five police officers were injured during the night.

However, according to the police, there has been a significant improvement. 284 cars burned, down from 374 the night before. At the height of the riots, 1400 cars were burned in Paris suburbs in one night!

Chabad Chassidim were also affected by the riots. In suburbs of Paris, two cars belonging to Lubavitchers were burned. The talmidim of the yeshiva in Brunoy did not go out on mitzvaim and

security at schools and Chabad houses was stepped up.

R' Shmuel Gurewitz, shliach in Lyons, told *Beis Moshiach* that the rioters burned cars and buses, threw Molotov cocktails into public buildings, and attacked police.

“Since the riots reached the city center too, the menora would be an obvious target. I hope that the riots will be over by then and we can celebrate Chanuka proudly, as we do each year.”

“They started rioting in the suburbs and then dared to riot in the center of town.

“An eyewitness said that on Shabbos afternoon Muslim minority youths threw large rocks at display windows and burned cars. I live at a

distance from the center but the ugly atmosphere is felt throughout the city.

“At night we hear the buzzing of police helicopters and we smell the burning of dozens of cars and public buildings. The atmosphere here is definitely not good.”

Does the Chabad house operate as usual?

“Our routine at the Chabad house has not changed since the riots began, though we have security guards around the Chabad house and the Jewish school.

“Mivtza T'fillin has continued as usual, as well as Kiddush Levana with a large crowd. There have recently been fears that we would not get permission to put up our public menora. Since the riots reached the city center too, the menora would be an obvious target. I hope that the riots will be over by then and we can celebrate Chanuka proudly, as we do each year.”

Have you had any connection with the Moslems living in Lyons?

“We have no special connection, but we have some Islamic janitors at the school. They strongly denounce the riots although they agree to the serious claims of discrimination. They say that work opportunities

and housing, etc., are not arranged for the Moslems as they are for the rest of the French population and so the youth are protesting.”

The hanhala of Yeshivas Tomchei T'mimim in Brunoy also increased security around the yeshiva. The yeshiva's staff set up watch around the yeshiva's buildings in order to provide security. And for the first time, last Friday, some of the talmidim did not go on Mivtza T'fillin to trouble spots.

Rabbi Y.Y. Pevsner, director of the Sinai school system, was interviewed on Kol Chai radio. He said the riots were not directed at Jews and that lately there hadn't been any specific unpleasantness between Jews and Moslems in France.

“Two years ago there were a number of anti-Semitic attacks, but



Rabbi Gurewitz with fires raging in the background

now the official problem is a social one and their target is the French government, not the Jews. Despite the riots going on for weeks now, baruch Hashem, Jews were not attacked.

“There's no fear about going to school. On the contrary, the anti-Semitic attacks we had two years ago motivated many Jews to join our community and to register in Chabad schools.”

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THE BATTLE HAS BEGUN

PICTURES BY YISROEL BARDUGO

The expulsion disaster of recent months along with the tragedy of thousands of homeless out of work people, while leaders continue to talk about giving away even more

of Eretz Yisroel, is what prompted this rally. There is a need to cry out and proclaim what Torah has to say about abandoning Eretz Yisroel, to remember those who brought

destruction upon us, and to salute those who were moser nefesh for the security of our land.

The enthusiasm of the



thousands who came, demonstrated that despite the severe loss we sustained in the battle for Gush Katif and northern Shomron, we will be victorious in future battles. The rally also provided moral support for those who were expelled, showing them that yes, we do care!

All sorts of people attended this rally. There were hundreds who obeyed the Torah's orders and refused to take part in expelling their fellow Jews, hundreds who had been unjustly imprisoned and their families, and many of the young people who fought their hearts out. There in the audience was Rabbi Amital Birali, military

chaplain, who sat in jail for 84 days after he told soldiers to refuse expulsion orders.

When you entered the lobby there were dozens of stands and exhibits about inyanei Moshiach, books on Chassidus, inyanei shleimus ha'Aretz, and of course the new book by Rabbi Wolpo which explains the fallacy of the Medina being the start of the Geula. There was a special stand for refuseniks and those who had been jailed where they received a special certificate of honor.

People came from all over the country and filled not only the main auditorium but side rooms as well, where they watched the event

on video screens. People were greeted by a huge sign: **"We will not forget and we will not forgive – Yehuda, Shomron, and Yerushalayim, the battle has begun."** This was followed by a quote from the Rebbe, *"The Israeli government has declared war on Hashem and His Torah,"* which is what the Rebbe said to then Minister Moshe Katzav about giving away land to our enemies.

Noam Arnon, spokesman for the Jewish yishuv in Chevron, was the emcee. He briefly described the terrible political situation and the necessity of preparing for our next battles. He called upon a new singer, Chen Yanai, who sang the



*Thousands of people convened on 7 Cheshvan in the Binyanei HaUma Convention Hall in Yerushalayim under the slogan, "Lo Nishkach V'Lo Nislach" (We will not forget and we will not forgive). The purpose of the convention was to further the cause of shleimus ha'Aretz as well as to express admiration for and appreciation to the settlers of Gush Katif and northern Shomron and those who fight for them. * The convention was organized by the Matteh HaOlami to Save the Nation and the Land, and it demonstrated that the battle for shleimus ha'Aretz will continue, full force! * The Beis Moshiach staff brings you coverage of this monumental event.*

popular “Rachem” and “T’filla L’Ani” songs that were often sung before and during the expulsion. This brought back memories of all the demonstrations and events. Thousands of participants held flags that said, “Lo Nishkach V’Lo Nislach” and “The only solution is Moshiach ben Dovid.”

T’hillim and “Yechi” were said and then Eren Sternberg, former resident of Ganei Tal (one of the expelled communities), who had been spokesman for the Gaza council and had led the media relations portion of the struggle for Katif was the first speaker of the evening. He spoke very strongly and attacked the army, calling it a “machine of destruction.”

“When they said, ‘We’re going to demonstrate opposite the prime minister’s house,’ I said, ‘What for? Let’s go and demonstrate opposite the Chief of Staff!’ They asked me why and I said that the one to blame, the one who carried out this crime, was first and foremost the army. You can’t get away from this painful truth. Our goal is to have the army go back to being the Israel **Defense** Force!”

This was met with thunderous applause. Sternberg also said the legitimacy of the expulsion crime should be negated and he warned that if we are quiet now, we would have further expulsions, “and therefore, whoever can avoid being drafted, should be lauded.”

Attorney Elyakim HaEtzni, who has fought for shleimus ha’Aretz for decades was asked to speak. The emcee noted that on that day, 67 years earlier, the young HaEtzni lived through Kristalnacht in Germany in which hundreds of shuls were destroyed. Two months ago, he lived through the same thing again, in Gush Katif.

“Kristalnacht in Gush Katif

wasn’t done by Arabs but by the Israeli government,” cried HaEtzni. “We will not forget nor will we forgive, so that the grandchildren of those who perpetrated these atrocities of expelling their fellow Jews will be ashamed of their grandparents.”

HaEtzni said there is no forgiveness for those who perpetrated the expulsion; no forgiveness for those who dressed the soldiers in black uniforms reminiscent of the Nazis; and no forgiveness for those who said that a Jewish home could be destroyed in fifteen minutes but an Arab house cannot be destroyed.

HaEtzni criticized the “love will triumph” approach to the battle and said that it only caused people to laugh and think of the next expulsion. Once Gush Katif was destroyed in two days, the settlers weren’t praised for their nobility but were denigrated.

“We thought it would take a month, and it was all over in two days,” they gleefully said.

Aharon Rzael sang. He thanked the organizers of the evening, “We waited a long time for this.” He sang songs of Geula and Moshiach and people danced joyously with Moshiach flags.

Rabbi Dovid Drukman, rav of Kiryat Mochkin and one of the leaders in the Pikuach Nefesh organization, who was one of the few rabbanim who loudly and fearlessly led the battle for shleimus ha’Aretz, was the next speaker. The crowd stood up for him out of respect. He strongly attacked the rabbanim and leaders who remain quiet, even now. He called for more Mivtza T’fillin and Torah study.

Rabbi Drukman said that arch-terrorist Arafat told Jews he met with that he had proof from the

Torah that Eretz Yisroel belongs to him, quoting a sentence from which he derived that whoever is willing to cut off parts of Eretz Yisroel is not the rightful owner!

The emcee said that the Israeli government set up a committee that seeks to put Rabbi Drukman on trial for his shleimus ha’Aretz activities. “We saw things like this only in Soviet Russia.”

Colonel in the reserves, Moshe Leshem, a leading fighter who was on the roof in Kfar Darom, was the next speaker. Before he spoke, Rabbi Wolpo gave him a certificate of honor.

“I saw Rabbi Wolpo in Kfar Maimon with his Torah. We thought we would get to Gush Katif but sadly, this did not happen.” He went on to say, “We suffered a terrible blow in that Jews expelled Jews, and we may not forget nor forgive this. The huge crowd here demonstrates that the people who are loyal to Eretz Yisroel are chai v’kayam!”

“Let us tell the world that the

DISSEMINATING SIMAN 329 IN SHULS

One of the practical resolutions made by the Matteh HaOlami to Save the Nation and the Land was to disseminate the halacha in Shulchan Aruch siman 329, about the prohibition of giving away land in Eretz Yisroel to gentiles in hundreds of shuls. The Matteh published the halacha in an attractive format and it was decided to frame it and post it in shuls and yeshivos around the country in fulfillment of the Rebbe’s directive to disseminate this halacha.



Elyakim HaEtzni



Noam Arnon, the emcee



Gush Katif spokesman
Eren Sternberg



Colonel in reserves,
Moshe Leshem



Singer Ariel Zilber



Singer Aharon Razael

with the words, “*rachem al tziyon mishkan k’vodecha*” in the background.

Rabbi Gedalia Akselrod, one of the leading Chabad rabbis in Eretz Yisroel, spoke. “Today we are all in the position of expellees. They

are getting ready to expel us all. According to din Torah, the prime minister may not serve as prime

minister. He is endangering the nation by giving weapons to our enemies whose goal it is to annihilate us. Today, the Israeli government believes that Eretz Yisroel is not ours and who knows where they will lead us in the years to come.”

Rabbi Akselrod spoke about the Besuras HaGeula. “The Rebbe announced that we must open our eyes and see Moshiach who is already here. We must tell people that Moshiach has already arrived and there is nothing to fear for Moshiach is good for the Jews!” He received great applause.

fight for Eretz Yisroel has not ended. We are not a people of violence even when we are beaten and thrown into jail. Our strength is in our emuna.”

Leshem thanked the heads of the Matteh HaOlami to Save the Nation and the Land and Chabad Chassidim who help in the fight for shleimus ha’Aretz.

After his speech, the crowds were treated to a first viewing of a new movie that depicts the expulsion. The movie, produced by Tzvi Fishman, a well-known producer, brought the audience back to those terrible days. When scenes of expulsion were viewed, the audience booed. When Avi Bieber, the young soldier who refused orders was shown, he was vigorously applauded. The movie ended with the burning of shuls,



Partial view of the huge crowd

Baruch Marzel of Chevron said, "We could have stopped the tragedy if we had worked from the beginning with mesirus nefesh."

9-year-old Ohr Yosef Ran, whose father is in jail for nine months, spoke. He spoke about the destruction at the Yosef HaTzaddik section near Sh'chem. "Abba guided thousands of people and thanks to him, hundreds of encampments have been set up in Yehuda and Shomron ... Abba was arrested nine months ago and is persecuted for no reason. Help me get my father back home. We miss him and need him."

The crowd was moved and Rabbi Wolpo gave the boy a certificate for his father, a hero.

Rabbi Zalman Melamed, rav of yishuv Beit El and a leading fighter for Eretz Yisroel, said, "We must all refuse and prevent, at any cost, the return of land. They are about to give away more land. We must stop it. Whoever cooperates with the return of land will be remembered in infamy."

Yigal Kirshnzaft, director of the Chabad house in Neve Dekalim, which was razed to the ground, was on the dais. Rabbi Wolpo gave him and his wife certificates of honor with the Rebbe's dollar. R' Kirshnzaft said that he's still in a hotel and "Even Moshe Rabbeinu stayed in a hotel before he redeemed the Jewish people. We are close to the Geula shleima.

"We try to blame others but each of us must ask himself whether he did enough to stop the expulsion. It is only with mesirus nefesh that we will win! Not with hugs and kisses... If we invited the policeman to our Shabbos table and put t'fillin on with him, he wouldn't expel Jews.

"Our job now is to prevent the next expulsion. Everybody get out

and do something. You've got to spread a message of Torah and Moshiach."

Rabbi Sholom Dovber Wolpo spoke about anticipation for the Medina of Melech HaMoshiach. He said that a State not mandated by Torah has no inherent authority, and as soon as it opposes Torah, we have nothing to do with it."

Rabbi Wolpo attacked President Moshe Katzav, "Who are you, Mr. Moshe Katzav, to dare speak negatively about the Torah and the rabbanim?"

Rabbi Wolpo said that a delegation of rabbanim visited the graves of those who were exhumed from Gush Katif and reburied. They asked the deceased to prosecute in the heavenly court all those who had a part in this crime. Rabbi Wolpo attacked the Knesset members of Yahadus HaTorah who were collaborators in the expulsion crime and asked for an investigative committee to study how religious Jews allowed this to happen. The Rambam says there is no forgiveness for someone who harms the public.

Rabbi Wolpo said a museum would open this year whose goal it will be to prevent further expulsions.

Rabbi Kuti Rapp, one of the directors of the Matteh HaOlami, spoke via hookup from 770. He spoke about the need to carry on the fight and promised that the Matteh HaOlami would continue to do all it could for the settlers of Gush Katif and would help the settlements in Yehuda and Shomron that are on the frontlines.

There were many reporters from the foreign press present at this rally and Rabbi Efraim Julius, the one who donated the seifer Torah to Gush Katif, addressed them in English. He said that the Arabs are

setting up an Al Qaeda terror state in Gaza, thus endangering the entire country. The Israeli government is bringing a Holocaust on the Jewish people and everybody must stop it.

Rabbi Yaakov Yosef, son of Rabbi Ovadia Yosef, said, "Some people are not joining us. They say that we have no say because the 'heart of kings and ministers is in the hand of

Hashem.' The Alshich says that this refers to a gentile king, not a Jewish leader who has free will. Just as we make efforts towards a livelihood, and don't just rely on it coming from Above, so too we must get out and do!"

Rabbi Wolpo gave a certificate to Yonatan Yosef, son of R' Yaakov Yosef, who sat in jail for a month. Yonatan said, "We forgave Sharon for destroying Yamit, so it's no wonder that he orchestrated the expulsion from Gush Katif. We promise not to forget nor to forgive. We lost Gush Katif but won't lose in the war for all of Eretz Yisroel."

A video was shown depicting the upcoming struggle to prevent the expulsion of fifteen Jewish families from Chevron who live in the Chevron market on Jewish owned land. The video showed shliach R' Danny Cohen showing what Chabad owns in Chevron.

The popular singer Ariel Zilber, who was moser nefesh and his career for Gush Katif, even moving in to Eli Sinai, and who did so much with the soldiers, received a certificate.

"The artistic world bans him because of his beliefs and his interest in Judaism, and we support him!" said the emcee. Zilber sang "A Jew does not expel a Jew" and songs of Geula and even "Yechi Adoneinu."



Rabbi Sholom
Dovber Wolpo



Rabbi Zalman Melamed



Rabbi Yaakov Yosef



Rabbi Gedalia Akselrod



Rabbi Dovid Drukman



R' Efraim Julis



R' Yigal Kirshnzaft



Ohr Yosef Ran



R' Boruch Marzel



The certificate given out at the kinus

The crowd watched a video of the Rebbe from the new movie, "Eretz Yisroel HaShleima." Rabbi Yaron Amit of Bris Yosef Yitzchok spoke briefly and then Rabbi Zimroni Tzik, shliach in Bat Yam was called upon to speak. The emcee closed the program by

calling upon everybody to be ready for further battles and wished that we all meet immediately at the Beis HaMikdash with Moshiach Tzidkeinu.

NEW RELEASE:

Bnos Rabbeinu High School in Chicago invites women worldwide to attend a new shiur on Moshiach & Geula based on the teachings of the Lubavitcher Rebbe. This class is given by Bnos Rabbeinu's principal, the internationally renowned educator Tsyrl Turen via a telephone conference call every Wednesday evening:

Chicago time - 9 - 10 pm
New York time - 10 - 11 pm
California time - 7 - 8 pm
International times vary

In order to better accommodate the large volume calling in, Bnos Rabbeinu has arranged for a conference call line allowing 100 participants to attend. The conference call phone number 712-432-2000 and the Access Code is 770770#.

Those wishing to receive a weekly class reminder via email should forward their email their address to admin@bnosrabbeinu.com.

There is no charge for these classes. For class sponsorship and other information, call Bnos Rabbeinu High School: 773-267-0770. Donations can be made to Bnos Rabbeinu High School, 3635 W. Devon, Chicago, IL 60659.