

Contents



4 THE SOUL WILL DERIVE ITS NURTURE FROM THE BODY

D'VAR MALCHUS / SICHOS IN ENGLISH

7 DON'T CHANGE THAT TUNE!

THE EDITOR'S CORNER / B. MERKUR

8 THE KIND OF SOLDIERS WE NEED TODAY

FARBRENGEN WITH RABBI L.Y. GINSBERG

12 BEIS RABBEINU SH'B'KFAR CHABAD

FEATURE / S.Z. BERGER

22 A BLINTZ WITHOUT ANY FILLING

FARBRENGEN WITH RABBI T. BOLTON

25 20 YEARS LATER, THE REBBE GIVES A BRACHA ON A NIGHT FLIGHT

MIRACLE STORY / D. CHAIM

30 GEULAH IN INDIA

SHLICHUS / M. KUPCHIK

34 TAMMUZ IN FLAMES

SHLEIMUS HA'ARETZ / S. GEFEN

39 NO MORE EXPERIMENTS WITH JEWISH LIVES

SHLEIMUS HA'ARETZ / S. GEFEN

43 SECOND PRINTING OF "KARASI V'EIN ONEH"

NEWS

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THE SOUL WILL DERIVE ITS NURTURE FROM THE BODY

SICHOS IN ENGLISH



THE 27TH OF MAR-CHESHVAN, 5752

1. We are taught “Open with blessing,” and, indeed, the Torah itself follows this pattern, beginning with the letter Beis which is associated with the word “*bracha*.”

Furthermore, the first word of the Torah, “*B’Reishis*” can be broken up into “*beis reishis*,” two firsts, referring to the Torah and the Jewish people. Among these two, the Jewish people are given primacy, for as the Tana d’Bei Eliyahu states, the Torah itself implies that the Jews are given prominence.[298]

Herein, there is a connection to the service of every Jew as reflected in the narrative of Yaakov and Eisav related in our Torah reading. Eisav was the firstborn and, as explained in *chassidus*, shares a connection with the lights of the realm of *Tohu* which transcend the realm of *Tikkun*, (the latter being associated with Yaakov). Nevertheless, the fact that these lights

are alluded to in the Torah indicates that the intent is that these lights of *Tohu* will ultimately be en clothed in the vessels of *Tikkun*.

This ultimate level is not revealed at present in the time of exile, but will be revealed in the Era of the Redemption. It is, however, possible to achieve a foretaste of this at present in one’s individual life, redemption in one’s personal sphere. And the experience of such a revelation on a personal level will hasten the time when in a total sense, the lights of *Tohu* will be en clothed in the vessels of *Tikkun* in the Era of the Redemption.

This represents the purpose of a Jew’s service and his mission, *shlichus*, in this world, to draw down the lights of *Tohu* into the vessels of *Tikkun* and thus transform the world into a dwelling for G-d. Every Jew has the potential to carry out this service and he can make this potential an actual

reality.

The above reflects the connection between this week’s Torah portion and the International Conference of Shluchim.[299] Similarly, there is a connection to the Torah reading of the previous week, Parshas Chayei Sara, which describes the *shlichus* on which Eliezer, Avrohom’s servant, was sent.

In the course of carrying out this *shlichus*, Eliezer made a statement that reflects the purpose of the mission of every Jew, “I am Avrohom’s servant.” “I am,” Anochi in Hebrew is a reference to the Giving of the Torah,[300] for the Ten Commandments begin with that word.

Similarly, the expression “Avrohom’s servant” refers to the Jewish people’s role as being G-d’s servants as reflected in the promise “When you take the people out of Egypt, you will serve G-d on this

298. Significantly, the passage frequently quoted in connection with this idea is not found in the editions of Tana d’Bei Eliyahu which are currently available. A similar passage is, however, found in the Midrash Rabba. Nevertheless, the fact that the reference to Tana d’Bei Eliyahu has frequently been

quoted and requoted by the Rebbeim indicates that it contains certain relevance.

299. Significantly, this Conference has been held in a time related to this Torah reading for several years.

300. The Giving of the Torah also shares a

connection to the purpose of Eliezer’s mission, the marriage between Yitzchok and Rivka. In Kabbalistic terms, that marriage is described as a reflection of the union of Mah and Ban, a concept closely related to the Giving of the Torah.

mountain.” The Arizal explains that the service associated with the exodus from Egypt and the giving of the Torah began with Avrohom. Thus the term “Avrohom’s servant” implies a dedication to carrying out the service mentioned above.

The purpose of Eliezer’s mission, the marriage of Yitzchok and Rivka, is also relevant to every Jew, for it reflects the unity of the body and the soul. Through their union, each one of these two reaches its ultimate perfection; i.e., the ultimate perfection of the soul is when it is en clothed in the body and the ultimate perfection of the body is when it is granted vitality by the soul.

***In the Era of the
Redemption, the body
will be given
prominence over the
soul and the soul will
derive its nurture
from the body.***

In the Era of the Redemption, the body will be given prominence over the soul³⁰¹ and the soul will derive its nurture from the body. At present, the essential factor is the soul, but the service of the soul must be directed towards reaching that ultimate era

301. In Kabbalistic terms, the body is identified with the feminine dimension and thus the prophecy, “A woman will encompass a man,” is understood as a reference to this relationship.

302. To continue the analogy mentioned in the previous note: In the present era, the relationship between the body and the soul is reflected in the verse, “And he (the male) will have dominion over you (the female);” i.e., the soul controls the functioning of the

when the prominence of the body will be revealed.^[302]

2. The name of this week’s Torah reading raises a difficulty: Just as this portion begins with the phrase “These are the *toldos* (‘chronicles’) of Yitzchok,” we find that Parshas Noach begins with the phrase, “These are the *toldos* of Noach.” On the surface, since Parshas Noach comes before Parshas Toldos, it would seem proper that it be given the name Toldos and Parshas Toldos be called Yitzchok.

This concept can be explained in a manner which relates to the spiritual service of every Jew and more particularly, to a Jew’s spiritual service as it is reflected within his material activities. Toldos also means “progeny” and in an extended sense refers to our good deeds, for our Sages declared, “The essential progeny^[303] of a *tzaddik*^[304] are his good deeds.” Noach is associated with rest and pleasure. Thus the order of the *parshiyos* teaches us that before a Jew begins his service (Toldos), he receives an assurance of G-d’s generosity and kindness (Noach). Since he is G-d’s servant, at the outset he is promised a full measure of both spiritual and material rest and pleasure.

This relates to Toldos, our performance of good deeds. For as the Rambam relates, the reward we receive for our Torah observance is granted to allow us to continue and enhance that service. Moreover, G-d has structured the world in a manner

body.

303. Herein, progeny is connected to the concept of marriage and more particularly, to the unity of Mah and Ban mentioned previously. Similarly, the extended meaning of progeny, “good deeds” relates to the union of physicality and spirituality associated with the unity of Mah and Ban.

304. This refers to all Jews for “Your nation are all *tzaddikim*.”

in which He “requires” the Jews’ good deeds, as it were. Just as the Jews require the influence which G-d grants them, G-d “requires” as it were, the service performed by the Jewish people. And through this service, a Jew becomes G-d’s partner in creation.

And the ultimate result of this partnership, the dwelling for G-d established in this material world, represents an expression of the essence of G-d – for it is only G-d’s essence that can create material existence – and the essence of the Jewish soul, for it is through the enclothement of the soul in the body that the essence of the soul is revealed.^[305]

***The service of the
soul must be directed
towards reaching that
ultimate era when the
prominence of the
body will be revealed.***

This should be reflected in the activities motivated by the International Conference of Shluchim. Every Shliach should be motivated to proceed to further activities. Despite all his positive achievements in the past, he should strive toward greater heights in the

305. In this context, it can be said that the soul – and indeed, all existence – was brought into being for the sake of the body. There is also a rationale basis for the above statement. The soul existed before the all the spiritual realms came into existence. Hence, it cannot be their purpose. Rather, the purpose of all existence is the body, for in the body, the essence of the soul is revealed.

future. Indeed, this is human nature;[306] “a person who possesses one hundred desires two hundred and one who possesses two hundred desires four hundred.”

This gathering will be concluded by distributing money to be given to *tz'daka* and also a Torah text, a teaching of *P'nimius HaTorah* as amplified through the teachings of the Chabad Rebbeim. For both *tz'daka* and the study of *P'nimius HaTorah* will hasten the coming of the Era of the Redemption. This is the responsibility of every Jew. It is not enough to wait anxiously, knowing that surely Moshiach will come; each person must do his part to hasten his coming.[307]

It is not enough to wait anxiously, knowing that surely Moshiach will come; each person must do his part to hasten his coming.

Together with this, an object of food, a piece of *lekach*, “cake,” will also be distributed. It is customary to give such cake to a child when he begins his study of the Torah. When a

child is three,[308] he recites a *pasuk* while standing next to a Torah scroll,[309] and then he is given a piece of cake.

The Torah is also called *lekach* as in the verse “I gave you good teaching” (*lekach tov*). In an ultimate sense, this refers to “The new [dimensions of the] Torah which will emerge from Me.” “One man will not teach another, for they will all know Me,” i.e., G-d Himself will reveal Torah – both Torah law[310] and *P'nimius HaTorah* – to every Jew. May this take place in the immediate future, on this very night, even before we can proceed to any other activities.

306. This tendency is fundamentally a Jewish quality. Nevertheless, in order to allow for free choice, gentiles were also granted this tendency.

307. This is alluded to in our Sages' expression – *l'havi* “to include the Era of Moshiach.” The same concept could be communicated by using the term *l'rabbos*. Why did our Sages use the term *l'havi*? Because *l'havi* also means “to bring” and this is the purpose of our existence, “to bring the Era

of Moshiach.”

308. This relates to the idea that every Jew is a spiritual heir of Avrohom and it was at three that Avrohom “recognized his Creator.” Similarly, all the other spiritual qualities which Avrohom expressed throughout his 175 years of life can be reflected in every one of his descendants.

309. Here the intent is obviously not a kosher Torah scroll, for using it for this purpose

would not express proper respect. Instead, the intent is a replica of a Torah scroll made for children.

310. There is a question in regard to G-d teaching Torah law, for our Sages emphasized that “[the Torah] is not in the heavens” and it is only in this material world that *halacha* can be determined. Therefore, prophecy is not used as a medium to determine Torah law.

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DON'T CHANGE THAT TUNE!

BY BORUCH MERKUR

The *chassidim* of old were masters of diligence and devotion. Time was extremely precious to them; every spare moment was another opportunity to connect with their Creator. After they finished their morning prayers, for example, when it was time to remove their *t'fillin*, they had the custom of reviewing a chapter of *Tanach* by heart.

Perhaps if I had a similar custom when taking off my *t'fillin*, I would have been oblivious to a most awkward dialogue I overheard between a *shliach* and his *m'kurav*, a member of his community who accompanied the *shliach* to the International Shluchim Convention.

It was now approaching 10:00 a.m., time for the Rebbe MH"m's *minyan* (what was I doing taking off my *t'fillin* before the Rebbe's *minyan* even began? – yes, there still is room for improvement), and the crowd was preparing to *daven* with a rousing rendition of "*Yechi Adoneinu...*" The *m'kurav* was visibly pleased to be in 770 that Sunday morning during the height of the convention, especially now that the singing and jubilation had begun. "I really like this song," the *m'kurav* said with a broad smile and swaying a bit to the rhythm. "How come we never sing it in our *shul*?"

I couldn't help but chuckle.

The *shliach*, probably embarrassed that the question was posed within earshot of yours truly, hesitated and then muttered something which conveniently got overpowered by the singing. "I really love the melody," the *m'kurav* continued in all sincerity.

"What are the words?"

"There are *other* words to it," the *shliach* offered, going back a couple decades in his memory, but then going blank, failing to produce the original lyrics ("*Chayalei Adoneinu...*") before they had evolved into the universal Chabad anthem proclaiming the Rebbe to be the long-awaited Messianic king and redeemer.

On the way out of 770 I bumped into Rabbi Yosef Yitzchok Greenberg, a former teacher of mine in *yeshiva*, someone whom I knew would get a

"I really like this song," the m'kurav said with a broad smile and swaying a bit to the rhythm. "How come we never sing it in our shul?"

kick out of this story. After hearing the story, he shared with me the following insight.

Once there was an older fellow with heart trouble who held a winning lottery ticket for a huge sum of money. There was a deep concern as to how to notify the man in such a way that he would not suffer another attack upon hearing the euphoric news. Finally, a psychiatrist was selected and hired to prepare the old man to hear the news without incident. The man appeared for the mysterious

appointment and the session began.

The psychiatrist began by asking the man how he would feel in various circumstances, beginning with moderate scenarios and leading up to the big question. "And how would you feel if you were the winner of last week's Mega Lottery?" he asked the old man.

"Well, I would be so very happy, I would give you half!" he replied.

The psychiatrist hit the floor with a thud, evidently struck with a heart attack.

The Rebbe tells us to go out to the world with a message, Rabbi Greenberg continued, to inspire the world to receive our righteous Moshiach. We hesitate, worried that the news is too shocking for others to accept, and try to ease the message in slowly, starting with the *Alef-Beis* of Judaism and maybe one day explaining the ultimate purpose, Moshiach – but it is really *we* who need to accept our mission.

* * *

Of course, as the Rebbe MH"m says, we cannot wait until we have fully absorbed the message before taking it out to others, for why should others suffer due to our deficiencies? In fact, the very act of imparting this message to others fortifies our own faith. Therefore, we all must act with alacrity and diligence to fulfill the resolutions we made this Shabbos (as per the Rebbe's instruction) in fulfilling the only remaining mission, "to receive our righteous Moshiach in order that he can fulfill his mission and take all of the Jews out of Exile!" And may it happen now!

THE KIND OF SOLDIERS WE NEED TODAY

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, K FAR CHABAD



R' Yochanan was the famous *gabbai* of 770, "Lubavitch of Lubavitch" — this phrase appears in a letter the Rebbe MH" M *shlita* wrote, and after R' Yochanan's passing, it was engraved on his *matzeiva*.

R' Yochanan played a pivotal role in establishing the Rebbe's *nesiyus* as fact in 5711, by calling the Rebbe to the Torah with the words, "Yaamod Adoneinu Moreinu v'Rabbeinu ben HaRav R' Levi Yitzchok." Although the Rebbe insisted that he wouldn't go up unless they called him by name, after a few times he appeared to have given in.

(It's only right, however, to mention that the very first person to call the Rebbe to the Torah with this title in public was R' Alter Dov Ber (Berel) Chaskind, *a'h*, on Simchas Torah of 5711.)

R' Yochanan also ensured that only the Rebbe would be called up to *Maftir* on Shabbos. He would hide the other *sifrei Torah* in *shul*, preventing the possibility of someone else making a separate *minyán* for *Kriyas ha'Torah*. As a result, he had secured *Maftir* exclusively for the Rebbe, as is proper.

They say that when Rebbetzin Nechama Dina heard about this, she was very upset, and said that R' Yochanan would not live out the year.

In a state of panic, R' Yochanan ran to the Rebbe and told him what had happened. (In those days, people would just knock on the Rebbe's door and enter). The Rebbe listened, paused, and then said, "They say that the words of a woman that are the opposite of a

When the Rebbe Rashab repeated this story, he too waved a handkerchief to show how it was done. Needless to say, the clouds dispersed, and he proceeded to bless the new moon...

blessing are actually a *segula* for long life." R' Yochanan, of course, went on to live to a ripe old age. He passed away over eighteen years later, at the end of 5729.

There are other stories that indicate

his special connection to the Rebbe, such as the famous story that took place on Motzaei Tes Kislev, 5712:

After *Maariv*, the Rebbe came out for *Kiddush Levana*. The moon was hidden by overcast skies. The Rebbe mentioned that this once occurred to the Rebbe Rashab, who related how, in a similar circumstance, the *tzaddik*, Reb Meir Premishlaner, asked how the Jewish people sanctified the new moon in the desert, after all, the *ananei ha'kavod*, the clouds of glory, covered them. Reb Meir answered that Moshe Rabbeinu took out a handkerchief and waved it, and the clouds dispersed. As he said this *vort*, Reb Meir demonstrated how Moshe had waved the handkerchief, and the clouds dispersed to reveal the moon. Likewise, when the Rebbe Rashab repeated this story, he too waved a handkerchief to show how it was done. Needless to say, the clouds dispersed, and he proceeded to bless the new moon. The Rebbe MH" M concluded the story by saying, "If there are any Jews here who can do this, perhaps we can sanctify the moon."

The *gabbai*, R' Yochanan, dared to say, "the Rebbe!"

The Rebbe smiled and said, "I just wanted to tell it to you... I'll be back soon." The Rebbe went to say *Havdala* for his mother, Rebbetzin Chana, and

when he returned, the skies were clear. Nobody had to wave a handkerchief.

R' Yochanan's son, R' Nissan Gordon, was one of the Chassidim who participated in a *farbrengen* of the Rebbe Rayatz upon his arrival to America. The *farbrengen* took place at the hotel the Rebbe stayed in at the time. Just this Tishrei, I heard the following account of R' Nissan's impressions of that *farbrengen*.

"Only about ten to fifteen people were present at that *farbrengen*, some of whom were clean-shaven. These were the Lubavitcher Chassidim who lived in America at the time. When I looked around, I couldn't help contrasting the gathering at that time and in that place, with what had taken place a few months earlier across the sea in Otvotsk, where the Rebbe Rayatz had lived in Poland.

"I had participated in a *farbrengen* with the Rebbe Rayatz in a large room, which could comfortably hold only a few hundred people, yet thousands squeezed in, leaving many outside. I remember how every few minutes they had to carry someone out who had fainted from the crush and the heat.

"And now what did we have? The Rebbe must have been looking around and saying to himself, 'What am I doing here?' I continued along this train of thought, imagining that the others were also wondering the same thing, 'What is the Rebbe doing here?'

"Then I suddenly heard the Rebbe saying, 'There are soldiers who are well-trained and well-versed in warfare. For years they study and prepare to succeed in battle. Nevertheless, when they have to actually go out and conquer the world, you don't always find them succeeding to the extent you would have expected them to.

"On the other hand, there are soldiers who are not so well-trained, who are not so talented and well-prepared. But when the time comes, they go out and fight successfully and conquer the world!

"When I heard the Rebbe talking about soldiers and war, I thought the Rebbe was referring to the war in Europe. At the time, everybody was talking about the well-trained French army maintaining the strongest defense in the world — the famous Maginot Line — collapsing in the face of the German army, who easily conquered all of France. On the other hand, the Finns, who were not known for their mighty army, valiantly withstood the Germans for a long time.

"However, I quickly realized that the Rebbe had something else in mind. The Rebbe explained, 'There are Chassidim



who learned a great deal of Nigla and Chassidus, and who participated in many *farbrengens*. They absorbed a lot from the Rebbeim and the *ziknei ha'Chassidim*, and worked on themselves through their *davening*, through *iskafya*, and by working on their *midos*. They are great *maskilim* and *ovdim*. However, when the time comes to go out and conquer the world, they don't always rise to the occasion. Then there are others, who didn't achieve as much, but when they are called upon, they go out and conquer the world!" The Rebbe concluded, 'Today especially, we need the second type of soldier,

those who will go out and conquer the world!"

* * *

Last week, *shluchim* from all over the world gathered for the *Kinus HaShluchim*. At the last *kinus* we were privileged to hear the Rebbe MH" M speak, the Rebbe told us:

The only remaining *avoda* — which is not just an aspect of the *shlichus*, and not even just a principle of the *shlichus*, but the *ikar* (the main thing), and even more than that, the *only thing left to do* — is *kabalas pnei Moshiach Tzidkeinu*, to actually greet Moshiach, in order that he can fulfill his mission and take the Jewish people out of *Galus*.

Back in the U.S.S.R., in the times of the Rebbe Rayatz, it was very dangerous to keep letters sent by the Rebbe. A letter could be used by the NKVD as evidence that the possessor was a member of the underground, counterrevolutionary "Schneersonists." This "crime" was enough to send a person to Siberia for life. Therefore, most letters were destroyed soon after they were read. The Rebbe sent letters in order to support and strengthen those remaining behind the Iron Curtain. The letters were very concise, almost telegram-like, quoting sayings of the great *rabbanim* of old. Chassidim would repeat these aphorisms by heart, and draw tremendous strength from them in difficult times.

According to the *mashpia* Reb Mendel Futerfas, *a'h*, one of these letters contained a quote from the Chasam Sofer. The quote was a response to those who wanted to be lenient in certain *mitzvos*, claiming that the times have changed. The Chasam Sofer answered, "Don't say the times have changed; we have an old Father Who has not changed, and will not change!"

In the above-mentioned *sicha* of Parshas Chayei Sara, 5752, at the *Kinus HaShluchim*, the Rebbe added a handwritten note to the printed, edited *sicha*. The Rebbe wrote that his father-

in-law, the Rebbe, is “the only Moshiach of our generation,” and he continued:

We can actually see how he accomplished, “he will wage the wars of Hashem,” and was victorious in a number of areas, specifically through peaceful warfare. “*Nitzachon*” (victory) shares the same etymological root as “*nitzchiyus*” (eternity), which is connected with the revelation of [the Divine attribute of] “*netzach*.” The letter *Nun* represents the revelation of the Fiftieth Gate [of Divine Understanding], the *Tzaddik* stands for *Shnas HaTzaddik* (as Jews named this year) [in honor of the Rebbe’s ninetieth year — Ed.], and the *Ches* refers to the revelation of

Kislev is the third of the rainy months. Geshamim, rain, is also associated with Moshiach’s mission, because Moshiach is primarily concerned with elevating gashmiyus...

Moshiach, which is connected with the number eight.

“Waging wars” is one of the signs of “*b’chezkas sh’hu Moshiach* (when an individual is presumed to be Moshiach by Torah law),” but “being victorious” is a sign of *Moshiach vadai* (ascertained to be Moshiach by Torah law). Although the full realization of *Moshiach vadai* occurs specifically after Moshiach builds the *Beis HaMikdash* and gathers all of the Jewish people, the beginning stage of *Moshiach vadai* is something we already have, says the Rebbe. And the Rebbe connects this to *shnas ha’tzaddik*.

The original *shlichus* has already

been completed, says the Rebbe. We are currently not only past the beginning stage of the *shlichus*, and not only in the middle of fulfilling the *shlichus*, but at its finale! Yet, since we see that Moshiach has not yet come, obviously there is still something left to do, *one thing* left to do to bring Moshiach.

The Rebbe concludes in the edited *sicha*: **This [final thing left to do] is: Every generation has one Jew who is a descendant of Dovid HaMelech, who is the Moshiach of the generation... The Rebbe, my father-in-law, the only *shaliach* of our generation and the only Moshiach of our generation, stated that all the *avoda* has already been completed. Clearly the “*shlach na b’yad tishlach*” [Moshe’s request that Hashem send Moshiach himself to redeem the Jewish people] has begun to be fulfilled — the *shlichus* of my father-in-law the Rebbe. From this it is understood that the only thing left now in the *avodas ha’shlichus* is to actually greet Moshiach Tzidkeinu, so that he can fulfill his mission and actually take all Yisroel out of *Galus*!**

In other words, the Rebbe is pointing at the Moshiach of our generation and informing us that the only thing left to do is to greet him, so that he can do his mission and bring the *Geula*!

If somebody still remains in doubt, thinking that Hashem wants us to stay in *Galus* a while longer, *ch’v*, the Rebbe emphasizes that in this matter one is forbidden to take Hashem’s command into account. For our Sages tell us that “everything the *baal ha’bayis* tells you to do, you must do — except to leave.” Hashem is our *baal ha’bayis*, and we should obey everything he tells us to do — except for remaining one moment longer in a state of “leaving,” sent away from our “father’s table,” i.e., in *Galus*.

The Rebbe continues in the same *sicha* that Moshiach’s mission involves material things, elevating them “from below upwards.” In fact, there is a special connection between the month of Kislev and Moshiach. Kislev is the

third of the rainy months. *Geshamim*, rain, is also associated with Moshiach’s mission, because Moshiach is primarily concerned with “from below upwards,” to begin with the *gashmiyus* and elevate it to *ruchniyus* and *Elokus*.

Moshe Rabbeinu’s job was to draw down the G-dly revelation, “from above downwards.” Since Hashem connected Moshe Rabbeinu with Melech HaMoshiach after Moshe requested, “*shlach na b’yad tishlach*,” Moshiach also has an aspect of “from above, downwards.”

Although the full realization of Moshiach vadai occurs after Moshiach builds the Beis HaMikdash and gathers all of the Jewish people, the beginning stage of Moshiach vadai is something we already have.

“And a mist rose up from the earth.” Coarse materiality can be transformed into more refined physicality, which, in turn, becomes a “mist” (the element of air, the most refined of the elements). The mist “rises up” from below, higher than “and a spirit of Hashem hovered over the waters” — “This refers to the spirit of Moshiach.”

In other words, Moshiach’s mission is not accomplished through wondrous, spiritual means while ignoring the body, but specifically through Moshiach’s

remaining as a soul within a physical body. In this state of a *neshama b'guf* he is elevated higher and higher, until this elevation can actually be seen as a soul in a physical body, in complete unity with "my father-in-law, the Rebbe." As the Rebbe continues: "...as we saw in the previous generation, the Rebbe Rayatz was united with his father, as he was his only son, in such a manner that all seven branches of the *menora* are complete, all seven generations."

This point is emphasized in an unedited *sicha* (*Sichos Kodesh* 5752):

...since there is already [the fulfillment of], "and he will be victorious," we must have the *Geula* immediately through Moshiach, the *shaliach* of "*shlach na b'yad tishlach*," my father-in-law the Rebbe, leader of our generation. And likewise, the continuation of his successor, just as he was his father's successor, as we said a number of times regarding the seven

branches of the *menora*, and regarding the seven *ushpizin*.

The Rebbe concludes (in the edited *sicha*):

It is necessary to go out and announce and inform all the *shluchim* that the *avodas ha'shlichus* now, and that of every Jew, is expressed thus — that they greet Moshiach Tzidkeinu.

That is to say, all the details of the *avodas ha'shlichus*, of spreading Torah and Yiddishkeit and spreading the wellsprings outward, must consist of this point, how it leads towards greeting Moshiach Tzidkeinu.

...the simple meaning [of the above] is that from the *Kinus HaShluchim* must come good resolutions as to how each *shaliach* must prepare himself and all the Jews of his place and his city, etc., to greet Moshiach Tzidkeinu. [This should be accomplished] by teaching about Moshiach, as explained in the written

and oral Torah, in a way that will make every person receptive to it (*b'ofen ha'miskabel*) according to his intellect and understanding, including — and especially — learning *inyanei Moshiach v'Geula*...in a way of *chochma, bina, and daas*.

Since this is the *avoda* of our times, obviously this applies to every Jew with no exceptions whatsoever.

* * *

What we need are loyal soldiers. If the *maskilim* and *ovdim* are not responding to the call of the hour, "the only remaining *avoda*," then the simple soldiers are needed (those who, whether or not they are trained or skilled enough) to go with the strength of the one who sent them to conquer the world. They will be the ones who make a *dira ba'tachtonim* for Hashem, with the full revelation of our Rebbe MH"M *shlita* now!

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BEIS RABBEINU SH'B'KFAR CHABAD

BY SHNEUR ZALMAN BERGER
TRANSLATED BY MICHOEL LEIB DOBRY



We have recently marked eleven years since the issuance of the famous *kuntres* “*Beis Rabbeinu Sh’B’Bavel*,” which explains the unique quality of 770 Eastern Parkway, the source of intense longing for thousands upon thousands among the House of Israel, and from where the true and complete Redemption will eventually begin. Everyone remembers the Heaven-sent instruction to construct an identical building in Kfar Chabad – and furthermore, to complete it within two months! In an exclusive interview with *Beis Moshiach*, Rabbi Mordechai Gorelick, a professional architect who was the person in charge of this holy task, speaks about the virtually impossible job, his special trip to New York to measure all of 770’s dimensions, and various other episodes in connection with the project.

At the height of the *sicha* on *Lag B’Omer* 5746, the Rebbe MH”M suddenly said: “We must give additional special mention about the *shuls* named after my saintly father-in-law, the Rebbe, leader of our generation – *Ohel Yosef Yitzchok*. In those places where they are holding at the beginning or in the middle [of construction], they should try to

complete [the work] by *Yud-Beis – Yud-Gimmel Tammuz*... And above all, with regard to the building of a Chabad House in the name of the leader of our generation – “*Ohel Yosef Yitzchok*” in Kfar Chabad in *Eretz HaKodesh*, may it be rebuilt and reestablished speedily in our days, *amen*: As is the way of idle people, they started with the building and then got left stuck in the middle... And therefore, they became involved with additional expenses from the first stage of building, there will also be, *bli neider*, expenses from the second stage of building, besides those amounts that accrued in the meantime. They will no doubt speed up the construction work so that by *Yud-Beis-Yud-Gimmel Tammuz*, the building will be completed.”

“I heard this *farbrengen* via telephone hook-up broadcast in *Nachlat Har Chabad*,” Rabbi Mordechai Gorelick recalls. “When I arrived home immediately after the hook-up, my family told me that Rabbi Menachem Lerer, Kfar Chabad Vaad Chairman, had called several times and is looking for me urgently. A short time later, I was sitting in an urgent meeting that took place in Kfar Chabad.” So began the unbelievable

story of the construction of 770 in Kfar Chabad – within a period of only two months!

Many of the community leaders of Kfar Chabad were also present at that meeting. An aura of tremendous excitement prevailed. No one knew how it would be possible to complete 770 within two months. No one imagined for a moment that the numerous obstacles that would face the architects, the masons, and the workmen could be overcome. Needless to say, there was also the detailed work itself that remained to be done in so short a time span. All knew full well the work that lay ahead.

Rabbi Mordechai Gorelick, the project’s architect, discusses in great detail about the building process and the race against the clock. He also reveals several of the Rebbe’s instructions at the time of the construction.

* * *

It was at the *yechidus* for the guests on the evening of the 15th of Tammuz, 5745 when the Rebbe called for the building of *Beis Agudas Chassidei Chabad – Ohel Yosef Yitzchok* in Kfar Chabad, no one

knew the meaning of this holy instruction, however *chassidim* understood that this had some connection to the previous order given a few days earlier at the Yud-Beis Tammuz *farbrengen* to call 770 Eastern Parkway by the name Beis Agudas Chassidei Chabad – Ohel Yosef Yitzchok Lubavitch, and even to inscribe this on the face of the building. Everyone understood that this was connected to the court case over the *s'farim*, which was well underway at that time. Even here, the call to build Beis Agudas Chassidei Chabad in Kfar Chabad had a connection of some sort. However, no one could imagine where it would lead.

Shortly thereafter, a temporary structure was set up in Kfar Chabad with the inscription Beis Agudas Chassidei Chabad – Ohel Yosef Yitzchok Lubavitch. According to the Rebbe's instructions, the *kollel* for married students, which was in existence in Kfar Chabad at the time, was to be transferred to this building. An additional order from the Rebbe was to open a library on the premises. The Rebbe even instructed the Kehos Publication Society to send a large quantity of *s'farim* for the library.

Along with the establishment of the *kollel* and the library, the Vaad of Kfar Chabad, headed by Rabbi Menachem Lerer, speedily began preparing the blueprints for Beis Agudas Chassidei Chabad in Kfar Chabad, which would be an exact replica of 770 Eastern Parkway.

As mentioned previously, the entire matter was accepted by *chassidim* as one of supernal

importance in relation to the court case over the *s'farim*, or acquiring a further inheritance in *Eretz HaKodesh*. Of course, the real reasons were not clear, but everyone knew that it must be carried out to the letter.

The first stumbling block encountered by the Vaad was to find an appropriate piece of land. The property that was chosen was classified as agricultural. As a result, there was no permission to build upon it. There were those who suggested that some physical action be taken to establish facts on the



ground. However, the Rebbe ordered categorically not to initiate any building activities until the necessary legal permit from the appropriate government ministries was issued.

The Vaad of Kfar Chabad worked tirelessly until the matter was brought to the attention of then Minister of Agriculture Mr. Arik Nachemkin. He took a personal interest in the project, and on the 18th of Teives, about half a year after the Rebbe's instruction was issued, the long-awaited permit authorizing the change in property

classification from agricultural to construction finally arrived.

Mr. Menachem Lerer
Chairman, Vaad of Kfar Chabad

Dear Sir:

I hereby authorize the transfer of the land that was released as an addition to Kfar Chabad, in response to your application for a permit to build the Beis Agudas Chassidei Chabad Center in Kfar Chabad.

With blessings,

A. NACHEMKIN

Minister of
Agriculture

On the 26th of Teives 5746, a week after receipt of the permit, thousands of Chabad *chassidim*, including *rabbanim* and other prominent public officials, attended a festive groundbreaking ceremony. Children from Kfar Chabad placed the cornerstone.

Now the actual building stage had finally been reached. First, efforts were made to contact the City of New York Archives in order to obtain the

original building plans of 770 Eastern Parkway, through which the construction of the planned framework could be made. Unfortunately, it was learned that since the building had been built in 1933 (5693), the plans no longer existed.

Vaad Member Rabbi Gershon Sudekevich had traveled to the Rebbe that Tishrei. R. Gershon, who had no background in engineering or architecture, measured the outer circumference of 770. This was used

as a basis for certain building plans, however, it soon became apparent that this was no solution.

The only remaining remedy was to send an architect to 770 to take the required measurements and check the types of material from which 770 was built. The Vaad of Kfar Chabad requested permission to send two *chassidic* architects – Rabbi Aryeh Yakunt, of blessed memory, and Rabbi Mordechai Gorelick, may he merit many long and happy years. However, the Rebbe suddenly instructed them not to travel, because he wanted to cut back on expenses as much as possible.

Time passed and no solution appeared to be forthcoming. Everyone understood that traveling to 770 is never improper, but on the other hand, there was the Rebbe's instruction to limit travel expenses. Then one day, Rabbi Gorelick simply got up and said that if the Rebbe wants to save money, he'll travel – and pay his own way!

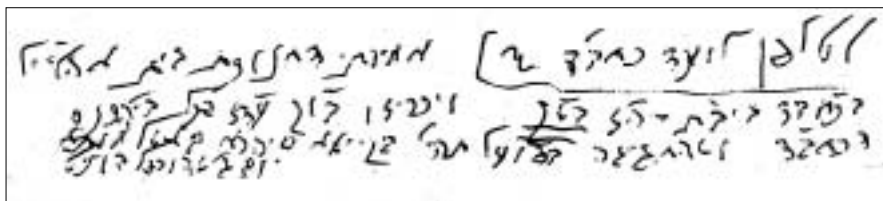
Generally, the Rebbe always requested that costs be limited. Rabbi Gorelick: "I remember that at the start of work, they requested from the Rebbe's secretariat to make an urgent estimate of the building costs. At the time, we didn't know how to calculate the costs. We didn't have any definite building plans yet, since we were not extant. After marathon advisory sessions, we came to an estimated figure of \$750,000. Shortly afterwards, an answer from the Rebbe arrived which spoke about budgeting expenses, and the instructions were to limit expenses all we could. However, we must build in the best way possible...

"About half a year later, when the building was completed, it turned out that the expenses matched our original estimate. As is known, the Rebbe paid all the expenses, as he said in his *sicha*."

RABBI YAKUNT, A"H – IN THE IMAGE OF AN ARCHITECT

"Many architects offered their services for the construction of 770," Rabbi Mordechai Gorelick recalls, "however the Vaad of Kfar Chabad turned down most of them, since it had decided to take *chassidic* architects. Among the candidates were Rabbi Aryeh Yakunt, a"h, and myself. I thought to myself that this project carries with it a heavy responsibility, both regarding the construction itself and duplication of the building in all its detail. This most complicated assignment would require the services of more than one architect. I proposed to Rabbi Yakunt that he cooperate on this project, and he accepted the proposal. So it was that the two of us were accepted for this most important task – to build the Rebbe's house.

"Rabbi Aryeh Yakunt, a"h, completed a course of study in interior design and architecture, whereas I specialized in building religious institutions, such as synagogues and *mikvaos*. Eventually we complemented each other's work, and so we worked together in unity and friendship until, to my great sadness, Rabbi Yakunt, who had a history of heart problems, was no longer able to withstand the furious pace. He withdrew, leaving me to work alone."



In preparation for Yud Shvat 5746, Rabbi Gorelick traveled to *Beis Rabbeinu Sh'B'Bavel*. He built for himself a measuring rod, similar to an extra long yardstick, with which he measured all the house's entrances and exits. "Over several long days, I went through the entire building. I





measured 770 from every possible corner. At every measurement, R. Yisroel Zev ('Schmidt') Goldschmidt accompanied me and photographed the building from all angles. During the project, we took more than 500 pictures, which provided documentation on all the rooms, halls, and passageways."

Rabbi Gorelick does not talk about the difficulties he encountered, but those who were partners in the building project relate that he did a very skillful and precise job, in spite of the harsh winter weather that prevailed at that time. There are pictures that show him standing on the roof of 770 in the biting cold in order to measure the chimney or to check the tiles. He entered every

possible part of the building, with the exception of the Rebbe Rayatz's bedroom and *Gan Eden HaElyon*, which were estimated according to building conditions, and testimony

"We understood that for now there is no home, no job, no food, and no sleep. Only one goal stood before us: to build 770 by Yud-Beis Tammuz!"

given by the Rebbe MH"m's secretariat and *chassidim* who were there.

Rabbi Gorelick also recalls a unique moment: "I was with the photographer in the hallway above *Gan Eden HaTachtan*. I began measuring the hallway when we suddenly heard the door to the Rebbe's room opening, and the Rebbe came out to bless a bride and groom. Immediately, we ducked out of the way so that we wouldn't appear in his presence holding measuring tools and cameras..."

That winter, everything was measured, photographed, and documented. Rabbi Gorelick took out a plastic box that contained hundreds of photos documenting 770. Pictures



of the chandelier in the Rebbe Rayatz's dining room, the drainpipes, the chimney, the pillars designed on the roof, and hundreds of others that provided tremendous assistance to the architects.

One of the more complex problems in the construction of 770 in Kfar Chabad was the red bricks. It was necessary for them to be identical to those from 770 Eastern Parkway. After an exacting search with companies all over the world, the architects came to the conclusion that they must be specially brought from Europe – a most complicated and expensive venture.

“A further roadblock that stood in



our way was the form of the window design, which was made through the casting of concrete. At first, we thought we would make the job easier and build them from stone. For this purpose, we went as far as Beis Lechem, and the Arab workers

there built an example for us...but it didn't come out right.”

Upon Rabbi Gorelick's return to Eretz Yisroel, he began together with Rabbi Yakunt to plan out the building, the first stage of which was the construction of a skeletal framework. The plan was to complete the framework within three months – by Yud-Alef Nissan. It would include the building of a basement, pillars, and ceilings. No consideration of the

walls was made at that time as it had yet been decided how they would bring to Eretz Yisroel so large a quantity of red bricks from Europe...

The skeletal framework was built as quickly as possible. To hasten the process, the contractors skipped the time required for the concrete to dry. The main thing was to make certain that the framework was completed within three months.

From Yud-Alef Nissan, there were no specific activities seen around the building. At that time, the architects and the contractors were “racking their brains” on how to obtain all of the expensive components required to complete the work on the building itself. This would have taken a long time were it not for the Lag B’Omer *sicha* mentioned at the beginning of the article, where the Rebbe shocked all those involved in the project with his instructions to complete the construction by Yud-Beis Tammuz! Less than two months!

A few hours later, a hasty series of meetings had been arranged, with the participation of the members of the Kfar Chabad Vaad, architects Rabbis Gorelick and Yakunt, and the vigorous contractor, Dumar Co. owner David (Dudu) Merari. “The main question was: how to do it,” Rabbi Gorelick recalls. “The contractor’s immediate response was

that it was out of the question. ‘Unthinkable,’ he said, faced with the task of finishing by Yud-Beis Tammuz.”

After making a most precise calculation, it was determined that only thirty-three net workdays remained, during which the work

were staggering in scope, and the building process entered an accelerated phase, the likes of which had never been seen before.

To prevent unnecessary delays, it was decided that no further meetings would be held. “The Vaad appointed sets of individuals who would make immediate on-the-spot decisions. Technical matters were left to Rabbi Gershon Sudakevich and myself. The two of us gave ourselves over completely to the work at hand over a period of two months. We understood that for now there is no home, no job, no food, and no sleep. Only one goal stood before us: to build 770 by Yud-Beis Tammuz!”

Rabbi Gorelick worked at the time as the Director of the Town Planning Department for the City of Ashkelon, while Rabbi Sudakevich ran his air conditioner factory in Kfar Chabad. Each of them took a leave of absence from their jobs for two months and firmly tied themselves to the construction project. During those two months, Rabbi

Gorelick left his home in Nachlat Har Chabad on Motzaei Shabbos after *Havdala*, and only came home right before the following Shabbos. “There was no time to eat,” he said, smiling at the question. “Once a day, I would go into the *yeshiva* and quickly grab a bite to eat.”



must be carried out virtually without interruption, except for Shabbos and Yom Tov, of course. But if the Rebbe said so, everyone knew that it had to be. The question was not “if,” but “how,” how to complete the construction in the time allotted. So, timetables were put together that

And sleep?

“Around this time, the builders began working around the clock, twenty-four hours a day. I took upon myself to find the building material while supervising the construction and planning out the next stages of the building process at the same time. When could I find time to sleep?”

Nevertheless...

“Sometimes I would briefly nod off in a chair on the building site. On other occasions, to keep from falling off my feet, I would take a short nap in Rabbi Sudakevich’s home, located across from the building site...”

With the decision to build at an accelerated pace, the proposal to import red bricks from Europe was put aside, due to time restrictions. Rabbi Gorelick, together with the other project managers, traveled to Ofakim and reached an agreement with the Raafei Ofakim factory that they would cancel all previous orders, cease all regular production, and work solely to create the required red bricks (lightly burned in order to darken their appearance). To give them a greater similarity to the unique look of 770, the builders would strike them from various directions to copy the original bricks’ rough exterior...

To complete this awesome job in time, four groups of Arab workers were brought on the first day, each group working on a different side of the building. The architects soon saw a problem with this strategy: “When they were working at different levels, it was most difficult to reach precisely a situation where everyone was at the same height,” said Rabbi Gorelick.

“The work was very complicated, and Rabbi Yakunt, the contractor, Dudu, and myself, had already begun to despair by the end of the first day from the Arab work. On the spot, we reached the decision to get a hold of professional manufacturers of the Ach

stone ovens. As experts who build structures from small stones, they possessed the know-how to build with bricks. Very few people in Eretz Yisroel deal with this type of building, and the majority of them were enlisted after much effort.”

Even the previous decision to make the windows frames from stone, in order to lessen the workload, was nullified once the rapid building pace began. It was next to impossible to hew stones for the specially designed windows in the short time that remained. “It would be necessary to find a way to cast the windows from concrete – just like 770 in New York. For this purpose, the curved window extensions and the triangular bricks and small pillars upon them would be cast. Casting of this type had never been done before in Eretz Yisroel, and it would require much time to find the professional craftsmen who could make the molds for exact duplicates according to the pictures I took. Every day, every hour was precious. Time was of the essence.”

“The search was conducted during the late evening hours on the street of Old Jaffa,” Rabbi Gorelick recalled. “Finally, we found Mr. Ilan Danziger, an expert in the field, who agreed to leave all his work for the 770 project.

The molds were formed in Old Jaffa, but the actual casting preparations were made in a special structure set aside for this purpose by the Vaad.

Is 770 really so complex a building?

“They say that the person who built 770 in New York put his whole soul into the building. So when I traveled there and saw the work up close, I saw that the construction was most unique with much effort invested in it. There is very special engraving work in the building, more than a hundred meters of stained glass, and endless other small unique characteristics.

“One of the more complicated problems that confronted us was preparing the stained glass. We searched throughout Old Jaffa and found the largest company in the field. Due to the lack of demand for stained glass, they had only fifteen employees. When I showed them the pictures of the stained glass and explained to them that the work must be completed within a few weeks, they laughed at us. ‘Even if our crew would work the whole day and several hours at night on it, we would only be able to finish the project in about half a year,’ said the company

CHABAD HOUSE IN 770

In several *sichos*, the Rebbe MH”M referred to 770 in Kfar Chabad as “Chabad House.” Therefore, Jewish outreach activities take place within 770 in Kfar Chabad, at the initiative of Rabbi Shlomo Meidanchik, Chairman, Agudas Chassidei Chabad in Eretz HaKodesh. The activities, conducted by Rabbi Meir Friedman, are held for hundreds of people who visit 770 each month, some of whom come in organized groups and others who come on their own.

The visitors are treated to a guided tour of the building and receive detailed explanations about the *yechidus* room, *Gan Eden HaTachton*, the secretariat’s offices, and the small *zal*.

Every day, dozens of *Anash* come together with soldiers, high school students, prominent individuals – all come to see, to *daven*, and also to feel the excitement derived from the Rebbe’s house.

managers. We also tried other companies, but no one agreed to consider so large a quantity of stained glass. When we wanted to go back to the first company, they were no longer willing to accept the job, since they realized that it simply was not practical.

“Left with no alternative, we began to speak about the spiritual aspect of the work. We said that this is an order from the *tzaddik* of the generation, and it must be done no matter what. In the end, they said they would agree to do the work on the condition that we bring them the measurements of the windows before the end of the day... I smiled and said, ‘We haven’t even made the windows yet, what should we measure?’... I didn’t have much choice. I made complicated mathematical calculations until I had the measurements. In my heart, I had serious questions about the problems that would arise, since the slightest deviation from the actual measurement would make the stained glass unsuitable for the windows...

“In the end, all the stained glass fit the windows. This was one of the things that we saw as an actual miracle from the Rebbe’s *brachos*...”

The project managers remained at the site all hours of the day and night.

They ran from the windows to the stained glass to the plumbing to the bricks, then back to the windows again, and then off to get building materials and expert workers. After all, this was no regular construction job. “We built this house against all construction standards,” Rabbi Gorelick laughed. “There were 150



workers operating simultaneously on the building in all types of specialization... The work was conducted around the clock. Some worked on the plaster, while others were already installing the electrical wiring. On the other side of the building, they were laying the final coat of paint. Powerful projectors

illuminated the building, and workers and cranes operated all hours of the day.”

During the construction period, Kfar Chabad residents came to watch with much excitement. Many people from outside of Lubavitch came, as well. Three members of *Anash* took this time to put *t’fillin* regularly on the Jewish workers at the site: Rabbi Berel Kesselman, of blessed memory, and – may they live long happy years – his brother, Rabbi Velvel Kesselman, and Rabbi Yosef Solomon.

With a regular building project, the contractor and architects come periodically to get an impression of the progress made and to make necessary comments. Here, the organizers – Rabbi Menachem Lerer, Rabbi Gershon Sudakevich, the architects Rabbis Yakunt and Gorelick together with the contractor, Dudu – worked around the clock on the construction process. They supervised the entire construction down to the last detail, and according to the need, they even

helped the workers themselves. Once, in the wee hours of the night, one of the workers stopped in astonishment to see the architect, Rabbi Gorelick, lying on the scaffolds and painting the wall above the main entrance.

Rabbi Gorelick clearly recalls that very moment early one morning: “On

Yud-Beis Tammuz 5745, the Rebbe instructed that the words “*Beis Agudas Chassidei Chabad – Ohel Yosef Yitzchok Lubavitch*” should be written on the building. I had the same done in the Kfar, and while the many workers were extremely busy with their own jobs, I found for myself the privilege to take part in the building’s completion. I prepared the patterns, and I painted the lettering which gave testimony to the house’s unique quality.”

The scaffolds were taken down and 770 was revealed in its full glory. The Rebbe’s red house caught the eye even of those traveling along the main highway between Yerushalayim and Tel Aviv. I turned to the architect with the natural question:

Are the two buildings exactly identical?

“The building’s exterior appearance is identical in every aspect, except for a few changes in the side entrances and the basement, due to the lack of surrounding structures. Even the floor plans are identical.

“On the first floor, we even retained the interior design. The floor, the ceiling’s unique design, all the small details – everything was made identical to *Beis Rabbeinu Sh’B’Bavel*. We even made the letter slot and the large *pushka* next to the small *zal*...”

* * *

In preparation for Yud-Beis Tammuz, the official date of the building’s completion, the Vaad of Kfar Chabad requested that the key to the building be presented to the Rebbe. The elegant key was placed in a stately container, and Rabbi Gershon Sudakevich, who had worked so hard for the building project, was given the honor. As with every step of the project, the Rebbe MH”M was consulted, and again, the Rebbe requested that the money be saved.

At this time, a national lottery for a trip to the Rebbe was held, and the winner was Sholom Dov Ber Gorelick, brother of the architect, R. Mordechai. It was suggested that he present the key to the Rebbe, and the Vaad of Kfar Chabad gave its approval.

On the way to Lod Airport from his home in Nachlat Har Chabad, Rabbi Gorelick stopped in Kfar Chabad, where the Vaad had arranged a special ceremony for sending off the key in the presence of the Vaad members, the architects, and other dignitaries. Before leaving, Rabbi Gorelick remembered that he had forgotten his *kapote* at home. How could he go without a *kapote*? His brother, R. Mordechai, came up with an idea. “I told Rabbi Gershon Sudakevich, ‘You and Sholom Dov Ber are about the same height. You have your *kapote* here. At least, your *kapote* will go to the Rebbe.’ Rabbi Sudakevich smiled broadly and responded, ‘I thought that I was going to the Rebbe, so I bought a new *kapote*...’” After a few minutes, Rabbi Sholom Dov Ber Gorelick departed from those in attendance en route to the Rebbe with Rabbi Sudakevich’s new *kapote* and the key in his hand...

The target date was Shabbos, Yud-Beis Tammuz, however, the Rebbe agreed to combine the building dedication ceremony with the *bar mitzva* celebration for Israeli war orphans, which was called for Tuesday, the 15th of Tammuz. Here is the text of the Rebbe’s directive:

“Call the Vaad of Kfar Chabad, *sh’yichyu*. [Regarding] my statement on the dedication of Beis Agudas Chassidei Chabad – Ohel Yosef Yitzchok Lubavitch on Yud-Beis Tammuz – this is Shabbos Kodesh, and they should announce on Shabbos Kodesh regarding this in all the synagogues of Kfar Chabad, and that the actual celebration will be when the moon is at its fullness, the third

day, on which is doubled “it was good.”

The new building’s scaffolds were removed only a short while before the start of the ceremony...

The dedication was held before a large assemblage of people including *rabbanim*, *mashpiim*, government ministers, Knesset members, and high-ranking military officers. Among the most prominent participants were the Chief Rabbi of Israel, Rabbi Mordechai Eliyahu, Foreign Minister and acting Prime Minister of Israel Mr. Yitzchok Shamir, and the United States Ambassador to Israel, Mr. Thomas Pickering.

Many speeches were given expressing the genuine feeling of excitement of those in attendance. Among the statements that remain emblazoned in the memory of Rabbi Mordechai Gorelick from that night was that of Brigadier General Benny Dekel, representative of the IDF Chief of Staff at the ceremony. Gen. Dekel was highly impressed by the story about the building’s construction that he had heard from previous speakers. “I went through many wars in which we achieved many victories. However, an operation of this nature to build so beautiful and intricate a building in two months, even I wouldn’t succeed...”

In summation of the building project, Rabbi Gorelick said, “For me, this was the project of a lifetime. All the suffering I endured during my university studies in Tashkent under Communist rule was worth it in order that I could take part in building the Rebbe’s house. I feel a great connection to 770 in Kfar Chabad, and whenever I am in Kfar Chabad, I go in to *daven* there.

“The thing I learned the most from the entire affair was – when the Rebbe wants that something will be, it will be – despite the fact that according to nature, it doesn’t seem possible!”

A BLINTZ WITHOUT ANY FILLING

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF KFAR CHABAD



This week the *parsha* begins with the words, “These are the offspring of Yitzchok the son of Avrohom; Avrohom begat Yitzchok.” The redundancy of the sentence is immediately noticeable; obviously if Yitzchok is the son of Avrohom it is unnecessary to tell us that Avrohom begot him.

There are many answers to this question, but I want to try to explain one of them. It goes like this. Avrohom represents two types of love of G-d (lower and higher), and Yitzchok represents two similar types of fear. What the Torah is telling us here is that when and if these emotions appear in the Jewish personality, the order in which they usually appear is 1) fear, 2) love, 3) love, and 4) fear.

First let us understand what is this “love and fear” and why they are so important.

To illustrate this I have a humorous story: One cold winter day in Chicago a poor Jewish man was slowly walking home from the factory when he passed by a fancy, expensive restaurant. He stopped before the huge glass window and gazed for several minutes at the rich people sitting in the plush warm room talking and laughing while eating delicious blintzes, completely oblivious of him, as though they were

in another higher dimension.

“Blintzes,” he muttered to himself as he turned and continued home.

“Sara,” he announced to his wife as he closed the door behind him and threw his coat over a chair. “Sara, I’ve been thinking, do you think you could make me blintzes? I would really like a blintz or two!”

“Of course, Max,” she answered. “I’ll try my best.”

Sara took out her old cookbook and opened it up to “Blintzes” “Aha!” she happily exclaimed, “Here they are: blintzes!”

She then proceeded to the task: Two cups of flour, cup of water... “Uh oh!” she exclaimed. “Look here Max, it says we need cream cheese. We don’t have cream cheese,” she said sadly.

“Listen Sara, you know what? Forget the cheese,” consoled Max.

“Look here” she called out again. “It says we need walnuts, honey, and raisins!”

“Forget that stuff, too,” he continued.

“Oh you are such a good husband Max! But, what’s this? What about cinnamon and brown sugar,” she read out from the book.

“Not necessary!” he decreed. “Just

please start baking already, Sara. I’m really hungry.”

So she ceremoniously lit the oven, mixed the flour and water, rolled it into cigar shapes put them in to bake, and in just minutes there they were! Sitting on a plate before a very happy Max, napkin tucked into his collar.

His knife and fork immediately went to work and within seconds he was munching away at the blintz!

Sara watched him proudly as he ate. After several seconds of complete silence she couldn’t resist “Nu, what do you think? Do you like it?” She asked.

“You know, Sara,” he said, as he looked her straight in the eyes. “You know, I don’t understand what those rich people see in blintzes.”

* * *

Learning G-d’s Torah and doing His commandments without love and fear of G-d is like a blintz without any filling. The “filling” is what Avrohom gave us. Avrohom was the first man to really love G-d.

Others before Avrohom were like Mr. Goldberg in the following fish story.

The Rabbi comes into a restaurant and sees the president of his *shul*, Mr. Goldberg, crudely gorging himself

with fish. “Oh, hi Rabbi, excuse the way I’m eating, but wow, do I love fish!”

“No, Mr. Goldberg, you are lying,” exclaimed the Rabbi. “If you loved fish, you would let the fish eat you! You love yourself, therefore you eat the fish”

* * *

Love is a feeling, so is fear. They are such deep feelings that often people give their lives for them. Take the love of money, for instance, or the fear of losing it. There are, to be sure, less selfish emotions, as well, such as love of one’s nation, one’s family, or one’s religion. But these are still based on personal urges. We love these things because we want to benefit from them, or because we owe them something. In short, they all revolve around the Capital I.

Avrohom searched for something more real to love, something whose existence was not temporary and dependent on his own. He rejected devoting himself to the spiritual, like all the idol worshipers of his time. They worshiped through statues, bowing to gods of success, pleasure, beauty, wisdom, etc., but all for their own profit, whether physical or spiritual (like spiritual bliss, etc.)

He wondered if it could be that all Creation, including the spiritual, has a source, and that we can relate to this source in a personal way. His contemplation led him to the conclusion that not only is there such a “G-d of gods,” but that in truth, there is no other real existence except for Him, and all other existence is constantly (because time is also a creation) being created by Him. In other words, Avrohom discovered that G-d is one, and only.

But as novel as all this was (and still is), this was not Avrohom’s main discovery. Avrohom revealed something even more amazing: that G-d has a purpose for this Creation. Namely that

man must improve the world and especially himself, through love.

The Midrash tells us that Avrohom became so involved with this idea that it drove him to engineer a wild advertising stunt. He built a beautiful hotel in the middle of the desert with free everything and loads of surprises in order that maybe others would also come to think about, and perhaps love, his G-d, “the G-d of Avrohom.”

Needless to say, he and his one G-d discovery soon became the talk of the Middle East. But Avrohom discovered a third, and more

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important, principle in the service of G-d: the only way to begin to feel this love of G-d is through using one’s power of contemplation. According to the type of contemplation, then, is the resultant type of love.

Here are two examples:

Let us consider G-d in relation to Creation. Just think of it: He is the Creator, the provider, and the life force of the entire world! Look around you, at each detail, each blade of grass, each tree. Look above at the sky. Feel the air you breathe. G-d is good!

This type of deep thinking brings

to an emotion called love. It is called lower love because one feels G-d but only in relation to what He does for me. One feels one’s self as well.

Now let us try to think more profoundly. Imagine the goodness of G-d Himself, not in relation to the world, but the essential infinite kindness of G-d prior to any thought of Creation. This is much more difficult and takes more preparation, but it brings to a much more total and consuming type of love than the first. This is called higher love, because it is much less self oriented and much more involved in the reality of Hashem.

These two types of love are the “filling for the blintz” that Avrohom contributed to Judaism.

Yitzchok, however, contributed the aspect of fear, or more exactly *g’vura*. *G’vura* usually implies power and change. This is also the nature of fear, when one has fear – for instance, fear of another person – his personality may change totally, and he will do things completely against his own nature; the mighty become placid and the weak become warriors, etc.

Yitzchok, therefore, wanted to transform the world drastically. The Torah relates that Yitzchok was a digger of wells. He saw desert and he wanted to negate it and transform it by force into an oasis.

(Avrohom also tried to affect the world, but through love. That is, for the most part he gave and added to what already was (e.g., free hotel, etc.), and did not try to change by force.)

There are, in general, also two levels of fear of G-d, according to the type of thought which arouses them. If one thinks of how great and powerful G-d is in relation to the world, how everything is dependent on Him and how just one thought of His could return the universe, and everyone in it, including me, back to nothingness – this brings a feeling of dependence,

or fear of G-d, called lower fear. Lower because although one feels completely subservient to Hashem, nevertheless one feels like a separate entity.

If, however, one contemplates the awesomeness of G-d Himself, and begins to feel that in reality, the world does not really exist at all, this brings the emotion of higher fear, or a feeling of infinite smallness and self-negation (*bittul*).

Now we can return to the first sentence of our Torah portion, which comes to explain the order of things: Fear, love, love, and fear – Yitzchok, Avrohom, Avrohom, and Yitzchok, as follows. If one wants to serve G-d in a personal, internal way (*p'nimius*), the way to begin is with the lower fear. Think deeply and realistically about how G-d is greater and more powerful than all Creation including me. Everything depends on Him, and He

can turn the whole business off whenever He wants to, *ch"v*. This arouses a basic lower fear of the Creator.

After this, one can begin to feel G-d's kindness and come to the lower love. Namely, although G-d is all-powerful and nothing can force Him to do anything, nevertheless He creates and sustains me and the world constantly every instant for no reason other than pure goodness. It is called lower love because it is not completely involved with the Creator. Rather, I love G-d because He is good to me.

This lower love can, however, open our hearts to a higher love, a desire to be included in G-d's oneness. It comes from the feeling of G-d's infinite, unfathomable intrinsic goodness, which is higher than His beneficence to the world. This contemplation eventually inflames the emotions into love. One feels, "I want

to give myself over completely and be infinitely close to my creator."

And finally from this third level one can begin to feel what is called awe, or higher fear. That is, the feeling that in fact G-d is everything, and I am really much more negated than the greatest level of love could possibly bring me. This is also referred to as intense humility, as it is written of Moshe – that he was the most humble of men in the world.

That is why Avrohom and Yitzchok are called Fathers, because they bequeathed to their offspring, the Jewish nation, the ability to tap into these G-dly emotions. And our Torah portion is hinting at how to do it, how to fill ourselves with the love and fear of Hashem.

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Kinus Hashluchim Replay!

20 YEARS LATER, THE REBBE GIVES A BRACHA ON A NIGHT FLIGHT

BY D. CHAIM

TRANSLATED BY MICHOEL LEIB DOBRY



*Suddenly, I heard someone on the tape approaching the Rebbe and introducing himself: "I am New York State Attorney General Bob Abrams." I was shocked! At first, I thought I was imagining it. Could it be? Based on the conversation, it appeared to me that he was presenting the Rebbe with a gift in honor of Yud-Alef Nissan, and the Rebbe responded with customary warmth: "I hope that this is also from your daughter." After Mr. Abrams spoke a bit more and mentioned his daughter's name, Rachel, the Rebbe asked him, "Does she light Shabbos candles?" * A wondrous and amazing story about a bracha after twenty years, in a chance conversation that began on an evening flight to New York...*

During this past Tishrei, I had a conversation with Mrs. Bella Rubashkin, a close friend of mine who lives in Crown Heights. She personally merited a wondrous "medical miracle," and our talk revolved around the many miracles people have experienced recently. (How could it not?) During a brief pause, I was privileged to hear her tell an amazing story of Divine

providence that happened with her son, HaTamim Sholom Rubashkin.

(The story is related in first person, exactly as it was told by HaTamim Sholom Rubashkin.)

Nissan 5762. At this time, I was learning in yeshiva in Eretz HaKodesh. As Rosh Chodesh came, the yeshiva students left for the Pesach vacation, and I was sitting on an airplane,

fastening my seat belt, and preparing for takeoff.

I was most excited by the thought that I would soon be privileged to be in 770 in honor of the auspicious day of Yud-Alef Nissan, along with the fact that I would be reunited with my family members whom I had not seen for a long time.

Not far from me sat a well-dressed woman. After we exchanged greetings with one another, she asked me if I happened to be a Lubavitcher. Upon answering her, her eyes lit up and she began excitedly to tell me about her husband's connection with the Rebbe.

It turns out that her husband is Robert (Bob) Abrams, who served for fifteen years as the Attorney General of the State of New York. He was in close contact with the Rebbe over the years and even had the privilege of going in for private *yechidus*, receiving dollars, and participating in *farbrengens*.

"On Hoshana Rabba 5747," Mrs. Abrams added, "we went to the Rebbe to receive *lekach*. I was already forty-nine years old at the time. We had only one daughter, and we longed for another child. I wanted very much to

ask the Rebbe for a *bracha*, but I was embarrassed. After all, I wasn't a young woman anymore. While I was still struggling to decide what to do, I found myself standing in front of the Rebbe, next to my husband. The excitement was so great that the words got stuck in my mouth and I couldn't say a thing. However, the Rebbe read my mind and warmly blessed me that I should merit to give birth that year.

We left the Rebbe's presence stunned and excited, while in our hearts there pounded the faith in the realization of the Rebbe's *bracha*.

It was not long afterwards that I discovered that I was pregnant, and before the year was out, our second daughter was born!

Before Mrs. Abrams finished her story, she asked me to say *T'hillim* for a speedy recovery for her son-in-law,

who was then in need of a kidney transplant. I wrote his name down and promised her that I would carry out her request as we concluded our conversation. She then went about her business while I put on the earphones of my Walkman and began listening to the Yud-Alef Nissan 5742 *farbrengen*.

I paid close attention to the Rebbe's *sicha* to the end, and then *chassidim* began to sing the well-known *niggun* "*Hallelu es Hashem kol goyim.*"

As is remembered from weekday *farbrengens*, honored dignitaries would come to participate and take the opportunity between *sichos* to speak with the Rebbe, to wish him well, and to ask for his *bracha*.

Suddenly, I heard someone on the tape approaching the Rebbe and introducing himself. "I am New York State Attorney General Bob Abrams." I

was shocked! At first, I thought I was imagining it. Could it be? Based on the conversation, it appeared to me that he was presenting the Rebbe with a gift in honor of Yud-Alef Nissan, and the Rebbe responded with customary warmth: "I hope that this is also from your daughter." After Mr. Abrams spoke a bit more and mentioned his daughter's name, Rachel, the Rebbe asked him, "Does she light Shabbos candles?"

While I wondered if my ears had heard correctly, I removed the earphones and asked Mrs. Abrams, who was sitting near me, if her husband was serving as State Attorney General in 1982, and she said yes.

"Is your daughter's name Rachel?" I asked. She again said yes, not understanding from where I suddenly obtained *ruach ha'kodosh*...



I told her what had just happened, that I had just heard her husband talking with the Rebbe. She was in total shock. She simply couldn't believe it!

From that moment, we began a lengthy discussion lasting two and a half hours. During our talk, we spoke about the Rebbe, Moshiach, the Rebbe's position on what is happening in *Eretz HaKodesh*, and naturally, I explained to her the significance of Yud-Alef Nissan. I added that even today it is possible to receive *brachos* from the Rebbe, and that the Rebbe hears, answers, and delivers.

As we finished talking, we decided to remain in touch. A few days later, I reported to her on the "*Mi sh'Beirach*" that we made for her ill son-in-law in 770, and I invited her to come for Shabbos at 770. She thanked me very much for the "*Mi sh'Beirach*" and expressed her regret that she won't be able to come for Shabbos.

Meanwhile, I went back to *yeshiva* in the Holy Land. Then, on Lag B'Omer, I received an e-mail from Mrs. Abrams. She told me that her daughter,

I was already forty-nine years old at the time. We had only one daughter, and we longed for another child. I wanted very much to ask the Rebbe for a bracha, but I was embarrassed. After all, I wasn't a young woman anymore.

Rachel, who the Rebbe mentioned at the *farbrengen* and now lives in Israel, had just been hospitalized after suffering second-degree burns at a Lag

B'Omer bonfire.

At the earliest opportunity, I went with a friend to visit her in the hospital. While there, I told her the story of how I met her mother and the tape in which the Rebbe asks about her.

For her part, she told me how she recently happened to see a video of her mother and little sister coming to the Rebbe MH"™ for Sunday dollars, and that even on this occasion, the Rebbe asked about her. I explained to her that everything is by Divine providence. Specifically now, when her family is going through some unpleasant times (her burns and her husband's operation), she watches a video where the Rebbe inquires about her. This shows that even now the Rebbe thinks about her, is concerned about her, and will help her get through it all.

During this past Chol HaMoed Sukkos, Mrs. Abrams came to our home for a visit. We invited her to participate in a *seudas hoda'a* that we prepared for my mother's "medical miracle," and she joined in by telling her own thrilling story.

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“A SON SECOND, A DAUGHTER THIRD”

*A dream of the Rebbe and how it was fulfilled. * The story of. Natalie and Yosef Chadad*

On Yud-Tes Tishrei, Chol HaMoed Sukkos 5761, my wife Natalie woke me up excitedly. She told me about a dream she had about the Rebbe. “In my dream,” she said, “I was in line for dollars. My turn was approaching and I thought of asking for a *bracha* for my family. Utterly nervous, I approached the Rebbe, and even before I could say anything, the Rebbe said, ‘A son second, a daughter third.’”

“Without having said a word, I felt I was being pushed outside, and then I woke up.”

We weren’t expecting a child at the time, and we both tried to figure out the meaning of the dream. Natalie interpreted it to mean that in the future she would give birth to a boy (our second son), and that she would give birth to a girl in a later pregnancy. I maintained that she’d have twins, with a boy first and a girl second. We couldn’t come to any conclusions,

but we were very excited nonetheless.

Some months went by and then in Adar we had good news. A few weeks later, Natalie went for a routine checkup which showed that she was carrying twins. The Rebbe’s statement was beginning to be realized.

Since multiple fetuses put a pregnancy into the high-risk category, the doctor told my wife to be under

constant medical supervision. In the sixth month, something came up which forced us to consult with specialists. I wanted to use Dr. Adrian Shulman, but Natalie refused for various reasons. In the end, Rabbi Yisroel Halperin of Hertzeliya managed to convince Natalie to go ahead with it.

The doctor told us that the first fetus, a male, was developing nicely and looked as it should at 26 weeks. When he examined the second fetus, he was silent. The silence dragged on until finally he asked to speak to us in his office.

He sat facing us, and we could see that he felt very uncomfortable. He told us that the second fetus, a girl, was in critical condition due to lack of blood, and that her development was more like that of a 17-week-old fetus. At first we were taken aback, but then we began to pepper him with questions, trying to argue with his assessment. He remained firm in his opinion. He ended the conversation by saying that there was no reason to hospitalize Natalie at this point, and we should return in another week.

When we returned home we wrote to the Rebbe MH”M and told him the latest news. The answer we opened to was about *Birchas Kohanim* and its importance. We showed it to Rabbi Halperin, and he said that it was one of the most important *brachos*, and he suggested that we go to a *Kohen* for his blessing. We did so that very day.

On the following Sunday, after another examination, we learned that although the second fetus was miraculously alive, there had been no improvement. It had not developed further and its



Yosef and Natalie Chadad with Menachem Mendel, Shmuel, and Chaya Mushka.

status was still deemed critical.

The doctor wanted to hospitalize Natalie immediately so that she'd be under a doctor's constant care, but this took place a few days before Rosh HaShana 5762, and Natalie refused to leave home. We asked the Rebbe and the answer in volume 18, p. 278-9 said, "In answer to your letter in which you speak of your daughter, may she have long life..."

After receiving this answer and consulting with a *rav*, we decided to stay home. Natalie went into the hospital the day after Rosh HaShana. There wasn't much to do other than to *daven* and wait for a miracle. The doctors insisted that Natalie undergo various tests, but we stubbornly refused because our faith was strong that everything would work out fine, and we thought the tests were pointless.

Another week passed, and another week. Each passing day meant the further development of the babies. When she reached the 30th week of pregnancy, I spent Shabbos at the hospital with our oldest child and Natalie. On Motzaei Shabbos I took him home and left Natalie who was getting ready to eat the *Melaveh Malka seuda*.

I hadn't even had a chance to open the door at home before the phone rang. Natalie was on the line and she said in a trembling voice that her condition had suddenly changed, and that they had decided to do an emergency Caesarean. She could

barely talk, but she managed to say that they couldn't detect the fetus' heartbeat.

I immediately called a friend to come watch my son, and I flew back to the hospital. Along the way I tried to get the doctor on the line, but couldn't reach him. It was impossible to get him by phone, beeper, not even by fax. I didn't know what to do, so I called a friend, Yigal Keren, so that he could tell *Anash* to say *T'hillim* for my

Along the way I tried to get the doctor on the line, but couldn't reach him. It was impossible to get him by phone, beeper, not even by fax. I didn't know what to do...

wife. I also called Rabbi Halperin and asked him to write to the Rebbe for a *bracha*.

Less than ten minutes later, I had arrived at the operating room. Natalie was there, trembling and scared. I tried to calm her down, but was unsuccessful. They prepared her for the operation while I stood outside and said *T'hillim* in tears.

A few minutes went by and Natalie was suddenly out of the operating room again, crying and utterly unnerved. The anesthesiologist said that since she had eaten, putting her under was dangerous.

I called Rabbi Halperin to ask him what to do. He spoke with the medical team, and it was decided to go ahead with the operation.

A doctor came running towards us, gloves on his hands and a mask on his face. He looked panicked, and he told Natalie to get right back into the operating room as it was a matter of minutes.

I felt dizzy, my legs began to buckle, and Natalie just managed to say *Shma Yisroel* and "*Yechi Adoneinu...*"

I could barely say *T'hillim*. The operation was supposed to take an hour. Only twenty-five minutes later and a nurse appeared with the first baby, a boy. A few minutes later she came out with our perfectly healthy daughter!

Natalie was taken to the recovery room. Two hours later the surgeon explained to us how vital and urgent the operation had been. Our children were born on Yud-Gimmel Tishrei, the birthday of the Rebbe Maharash, and we named our son, Shmuel, and our daughter, Chaya Mushka.

So Natalie's dream in which the Rebbe said, "A son second, a daughter third," came true. We needed that *bracha*, and how!



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GEULAH IN INDIA

BY M. KUPCHIK



*She is the only religious Jewish woman in New Delhi. * Geulah and Nachman Nachmanson, and their baby Mendy are on shlichus – a story of a young kalla who followed her husband to the ends of the world.*

India, *klipeh* capitol of the world. The country that puts you back in time to the era of Terach. Wherever you turn there are idols and idolatrous accoutrements. This state of affairs could have gone on indefinitely if not for our forefather Avrohom Halvri. Nowadays, Rabbi Nachman Nachmanson and his wife, Geulah, run a Chabad house in New Delhi, the capitol of India, the first Chabad house in India.

All the way to India?!

Yes. It started seven years ago. As a *bachur*, my husband went to Thailand and worked with the Israeli backpackers. Many of them asked him why Chabad wasn't in India. Nachman decided to remedy this state of affairs though nobody invited him out there. He bought his own ticket and went to New Delhi and opened the first Chabad house in India. Naturally, after we married, I

joined him there, and *baruch Hashem*, now we have one-year-old Mendy.

As a young bride, weren't you afraid to leave your home in B'nei Brak to go to such unfamiliar

territory?

No. I knew this was a *shlichus* from the Rebbe, and I was happy to be a part of it. Of course there were the usual things to be apprehensive about, but the business of living just pushed them aside.

Who comes to the Chabad house?

Mostly Jewish travelers who come from Eretz Yisroel in the thousands, as well as Jewish tourists from other countries. There is no Jewish community since in all of India there



remain only a few Jews after the big *aliya* to Eretz Yisroel.

How do the tourists find you?

Every Israeli tourist who comes to Delhi finds us, since a previous guidebook tells them to go to the Guest House where all the Israelis congregate, and that's where the Chabad house is. If somebody *still* didn't notice us, he couldn't possibly miss our signs.

We are located in the capitol from where the *chevra* departs to all parts of India, and our Chabad house has become a central stop through which they all pass through.

Delhi is a giant city with millions of people. It's a filthy city with terrible pollution. No matter how you look at it, it's a hard place to live in. The tourists themselves only remain there briefly before moving on to more attractive parts of India.

When I ask Geulah if she's afraid of coming into daily contact with all sorts of people from who-knows-where, she says, "What's there to be afraid of? You assess them one-two-three and anyway, *shluchei mitzva einam nizakim* (emissaries to do a *mitzva* are not harmed), especially *shluchim* of *Melech HaMoshiach*."

"As far as the lack of hygiene and diseases, there's reason for concern, but first of all, we're religious people who eat only kosher food which we make at home. I am particular about keeping our living quarters constantly clean. As far as Mendy, he's a little *shliach* who's under the protection of the *meshaleiach*."

Geulah's main hardship is loneliness. Since the city serves only as a way station, she is not able to develop relationships with tourists, not to mention her distance from her family and friends back in Eretz Yisroel. They are already beginning to wonder what they'll do about *chinuch* in a place that doesn't have even rudimentary conditions for *mosdos*

Geulah's main hardship is loneliness. Since the city serves only as a way station, she is not able to develop relationships with tourists, not to mention her distance from her family and friends back in Eretz Yisroel...

chinuch.

"Sometimes," says Geulah, "my husband goes on a fundraising trip and then it gets really tough here as I'm left alone with the baby. A few months ago we felt that things were extremely difficult and that we couldn't go on. We wrote to the Rebbe and the answer we got was to a person that the Rebbe was encouraging to come to New York to be at the *shul* and *tziyun* of the Rebbe Rayatz. We understood from this that the Rebbe was inviting us to come and visit, and that's what we did. We went to 770 for a short visit where we spiritually refreshed ourselves."

Are there any advantages to working with tourists?

Sure! It's fascinating work because

A LITTLE BIT ABOUT INDIA...

India is a Third World country, despite its manifold natural resources. The population is divided into three strata. The elite are extremely wealthy and lives in palaces with servants to wait on them. The middle class is in business and industry, and the poor wander the streets living off alms given by generous tourists. The rest of the population ignores the poor because they believe that you must remain within the class you're born into.

They love money and take advantage of tourists, except for the Israelis whom they treat with more respect because they believe that Jews are the Chosen People.



"CLOSE" FRIENDS

Mrs. Geulah Nachmanson would like to thank all her fellow *shluchos* who help in preparing India to greet Moshiach, who despite the fact that they all live in India cannot keep in close contact due to the vast distances between them. Nevertheless, they try to help one another. These are: Rochel Shinav and Tamar Yosefi in Manali; Michal Shaul in Dramsala (who just had a baby in India); Shelley Dovid and Mairav Katzboin in Rishikish; Zelda Goldstein in Pushkar, and Rochel Kupchik in Poona.

you constantly meet new and interesting people. Each one of them is an entire world with unique characteristics. Life is never boring here.

How can you live a proper Jewish life in a place like that?

If you want to, you manage to use what's available. As far as *kashrus*, I cook and bake all my own food. We are mostly vegetarian and only rarely get chicken from Eretz Yisroel. As far as dairy products, we could watch the milking if we wanted to, but I just don't rely on milk from the sick cows that wander the streets.

We built a *mikva*, a *mikva Chabad l'mehadrin*, which the monsoons fill up.

The Chabad house serves as a home away from home for the tourists, both materially and spiritually. We have regular *t'fillos*,



and every evening my husband gives a class in *Tanya*, which generally lasts well into the night because of all the questions about Judaism and *chassidus*. Throughout the day, tourists – men and women – come and go and feel at home. They want a *T'hilim* or *Chitas* or a picture of the Rebbe, as a means of protection on their trip to the unknown.

Many of them come to learn or to put on *t'fillin*. Some come simply to

sit and read the many pamphlets and brochures we have, many of them on the topic of Geulah. Many ask to borrow our copies of *Beis Moshiach*. We also have material in other languages for the tourists who aren't Israelis.

Every Erev Shabbos and Yom Tov we do lots of cooking for our dozens of guests. If tourists offer to help cook, then we can add special treats to the menu.



Kabbalas Shabbos is a special experience. The girls light candles and then there's *Mincha* and *Kabbalas Shabbos* with lots of singing. My husband speaks about the *sidra* between *Kabbalas Shabbos* and *Maariv*, tying it in to daily life, and then we sit down to a meal. Everybody enjoys the food, and mostly the authentic Jewish, *chassidische* atmosphere in far-off India.

Do you also help the tourists out materially?

Certainly. We've helped tourists with our medicine *gemach* (*baruch Hashem*, we have a large supply). We have a reliable Indian doctor to whom we refer tourists, and since we recommend him, they are treated more seriously.

We recently had a girl here who was sick, and we made sure that the owners of the hotel she was staying in treated her well.

We often serve as psychologists, counselors and even bankers. If a tourist uses up his money and he asks us for a loan, we make sure his parents or relatives make a deposit into our account in Eretz Yisroel, and then we provide him with money.

Do you see the results of your outreach?

Generally speaking, because we meet so briefly with people, it's hard to gauge what we're accomplishing, but we refer many tourists to Chabad houses in their hometowns so that they can continue to keep in touch with their local *shliach*. If we encounter people who want to do some serious studying, we send the boys to *yeshiva* in Ramat Aviv and the girls to *Machon Alte* in Tzfas. Whenever we go to Eretz Yisroel, we call and find out how they're doing.

There are also other fruits of our labor in that two directors of other Chabad houses in India got started on their path of *chassidus* through our



Chabad house. They met us, went back to Eretz Yisroel, went to *yeshiva*, married, and came back to India in order to bring the light to other lost Jews who wander around idolatrous temples.

There's a Jewish boy, Indian, who became religious, went to Eretz Yisroel to learn more, and then came back to the Jewish community in

Bombay where he serves as *shochet* and gives *shiurim* to the few remaining Jews.

* * *


Despite the Nachmanson's way of life which sometimes becomes intolerable, they try to keep their heads above water. They do this by the constant encouragement they receive from the Rebbe through the *Igros Kodesh*. "We consult with the Rebbe before anything we do. Our guests also write to the Rebbe MH" M and we have many miracle stories to relate."

What message do you have for your fellow *shluchos*?

"Every *shlucha* has her share of difficulties, even in *shlichus* in Eretz Yisroel. We have to overcome our challenges and carry on until we bring about the complete *hisgalus* of the Rebbe MH" M."

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called his nuclear reactor the Seventeenth of Tammuz to symbolize the destruction of Yerushalayim and the breaching of its walls a second time, G-d forbid. Saddam Hussein sees himself as the heir to Nevuchadnetzar, who first destroyed Yerushalayim.

The story of the nuclear reactor in Iraq began five years before its destruction by the Israeli Air Force. Iraq and France signed a treaty in 5735/1975 in which France promised to supply Iraq with a nuclear reactor for “testing purposes,” as they put it. According to the agreement, France would be responsible for supplying the enriched uranium for the reactor and the training of Iraqi scientists, engineers, and nuclear technicians, in order to get the reactor up and running. The collaboration between Sadam Hussein and then President of France, d’Estaing was top secret and wasn’t even presented to the French Parliament. The agreement was signed by Dr. Trananu, a relative of the French president, and Chamdani, a relative of Hussein. The French nicknamed the reactor Osirik, but the Iraqis continued to refer to it as “Tammuz 1” and “Tammuz 2,” with the overall name being “the Seventeenth of Tammuz.”

The work on building the nuclear reactor continued, and towards the end of the 70’s they were already up to the point where a nuclear detonation was possible, and had the ability to create atomic weapons. The Iraqis worked diligently. They didn’t rely exclusively on their connections with France, but worked hard on developing the reactor for the primary purpose of using it against Israel.

They negotiated with Italian companies who produced nuclear fission installations for extracting weapons-grade radioactive material. In exchange for help and cooperation

with Iraq, France and Italy got large quantities of oil at cheap prices, some of it even free. The two countries were thrilled over the project and Italian scientists seemed to have gotten close to developing the capability of producing atomic weapons.

The leadership in Israel anxiously followed what was going on in Iraq. Nobody had reason to doubt the sole reason for Iraq’s haste, and what the goal of the nuclear reactor was.



The front page of Yediot Acharonot the morning after the attack on the nuclear reactor – the world could talk of nothing else

Israel began secret diplomatic attempts to try to convince France to stop aiding Hussein. France brushed them off, saying that it was all being supervised and there were no threats of attack. Israel tried to contact leaders in Iran (the Shah ruled Iran at the time, and Israel had close ties with those in power), in order to thwart the Iraqis’ ability to create a nuclear bomb, but Israel was surprised to discover that Iran wanted its own nuclear reactor.

P.M. Menachem Begin convened a government meeting in 5738/1978 where Iraq’s building of a nuclear reactor was presented to the ministers. Intelligence reports said that it was estimated that the work would be completed by 1980, thus making it capable of producing a nuclear weapon and maybe even an atom bomb.

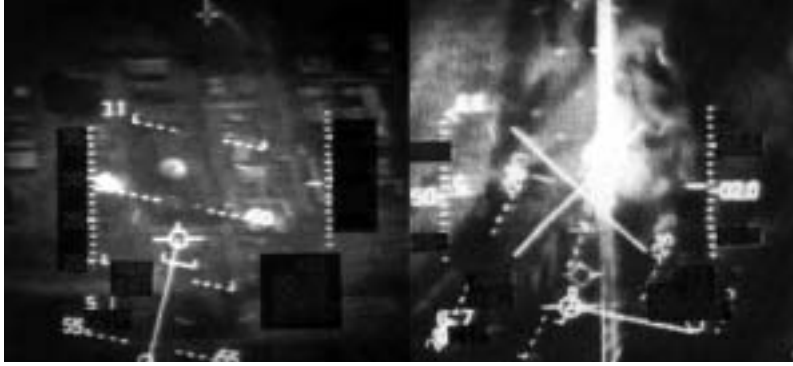
Not much time remained to make the reactor operable, and if Israel waited much longer, they wouldn’t be able to destroy the reactor because doing so would cause tremendous destruction and the loss of hundreds of thousands of lives, something Israel was unwilling to do.

Information kept coming in about Iraqi experts beginning to achieve a high level of nuclear expertise, and how Hussein spared no effort in order to obtain uranium, even on the black market, all in order to be able to create a nuclear bomb by the deadline he had set himself.

In 1979, a French delegation arrived in Iraq in order to finalize things. Israel knew what was going on and apprehensions grew that Iraq would finish in time. When diplomatic attempts proved futile, Begin asked Chief of Staff of the Armed Forces Raphael Eitan to develop a plan for a military attack against the Iraqi reactor, and to present various suggestions to the political sector.

In the beginning of the 80’s, the political echelons had a military plan for attacking the reactor, including detailed maps. Pilots even performed exercises around various models, but apparently there were people who warned Begin not to go ahead with this, due to political reasons.

Time passed. Hussein announced his intentions of annihilating Israel. This was written in the widely read Baghdad newspaper El-Tura, “The Iranian people have no need to fear



The actual bombing as photographed by the air force

unusual actions which nobody understood. It was only after the fact that *chassidim* understood what it had all been about.

The first signals from the Rebbe that something was up began about a month before the attack, when the Rebbe started a new *mitzva*, that of writing a *seifer Torah* for Jewish children. The Rebbe dedicated three

farbrengens in a row, one day after another, to this, and gave very detailed instructions about it.

A month later, the Rebbe asked for a number of other things, and said they should be done in a specific time frame, which turned out to be right around the time of the attack against the reactor.

The unusual directives were

already given at the *farbrengen* on Shabbos Parshas BaMidbar, Mevarchim Chodesh Sivan, and were publicized after Shabbos in a special pamphlet. The Rebbe asked that a short fast be announced for Tuesday, Erev Rosh Chodesh Sivan, and explained that it was for the “instability in the world.” The Rebbe’s advice was: increase in *Torah*, *t’filla*, and *tz’daka*, as well as *t’shuva* and fasting, which also help.

The Rebbe also suddenly announced that starting from Rosh Chodesh Sivan there should be children’s rallies, and the Rebbe said the rallies should take place at holy sites, at the Kosel HaMaaravi, the M’aras HaMachpeila, and Kever Rochel. Many of *Anash* suddenly recalled instructions the Rebbe had given on the eve of the Yom Kippur War, when the Rebbe had also asked for children’s rallies all over,



The nuclear reactor in Iraq after the Israelis bombed it

including the Kosel HaMaaravi, in order “to stop the enemy and avenger.” Many people began to realize that something was afoot.

Following this, for Shavuos, the Rebbe announced additional directives which focused on bringing all Jewish children to *shul* during *Krias ha'Torah* on Shavuos. He asked that *ahavas Yisroel* be emphasized at the rallies.

The final directive was the most surprising: to sign up as many children as possible in a *seifer Torah* for children, before Yom Tov; to make the effort to sign up another child and yet another child, something which was only understood afterwards, when at precisely in those final hours before Shavuos, the planes left on their mission to Iraq to bomb the reactors, which were in their final stages of construction.

The Rebbe's instruction quickly reached Eretz Yisroel, and up until the final minutes before Yom Tov, hundreds and thousands of *chassidim* signed up children. They also organized many rallies for children at the holy sites, all holy activities which the Rebbe said would counteract the world's instability.

On Sunday, Erev Shavuos 5741, in the afternoon, Operation Ofra was on its way. Sunday was the best day of the week for it because the foreign experts weren't around. The lead fighter formation was led by Lieutenant Colonel Zev Raz. The F-16 planes carrying the payload followed behind.

The planes left the airport at Etzion, eastward towards Iraq. They flew extremely low so as not to be detected. The pilots were in their cockpits, carrying out what they had learned and reviewed, following every point along their route and counting the minutes and seconds until they could achieve altitude and

then dive down towards their target. In ninety minutes of flying, the planes had traversed 2000 kilometers towards their goal, while avoiding detection by the radar stations of Jordan, Saudi Arabia, and Iraq.

It was sunset and the sun could be seen in the west, proclaiming the advent of the holiday. Thousands of Jews walked to *shul* while the planes approached ever closer to the line of fire. At precisely 5:35, the F-16's dived towards the Iraqi reactor and in one fell swoop they completely demolished it. Within one minute and twenty seconds they had



Lieutenant Colonel Zev Raz, the pilot who led the attack

dropped ten tons of high explosives on the Iraqi reactor.

In investigations following the operation, a number of questions remained without answers like: how was it that not one Iraqi plane opposed them? And why hadn't a single ground-to-air missile been launched to shoot them down?

Lieutenant Colonel Zev Raz, the one who led the lead squadron of planes and who later received one of the highest medals accorded to Israeli military personnel, only recently heard about the chain of spiritual events which the Rebbe

initiated at the same time as the pilots were preparing for their mission. Raz sees this as the answer to the questions which puzzled him over the past two decades.

The operation experienced quite a few miracles: the Iraqis did not discover the planes, and did not shoot at them. Raz had another question that had been on his mind all these years: how was it that King Hussein, who must have seen the Israeli planes leave, did not inform the Iraqis immediately, even though at some later point the king realized that the planes were on their way to Iraq and even ordered the news to be quickly conveyed to Saddam Hussein?

The operation experienced other problems. Some of the bombs which were dropped on the reactor did not explode. Only some of them exploded, and it was those that destroyed the reactor.

Raz recently met Rabbi Gidi Sharon, a fellow pilot. When Gidi told Raz about the Rebbe's instructions, he said that only now did he understand how they managed to carry out their mission without incident. “All along the way,” says Raz, “there were plenty of things which could have messed it all up. If not for Divine providence directing us from the moment of takeoff until we landed, the reactor would never have been destroyed.”

Raz said that it was the U.S. who brought the F-16's to Israel, but for defensive purposes only. The Americans had observers at the air force base to ensure that the planes were not used for attacks. “For some reason, the American supervisors did not notice the planes taking off with tons of bombs!”

Raz also adds that there were problems with the wind direction which forced them to fly almost right on top of the water. Even when

they reached Iraq, it was incredible that the Iraqis didn't notice them immediately. When the Iraqis finally sent up some planes to intercept the Israeli planes, it was too late. The Israeli planes were on their way home.

"The big problems began to crop up when we reached Eilat," says Raz, "problems in the planes' functioning. It was only with difficulty that we got the planes from Eilat to the airport in Ramat Dovid. Now I understand that there was someone who was thinking of us and watching over us throughout the trip."

The world was stunned. In Israel, the joy was enormous. P.M. Begin spoke about the saving of Israel from a second Holocaust. The U.S. reacted sharply, and European nations condemned the Israeli attack.

It was ten years later, during the Gulf War, that the miracle became apparent to all, when Saddam Hussein chose Israel as his target. What would have happened if he had nuclear warheads?

After the bombing of the reactor, many threatened to impose

SUDDEN DOLLAR DISTRIBUTION

Rabbi Menachem Lerer, Director of the Citizens Committee of Kfar Chabad, relates that in Iyar 5741, Rabbi Mendel Garelik returned to Eretz Yisroel from 770. In a *yechidus* before he left N.Y., the Rebbe gave him a bundle of one hundred single dollar bills, and told him to give them to military officers.

Rabbi Garelik asked Rabbi Lerer for help in carrying out the Rebbe's wishes. The Rebbe's instructions were surprising and inexplicable, but of course they were carried out unquestioningly.

Less than two weeks before the bombing of the reactor, R' Lerer began giving the bills to various military officers. On Chaf-Alef Iyar, he went to Army Headquarters in Tel Aviv, where he encountered a group of generals sitting with the chief of staff. R' Lerer told them of his mission and gave each one of them a dollar from the Rebbe. Then they all wrote a letter to the Rebbe, asking for *bracha* and *hatzlacha*.

From the chief of staff's camp in Kirya, R' Lerer went to the air force base in Tel Nof, from where the planes left two weeks later for Iraq. There too he distributed dollars for *tz'daka* that the Rebbe said to distribute to military officers. Two weeks later they all understood why the Rebbe had asked that these dollars be given out.

sanctions against Israel, but the reactor that had threatened Israel was destroyed.

We can draw inferences from this episode about the general approach when it comes to security. *Halacha* states that security and military concerns are top priority and outweigh any diplomatic and political concerns.

Some people

remembered how after Saddam Hussein met with French leaders before the reactor was destroyed, France's foreign minister tried to calm the Israelis by saying that they were keeping an eye on things.

The U.S. knew about the danger of the reactor, and even wrote up intelligence briefs, but did nothing to protect Israel, except when it affected their own interests in the region ten years later. The world stood aloof, and only G-d had compassion on His people.



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BY SHAI GEFEN



Back in 5751 when preparations for the Gulf War were at their peak, the Rebbe MH”M spoke about the discrimination of countries demanding justice when it came to the Persian Gulf but doing an about-face when it came to Eretz Yisroel.

WORLDWIDE TERROR

By Divine providence, at the very time that the nations of the world pressure Jews to make additional concessions to Arabs, and the Jews – due to feelings of inferiority, continue to go way beyond anything asked of them (sometimes because of internal political reasons), we see something amazing. In the capitols of the two superpowers (if you could still call Russia a superpower), there were serious attacks by Moslems. In Washington D.C. the serial sniper was caught. He’s a convert to Islam, who, having expressed sympathy for Al Qaeda, went on to murder ten people. The same day that the sniper was caught, the hostage drama began to unfold in Moscow, also involving Moslems.

When you look at the details of what happened – the Rebbe MH”M always asks that we look at the inner

*Everything that’s
going on is part of the
miracles and wonders
that precede the true
and complete
Redemption.*

workings of whatever happens – it’s hard to miss the connection to Eretz Yisroel. The countries which have just experienced terror in their capitols are the very countries that constantly exert pressure against the Israeli government and demand painful concessions.

The president of the U.S. went so

far as to demand that Israel agree to a Palestinian state unconditionally, and withdraw from Palestinian areas, despite the fact that it’s obvious that this plays into the terrorists’ hands and endangers the security of Jews in the Holy Land.

These events happen first and foremost in order for us to learn how to react to acts of terrorism, not with capitulation but with a show of strength. As Russian President Putin said, “We will not get down on our knees.” Jewish pride wouldn’t hurt us either.

Now, as superpowers experience their own terrorism and nobody knows what tomorrow will bring, leaders must internalize the dramatic changes taking place in the world, and understand that only by exerting strength will we overcome the enemy.

Back in 5751, as the preparations for the Gulf War were at their peak, the Rebbe MH”M spoke about the discrimination of countries demanding justice when it came to the Persian Gulf but doing an about-face when it came to Israel. You might remember that at the same time that preparations were being made for the Gulf War, pressure was

exerted on Israel to offer concessions to the Arabs.

“The nations of the world have gathered in a way of ‘nations tumult and governments plot’ to claim to Israel, ‘you are robbers, etc.’ not just about Gaza or Shomron, but also (and foremost) regarding Yehuda, including Yerushalayim, the capitol of Eretz Yisroel... And surprisingly, there were also nations who generally try to do all they can for the sake of justice in the world, as we saw in connection with events in the Persian Gulf, in a way that was binding according to the righteousness and justice (to prevent a situation of stealing one from another, one nation from another, etc.), that here too they behaved in an undesirable manner towards the Jewish people...

“Naturally, we shouldn’t be impressed by the fact that that ‘nations tumult and governments plot,’ since this is merely ‘in vain’...Therefore the Jewish people [should] stand strong regarding everything connected with *shleimus ha’Aretz* and Yisroel, and all the more so in regard to Yerushalayim, knowing that “all the land belongs to G-d, He created it...and gave it to us.

“Furthermore, that the matter of ‘nations tumult and governments plot’ is in itself a sign of *Geula*, as Rashi says, ‘our Sages expounded this to refer to *Melech HaMoshiach*.”

HUMBLE ONES, THE TIME FOR YOUR REDEMPTION HAS ARRIVED”

In that very same *sicha*, the Rebbe MH”M explains that although we see negative things going on at the same time that we are witness to open miracles, this is the way things are – that first there is concealment and darkness, and only afterwards is there light.

We must remember that we are in a period of “kingdoms warring with

one another, and Yisroel are quaking and confused and say, where shall we come and go,” and now is the time that *Anash* and *T’mimim* must go and publicize what the Rebbe said quoting the *Yalkut Shimoni*, “Hashem says to the Jewish people: My children, don’t be afraid, for all I did, I did for you,” as well as the main thing, that *Moshiach* is standing and announcing on the roof of the *Beis HaMikdash*, “humble ones, the time for your redemption has arrived.”

The question is, what will the present Oslo criminals maintain, after they’ve seen what all the withdrawals and “painful concessions” have led to, and nevertheless, they continue to make concessions, knowing good and well what the results will be.

We turn with a heartfelt plea to all *chassidim*, men, women, *T’mimim*, and children, to use the *kochos* we have received and continue to receive from the Rebbe MH”M, and publicize what was said as part of publicizing the Rebbe’s *n’vua*. Everybody should also be told that everything that’s going on is part of the miracles and wonders that precede the true and complete Redemption.

DON’T PRESENT US WITH TESTS

Jenin, Sh’chem, and Chevron. What do these three areas have in common? Maybe we can learn what it is from the reality of a cruel life imposed upon us by leaders who have no regard for human life, who are ready to sacrifice their fellow Jews, the main thing being that their personal needs remain unaffected.

We see that each time our soldiers are withdrawn because of politicians’ orders, terrorism increases. Sometimes it takes a day or two, and sometimes only a few hours.

Two horrifying examples from last week illustrate that when one veers from Torah and *Shulchan Aruch*, one descends to the depths of depravity, and is willing to spill Jewish blood, *ch”v*.

The day after the withdrawal from Jenin, we had a massacre at the Carcor Junction in which a car blew up, killing 14 people and wounding and maiming dozens of others. Chief of Staff Moshe Bogey Yaalon made it very clear that the attack was made possible solely because of the army’s withdrawal from Jenin.

Then, on Sunday morning, as the army withdrew from Sh’chem near Ariel, and had not even completely the withdrawal, a suicide bomber blew himself up near Jews standing at a gas station in Ariel, killing and wounding Jews.

We shouldn’t open our mouths to Satan, *ch”v*, but the army withdrew from Chevron... Military leaders warned the politicians that leaving Chevron amounts to future terror.

The Oslo criminals, the ones who sat nine years ago in Oslo and made a “peace treaty” with murderers, can still explain that at least they tried to see whether peace was a possibility (something they will apparently

attempt to claim in court). The question is, what will the present Oslo criminals maintain, after they've seen what all the withdrawals and "painful concessions" have led to, and nevertheless, they continue to make concessions, knowing good and well what the results will be. How will they exonerate themselves on judgment day, when they will be required to give an accounting for the murder of hundreds of Jews and the wounding and maiming of thousands, *r"l*?

After the withdrawal from Chevron, we heard one of the officers in the area say that the withdrawal was "an attempt whose results would be examined in the near future." Weren't the previous withdrawals from Chevron and other cities enough?

We all know the truth, but they try to sell us a bill of goods as though withdrawing from cities in Yehuda and Shomron is just a local problem and solution. But the terrorists have made it clear: a withdrawal from Jenin means an attack in the center of the country; withdrawing forces from Chevron means Jewish blood being spilled in Yerushalayim, Tel Aviv, Netanya, Afula, etc.

Regarding *nisyonos* (literally "tests"; "experiments" in modern Hebrew) we *daven* – "*sh'lo tiviv'einu l'yidei nisayon*" (don't bring us to any more experiments).

"EITHER DON'T START, OR START AND FINISH"

In the *sicha* of Yud-Tes Kislev 5740, we find some shocking statements of the Rebbe MH"M, who spoke about things that were going on that were derived from the attitude of "we were like grasshoppers in our eyes."

When you ask a security expert and he says that this affects "opening the land before them," then you

follow what he said, not because that general or expert said so, but because the law in *Shulchan Aruch* says that under these circumstances, this is what you do.

This applies to Chevron and Sh'chem, where there were failures years and months ago, and they didn't make do with this, but managed to achieve even greater failure by losing the strength of "the pride of Yaakov," and an upright posture, and any other way it can be described, like what happened recently with the commander in Sh'chem...

It turns out, absurd and paradoxical though it may be, that tearing down Gilad Farm did not help Fuad, but made his political position worse.

Either don't start, or start and finish. Yet there they started with the weakness of "we were like grasshoppers in our eyes," and therefore, as soon as they were given such and such a hint from such and such a place, they began to judge this way and that, and the finale was when they wrote a lengthy document with reasons and explanations, while everybody knew that this wasn't the situation and these weren't the reasons. The only reason is: "we were like grasshoppers in our eyes."

I don't want to openly express how awful the situation is, and not

just how terrible it is right now, but also what they're planning for the future – it's just frightful (may it not happen). All this is caused by giving them something, then another thing, then a third thing and a fourth – may it not happen and may it be "*utzu eitza v'sufar*"

GETTING RID OF FUAD FIRST

We've heard the word "first" too many times lately from Defense Minister Fuad Ben Eliezer. It started with the plan of "Jenin First," then "Gaza First," and finally, the reporters called the withdrawal from Chevron, "Yehuda First."

Yet another withdrawal plan from the *beis midrash* of Fuad, who wants to appease leaders in the Labor party. The other week they were very busy clearing out settlers from Gilad Farm, and there was much chattering about all the violence which the soldiers and policemen used against the settlers. The commentators discussed and dissected whether this episode actually led to a change for the better for Fuad. Well, it turns out, absurd and paradoxical though it may be, that tearing down Gilad Farm did not help Fuad, but made his political position worse.

The same is true for P.M. Sharon. Not everything the advisors say works. Sharon gave his backing to Fuad regarding the evacuation of the outposts in the hopes of "biting off" a few votes from the center-Left. Yet for the first time in months, it looks like his rival from within, Netanyahu, is succeeding in overtaking him.

This should serve as red lights for these leaders, for it shows that even when they carry out withdrawals solely to gain popularity with the public, they end up hurting themselves. All previous prime ministers saw this, that when they tried to withdraw and made political

agreements on the eve of elections in order to improve their ratings, they were not re-elected. The leaders' success will be measured solely by their ability to crush the Palestinian "Axis of Evil." "The pride of Yaakov," and the strength that comes from following the *Shulchan Aruch*, is the way they'll triumph politically.

In a *sicha* of Gimmel Tammuz 5742, the Rebbe explicitly states, "There remains one option to get them to change their ways...don't elect him (nor his *talmidim* or his party) in the next elections for the Knesset! Don't let him speak on behalf of the Jews of Eretz Yisroel (he and his friends can speak on behalf of the Arabs, etc., whom they benefited...but not on behalf of Jews!) – this seems to be the only way to be effective."

Who knows, maybe whatever brains don't accomplish, the polls will accomplish.

EGYPT AND LEBANON FIRST

The first of the withdrawals began with Egypt. Our prime minister went above and beyond, and the bulldozer did what no previous Israeli leader dared to do, thus opening the door to Jews expelling Jews from their land.

This week we got "warm regards" from our "peace" with Egypt. National Egyptian television announced that it would broadcast forty-one chapters from the Protocols of the Elders of Zion, the anti-Semitic tract which says Jews want to rule the world. These Protocols which were disseminated in the first half of the previous century, and led to the extermination of millions of Jews in the Holocaust, are now being broadcast in Egypt, which made peace with us. Now we hear that Mubarak is ready to give a speech, broadcast live to Rabin Square, in order to eulogize his peace partner, Rabin.

Yet another withdrawal which took place not that long ago, was the withdrawal from Lebanon. To be more accurate, the humiliating flight from Lebanon, the likes of which has not been seen for years in civilized countries anywhere in the world.

We began to pay the price of that withdrawal within a few months, in the form of an Intifada organized by Arafat, but apparently this isn't all. The drawing off of water from the Wazani is beginning to illustrate to us what a catastrophe that withdrawal was, when Israel is prevented from reacting, knowing that Lebanon has thousands of ballistic missiles aimed at settlements in the North, including Chaifa and Kiryot. Now we've heard that Iran sent missiles to Lebanon with a range that extends to Tel Aviv and the South.

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SECOND PRINTING OF “KARASI V’EIN ONEH”

While Israeli politicians continue to blunder about, endangering the lives of millions of Jews, the second edition of *Karasi V’Ein Oneh* (*I Called But No One Answered*) was just released. The book includes most of the Rebbe’s *sichos* regarding *shleimus ha’Aretz*, chronologically. When you read the book and learn the *sichos* as they pertained to events taking place at that time, the Rebbe’s ideas are especially gripping.

The book is a compilation of *sichos*, *yechiduyos*, and *maamarim* which were said right after the Six Day War over thirty-five years ago up until 5752, in the last *sicha* with then Minister of Transportation Moshe Katzav about the terrible danger in the autonomy plans, and what would happen if they continued talking about giving away land and establishing a Palestinian state.

The book *Karasi V’Ein Oneh* is not a history book in which we see how the Rebbe’s prophecies came true, but primarily a book that is relevant *today*, for the things stated therein, are as pertinent as ever. A *chassid* who learned the *sichos* that the Rebbe said in 5734 or 5743, who learns them today, will find them even more relevant now than on the day they were said.

The first edition of the book was invaluable because it gave every *chassid* the information he needed to properly present the Rebbe’s position on *shleimus ha’Aretz*. However, since the book was a rush job in order to fulfill the injunction, “know how to respond,” there were many errors in

the first edition, both in translations, omissions, etc.

The new edition contains numerous corrections. Its publication, such a short time after the first edition (only a few months), shows how welcome and necessary it is. *Chassidim* should be fluent in these *sichos* so that wherever they go they can clearly present the Rebbe’s views. People want to know what the Rebbe said about



these things, and *chassidim* have to tell them.

The book should be sent to all those who set policy, to *rabbanim*, *Admurim*, public figures, Knesset members, etc. The book *Karasi V’Ein Oneh* doesn’t just publicize the Rebbe’s views on *shleimus ha’Aretz*, but it also serves as *hafatzas ha’maayanos* and the publicizing of the Rebbe’s greatness

and his prophecies.

Minister Effy Eitam Fein, head of Mafdal, has been seen at some of his lectures holding the book, and in his speeches he quotes from it.

The new edition can still be improved on though. Dozens of other *sichos*, letters, and *yechiduyos* on the topic of *shleimus ha’Aretz* could be added to it. It would be helpful to have sub-headings to make it easier on the reader. But the main thing that’s lacking is an index. On many occasions, the Rebbe asked that every book have an index so that readers can look things up. We hope that the next edition will include an index, though we are happy to see that this time, they included a bookmark, which the Rebbe often asked publishers to do.

Another helpful thing would be a timeline of events or a preface which explains what happened when, so that a reader in 5763 will understand what is being referred to in the *sichos*.

I suggest that every *shliach*, *rabbanei Anash*, *askanei Anash*, and *p’ilei Moshiach*, get copies of the book and make sure that the *rabbanim* of their *k’hilla* and other influential people, get the book. There’s no question that the book makes it far easier to publicize how the Rebbe is the prophet of our generation, for it is clear to all how things he said three decades ago, have come true one by one. This segues nicely into the main prophecy of “*Hinei, hinei Moshiach ba.*”

Kislev – Month of *chassidus*

MONTH OF REDEMPTION

The month of Kislev is a “*Chassidisher* month”¹ and – as Jewish communities everywhere have also begun to recognize – the entire month of Kislev, from Rosh Chodesh on, is a “Month of Redemption,” too.²

PROVIDING FOR OTHERS

We should see to it that every individual is able to procure all of his needs for the festivities of Kislev – for it is to be expected that joyous occasions such as these also involve a certain amount of material expenses – including, in this case, Chanukah gelt.³

INCREASING IN TORAH STUDY

We now intensify our study of both the revealed and inner dimensions of Torah by adding on in both the **quantity** of time spent learning and, most importantly, in the **quality** of our studies, with ever increasing toil and exertion surpassing our own nature and habit.⁴

FARBRENGENS

Being that the month of Kislev is a “*chassidisher* month,”⁵ it would be worthwhile to emphasize this fact by arranging Chasidic “*farbrengens* – gatherings” throughout the month⁶ in all places both for men and – separately, of course – for women, and to include the children as well.⁷

At these *farbrengens*, we should speak words of Torah and arouse one another toward the study of Torah –

its revealed and inner dimensions – as well as the dissemination of Judaism and the *chassidus*.⁸

In order that the *farbrengens* for the Chasidic holidays are conducted in the most orderly fashion – without putting a damper on the excitement – we should start well ahead of time to prepare for and publicize the event everywhere near and far,⁹ whether in the Diaspora or in the Land of Israel, and certainly right here in the ‘four cubits’ of the Rebbe, my father-in-law, Leader of Our Generation.¹⁰

*Editor’s Note: Many times throughout the month of Kislev, the Rebbe instructed those present at the farbrengens to sing the special Kislev melody, “Pada V’Shalom.”*¹¹

LEARNING CHASSIDUS EVERY DAY OF THE MONTH

On every day of the month of Kislev,¹² every man, woman and child should study an additional subject from the teachings of *chassidus* – especially from those volumes that have been printed just recently¹³ – and even better, this should be done in groups, for example, at the abovementioned *farbrengens*.¹⁴

This learning should include a teaching from each of the leaders of *chassidus*, [the Baal Shem Tov, the Maggid and the Rebbes of Chabad].¹⁵

We should learn the teachings of each Rebbe on a different subject as well as learning the various teachings of all of the Rebbes on a single subject – for both endeavors pose their own unique advantage.¹⁶

Ideally, we should learn more and more every day of Kislev in quantity and in quality, and continue on even into the days after Kislev.¹⁷ 18

On the day of each of the holidays

this month, we should begin our studies with the teachings of the Rebbe who is connected to that day and then go on to study teachings from all of the Rebbes.¹⁹

In addition to this study itself, each individual must also spread the wellsprings and affect other Jews to adopt this practice, as well. It is understood that this is something also relevant to women as pertaining to their influence on other Jewish women.²⁰

1. *Sichas Night of Rosh Chodesh Kislev 5749 (Hisvaaduyos, p. 373)*: “When we say that Kislev is a *Chassidisher* month, we need not explain any further, as this is a simple fact understood by every man, woman and child.... Primarily, this refers to the 19th of Kislev [the liberation of the Alter Rebbe]... and so too many, many other events that came to pass in the month of Kislev. Certainly, everyone can think of many more examples.”

2. *Sichas First Day of Rosh Chodesh and Shabbos Parshas Toldos 5752 (Seifer HaSichos, p. 125)*: “This is in addition to the fact that the Redemption is connected to the renewal of the moon on every Rosh Chodesh.” See there p. 23: “On Rosh Chodesh, the spark of Moshiach within every Jew is revealed... and this revelation generates renewal in the entire existence and actions of every Jew so that they are permeated with the highest soul level of *yechida*.”

3. *Sichas Shabbos Parshas Toldos 5752 (Sichos Kodesh, p. 374)*. See also *Sichas Rosh Chodesh and Shabbos Parshas Toldos 5749 (Hisvaaduyos, footnote 1)*: “Because of the abundance of holidays this month, the whole month becomes like a *Yom Tov*, which makes the previous month of Cheshvan – which does not have