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The international weekly for aiding the coming of Mashiach  
**BEIS MOSHIACH**

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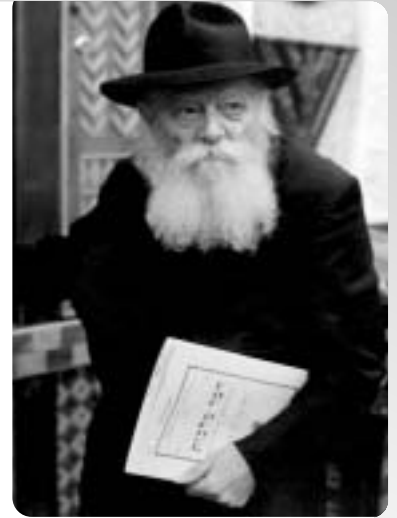
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# ALL GOOD, ALL THE TIME

SICHOS IN ENGLISH

## SHABBOS PARSHAS CHAYEI SARA; 22<sup>ND</sup> DAY OF MAR- CHESHVAN, 5751

1. This week's Torah portion begins, "And Sara's life was one hundred years, twenty years, and seven years." Rashi explains that the word "years" is repeated to teach us that when she was 100 she was just like she was at twenty [without] sin; at twenty, she was beautiful as at seven. Afterwards, the Torah states, "the years of Sara's life," which teaches us, "all are equally good."

The latter statement is somewhat problematic. How can we say that all of the years of Sara's life were equal in regard to beauty and lack of sin. The Torah itself relates that Sara had "withered," and that she had laughed in disbelief when she heard the prophecy that she would give birth and then, denied laughing in G-d's presence. Since Sara had been a full partner in Avrohom's service, "Avrohom would convert the men, and Sara would convert the women," and had proceeded upward in service together with him, her laughter appears to be out of character, and a descent from her level. After such

a descent, how is it possible to say that all her years were "all equally good"?

There is a further difficulty. Our Sages teach, "The deeds of the Patriarchs are a sign for their children," i.e., the narrative of their behavior – and that of the Matriarchs – provides us with significant lessons that we must apply in our lives. Thus, it is difficult to understand: What is the lesson that we can derive from Sara's behavior? How is it possible for people on our spiritual level to aspire to a service which is "all equally good"?

These questions can be resolved based on the explanation that the three numbers mentioned in connection with Sara – 100, 20, and 7 – represent the spiritual powers which we are granted. 100 refers to the powers of will and desire, 20 to the intellectual faculties of chochma and bina, and seven to our seven emotional attributes.

[In addition to these qualities, Sara's service also involved activity in the world at large. This characterized the difference between the Patriarchs whose

service was more spiritual in nature, and the Matriarchs, whose service involved drawing G-dliness into the material dimension of the world. Sara, the first of the Matriarchs, surely reflected this quality.[199] Indeed, we can see the effects of this dimension of her service in two of the events related in this Torah portion: a) The purchase of the Cave of Machpella: This begins the Jews' acquisition of Eretz Yisroel. Furthermore, the way this portion of land was acquired leaves no room for a protest from the gentiles that the Jews stole Eretz Yisroel from them. b) Avrohom's giving birth to many nations: Avrohom's remarriage to Hagar – and the children whom she bore him (which represent his activity with the world at large) – was ultimately, the product of Sara's activity. It was only because she was Sara's maidservant, that Avrohom considered wedding her.[200]

Although each of the levels of soul mentioned above reflects a unique and different level, Sara also revealed the essence of her soul. Thus, the various potentials reflected in her service (100, 20, and 7) differed one from the other. Nevertheless, the revelation of the

essence of her soul established a commonalty between all the levels, “all are equally good.” The soul of every Jew is “an actual part of G-d from above,” a part of His essence, as it were. This G-dly essence is the essence and the source of all good, and from it come a variety of different expressions of good.

This can explain the difficulties mentioned above: The levels of 100, 20, and 7, are each unique and different for they each represent a different rung of service. Nevertheless, the revelation of the essence of the soul affects all these particular levels and establishes a commonalty between them. This allowed the positive qualities Sara manifested in her youth to also effect her old age and, conversely, the peaks she reached in her later years to elevate her service of the past.[201]

2. According to the above explanation the concept of “they are all equally good,” reflects an additional dimension, beyond the service of 100, 20, and 7, as they exist within their own context. This is somewhat problematic because this phrase from Rashi’s commentary, and the phrase from the Torah, “the years of Sara’s life,” which it explains, appear to be the sum total of the 100, 20, and 7 years mentioned previously. Therefore, it is preferable to offer a slightly different explanation than mentioned previously.

In this context, the number 100 can be interpreted as the general thrust which permeates all different dimensions of service, elevating the particular levels of 20 and 7. Since this general thrust affects all these particular levels, it is possible for them to be, “all equally good.”

The concept of 100 as the general thrust of our service can be understood more thoroughly based on the Zohar’s association of the

100 years of Sara’s life with the 100 blessings which we are required to recite each day.[202]

In his *Shulchan Aruch*, the Alter Rebbe[203] quotes the Talmud’s derivation of this obligation:

A person is obligated to recite 100 blessings each day as it is written, “Now Israel, What is it that G-d asks from you?” Do not read “ma”(what), read “meia” (100).

The Alter Rebbe continues, quoting the further portion of the verse, “To fear the L-rd,” and explains:

These 100 blessings are intended

***What is the lesson  
that we can derive  
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How is it possible for  
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which is “all equally  
good”?***

to bring a person to fear G-d, to love Him, and to recall Him at all times through the recitation of these blessings. [This is accomplished] by constantly reciting blessings in the evening, in the morning, and in the afternoon.

In this manner, the 100 blessings express the general thrust of our service of G-d as explained above in regard to Sara’s 100 years. Similarly, these 100 blessings are related to our service within the world since, for the most part, they praise G-d and express our thanks to Him for the material benefits He

has granted us within the world.

Thus, the recitation of a blessing has two dimensions, service within the soul and service within the world at large. Reciting the blessings “bring about the revelation of the light of G-d within the souls of the Jewish people to strengthen their faith in G-d... bringing that faith into open revelation.” This revelation will be manifest in the soul of the person who recites the blessing, the souls of those who answer Amen, and then, drawn down in the world at large.

This process is reflected in the text of the blessings, “Blessed are You L-rd, our G-d, King of the universe...” First, we express our relationship with “our G-d,”[204] and then we relate how He is “King of the Universe.”

The obligation to recite 100 blessings a day is incumbent on all Jews, men and women. Similarly, children are educated and trained to recite these 100 blessings. Indeed, even very young children are trained to recite blessings[205] and answer Amen to other blessings with the intent that this become an integral part of their personalities and lead them, “to fear G-d, to love Him, and to recall Him at all times through the recitation of these blessings.”

Since the obligation to recite these blessings brings us to the awareness of G-d “at all times,” it enables us to make our years, “all equally good,” to express the fundamental thrust of our service of G-d in all the different phases of our lives.

This includes even the very beginning of our lives[206] and is further enhanced by the activities of parents and friends who give praise and thanks to G-d when they watch the early stages of a young child’s development.[207] This leads to

further Divine blessings, that the parents will raise their child and bring them to “Torah, marriage, and good deeds,” together with many brothers and sisters, a family blessed with many children who are occupied in Torah and mitzvos.

3. The above-mentioned activities with Jewish children share a point of connection with Parshas Toldos which we begin reading in today’s Mincha service.

Parshas Toldos begins: “These are the chronicles of Yitzchok, the son of Avrohom. Avrohom gave birth to Yitzchok.” To explain the apparent redundancy, Rashi quotes our Sages who relate this teaches us that G-d made Yitzchok’s facial features like those of Avrohom so that everyone would say, “Avrohom gave birth to Yitzchok.”[208]

This teaches us that a father must endeavor that his son’s behavior reveal who his parents are. From watching a child, we must be able to recognize that he is a descendant of Avrohom, or in a particular sense, that he is the son of a Chassid and a Tamim. The only difference between a child and a father should be their age. They must share the same commitment to Torah and mitzvos.

This is accomplished through chinuch, education. From the earliest moments of a child’s existence,[209] a parent must endeavor to ingrain in him the fundamental thrust of our service, “to fear G-d, to love Him, and to recall Him at all times.” This will enable the child to grow and develop in a manner that his years will be “all equally good.”

Based on the above, we can see the progression from Parshas Chayei Sara to Parshas Toldos. Chayei Sara describes the attainment of personal fulfillment, reaching a level that all one’s years, the totality of one’s life experience, is “equally good.”

Parshas Toldos reflects how this level of fulfillment can be transmitted to one’s descendants and how one’s children continue the pattern of conduct which one has established.

Toldos, giving birth to children, also shares a connection to the ultimate redemption because Moshiach will not come until all the Jewish souls will descend and will be born within this material world. Here, we also see a connection to Yitzchok, for our Sages emphasize that in the era of Redemption, we will point to Yitzchok and say, “You are our Patriarch.”

***“Today the leading nations of the world are running to and fro without really knowing what they really want. This situation, however, contains the seeds for the ultimate good...”***

4. The above also shares a connection to Chaf MarCheshvan, the Rebbe Rashab’s birthday, which fell in the previous week. The Rebbe Rashab founded Yeshivas Tomchei T’mimim with the intent that:

The young men who study Nigleh (the revealed dimensions of Torah law) should be G-d-fearing Jews... to implant in them an inner-felt fear and love of G-d... The essence and the foundation should be their study of Chassidus. This should lead them to the love and fear of G-d... and Nigleh should be

studied in this spirit.

His intent was that the study of Chassidus should inspire even the younger students. Indeed, this is relevant even to children of the youngest ages for, it was at the age of four or five that the Rebbe Rashab broke out in tears, asking that G-d reveal Himself to him just like He revealed Himself to Avrohom.

This service will have an effect in the world at large. This is alluded to in his name, Shalom DovBer. Shalom, “peace,” is drawn down to the level of DovBer, the Hebrew and Yiddish term for “bear,” an animal “overladen with meat;” i.e., peace is brought down to the lowest levels of this material world.

This parallels the message mentioned previously, that the essential point of our service, our fundamental fear of G-d should permeate through every dimension of our service so that all our years, even those of childhood, are “all equally good.”

The desire to communicate these concepts was one of the reasons for distributing the kuntres Eitz Chayim, to all the men, women, and children, at the conclusion of Chaf MarCheshvan. Needless to say, the intent was that the kuntres be studied and ultimately, applied in our actual conduct as the Rebbe Rashab writes in the conclusion of the kuntres:

Pay attention to the statements which are made in this kuntres. May these words always be upon your hearts for it is difficult for me to make statements and continuously repeat them. This will allow these statements to be constantly before your eyes so that they will not be forgotten by you. This is “your life and the length of your days,” and with this you will merit eternal life.

These matters were transmitted

and communicated by the Rebbe Rayatz, who served as the first director of Yeshivas Tomchei T'mimim. This is particularly relevant now, after forty years have passed since his death, and we can "attain full grasp of our teacher's knowledge."

Also, after Shabbos, a maamer of the Rebbe Rashab's which was recited in the year 5678, but was hidden for many years, and was just recently discovered will be distributed.[210] May this also be studied in a manner that leads to deed.

[On the surface, one might ask: Why was this maamer only revealed now? This, however, is one of the signs of the immanence of Moshiach's coming, that new

Chassidic teachings will be revealed throughout the world. This will herald the revelation of "the new Torah that will emerge from Me," in the era of Redemption.]

May there be an increase in the study of Chassidus, together with an increase in the study of Nigleh. May new institutions be established and the existing institutions strengthened and may these activities hasten the coming of Moshiach.

Indeed, the climate in the world at large is one which clearly portends the advent of the era of Redemption. Our Sages related that one of the signs of Moshiach's coming is "Nations challenging each other." In particular, the Yalkut Shimoni relates how "the King of

Peras will challenge an Arab[211] king," and "All the nations of the world will panic and will be overcome with consternation." We see this today when the leading nations of the world are running to and fro without really knowing what they really want. This situation, however, contains the seeds for the ultimate good, as the Yalkut continues:

[G-d] will tell [the Jews]: "My children, why are you afraid? All that I have wrought, I performed for your sake. Do not fear; the time for your Redemption has come..." Moshiach will stand on the roof of the Beis HaMikdash and proclaim, "Humble ones. The time for your Redemption has come!"

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#### NOTES:

199. Indeed, Avrohom's acquisition of wealth (which reflects his refinement of the material substance of the world) began with the presents he was given in Egypt for Sara.

200. The above explains why this Torah portion is called, Chayei Sara, "the life of Sara," although the events that transpired did not take place until after Sara's death. All the events described in this Torah portion reflect Sara's service of drawing G-dliness into the world at large.

201. Similarly, each person can elevate his conduct in previous years. Retroactively, he can elevate every moment of his lifetime – including even the first moment of his existence – to a level that, "all are equally good."

202. Significantly, Sara's service in the world was connected with the recitation of blessings. She and Avrohom would show hospitality to guests with the intention that they recite blessings over the benefits they receive and thus, become conscious that G-d is the source for these benefits.

203. In his Shulchan Aruch, the Alter Rebbe explains in detail how to fulfill this obligation, elaborating on how it is possible to recite 100 blessings in various situations (Shabbos, fast days, Yom Kippur).

Significantly, the manner in which he explains this obligation differs slightly from the way it is presented in the Rambam's Mishneh Torah and Rav Yosef Karo's Shulchan Aruch. The latter texts first present an explanation of the Birkas HaShachar ("the morning blessings") and, in that context, mention the obligation of reciting the 100 blessings each day.

In contrast, the Alter Rebbe mentions the two obligations in the same sentence, explaining how the recitation of the morning blessings enables us to fulfill the obligation of reciting 100 blessings a day. This implies that the morning blessings share the

same object as the 100 blessings "to fear G-d, to love Him, and to recall Him at all times."

204. This point is further emphasized by Chassidic interpretation of the word, E-loheinu (rendered above as "our G-d"), as the Divine energy which is "our power and life energy."

205. Indeed, it is customary not only to take care that children do not eat without reciting blessings, but also to give them sweets with the specific intention that they recite blessings before partaking of them. The above leads to a practical directive: Parents and teachers must take care to educate children even those of a young age to try to recite 100 blessings a day.

206. This also includes as mentioned above (see note 3), the potential to elevate our previous behavior. A Jew is a master over the past and can correct any flaws in his past conduct so that his years "are all equally good."

207. Similarly, these Divine blessings are enhanced by having a mezuzah affixed on the child's doorpost and hanging a shir HaMaalos over the doorway.

208. Indeed, they looked so much alike that Avrohom felt it necessary to make a special request that G-d grant him old age so that people would recognize that he is the father and Yitzchok, his son.

209. Shalom also alludes to Torah for "The Torah was given with the sole purpose of bringing peace to the world."

210. Translators Note: The Rebbe Shlita distributed the maamer, Anochi Magen Loch to men, women, and children, together with a dollar to be given to tz'daka on Monday night, the eve of the 25th of MarCheshvan.

211. Here, we see a point of connection to our Torah reading which concludes by listing the offspring of Yishmoel, the ancestor of the Arabs.



RETARDATION: ONLY A TEMPORARY HANDICAP \* PART 2

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By the Grace of G-d  
15 Tishrei, 5740  
Brooklyn, N.Y.

Dr. R. Wilkes, DSW  
Chairman, Region II Council for Mental Retardation  
Coney Island Hospital  
Brooklyn, N.Y.

Greeting and Blessing:

Because of the intervening High Holidays, my acknowledgment of your letter of Sept. 19th has been somewhat delayed.

Of course you have my permission to disseminate my letter, if it can serve a useful purpose in promoting the cause of education in general, and of the "special children" in particular. Indeed, since every child is special and deserves special attention, how much more so those who are "slower" than others.

However, if the letter is to be disseminated, an important reservation must be added, which though self evident to a person like yourself, may not be self evident to others, and therefore must be clearly stated to them, hence was not mentioned in my letter to you.

It is that in all that has been said in regard to Jewish children - it is first necessary to clarify the requirement of the Halacha in regards to these children - depending on their age and their level of comprehension to make sure that the facilities meet these requirements in terms of Kashrus, Shabbos, Tefillin, etc.

To add a timely note a propos of the New Year, which is a 'Seventh Year, a Year of Shemittah' (Sabbatical Year), and also began on the day of the holy Sabbath, the main characteristic of the Sabbath day is that it is a day of "delight" (Oneg) for young and old, as it is written, "You shall call the Sabbath a delight," which, by extension, also characterizes the entire New Year.

Hence, if there are children and adults who, for whatever reason, are in a situation which precludes them from enjoying the "Sabbath" delight, it behooves anyone who becomes aware of this to do everything possible to enable them to participate in this delightful experience. The fact that the knowledge of the existing situation has reached certain organizations and individuals - and everything is by Divine Providence, is a further indication that they are in a position to act on this knowledge. Should there be any difficulties, even real ones and not exaggerated or imagined, it only means that they have been commensurate capacities to overcome them. For as with all Divine commandments, the obligation is given together with the capacity to carry it out.

Readers and collectors of the Rebbe's letters: We urge you to send in the Rebbe's English correspondence which was not yet published in the 7 English existing volumes and which pertain to issues of general relevance. Please send them in so that the letters can be published for everybody's benefit and thereby preserved forever.

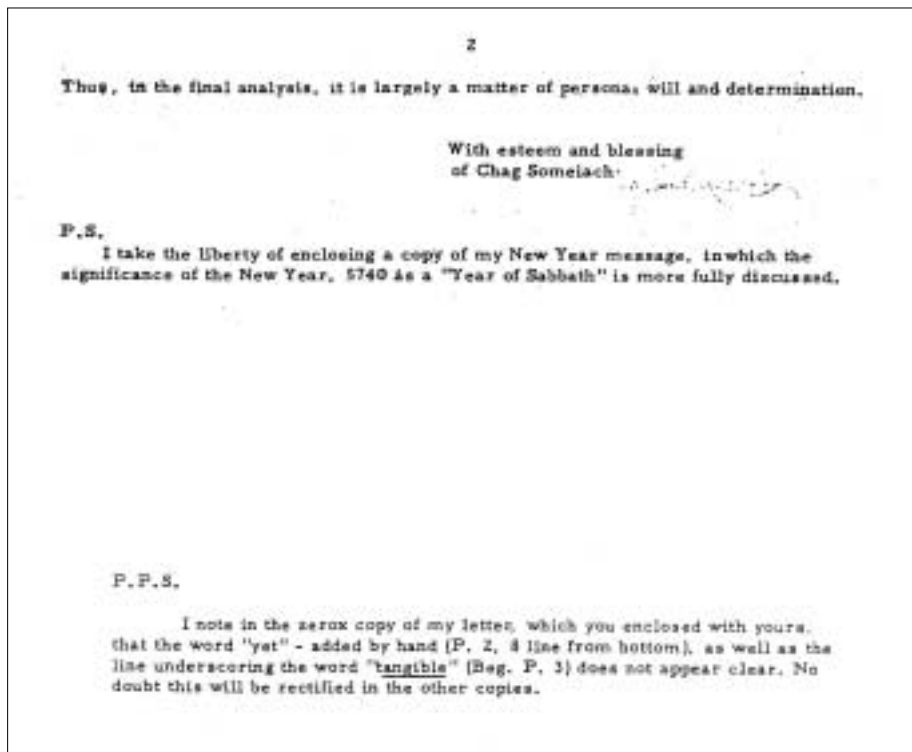
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Again, any correspondence you may have please send in, and please encourage your friends neighbors and family to do so as well. Please inquire also your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

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# THE BODY HAS A HEAD, AND THE HEAD HAS A BODY

BY RABBI NOAM WAGNER  
TRANSLATED BY MICHOEL LEIB DOBRY



*One of the central issues facing us today is the subject of “chai v’kayam,” emphasizing the knowledge and recognition that despite the terrible and frightful darkness, where our father does not appear before our eyes, this does not alter in any way the clear knowledge that the leader of the generation exists unchanged in his physical body. The “refusal” to accept and interpret the reality as the world does stems from our connection to the reality established by Torah: the leader of the generation is alive and lives eternally. Then what is the great necessity in pointing out the Rebbe’s existence specifically as a soul in a physical body? We all truly live with the Rebbe and believe that he has not left us. So why is it so important to emphasize it in this way? Isn’t it enough to live with the Rebbe even without the recognition that he lives in a physical body?*

## THE RAV THINKS, THE STUDENT FOLLOWS

The Rebbe in *Likkutei Sichos* brings an analogy that explains the innermost aspect to the exile:

When a rav gives over Torah knowledge to his student, the latter is happy and filled with pleasure from receiving this knowledge. During those moments, his connection with the rav is revealed and appears that it will never cease. This is an inner connection that also takes expression in the student’s external qualities.

However, when the time comes that the rav sees how the student has already grasped the wisdom properly, he decides that the student has progressed to a level where he is able to be brought to a much higher level. Therefore, the rav stops transmitting the intellectual influence to engage in the mental concentration necessary to take the new material that he must transmit to the student and adapt it according to his intellectual ability, constructing a mode of knowledge tailor-made for the student’s world. Immediately after the rav succeeds in organizing this knowledge within himself, he goes back to resume his intellectual influence upon the student, and the connection is



renewed.

During the time that the rav externally stops dealing with the student, the latter feels that his whole world has been destroyed – the absolute opposite of what he felt a few minutes earlier. He feels that his rav has abandoned him, and that’s how it appears in the external sense. His entire being yearns for those moments when he sat together with his rav and heard new innovations in the wisdom of Torah.

But the truth is that from the rav’s point-of-view, not only did he not stop thinking about his student, it is quite to the contrary. During those moments of apparent **interruption**, he is actually **advancing** a most important step for the good of the student!

However, in order for the student to feel the rav **even at these moments of concealment**, thus hastening the drawing down of this new influence, the student must instill within himself two things:

He must recognize that the true metzius is that the rav is with him exactly as he was before, and the reason for the concealment is only for his own good: to bring him to a much higher level.

Together with the knowledge and recognition that the rav is with him exactly as he was before, the student must have hiskashrus to his rav with such feelings of yearning that he will not accept the current situation whatsoever, demanding to see the rav and receive his spiritual influence in a revealed manner.

### HOW DO WE YEARN?

This is similar to our present-day situation of hiding and concealment, where the leader of the generation does not appear before our physical eyes. In such a state of darkness, it is important that we know and live with the reality as is **truly** is, despite the fact that with all the hiding and concealment, the rav’s influence outwardly does not appear as it always

was.

Nevertheless, we must know and live with the recognition that 1) the rav continues to influence **in exactly the same manner** that he did before – with and through a physical body – and the hiskashrus to him must be in such a manner; 2) we must long and yearn to behold the light of the king’s shining countenance in a revealed manner. As we mentioned above, this is all for the good of the student, so he can properly get through the period of concealment, and absorb the new

*At the moment we recognize the true metzius – i.e., Moshiach’s existence in our present-day world (and the fact that it is relevant to us now) – the longing and yearning to see this in an actual and revealed sense grows manifold.*

spiritual influence in its truest sense.

The truth of the matter is that the recognition of the rav’s metzius, even during the period of concealment, and the longing to see his face, are dependent upon one another:

In the D’var Malchus from Shabbos Parshas VaYeira 5752, the Rebbe touched upon the story with the Rebbe Rashab as a boy, when he went before his grandfather, the Tzemach Tzedek, and cried, “Why did G-d appear before Avrohom Avinu, but He

does not appear to us?”

The Rebbe explains that the Rebbe Rashab’s crying was not with respect to the **essential metzius** of “G-d appeared to him,” but in connection with the **actual and revealed appearance**. The Rebbe Rashab knew that the reality of “G-d appeared to him” exists within every Jew. Therefore, this knowledge aroused a complaint with him, to the point of bringing him to tears: If G-d really does appear to me, then why don’t I see this openly?

The Rebbe continues to explain this in relation to the True and Complete Redemption. At the moment we recognize the true metzius – i.e., Moshiach’s existence in our present-day world (and the fact that it is relevant to us now) – the longing and yearning to see this in an actual and revealed sense grows manifold.

Similarly, we find in connection with our discussion. When we are instilled with the knowledge and recognition that the leader of the generation continues to provide all his spiritual and material influence as a soul within a body, just as he has done until now, then the longing and yearning to see him again openly are expressed in a truer and more inner sense. This is specifically because we are talking about a state of reality that actually exists here in this physical world, with relevance to our world of logical perceptions, and the only thing that is lacking is the revelation of this reality in actual deed.

### DEFINING THE OBJECTIVES

Just as it is imperative that this is how we should live, similarly, it is important that we bring Jews closer to the Rebbe so they too will know and recognize the eternal nature of Moshe even in our current situation:

At the farbrengen of *kabbalas ha’malchus*, Yud Shvat 5711, the Rebbe spoke about a most important point that essentially characterizes our entire manner of avoda in the seventh generation. The Rebbe recalled the

teaching in the Zohar that there are things that are considered highly intellectual with respect to the lower levels, but with respect to the higher levels they are deemed as merely superficial. Everything is relative.

The same thing applies in connection with spreading Yiddishkeit. All those who were sent out on shlichus in order to bring Jews closer to Torah and mitzvos must know that the underlying purpose of the shlichus is to bring Jews closer to the teachings of chassidus. If so, when we talk with a Jew and bring him closer to Torah and mitzvos, the main purpose is that he should become a rank-and-file chassid, a Jew who learn chassidus, and is connected to the luminary of chassidus in this generation.

How do we bring this about? Just as **you** live this reality, day in and day out, you explain to him, in the most acceptance manner possible, that there truly is such a reality as established according to Torah. This begins in the Written Torah, where Moshe Rabbeinu requests “that the community of G-d should not be as a flock without a shepherd,” i.e., the Jewish people should not be left without a *nasi* in a physical body. The eternal nature of Moshe continues forever as stated clearly in the Oral Torah, the teachings of chassidus, and the teachings of the leader of our generation – in every generation in a physical body without interruption.

### AN AMAZING STORY IN THE CHIDA

It is important to emphasize that the eternal nature of the leader of the generation as a soul in a body is similar to all other matters of Torah. Besides recognizing with *kabbalas ol* that what's written in the Torah doesn't require any proofs, we should learn and understand with wisdom, understanding, and knowledge in order that our faith penetrate our intellect and emotion, to the point that even the intellect of the animal soul

can identify with the pure faith in “he is among the living.”

We find that many tzaddikim continued to live physically even after their passing, especially as emphasized with Moshe Rabbeinu and Yaakov Avinu, who “did not die.” The Rebbe explains that this fact has practical, halachic ramifications in that the tzaddik's body does not make one impure by touching or carrying. The Gemara tells how Eliyahu HaNavi caused Avrohom, Yitzchak, and Yaakov to stand and placed t'fillin upon them. Rabbi Yehuda HaNasi would come to his home after his passing and make

*The faith in the Rebbe as chai v'kayam is not some new contrivance that was created after Gimmel Tammuz 5754. In fact, it already existed in the past, and has its source in halacha, nigleh, and chassidus.*

Kiddush for his family. These instances don't just appear in the Aggada, but also as a part of practical halacha.

Incidentally, the Chida brings a halachic discussion on a tzaddik's life, and he asks: How could Rabbi Yehuda HaNasi halachically cause others to fulfill their obligation of hearing Kiddush – “the dead are freed [from the obligation]”? He writes that he always had some difficulty with this subject, until he saw a story in the *Megillas Starim* of R. Chaim Vital that settled the issue in his mind:

The Rosh's father had a chavrusa in

the beis midrash, and together they made an agreement between them that they would share everything with each other. When the Rosh's father was still a young man, he contracted a serious illness and passed away. In that part of the world, the custom was to open the coffin before bringing the deceased to the cemetery, and so they did with the Rosh's father. When they opened the coffin, the chavrusa approached his deceased friend and said, “Remember our agreement to share *everything!*” When he finished saying this, everyone immediately saw how the Rosh's father laughed.

As the story continues, a few weeks after this incident, the chavrusa was sitting in the beis midrash, when suddenly he saw the deceased near him. He asked him what he was doing here, and the Rosh's father responded that in truth, he simply could have gone to his home, but he didn't want to disgrace all those tzaddikim who are unable to do so. Later, he did go to his home, and he told his wife that there was a tremendous *kitrug* from Heaven upon the entire Jewish people. Through their prayers, they had succeeded in removing the *kitrug* everywhere, except from their town, and therefore he said, “take the boy (the Rosh was then just a small child) and escape from the city.” The wife did so, and this saved their lives!

All these things show that the faith in the Rebbe as *chai v'kayam* is not some new contrivance that was created after Gimmel Tammuz 5754. In fact, it already existed in the past, and has its source in halacha, nigleh, and chassidus.

### THE CHAIN THAT WILL NEVER BE BROKEN

If such things have relevance to every tzaddik and nasi in Israel during the previous generations, then certainly and infinitely more so, this applies with regard to the Rebbe shlita, leader of our generation:

As the Rebbe explains, the eternal



nature of Moshe Rabbeinu stems from the fact that his soul continues to enclothe itself in the leader of each generation, “the eyes of the congregation.” This represents the most unique aspect of Moshe Rabbeinu, “the attribute of truth” without any change or interruption, and his especial quality that surpasses other tzaddikim is that his soul continues to live in the body of the leader of each generation.

Therefore, in our situation, when we speak about the eternal life of the leader of our generation, we don’t just come to compare this to the physical life of Yaakov Avinu, Moshe Rabbeinu, Rabbi Yehuda HaNasi, the Rebbe Rayatz, and other tzaddikim (based on their personal quality, avoda, etc.); we come to emphasize the eternity of Moshe Rabbeinu’s soul, which **must be** in every generation as a soul within the body of the leader of the generation.

This eternity relates to the continuity in all things, to the point that “there is no generation without one as Moshe.” Thus, when someone

issues a halachic ruling that there has been a cessation *ch”v*, he isn’t just ruling in connection with the leader of this generation, but also with Yaakov Avinu, Moshe Rabbeinu, and all the leaders of all generations that followed – up to the leader of our generation, as if to suggest *רמ* that they too made a break in the continuing chain.

### WHERE DID THIS ALL GET STARTED?

Even after all the explanations, there were those who still preferred to go according to what they saw with own eyes, as opposed to what the Torah says.

In this regard, chassidim already have their famous *vort* about the distinction between a chassid and a misnaged, as reflected by the difference of opinion between the Alter Rebbe and the Vilna Gaon on the issue of the tzimtzum. Here, the same issue crops up: On the one hand, Torah says that “the whole world is filled with His honor,” but on the other hand, we all see the reality of how the world exists as a physical entity.

The Alter Rebbe and the Vilna Gaon responded to this question, but each one came from a totally direction:

The Vilna Gaon reasoned that the tzimtzum is to be interpreted in its simplest terms, and the real metzius is what appears before our eyes. Thus, when the Torah says that “the whole world is filled with His honor,” we must explain that this is not so simple, otherwise, how does this fit in with how we see the world...

In contrast, the Alter Rebbe came to the exact opposite conclusion: If the Torah says that the whole world is filled with His honor, then that’s exactly what it means. Ah, you have a question in connection with what you see in the material world – so you must say that this reality is not so simple! Once the Alter Rebbe established this foundation, he also explained it logically, but the **foundation** remains: What’s written in the Torah is the real metzius, and nothing else is relevant.

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# THE POWER OF THE INDIVIDUAL

BY MENACHEM BEN ELIEZER

*[Although this article was written before the elections, the lesson is as pertinent as ever.]*

As I write these words, the world is breathlessly following the dramatic presidential race, taking place in the United States. Americans in every state and in countries around the world have a say about who the next president will be.

The race between the incumbent Republican president, George Bush, and his challenger, Democrat John Kerry, is a close one. And everybody remembers what happened the night of the previous presidential elections, when it was George Bush against Al Gore. The battle began first *after* the elections.

The night following the elections, the American media kept making premature announcements as to who was the winner. America waited for days, following the election, to hear what the Supreme Court in Florida and the Supreme Court of the United States had to say. They were the ones to decide whether there should be a recount of the votes in Florida, and this was because of a meager difference of 329 votes at one point!

Much has been written and said regarding the scandal of the Florida vote, the ballots used, how the votes were counted, and the

electoral system whereby Bush was put into the White House even though more Americans voted for Al Gore. Bush entered the Oval Office thanks to only a few hundred votes!

Professor Ken Goldstein is a political expert from the University of Wisconsin. He is a senior commentator on elections for ABC TV. A little more than a week before the elections, he said that the election would be decided by a few votes in the swing states and the degree of preparedness of the two camps on the day of the elections.

When Goldstein was asked what would determine the outcome of the elections he answered, "It's all about Election Day itself and the

work that will take place on that day. The Democrats invested tens of millions of dollars to set up a system for Election day, with phones, taxis, and people to knock on the doors of voters to convince them to get out and vote. The Republicans, who didn't invest in the past into Election Day, assuming that those who wanted to vote for them would come out and vote, are well organized this time."

\* \* \*

Nothing happens out of pure coincidence; as believing Jews, especially as Chassidim, we know that everything that happens in the world is by Divine providence. Chassidus teaches us that from everything we see and hear, we



must derive a lesson in our service of Hashem.

The Rebbe often quoted the Rambam from Hilchos T'shuva, 3:4, "Therefore, a person must always see himself, throughout the year, as half innocent and half guilty, etc., if he does one mitzva then he tilts the

entire world towards the side of innocent, and caused for him and them salvation and rescue!"

Many people wonder, "Can my little mitzva bring salvation to the entire world?"

Evidently, yes. Those few votes

in Florida are what decided who would be the next president of the United States and leader of the free world, as it were.

This time too, the two candidates know that every vote is vital. They run after quarters of a percentage point, visiting as many districts and neighborhoods as they can. Neither of them takes unnecessary risks, for they know (not just as a slogan) that every vote does count!

Each of us must add another mitzva, another good deed; add in giving tz'daka and Torah study, for perhaps one little deed – and often the Rebbe emphasized that even a single thought or utterance – will be what it takes to tip the scale and bring salvation, Geula, to the world.

We say to Hashem that the time has finally come for, "and He chose Dovid His servant and took him from the corrals of the sheep... He brought him to shepherd Yaakov, His people," and this is Dovid Malka Meshicha.

It's time we made our own elections, and chose a leader by crowning the Rebbe Melech HaMoshiach with simple faith that emanates from the core of our souls!

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# REBBETZIN SHTERNA SARA, THE WIFE OF THE REBBE RASHAB

*Part 2 of a 2-part series*

BY MALKA SCHWARTZ

## REBBETZIN SHTERNA SARAH'S HUSBAND BECOMES REBBE

Three years after their son Yosef Yitzchok was born, tragedy struck. The Rebbe Maharash passed away. He passed away even before turning fifty years of age. One can imagine the effect the passing of the Rebbe Maharash had on his family. As for the Chassidim, they were dealt a heavy blow. In addition, they were in a quandary about who to turn to next as their Rebbe. True, the Rebbe Rashab began publicly teaching Chassidus and receiving Chassidim for yechidus, however he did not officially and openly accept the position of Rebbe until 10 years later.<sup>1</sup> He spent much of his time during this period in solitude.

## EDUCATING THE YOUNG YOSEF YITZCHOK

The Rebbe Rashab was so affected by his father's passing that his health suffered, and he was concerned about whether he would live to raise his son to adulthood. For this reason, the Rebbe Rashab, at the young age of 27, when their son Yosef Yitzchok was about 7 years old, wrote detailed

instructions to his wife about how he was to be raised. This detailed treatise is titled *Chanoch LaNaar*. Today it is widely studied as a fundamental text for the understanding of proper chinuch.

In it he wrote serious words to his wife:

*"Since no one knows when his appointed time will come, I have decided to arrange matters – to instruct you in how to proceed after the length of my days... Regarding our son, I request that you watch over him in all areas, both material and spiritual."*<sup>2</sup>

In *Chanoch LaNaar* the Rebbe Rashab explained, in his scholarly style, teachings from the Talmud, Midrash, Zohar, and many other commentators. From this we see that Rebbetzin Shterna Sara was a learned woman who applied herself in Torah and avoda. Indeed, Rebbetzin Shterna Sara had a regular seider of learning Midrash, Hagada, and Chassidus, davened three times a day, and said T'hilim before and after she davened.

From the Rebbe Rayatz's memoirs, we can catch a glimpse of the concerted attention to his upbringing, which his parents

shared. However, at times it appeared that Rebbetzin Shterna Sara and her husband the Rebbe Rashab held differing opinions regarding the upbringing of their only child. Rebbetzin Shterna Sara was not shy about expressing her opinion to her husband. For example, the Rebbe Rayatz writes:

*"Once, during a Simchas Beis HaShoeiva farbrengen in the sukka, I fell asleep. My mother came into the sukka to bring me inside, but my father did not agree.*

*"Let him sleep," he said.*

*"My mother answered, 'Is that what, 'As a father has compassion for his children,' means?' ...*

*"My father replied: 'Yes, that is the true meaning of the verse.'*

*"My mother continued, 'It's cold out here. He can catch a cold.'*

*"He will not catch a cold,' my father answered. 'Let him sleep amongst Chassidim. He will warm up, and the heat will be enough for generations to come.'"*

One might ask: Is it not a basic principal in the education and upbringing of children that parents should not disagree in the presence



of their child, particularly regarding an issue which relates to the child?! In this case, however, it is a Rebbe and his Rebbetzin who are speaking. Each word, gesture, and nuance is an expression that originates in the spiritual worlds and perhaps even higher. Furthermore, it could be said:

“For three years Beis Shammai and Beis Hillel debated a halacha, until a voice came from Heaven and said, ‘these words (those of Beis Shammai) and these words (those of Beis Hillel) are the words of the Living G-d, but the halacha is

*Though Rebbetzin  
Shterna Sara  
expressed her opinion  
and defended it with  
her wise and well-  
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actual practice she  
acquiesced to the will  
of her husband.*

according to the opinion of Beis Hillel.”<sup>4</sup> In other words, each of their opinions was G-dly. However the halacha, the way in which a person must conduct himself or herself, could only be according to one opinion. In this case it was according to Beis Hillel.

In our referenced story, Rebbetzin Shterna Sara and her husband had differing opinions. However, both opinions were G-dly. In actual practice only one opinion could be followed. Though Rebbetzin Shterna Sara expressed her “opposing opinion” and defended it with her wise and well-founded remarks, in actual practice she acquiesced to the will of her husband.

An additional possible explanation: it could be said that the Rebbe Rashab and Rebbetzin Shterna Sara had two different types of avoda, each aimed at the same goal: the union and permeation of the soul into the body. The Rebbe Rashab’s avoda was an avoda that was “from above to below,” drawing down spirituality into physicality, the soul into the body. Rebbetzin Shterna Sara’s approach (and in a general sense, perhaps the approach of women in general) was “from below to above.” She passionately advocated the physical needs of her son. By doing so she would cause his body, by virtue of its completion, to attract and draw down the soul into it.

Though Rebbetzin Shterna Sara’s approach was meritorious, in times of Galus it is primarily the soul that influences the body. In the times of Moshiach, however, the G-dliness of the body will be revealed and it will nourish and influence the soul. Thus, with the revelation of Moshiach (may it be now!) we will see the superiority of Rebbetzin Shterna Sara’s approach to bringing G-dliness into the world.



## RABBI YOSEF YITZCHOK GETS MARRIED

When Rabbi Yosef Yitzchok was 17 years old, on the 13th day of Elul 5657 (1897), he married Rebbetzin Nechama Dina. Two days later, the Rebbe Rashab announced the opening of Tomchei T'mimim. After years of prolonged contemplation, he decided to establish this yeshiva in order to educate carefully selected students in the true Chassidic spirit and with intense avoda. These would be the soldiers who would carry the torch of Moshiach until his coming, and ensure the survival of the Yiddishkeit.

The first and fundamental character trait instilled in each student was mesiras nefesh, complete self-sacrifice for the sake of Torah and mitzvos, Chassidus, and love of all Jews. Yosef Yitzchok was only 17 years old when he was appointed as the head of the yeshiva.

## REBBETZIN SHTERNA SARA'S INVOLVEMENT IN THE YESHIVA

Rebbetzin Shterna Sara assumed a very important role in ensuring the growth and maintenance of the yeshiva. She recruited other women, and together they were involved in providing the physical needs of the students of Tomchei T'mimim. She

*The first and fundamental character trait instilled in each student was mesiras nefesh, complete self-sacrifice for the sake of Torah and mitzvos, Chassidus, and love of all Jews.*

also established an international organization of women to support all the students of the Mechina (high school age boys), which was located next door to the yeshiva. She was approximately 49 years old at the time.

### IN SUMMARY

We see that Rebbetzin Shterna Sara made crucial contributions towards the development and spreading of Chassidus, whose benefits we reap to this very day. She faithfully supported her husband the Rebbe Rashab before and after he became Rebbe. She assumed a

critical role in the survival of Tomchei T'mimim through her personal efforts. She also founded a women's organization, which provided for the physical needs of the students of the elementary and high school age boys.

In her own family she provided her son Yosef Yitzchok with understanding, warmth, and love, and a living example of hiskashrus, yiras Shamayim, dedication to Torah, and ahavas Yisroel. No doubt her style of rearing Yosef Yitzchok ultimately complimented the approach of her husband, and thus together they enabled him to be fit to assume the position of 6th Lubavitcher Rebbe. He in turn felt and shouldered the pains and atrocities inflicted on his generation, yet still managed to stand strong against the evil former Soviet Union, by battling for and ensuring the survival of Judaism with the driving force of his mesiras nefesh, and the mesiras nefesh which he infused into his Chassidim. He began the revival of Judaism in America and ultimately prepared the foundation from which the Rebbe MH"M, together with his Chassidim, would bring about the original and ultimate goal of Tomchei T'mimim: to make this world a dwelling place for Hashem.

### NOTES:

1. Although, in essence the Rebbe Rashab became Rebbe immediately after the Rebbe Maharash's passing See Ha Yom Yom A. 15

2. Chanoch Lanaar, Kehos publication. See inside front cover , p. 10 and p. 15

3. Tehillim 103:13

4. See Mesechta Eruvin, p.13

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# SOULS IGNITING IN 770

BY NOSSON AVROHOM

*Moving testimonials from young baalei t'shuva who came to visit Beis Chayeinu and became mekushar to the Rebbe after Gimmel Tammuz.*

**\* Part 1**

## "I FELT THE REBBE WITH ME"

Binyamin Sufayev relates:

I grew up in Vienna, where I was taught that the goal of every Jew is to make aliya. I worked a lot on behalf of aliya and eventually made aliya myself. Friends referred me to the Chabad yeshiva in Tzfas.

When I heard that Lubavitcher Chassidim consider 770 the most holy place in the world, it bothered me. I could not accept that there was a holier place than Eretz Yisroel, and every time they tried to convince me to go to the Rebbe, I refused.

The turning point came when I realized that the Rebbe is the leader and prophet of the generation, and that he is Moshiach. When I learned in the *Kuntres Beis Rabbeinu Sh'B'Bavel* why the Nasi's place is so special, I finally realized that every Jew has to go to the Nasi's home and draw inspiration there.

I waited for an opportune time to travel to 770. Although it was after Gimmel Tammuz, and we don't see the Rebbe, it was clear to me that I had to go, even though it is expensive. I understood that we go to 770 for one purpose, and that is to strengthen our connection to the Rebbe. This goal is more important today than ever before.

My opportunity came two years ago, when I got engaged. I decided that I would spend the months until the wedding in *Beis Chayeinu*.



I arrived at Kennedy Airport and took the subway to Crown Heights. When I got on the #3 train that takes you to 770, I was very keyed up, and by mistake I got off at the station at the end of Eastern Parkway. I began walking towards 770, and when I saw the numbers getting closer to 770, I was even

more excited.

All the stories I had heard at Chassidische farbrengens about Chassidim walking to Lubavitch, ran through my head and this in itself gave me a special feeling. When I arrived at 770, I was taken aback by its simplicity and plainness. The fact that the Rebbe's headquarters was built so austere impressed me.

As I spent time in the Rebbe's "four cubits," and saw how they prepare the Rebbe's place for the t'fillos and farbrengens, with the expectation that the Rebbe would join us, I felt that the Rebbe was literally with us. Spending time in 770 strengthened my belief and knowledge that the Rebbe Melech HaMoshiach is *chai v'kayam*.

Throughout my stay there, I felt that the Rebbe was with me in the most literal sense, blessing, directing, and giving strength. I especially remember the aliya to the Torah on the Shabbos before my wedding. I looked over to the Rebbe's place and I had the strong feeling that the Rebbe was looking at me and showering his endless love on me.

This special feeling remained even after I left 770, and during the spiritual preparations that I made for the wedding. The best proof, as far as I'm concerned, that I went to the right place, is the fact that despite my original plan to spend the time before my wedding with my parents, I felt at home in 770.

## “I WANTED TO GET CLOSE TO THE REBBE”

Ron Menasheh relates:

After completing my army service, I moved to New York and worked in a real estate office in the Empire State building. My knowledge of Judaism was minimal, and I only knew of the Rebbe as a political figure in connection with shleimus ha'Aretz.

One Friday, two T'mimim, Benny Kali and Yehuda Piamenta, appeared in my office and asked me if I would put on t'fillin. I agreed to do so, and it became our weekly routine. They came every Friday and put t'fillin on with me and another Israeli.

Then one Friday, they asked me to join them for a Shabbos in 770. My friend agreed to go but I refused. After Shabbos, my friend gave me a glowing report about his experience. He said he had enjoyed it tremendously, and he suggested that I join him the following week. I got caught up in his enthusiasm, and went with him the following Friday.

Until that Shabbos, I had been unfamiliar with the religious way of life, and my only visit to a shul was when I was bar mitzva, so I had no idea what to expect. I thought it would merely be an encounter with a different way of life, but nothing more than that.

The reality was much more powerful. When I arrived at 770 and saw the size of the shul and the thousands of worshippers, I was amazed. I had never seen a shul with a crowd that size.

It was Shabbos Mevarchim the month of Adar 5760 and the shul was packed. During Kabbalas Shabbos, my appearance made me stand out in the crowd. The davening, which was particularly joyous, won me over. After the davening, I was swept away in the dancing and singing of “Yechi,” and I felt spiritually uplifted.

The farbrengen, which took place on Shabbos day, left me dumbfounded. The atmosphere of “brothers sitting together,” which was new for me, captivated me.

On Motzaei Shabbos, I returned home to Manhattan on a high. I knew that I would be visiting 770 again soon. Under the influence of that Shabbos, I became interested in learning more about the Rebbe,

*When I got on the #3 train that takes you to 770, I was very keyed up, and by mistake I got off at the station at the end of Eastern Parkway. I began walking towards 770, and when I saw the numbers getting closer to 770, I was even more excited.*

and I began to think about him a lot.

My life began to change and my visits to 770 became more frequent, until at a certain point, I moved to Crown Heights so I could spend all my free time in 770. I describe the time I spent in 770 as “sweet.” It was so satisfying that when I would go from 770 to do other things I felt that these other ways of spending time were cheap and empty.

This went on for a few months. I continued working at the real estate office, while spending hours in 770, learning and farbrengen.

At that time, I was able to sit for hours, learning with a bachur from the yeshiva. At a certain point, I realized I had to make a serious change in my life. I told my boss I was leaving, and in the summer, I went back to Eretz Yisroel to learn in the yeshiva in Ramat Aviv.

In hindsight, I can say that the first visit to 770 is what led to the significant change in my life. When I think about it, it seems to me that the sole reason for my getting involved in Judaism and becoming mekushar to the Rebbe is what the Rebbe says in the *Kuntres Beis Rabbeinu Sh'B'Bavel* – that the *ikar Sh'china* dwells in the home of the Nasi HaDor, while in Galus. There's no other explanation.

Today, when I visit 770, I have the feeling of “being together” all over again. I feel really good in the warm atmosphere of 770. When I join the T'mimim in the davening and farbrengen, I remember that first Shabbos when it was all so foreign to me, and I am suffused with the good feeling of “brothers sitting together.”

*(To be continued.)*

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# THE NACHSHON WHO STROLLED THE ALLEYWAYS OF CHEVRON

BY SHAI GEFEN

*Boruch Nachshon's soul is intertwined with Chevron. His family was one of the few that took over the government building after the Six Day War; the first bris in the M'aras HaMachpella was done by the Nachshon family; his son Avrohom Yedidya a"h was the first to be buried in the old cemetery of Chevron after the Six Day War. \* Boruch Nachshon tells us about all this, as well as about a secret meeting that took place one night, in which he proposed that they invade Beit Hadassah, and of course, about his relationship with the Rebbe. \* An interview with an extraordinary man, artist, and settler.*

He was a teacher in Yerushalayim and was laid off. He was sitting at home that morning and reading the paper. He noticed an announcement about a seider

that would be taking place at the Park Hotel by a group of Jews who came to settle in Chevron, on the first Pesach after the Six Day War. Their courage captivated Boruch

Nachshon, and he decided to join them. Shortly thereafter, he was on his way to Chevron, and within a few hours he was sitting with the group of "Nachshons" (ala Nachshon ben Aminadav, the first to jump in the Yam Suf).

That's how the love story between the Nachshon family and Chevron began, a story that continues till this very day.

"It wasn't an easy time; not easy at all. We lived in a government military building in Chevron. We were there for over two and a half years, living in untenable circumstances. The Rebbe put it well, in a letter he wrote to General Ariel Sharon back then:

"Obviously, among the settlers there are some Lubavitchers (some open, some hidden), and you certainly know their situation there, which is not much different than that of prisoners.' (12 Elul 5728 – *Igros Kodesh*, vol. 25, p. 170).

"Yes, we lived like prisoners. We were there with six children, and in the midst of all the chaos and tremendous crowding I even started my art gallery."

The settlers slowly acclimated to life among the myriad of Arabs of Chevron. Considering the current situation, life back then seems like a dream, but there really was a friendly relationship between the Jews and the Arabs. The Arabs acknowledged Israel's superior strength, and capitulated unconditionally.

"Arabs would come to me and ask me to speak on their behalf to the military governor in Chevron. This is because I knew Arabic well."

Nachshon walked about freely and fearlessly in the ancient alleyways of Chevron. As an artist with a particularly sensitive soul, he loved to feel the history and atmosphere in the winding streets of the ancient city of our Patriarchs.

"In the mountains and alleyways of Chevron, I had extraordinary visual adventures. I would enter the casbah freely. The Arabs would allow me to draw wherever I pleased and even honored me with fresh fruit."

**Since the Intifada, have you stopped painting Chevron?**

"G-d forbid! Till this day, I can render every alleyway in Chevron, even though, unfortunately, I can't sit in

***Considering the current situation, life back then seems like a dream, but there really was a friendly relationship between the Jews and the Arabs. The Arabs acknowledged Israel's superior strength, and capitulated unconditionally.***

those alleyways that were once so close and beloved. I do it from memory, from those days when I didn't stop walking the streets of Chevron.

"At that time, I walked a lot around the mountains of Chevron with Zev Vilnai a"h, who was a researcher of Israeli history. With the aid of British maps we went down into the ruins around the city,

where we discovered the Susia ruins, the beis Midrash of Rabbi Yishmoel, and discovered the drainage area from Gush Etzion towards Yerushalayim from the Temple times.

"South of Har Chevron we found Arab houses with indentations where mezuzos used to be, and an etching of a seven-branched menorah. Some of them were homes that were 2000 years old."

To Boruch Nachshon there are two periods of history when it comes to Chevron, and he knows both well. The first period of history he talks about is Chevron in the Byzantine era, when the border city was fortified to repel invaders.

The second period of history that he knows is the time right after the Six Day War, the history he was part of. It is thanks to him and his family that Jewish Chevron is what it is today. The Nachshon family is certainly an inseparable part of the renewed Jewish settlement in Chevron.

From the time the Nachshon family moved to



Chevron to live in the government building in the days after the Six Day War, until the renewal of the Jewish community there over twenty years ago, they initiated a number of things that led to the redemption of Jewish Chevron.

They did this by making the first bris in the M'aras HaMachpella and (l'havdil) by burying their son in the cemetery there with courage that broke the government's opposition. And above all else was the story of their siege in the Beit Hadassah.

"The first bris to take place in Chevron after the Six Day War was the bris of my son Shneur Chevron. It took place in the military governor's building in Chevron. You can appreciate the historical significance of this from a letter sent to us by the deputy prime minister at the time, Yigal Alon. He wrote, 'Unfortunately I am unable to be with you at your simcha at the bris mila of your first son to be born amongst those involved in the renewal of the Jewish settlement in Chevron. Bringing your son into the covenant of Avrohom Avinu in the city of Avrohom, after forty years of the Jewish yishuv's removal from there, has special symbolic meaning. It testifies to our ongoing connection to this place, which we've come to, in order not to leave it.'"

The first bris mila to take place inside the M'aras HaMachpella entailed a battle, and this was also a Nachshon bris. It was the bris of their son Yosef, who today runs programs at the Chabad house in Chevron. The problem with having a bris within the M'aras HaMachpella was the prohibition of bringing wine inside, in deference to Arab sensitivities.

"We blazed a trail there too," says Boruch, in his soft voice. Although it is quiet, it conveys the

power of his feelings and his faith.

**The story of how your wife buried your son Avrohom Yedidya a"h, in the old cemetery of Chevron is painful – but what mesirus nefesh she had!**

"Yes, it was heroic and sad but very important to the lives of the Jews of Chevron. At that time, I had a connection with Rabbi Velvel Cheshin z"l, a distinguished Breslover Chassid. He told me to complete the book of T'hillim a number of times. The day Avrohom Yedidya passed away, I was in the Old City of Yerushalayim in R'

Moshe Segal a"h's house. I didn't know about what had happened in Chevron. I sat and said T'hillim.

"For some reason I suddenly felt extremely tired and I fell asleep without finishing the book of T'hillim. When I returned home to Chevron, I was surprised to see ten Lubavitchers whom the Rebbe had told to go to my home in Chevron and to stay with me for a week. Rabbi Yosef Hartman was one of them.

"When I came, they told me the grave was ready. I didn't know what they were talking about. I slowly

## THE PAINTING THAT WAS REJECTED

Do you want to know how the Israeli government officially and unofficially shunned the Jewish yishuv in Chevron? Read on.

Boruch Nachshon drew a picture of the three places that the nations of the world cannot say we robbed from them, as they were purchased by our forebears: the M'aras HaMachpella, the Temple Mt., and Yosef's grave.

"After Begin rose to power, there was a feeling of great optimism that the political climate would change. In order to express my joy, after we convinced ourselves that he was the man who would protect our land, I drew a painting of the three places that are uncontested.

"I gave the original painting as a gift to the prime minister's office. To my surprise, I received a letter from the head of the office, Mr. Kadishai, that they don't have any place to hang it up!

"I tried the man who served as chairman of the Knesset, Mr. Yitzchok Shamir, to see if he would agree to hang the picture in the Knesset. The answer I received from his office was that the chairman didn't see any way of presenting the picture in the Knesset.

"My third attempt was with the president of Israel, Mr. Efraim Katzir, but he didn't have room for the picture either. That's when I got what the Rebbe had said repeatedly and with such pain – that our Israeli leaders planned on giving it all back to the Arabs, including the three places about which the Midrash says the nations of the world cannot challenge us about them by saying we are robbers."







**Boruch Nachshon at the grave of his son Avrohom Yedidya**

digested the news that my son Avrohom Yedidya (who was named after Avrohom Avinu, who was a “friend of G-d,” *yedid-Ka*) had passed away. Before I had learned what had happened, the Rebbe had already sent me his Chassidim. Those who were involved knew that this shlichus was a Heavenly one.

“At this point, my wife decided to bury our son in the cemetery in Chevron. Her heroism knew no bounds. She stood alone against a human blockade of soldiers led by the governor of Yehuda and Shomron, and demanded to be allowed to bury him in the cemetery in Chevron. Under orders from Peres, they tried to prevent her in all sorts of ways from burying him there. Even decades ago, he said he would make Chevron Judenrein, and she could not bury him there. But she held her ground, standing there holding the baby, and nobody could stop her. The soldiers who had stood in her way couldn’t face a mother holding her dead baby. Peres said, ‘Let the crazy woman go.’

“A circle was closed with Avrohom Yedidya’s burial. My wife said, there at the fresh grave, ‘Chevron began when Avrohom Avinu brought his wife Sara for burial, and now the settlement in

***“A circle was closed with Avrohom Yedidya’s burial. My wife said, there at the fresh grave, ‘Chevron began when Avrohom Avinu brought his wife Sara for burial, and now the settlement in Chevron has begun again, with Sara bringing her son Avrohom for burial.’”***

Chevron has begun again, with Sara bringing her son Avrohom for burial.’

“We received a condolence letter from the Rebbe, dated 24 Tammuz 5735. It was addressed to me and “to all mourners *shlita* ... I was saddened to hear the news of the passing of the child Avrohom Yedidya a”h. May Hashem console you among the other mourners of Tziyon and Yerushalayim, and from now on, may you have only goodness and kindness constantly, all the days.”

\* \* \*

**Tell us about the role of Jewish women, including your wife, in creating a Jewish presence in Chevron.**

“It was 5739, when Israel foolishly and tragically gave the Sinai to Egypt, and Menachem Begin pledged to destroy all the settlements in Chevel Yamit. Those living in the Jewish yishuv felt the earth burning beneath their feet. They held a meeting in Rabbi Moshe Levinger’s home.

“I generally avoided meetings, but upon my wife’s advice I decided to attend this one. Many ideas were proposed about what to do to shake things up in everything having to do with the Jewish settlement in Chevron.

“Before my eyes I could see the Rebbe’s words – that Kiryat Arba is not Chevron, and how he cried out that all political solutions were nothing but an illusion, for the Israeli government had already decided to give back Chevron. I proposed that we invade Beit Hadassah in the heart of old Chevron, thus breaking through the mindset that Jews could not live within Chevron, since until then, Jews lived only in Kiryat Arba.

“That emergency session lasted till the early hours of the morning.

I explained that making another presentation to the media was pointless. I opposed the idea of establishing a new settlement in the area because I knew it would be televised for a few seconds and nothing would come of it.

“I said, ‘We must go back and live in the homes of the Jews of Chevron, which were stolen by the Arabs after the pogrom of 1929.’ To tell you the truth, nobody was thrilled by this idea of going down into Chevron. I think that it was the merit of the Rebbe’s words, which he screamed so painfully, namely that Kiryat Arba is not Chevron, which made me think that we had to invade the original Chevron.”

#### **Why Beit Hadassah?**

“I sketched various scenarios in order to raise public awareness and to catch the attention of the international community. I knew we had to take a home that was obviously Jewish, so they wouldn’t call us thieves. The question was which house to take and I suggested Beit Hadassah.

“Beit Romano was an Arab school at that time (which was redeemed afterwards by Rabbi Levinger, something that greatly pleased the Rebbe). Nobody knew which was the Slobodka yeshiva building. If we invaded the Avrohom Avinu neighborhood, there was a chance they would stop renovations on the Avrohom Avinu shul, which was being carried out by Professor Ben-Tzion Tavgar. Thus, from a public relations perspective, Beit Hadassah was the best choice. It was the first Jewish hospital and the name ‘Hadassah’ is a familiar one in the Jewish world, and it has a Jewish ring to it. Aside from this, that’s where the terrible butchery took place in 1929.

“We had to take the time factor into account too. I said that we had to pick the perfect time so they

*“The question arose as to who would be among the ‘invaders.’ I figured it would be better if they were women and children, knowing Menachem Begin was very sensitive about the issue...”*

wouldn’t know we were entering and torpedo the whole plan. I suggested it should be shortly before the changing of the guards, when the previous guards were tired.

“The question arose as to who would be among the ‘invaders.’ I figured it would be better if they were women and children, knowing Menachem Begin was very sensitive about the issue and that sending women and children into Jewish Chevron would make it hard for Begin to get rid of them.”

#### **So what happened?**

“My wife and six children, along with other women and their

### **YOU’RE RIGHT, BUT YOU’D BETTER NOT SAY THAT TO THE PEOPLE LIVING HERE**

Boruch Nachshon relates:

When I walked around the alleyways of Chevron, I would converse with the Arabs, as we were on excellent terms.

One time, on the fast day of the 17<sup>th</sup> of Tammuz, I was on my way to Yerushalayim. When the Arabs sitting at the coffee house saw me, they invited me sit down and drink with them. I told them that I couldn’t drink that day since I was fasting.

When they asked me why I was fasting, I explained that this was the day that Nevuchadnetzar had broken through the walls of Yerushalayim. They asked me when this happened and I told them it took place 2900 years ago. They looked at me in surprise and said, “If you are a nation with such a long memory, we will not overcome you.”

I had another story with an Arab who served as the head of the agricultural office in Chevron, who was an educated person. One day he told me it was a holiday of theirs. I asked him which holiday they were celebrating, and he told me they were celebrating the Holiday of the Sacrificed, referring to Yishmoel “being sacrificed upon the altar.”

I said isn’t an educated person like you ashamed to lie? You know that the story is that Avrohom bound Yitzchok and not Yishmoel!

He said to me quite candidly, “You’re right, but you’d better not say that to the people living here...”





Boruch Nachshon with senior members of the I.D.F.



Boruch Nachshon with Prime Minister Ariel Sharon

children, were holed up there under difficult conditions for a long time. The world fearfully watched the siege, which took such a long time that at a certain point, when nothing was happening and we saw no light at the end of the tunnel, I wrote to the Rebbe. Basically, I asked, ‘ad masai?’

“At a farbrengen which took place at that time, the Rebbe referred to the group of women who were besieged and called them, ‘B’nos Tz’lafchad,’ for having self-sacrifice for their love of Eretz Yisroel. The Rebbe said that he had received a letter from them asking how long the situation would continue, but he didn’t know what to answer them.

“Today, in hindsight, there’s no question that the entire Jewish settlement in Chevron that exists today is thanks to that group of women. The Jewish settlement continues to grow and consists of a hundred or so Jewish families. There is also a yeshiva with many talmidim. Additionally, Chabad possessions were returned to their true owners, to the Rebbe.”

**Did the Rebbe say anything else about the takeover of Beit Hadassah?**

“On 15 Elul 5740, the Rebbe wrote a letter to my wife. This was for the convention of N’shei Chabad that took place then. The Rebbe wrote, ‘**Even though you are of**

course included in my letter to all the organizers of the N’shei U’B’nos Chabad Convention in Eretz Yisroel, nevertheless, since there is a special importance to Chevron the holy city, the city of the Fathers, I am acknowledging separately the receipt of your letter. And may all the brachos in that letter rest upon you and all the members of your household, and [especially] the inner point – that together with your husband, may you raise your children to Torah, chuppa, and good deeds with peace and quietude, joy and goodness of heart. With blessings for a k’siva v’chasima tova, l’shana tova u’mesuka, and good news.’

“One of my daughters was born during the takeover of the Beit Hadassah, and we named her Hadas Ohr Chai, to allude to the light the Arabs had extinguished which she had brought back.”

**There are those who maintain that the Rebbe’s feelings about Chevron are not so straightforward. What’s the truth of the matter?**

“In the early days, the Rebbe sent a letter (*Igros Kodesh* vol. 25, p. 227) in which he wrote that he was not sending Chassidim to settle in Chevron because the Israeli government is not prepared to guarantee that it won’t evacuate Chevron. Till this day, I remember how the leaders of the yishuv in

**WITH YOU EVERYWHERE**

In a yechidus that took place on 14 Av 5724, Mrs. Sara Nachshon told the Rebbe that in the United States they had nothing but the Rebbe.

The Rebbe said: “You can’t take my body with you, but my spirit is with you everywhere.”

Chevron were upset about what the Rebbe said, because they didn't understand what the Rebbe meant.

"As time went by, they all saw how the Rebbe prophetically saw what our government would do to us. The Rebbe, as a man of truth who is responsible for his Chassidim, was unwilling to officially send Jews to Chevron in light of the Israeli government's political games.

"Today everybody sees how what the Rebbe wrote in those letters, came true. Unfortunately, everything he predicted came to pass.

"Nevertheless, the Rebbe unofficially encouraged the settling of Chevron. In that same letter, the Rebbe says that his point is not to weaken the settlers' there, Heaven forbid. On the contrary, whoever follows the Rebbe's relationship towards the Jewish yishuv in Chevron, knows about the non-stop encouragement and support that the yishuv and the settlers got from him."

**Didn't you, at one time, want to leave Chevron, and the Rebbe didn't let?**

"I had a very interesting story. In 5731, three years after we arrived in Chevron, I wanted to leave for personal and social reasons. I wrote to the Rebbe and told him everything that was going on in Chevron, as well as my intention of

***"It was definitely this letter that made me remain in Chevron and which ultimately led to the renewal of the Jewish yishuv in old Chevron, thanks to what we did there, with Hashem's help."***

leaving. In the letter I received from the secretary, R' Groner, dated 18 Teives 5731, he wrote: 'I received your letter from 22 Kislev, and as per your request, I inquired of the Rebbe shlita. What he said was: **He settled in Chevron, and what changed?**

"It was definitely this letter that made me remain in Chevron and which ultimately led to the renewal of the Jewish yishuv in old Chevron, thanks to what we did there, with Hashem's help.

"I received more encouragement from the Rebbe via a letter that was sent to us a year after we moved into the government building in Chevron (*Igros Kodesh* ibid p. 135). At the end of the letter, the Rebbe added: **'May you increase – you and**

your friends in Chevron – in Torah (Nigleh and Chassidus) and prayer with the [inner] will of the heart in the city of the Avos. For with this you will firmly establish its spiritual conquest. And as written before, this is also the way to nullify those from within who hold you back from conquering it in perpetuity. (Those who hold you back and pressure you from without don't exist – at least, not now – and are just the sounds of a fluttering leaf [i.e., inconsequential], for the end of our Galus is approaching, the Galus of our brethren B'nei Yisroel both in the Holy Land and outside of it.'

"I'd like to mention that after the Rebbe visited my exhibit in New York, I was told by the Rebbe to include paintings of Chevron.

"Every year I would bring the Rebbe a bottle of wine that we had made out of grapes from Chevron, and the Rebbe accepted it in a very heartfelt manner."

**You have a minyan in your house that davens Nusach Chabad. What's the story with that?**

"The Rebbe referred to that a number of times too. In one of the reports, which I sent to the Rebbe, I wrote about many things and mentioned in passing the shul we have in our home. In the Rebbe's reply, he responded to nothing but the comment about the shul and he wrote: many thanks, many thanks."

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PS Form 3526, September 1999

# LIVING WITH THE TIMES: A JOURNEY INTO THE HEART AND SOUL OF CHEVRON

BY CHANA KATZ

*“And Avrohom arose early and saddled his donkey...”*

4 A.M. EREV SHABBAT, PARSHA VAYEIRA. Some 65 young women from Machon Alte and Seminary Chaya Mushka in Tzfas arose before sunrise and prepared for what was to be an awesome, inspiring, breathtaking, spiritually jolting journey into the heart of Chevron right to the “pat’cha” (opening) of Gan Eden, the Cave of Machpella.

*“Live with the parsha!...”*

This group lived with Avrohom Avinu in all senses of the word – from a holy sicha of the Rebbe to davening with Avrohom... to meeting the living legends of modern Chevron and finally – in Mincha – entering parsha Chaya Sara, our undeniable, unquestionable PROOF that this land is our land!!! How blessed we were, Hashem, to

travel this path!

With the stars still burning in the sky, two busloads of seminary girls and some extraordinarily dedicated Machon Alte staff winded down the mountaintop from one of Eretz Yisroel’s four “holy” cities – Tzfas – to the southernmost holy city – Chevron – completing the connection by passing through Tiberius and Jerusalem.

With shaking fingers, little sleep, a deadline to meet and a heart that is still soaring, we will try to share some of the utterly amazing mesirus nefesh of some of the 80 families who against all odds have been holding onto the root of our history, the connection to our essence, fighting with all of their might, wit and prayer – not just for themselves but for the sake of every single Jew in the world. For if the root is severed, chas v’shalom...

\* \* \*

The Rebbe said Tishrei is like a marketplace packed with everything we need to stock up on everything we need for the year. Machon Alte founder and dean, Rabbi Yosef Rosenfeld, and his wife, Rachel Leah, packed as much into this two-day journey as was humanly possible.

Can you imagine if our generation had the privilege to hear stories right out of the mouths of Queen Esther or Devorah under her palm tree? Warmly and informingly guided throughout the Shabbaton by Chevron shliach Danny Cohen, we met some of the families in Chevron and drank from their strength and courage and unique shlichus...visited many of the famous sites by which Chabad is connected to Chevron: the kever of the Alter Rebbe’s granddaughter Menucha Rachel Slonim, Beis Romano, which was purchased by the Rebbe Rashab and now is a yeshiva for some 250 students, Beit Schneerson...toured the Avrohom Avinu, Beit Hadassah and Tel Romeida residential quarters...davened Kabbalas Shabbat on the grass of Cave of Machpella because we weren’t allowed in during the evening...and concluded at an invigorating Melaveh Malka with artist Baruch Nachshon and his courageous wife Sara... (See previous article in this week’s edition)

\* \* \*

*And Avrohom told the young men to wait while he went to worship...*



In Yerushalayim, the Tzfas buses were exchanged for ones with armored walls and inch-or-more-thick glass windows to continue to Chevron via a stop for t'filla at Kever Rachel in Bet Lechem. No one, especially the government, listened to the prophetic warnings of the Rebbe Melech HaMoshiach. Not only did they not go out to fight over straw on Shabbat to keep the land secure – they gave them the guns and hilltops from which to open the land – and the world – to terror, murder and bold-faced evil.

We were reminded of this while we waited, waited, waited for an army escort to take buses one-by-one to the entrance where soldiers stood on guard with their weapons in ready position. “Girls, you only have 20 minutes at Rachel and please be on time,” said chaperone Tova Mordechai. “The driver is not allowed to wait...”

Ad Masai? Ad Masai? Ad Masai?  
When will your tears dry Rachel?

\* \* \*

*Fifteen women and 35 children rose early in the morning.*

Everyone knows that the Jewish history in Chevron goes back almost four millennia, to the first dwelling place of Avrohom, and continued non-stop, including King Dovid's seven-year stay there. Everyone that is, except the modern-day leaders of Israel who wanted to end any thought of a Jewish return in favor of an exclusive Arab presence. The government did throw the Jews a bone though and let them set up the nearby community of Kiryat Arba. But as Sara Nachshon and Rebbetzin Miriam Levinger explained, it wasn't good enough.

Before dawn on a chilly night in 1979, Miriam, Sara, and 13 other women arose early in the morning and quietly went to wake up their children. Miriam's children rolled over and went back to sleep. She almost let fear dampen her determination. She could do it, but how could she take her children also into such dangerous conditions. No, she concluded, she

would go through with the plan. One by one, she started dressing her still-sleeping children and by the time the last of their shoes and coats were put on they were all up and asking, “so where are we going, Ima?”

They lifted the children onto a truck along little lanterns and jerry cans filled with as much water and oil as they could carry. And cookies and sweets for the children to keep them happy. Their destination was Beit Hadassah, constructed in 1893 by Jews as a charity institute and clinic, called Chesed L'Avrohom. In the 1929 massacre, when the Arabs rioted in front of the uncaring British soldiers who were supposed to be protecting them, and brutally tortured and murdered more than sixty Jews, and severely maimed and wounded dozens more, Beit Hadassah was destroyed.

Although efforts were made to return the Jewish presence there, no one succeeded for long. The women took wire cutters and clipped out an entrance to this untended, abandoned old shell of a building and slipped inside miraculously undetected by the Israeli soldiers on guard on the roof.

At that time, it was known that the army didn't physically wrestle with women and children as they do today. The soldiers were quite shocked when they woke up and found the building suddenly inhabited. The children, who were amazingly well-behaved during this secret operation, could no longer contain their joy at returning to the ancient city of Chevron to live. They started singing. The soldiers woke up, found the source of the noise and asked how they managed to get in there. A young child answered, “Don't you know? We came here with Avrohom, Yitzchak and Yaakov. Our forefather Yaakov built us a ladder!” The soldiers were speechless.

And so they settled in with no electricity, water, toilets, showers, let alone a stove, refrigerator, or washing machine.

“We sat in this destroyed building and refused to budge until they gave us our property,” said Sara Nachshon. “We survived only with the love of Eretz Yisroel. I wrote to the Rebbe and asked how long we should stay here. On Vav Tishrei his answer came in a farbrengen, when he said he received a

### CHAYALEI TZIVOS HASHEM MEET THE IDF

While the Israeli Defense Force soldiers were standing on the streets and alleys of Chevron with their rifles cocked, three little soldiers from Tzivos Hashem spent much of the afternoon taking care of their comrades.

Armed with tzitzis, kippos, and a huge tray filled with Mrs. Rachel Leah Rosenfeld's delicious homemade cakes, these little chayalim scampered from outpost to outpost to every soldier they could find. Levi Popack, Sholom Ber Rosenfeld and Mendy Reizel carried the single cake pan with their six-combined hands and thrust it toward the appreciative soldiers.

The cakes looked pretty mouthwatering and the soldiers – who had to stand for hours at a time with their heavy ceramic protective vests and rifles cocked in the ready position – could hardly refuse. Then the little chayalim helped those who didn't know the brachos, reciting them word-by-word with them.

The little soldiers didn't stop after Shabbos either, bringing pitas and food to the soldiers. Seven-and-a-half year-old Sholom Ber Rosenfeld filled up a large plastic bottle with water and took a washing cup to as many stations as he could, so they could wash and make the blessing over bread.

As the Rebbe said, “The children will bring Moshiach...b'nei Avrohom, Yitzchok, and Yaakov...Sara, Rivka, Leah and Rochel.”

long letter explaining the plight of the women and children in Chevron. The Rebbe said by the women staying in this building we can rebuild all of Judea and Samaria.”

One morning, Rebbetzin Miriam Levinger noticed yellow in her child's eyes. Jaundice. Everyone would leave now, she thought. This was the end of it all. But it wasn't. They brought in gammugoblin, gave everyone inoculations and continued their fight with the government. In one communication she had with then Defense Secretary Fuad Ben Eliezer, she asked him how the Israeli government could listen to America's request to lend help to Egypt's third army and yet allow these women and children to live in conditions that health experts wrote up as "subhuman."

Rebbetzin Levinger recalled how they managed to smuggle in a stove one day, and because of the army's policy not to struggle with women, two women jumped on the stove when the army came to take it away and told them, "either you take the stove with us or not at all."

Their struggle bore fruit and visitors to Chevron today can see a rebuilt Beit Hadassah inhabited by Jewish families and children walking down the streets, laughing, playing, picking each other up.

There's a joke, said Rebbetzin Levinger, about the drunk who was leaning against a building and when someone asked him what he was doing he said that right now the world was spinning around and when his house came by he would open the door and go in. It's funny, but it's true, she said. Every once and awhile an opportunity came around and it had to be jumped aboard at the moment.

The women saw the Rebbe's bracha fulfilled. Rebbetzin Levinger said all of her children are now raising their own children on various parts of Judea and Samaria.

\* \* \*

The battle at Beit Hadassah was not

the first or the last for Sara Nachshon.

A child once asked his father on a long journey how long it would be before they reached a city. He answered: When you see a cemetery you will know that you are near. Mrs. Nachshon shared an amazing story about her son Avrohom's bris mila in Cave of Machpella and his untimely burial from crib death six months later in the old Jewish cemetery.

For 40 years no one had been permitted to make a bris in Cave of Machpella. The Nachshon's had asked permission previously but were

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refused. "Muslims don't drink wine and we weren't permitted to bring any there because we had to be sensitive to their feelings," the Defense Minister wrote her in a letter."

When it came time for her next child's bris, she didn't ask permission. The baby was named Avrohom, but at that moment the wine was discovered and her husband was immediately arrested and taken to jail. She was very surprised to see him walk into the festive seuda soon afterwards. "How did you ever get out of there, and so fast?" everyone wanted to know.

"Someone unknowingly drank the evidence so the charges were dropped," said Baruch Nachshon.

Six months later, when her son unfortunately died from crib death, she went to bury him in the Old Jewish Cemetery, which was also off limits to Jews. Sorry, the police said, stopping her car, she was unable to continue. For two hours she sat there thinking what to do. Finally she wrapped the baby's body in a sheet and told the police and soldiers she was going to bury her son there and started walking forward toward the cemetery. Their walkie-talkies busted as communications were made with the highest levels of the defense department. Not one soldier or police blocked her way as she continued forward.

"I said that 3,000 years ago Avrohom bought a kever for Sara and now Sara had the merit to bury Avrohom here," said Mrs. Nachshon. "We had the cemetery, now we needed the city..."

\* \* \*

While these women were paving the way for a Jewish return to Chevron, Elisheva Federman was eight years old and living in nearby Kiryat Arba. She looked up to these women who secured Beit Hadassah. "I decided then that when I grew up I wanted to be in the front lines for the struggle for Eretz Yisroel," said Mrs. Federman.

Late Shabbos evening, after an exhausting day's journey, Mrs. Federman spoke to the group in English. Everyone sat forward in her seat. No one could think of sleep now. Her husband, Noam Federman, who has been under house arrest for almost three years now, gave a talk from his house to the Hebrew speakers.

Mrs. Federman's appearance and manner was so eidel that it almost defied her steely conviction. Her words came from the heart and with clear blue eyes and a clear message, she sent forth words that entered every heart in the room.

After former Israeli Prime Minister Netanyahu signed the deadly Chevron Accords, the government pulled its soldiers out of most of the Arab areas and supplied the Arabs with guns to police themselves. It didn't take too long before these guns and more weapons were turned against the Jews of Chevron, and shots were fired daily, bouncing off kitchen cabinets and ricocheting across salon walls. Considering the non-stop onslaught, they considered the miracle that no one was killed – until March 26, 2001 when an entire Jewish world was destroyed.

Mrs. Federman's neighbor and best friend's daughter, Shalhevet Pass died from a bullet when an Arab terrorist deliberately set his riflesite on the baby and fired. She died in her mother's arms in front of Mrs. Federman and all of her children, who had loved to play with Shalhevet.

The entire night, Mrs. Federman couldn't sleep. Nor two weeks after that. How could she send her children off to school every morning under such dangerous conditions? On one hand, she knew full well that if they left Chevron the Jewish presence would once again come to an end. On the other, how could they go on like this?

"It was all up to Hashem. But we had to take the steps to do something," said Mrs. Federman. "We couldn't just sit there like sheep for slaughter."

Since the Israeli Defense Force abandoned the hills to the Arabs there was no presence from the source of the shooting. This had to be changed, the women decided.

They arose early in the morning and like sheep breaking away from their flock, they ran straight up to the hills of Abu Sneinah and into the heart of the Arab sections from where the deadly shots were fired. Knowing which Arab houses were abandoned and which were inhabited, they spread out and ran in all directions – into gardens, old houses, basements, rooftops. On one hand, this was a

## TO WALK BETWEEN THE BULLETS

When Chevron shliach for the past two years, Danny Cohen answers a question, you're not quite sure whether to laugh or cry.

Like his explanation to the question of why they carry guns.

"A person should never miss a mitzvah," said Cohen. "I'm saying it as a joke, but things became different since four or five years ago when the hilltops surrounding us were graciously given over to the Arabs by the government.

"If you bang on one of these caravans (the seven that were permitted in the ancient biblical city of Tel Rumeida), your fist will go right through and you'll see that they're made out of something like a strong cardboard. To think they were shooting every night here for a year and they have bullet holes in their kitchen cabinets, walls, everywhere."

On Rosh Chodesh Elul 1998, Arab terrorists entered the home of Rabbi Shlomo Ra'anana, and killed him. Only then did the government permit an archeological project which paved the way for permanent housing there. The Rebbetzin said the only comfort she could find was that a Kollel should be opened in her home. Today, some 10 to 15 students study there.

During this excavation, impressive and important Jewish artifacts were found, tracing the path of Jewish history at the site from Avrohom Avinu, to King Dovid and his father Yishai and Ruth, through the first and second temple periods....

As they wait for the completion of the new residential unit, many a visitor asks Rabbi Cohen how anyone could live here in a caravan like this. "It's a caravan, yeah, I tell them," says Cohen. But it's a caravan on top of a palace. I'd rather that than live in a palace on top of Long Island."

The Machon and Chaya Mushka girls spending a Shabbaton in Chevron were addressed by one resident of Tel Rumeida, Mrs. Ben Yitzchak. She told the young women that she didn't want to cover over the bullet holes that adorned her walls.

"It's like living the whole year in a sukka," she said. "Living here is a miracle. The miracle is that you don't feel fear."

As Danny Cohen put it: When the Mittlerer Rebbe's daughter Menucha Rachel came to Eretz Yisroel in frail health, her father blessed her that she would never be touched by rain. And today the bracha continues. For the most part, the residents of Chevron have been miraculously able to walk between the bullets.

deadly serious situation. On the other, they were prancing around like school children playing tag. And who was "it"? The Israeli soldiers below. They were forced to chase these women up to the hills and round them up and bring them home.

"They thought that we went crazy," said Mrs. Federman.

The next morning they did it again. And again. And again, for four months, with no results.

"What did the Arabs do?" one seminary student asked in amazement. "They didn't do anything," answered Mrs. Federman, smiling. "They also thought we were crazy."

In the merit of these women, the IDF tired of this game. They put up an outpost which is there today.

\* \* \*

Until recent months, Mrs. Federman's husband Noam spent nine months in Israeli prison, 54 days of



which he spent on a hunger strike to protest conditions that were worse than jailed thieves, robbers, and murderers. He wasn't allowed a menorah on Chanuka, a Hagada on Pesach, a shofar on Rosh HaShana. He was held in seclusion unable to talk with his wife and family for four months. He is the first Jew in Israel to be imprisoned under an antiquated British law known as administrative detention. To this day, the reason for his imprisonment has been kept a secret. He was never charged for a crime and wasn't given a hearing. While Arab criminals and terrorists were given rights and released as "good will" gestures by the government, Federman was left in prison without the most basic rights and accommodations.

Elisheva Federman was at home alone with her seven children, the youngest at the time was one year old. She waged a fight but didn't see results.

"It's not my personal issue," said Mrs. Federman. "It's not only about the suffering of the Federman family. They're using Noam as a symbol to intimidate and break the spirit of all those fighting against the government's plans to give up parts of Eretz Yisroel. And I know if we are strong this will be a message for all of Israel.

"A Jew must do what he feels Hashem wants without considering the results. You can't sit helpless and cry all day long. I should try my best and the results are only from Hashem. We have to believe Moshiach and the Geula will come without considering the results. Hashem decides but we must do. This is what I felt and what I feel now."

Mrs. Federman's fight slowly made its way into the public eye. His conditions were eased enough for him to call off the hunger strike. When she finally received permission to appear before the Knesset, Mrs. Federman said members from the right all the way to the left were shocked to learn of her husband's conditions.

Without ever thinking she would

see results, finally after nine months a hearing was held. The Federman's were kept waiting outside the courtroom while the Israeli secret service presented its "testimony" to the judge. Then her husband, who had studied law, was allowed to enter and argue his case. What he was arguing against, he didn't know. But Mrs. Federman said she believes it was her husband's opening words to the judge – and not his following legal arguments – that brought his miraculous release from prison.

"The real judge who will decide whether or not I stay in jail is

***"You can't sit helpless and cry all day long. I should try my best and the results are only from Hashem. We have to believe Moshiach and the Geula will come without considering the results."***

Hashem," Federman said, "and if this judge thinks he is the one who is deciding this case then he is deluding himself."

Said Elisheva Federman: "Noam believes it's from Hashem that he was released against all odds. No one believed it."

The battle continues. Federman was released but had to return to his previous status of being under house arrest, permitted only to leave for morning and afternoon prayers.

\* \* \*

The Shabbos day seuda had gotten past the "Fish Song," when Rabbi

Rosenfeld stood up and posed a question to the girls. Why is it that Avrohom Avinu was sick after this great mitzva? As the Machon girls mused over this question, Rabbi Rosenfeld gave over a beautiful sicha of the Rebbe and then posed a further question. What is the last word of this week's parsha?

Someone got it right: "Maacha," who was born to Avrohom's brother Nachor, was the last word of the parsha. The letter stood for "Melech Al Kol HaOlam" (King Over the Entire World). And thus was revealed the essence of this parsha, he explained. Avrohom Avinu was spiritually sick. Through all his service and tests he had undergone he had reached the highest level possible for a limited human being of flesh and blood. But after he performed the bris mila, Hashem gave him a present: the entrance to Shaar Nun, the 50th level (whereas "choleh," "sick," equals 49, signifying limitation and imperfection), the aspect of Hashem that is beyond the worlds, truly infinite. So Avrohom gained the ability to bring the infinite into this world.

This all happened in Chevron, where the Jews of today are doing all they can to bring the Geula into the world. And as Machon Alte's beloved teacher of many decades, Sara Kaplan, said, in an effort to pull the whole Shabbaton experience together: These young seminary girls received a filling of all the treasures and secrets Chevron has to offer. With this fill, may we all be blessed to do ALL that we can to bring the complete Redemption without a pause, without looking back, with courage, determination, and complete success.

NOTES:

1. Although, in essence, the Rebbe Rashab became Rebbe immediately after the Rebbe Maharash's passing See HaYom Yom A. 15
2. Chanoch Lanaar, Kehos publication. See inside front cover , p. 10 and p. 15
3. Tehillim 103:13
4. See Mesechta Eruvin, p.13

# THE HOLY ADMUR: RABBI MENACHEM AVROHOM DANTZINGER SHLITA OF ALEXANDER

*From Shemen Sasson Meichaveirecha*

BY REB SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN

The *Admur*, Reb Menachem Avrohom Dantzinger of Alexander, was born to his father, the *Admur* Reb Yehuda Moshe *zatzal*, author of *Emunas Moshe*. His maternal grandfather was the *Admur* Reb Betzalel Yair *zatzal*, grandson of the holy Reb Yechiel of Alexander *zatzal*. As a youngster, Reb Menachem Avrohom was known for his great righteousness, and diligent Torah study. After his marriage to Rebbetzin Esther Leah of the Hilprin family – which traces itself seven generations to the Alter Rebbe – Reb Menachem Avrohom advanced in the study of Torah at the *kollel* of the *gaon* of Tchebin *zatzal*.

After the passing of his father on the twenty-third of Adar 5733 (February-March, 1973) Reb Menachem Avrohom assumed the mantle of leadership. Under his guidance, the Torah institutions of Alexander Chassidus flourished and expanded. In the first year of his father's passing, he set up a yeshiva at the graveside, and established another yeshiva in B'nei Brak in the chassidic mold he inherited from his fathers.

## "I DO NO KNOW WHERE THEY WILL HIDE"

On twenty-one Iyar 5743 (May 4, 1983) the *Admur* came to the Rebbe for a private audience. The Rebbe told him that at the Giving of the Torah all of the Torah's inner (mystical) dimension was revealed – as it says, "They gazed at G-d" – whereas the Torah's revealed dimension remained hidden, encapsulated within the Ten



Commandments, to be revealed only later when Moshe stayed on the mountain for forty days and forty nights. Thus, concluded the Rebbe, [every year] during the period of preparation for the Torah's giving [i.e., Shavuot], one must ensure that the Torah's hidden matters are revealed.

The *Admur* told the Rebbe that he heard from his father that in 5668 (1907-08), when the Rebbe Rayatz attended the rabbinical conference in Warsaw, the Yismach Yisroel, [Reb Menachem Avrohom's grandfather], said: "Where is everyone going to hide [in shame] in the presence of this young man?"

At the private audience, Reb Menachem Avrohom presented his son to the Rebbe, and pointed out that he was named Schneur Zalman after the Alter Rebbe. He then asked the Rebbe to bless him. (A transcript of the discussions during their encounter can be found in *B'tzel HaChochma*, p. 196).

## AN EMINENT YOUNG MAN

In *Seifer HaTetzaim*, p. 383, the

*gaon* Rabbi Sh. A. Hilprin *shlita* (the *Admur* of Alexander's brother-in-law) relates: "The holy *Admur*, the *Emunas Moshe zatzal*, [Reb Menachem Avrohom's father], used to tell over in the name of Reb Tanchum Reubenstein, o.b.m., an Alexander *chassid* who was a *rav* in a Paris: 'In 5707, (1946-47) after World War II, and after all that the Jews and Jewish refugees of France had been through during the war, Reb Tanchum called for a gathering of inspiration and revival at the *beis midrash*. When he went up to the podium and looked at the crowd, he saw how tired and disoriented they were. In one corner of the *beis midrash*, however, he noticed an aristocratic looking young man, whose face radiated clarity instead of confusion. This was the son-in-law of the Rebbe [Rayatz]. (As is known, the Rebbe went to Paris in 5707, to greet his mother, Rebbetzin Chana, who had managed to leave the Soviet Union.)

(Rabbi Hilprin told me that Reb



The *Admur* Reb Menachem Avraham with the *gaon* Reb Chaim Krizvirt



The Admur Reb Yehuda Moshe zatzal.

Tanchum Rubenstein was wont to repeat enthusiastically the following explanation he heard from the Rebbe on the famous declaration: “*Ani maamin b'emuna shleima b'vias ha'Moshiach, v'af al pi sh'yismameia im kol zeh achakeh lo*” [I believe with perfect faith in the coming of Moshiach, and though he may tarry, I wait for him]. The Rebbe said: [With the words, “*Ani maamin,*”] the Jew proclaims his faith in the coming of Moshiach. However, the Sages said that Moshiach will come when people’s minds are distracted [from Moshiach], and by declaring one’s faith in Moshiach’s coming, one actually focuses his mind on Moshiach and may push off his arrival? Therefore, the Jew continues with the words “though [Moshiach] may tarry,” G-d forbid, as a result of this display of faith, still, he refuses to abandon this faith, but will continue to await his coming. (Obviously, this explanation is suitable only for those who mistakenly take the words *hesach ha'daas* [distraction] literally, and therefore claim that it is forbidden to speak about Moshiach. Chassidus, however, interprets *hesach ha'daas* in an entirely different manner, as explained at length in the Rebbe’s talks.)

### ACCORDING TO THE PAIN THE GAIN

The *Admur* of Alexander has graced the central *Siyum HaRambam* celebrations, as well as the *siyum* celebrations in B'nei Brak with his

presence. He also participated in the massive gathering for the rectifying of the “Who is a Jew” problem, in 5743 (1982-83), and his signature appears on the *Admurim’s* proclamation of support for the Shabbos Candle’s Campaign.

When the Moshiach Campaign was launched [in the early 90s], and talk of the Rebbe as Moshiach began to circulate, I went to the *Admur* while he was in Tzfas, and I gave him my *seifer*,

*He noticed an aristocratic looking young man, whose face radiated clarity instead of confusion. This was the son-in-law of the Rebbe [Rayatz].*

*Yechi HaMelech HaMoshiach.* He spoke warm words of encouragement and blessing for our work at spreading the

teachings of Moshiach and Redemption and uplifting the Jewish people’s faith in the revelation of King Moshiach.

In the *seifer, Hagigei Avnei R.M.*, by Reb Avrohom Yitzchak Latitzki *shlita*, I found the following story:

“Prior to my trip to the US for the wedding of my granddaughter, I went in to the *Admur* of Alexander to receive his blessing, and he told me to go in to the *Admur* of Lubavitch and tell him as follows: ‘It says, ‘*Favor us, O G-d, favor us, for we are fully sated with contempt*’ – we have by now suffered enough contempt; it is high time for the fulfillment of ‘*Favor us, O G-d,*’ even as an unearned gift.”

“I went in to the Lubavitcher Rebbe and gave him the message of the *Admur* of Alexander. The Lubavitcher Rebbe said: ‘According to the pain the gain. The gain will be of superior quality,<sup>3</sup> and visibly good, both physically/materially and spiritually.’ I mentioned my name and my wife’s name, and the Rebbe blessed me with a complete recovery, and he blessed my wife and I with *nachas* from our children and grandchildren – holy and chassidic *nachas*. The Rebbe gave me four dollar bills – one for me, one for my wife, one for my children, and one for the mission [I was carrying out] on behalf of the *Admur* of Alexander *shlita*.”

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# THE GREAT GAON RABBI EFRAIYM NACHUM BRODIANSKY ZATZAL

## *From Shemen Sasson Meichaveirecha*

BY REB SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN

Reb Efrayim Nachum Brodiansky was born in Kiev in 5670 (1909-10) to his father Reb Bentziyon *zatzal*. In his youth, Reb Efrayim Nachum was known as the “Genius of Kiev.” He leaned in the Nevhardik yeshiva, and in the Mirrer yeshiva. He moved to the Holy Land, and in 5704 (1943-44), was chosen by Reb Isser Zalman Meltzer *zatzal*, to head the Mesivta of the Eitz Chaim yeshiva. Together with the *gaon* Reb Eliezer Yehuda Finkel *zatzal*, he later reestablished the Mirrer yeshiva in Israel, which attracted many students. He was very close to the Brisker Reb *zatzal*, and to all the other leaders of Torah.

After years of disseminating Torah in Jerusalem, Reb Efrayim Nachum moved to Tel Aviv, where he was appointed as head of the rabbinical *kollel*, Shevet M'Yehuda. He was very successful in this role, and merited to produce disciples who later became Roshei Yeshiva and rabbinical judges of great stature. When he moved back to Jerusalem, where he was to spend the last 15 years of his life, the *gaon* Reb Shlomo Yosef Zevin asked him to join the editorial board of the Encyclopedia Talmudis. Eventually, Reb Efrayim Nachum became the head of the entire project.

The *gaon* was one of the greatest *geonim* of the generation, immensely proficient in his knowledge of the Talmud and halachic codes, and exceedingly talented when it came to writing and editing novel Torah

insights. He was also one the generation's foremost promulgators of Torah. He passed away on the twenty-sixth of Shevat 5750 (February 21, 1990), at the age of eighty.

### TO HEAR A LIVE BROADCAST OF THE REBBE

Reb Efrayim Nachum's admiration for the Rebbe was rooted in the very core of his being, as he himself testified on many occasions.

He would often arrive at the editorial department of Encyclopedia Talmudis, in Yad HaRav Hertzog, on Sunday morning, and say to his compatriots, “Ah! On Shabbos, I saw an incredible insight in the Lubavitcher Rebbe's *Likkutei Sichos!*” He would then review the insight for them. When the Rebbe's *farbrengens* began to be broadcast live via satellite, the *gaon* would get up at three in the morning, and go to Binyanei HaUma to see the broadcast. He was an old man when he began making these trips, and a number of times he said, “I know this could harm my health, G-d forbid, but it's worth it.”

Every Erev Shabbos, he would ask someone to get him a copy of Kfar Chabad Magazine, and he would bring it home for Shabbos, notwithstanding the displeasure of some of his inner circle, particularly at that point in time, when winds antithetical to Ahavas Yisroel were howling fiercely in the land of Israel.

Letter for the *Siyum HaRambam*

Reb Efrayim Nachum participated in the *siyum* celebrations of Rambam Yomi. In 5747 (1986-87) he was unable to attend, and sent instead, the following letter of representation: “Honorable assembled, who are gathered in Jerusalem for a celebration of Torah, for the *siyum* celebration of the daily study of Rambam . . . G-d has withheld from me the honor of participating personally in this very joyous occasion. I, hereby, bless all those assembled in the name of Heaven to merit glorifying the Torah and proliferating wisdom and the knowledge of G-d. May G-d speedily invigorate his nation with strength and bless them with peace.”

### WORDS OF CONSOLATION

When the Rebbetzin, of sainted memory, was *nistalka*, Reb Efrayim Nachum sent the Rebbe a letter of consolation: “I, hereby, express my deep feelings of participation in the great pain of His Majestic Honor, the glory and beauty of our strength . . . and as ‘the mourner must sit at the head,’ so may His Honorable Holiness be exalted, and may he carry us upon his shoulders to be consoled among the mourners of Tzion through swift salvation.”

### THE MIDDLE BOLT

On a number of occasions, Reb Efrayim Nachum wrote Torah essays in honor of special occasions connected with the Rebbe, and sent them to Torah journals published in

the Rebbe's honor.

In a Torah essay he sent for inclusion in *Kvod Chachamim*, published in honor of the Rebbe's eightieth birthday, Reb Efrayim Nachum made following note: "An offering, presented with the fullest degree of honor – 'honor' being nothing but Torah – to the friend of G-d and His people, together with all the communities of the House of Israel, which express their blessing to the Crown of their glory, who carries the yoke of the entire [people] – His Exaltedness and Splendor, the honor of Torah and holiness, the *Admur* of Lubavitch, may he live long, good, and peaceful days, and may he be invigorated and fresh, and may he bring his brothers the merit of the Redemption, swiftly and speedily in our days, *Amen!*"

The *gaon* also published his original Torah insights in *Hadras Melech*, a Torah journal published in New York City in honor of the first *siyum* of the daily Rambam study cycle, and in *Ginas Bisan Hamelech*, published in 5748 (1987-88) by the Chabad house of Bayit Vegan, Jerusalem, and *Yagdil Torah*, a Chabad Torah journal of Jerusalem.

At the beginning of a Torah essay he sent for inclusion in *Kevod Chachamim – Ateres Paz*, in 5749 (1988-89), the *gaon* wrote: "For the *Admur shlita* of Lubavitch, the middle bolt, which unites us all with the Unique One of the universe. With genuflection, esteem, and gratitude, and with hope that we merit to be united.

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BY SHAI GEFEN

## NO APOLOGY NECESSARY

The Israeli media made a fuss this week about a letter that the heads of the Matteh HaOlami To Save the Nation and the Land sent to the Attorney General. The letter asked Mr. Mazuz to examine the law regarding P.M. Sharon, who is about to give away land to those who want to exterminate the Jewish people.

This is what Rabbi Wolpo and Rabbi Rapp wrote:

“We are writing to you in regard to the statute pertaining to ‘prosecution of Nazis and their collaborators,’ which mandates severe sentences for those criminals found guilty thereof.

“As you know, the Nazis did not complete their work by the end of World War II, and those who represent them in our generation are the various terrorist organizations, all of which, including the most moderate, proclaim day and night that they want to destroy the entire Jewish people.

“Even those who signed the Oslo Accords did not hide their ultimate intention, which is to annihilate Israel in stages. This began with the Mufti, who collaborated with Eichmann, up to the terrorist leaders of today. Millions of children, Moslem boys and girls in the Middle East, are raised on this Nazi propaganda.

“Nazi terror organizations succeeded in just the past two years in murdering over 1000 Jews, wounding over ten thousand, and destroying tens of thousands of Jewish families in Eretz Yisroel and around the world.

“In light of the aforementioned, there are members of the Israeli government and the Knesset, as well as other public officials, who are actively engaged in an attempt to expel thousands of Jews from their homes and property, with the goal of giving it all to Nazi organizations. These groups will definitely use these concessions to increase acts of terror and the murder of Jews. Certainly, this behavior constitutes collaboration with the Nazis of our generation.

“Nearly 5000 bombs and missiles of various kinds have landed in Gush Katif, but they haven’t succeeded in breaking the spirit of the settlers, and uprooting them from their brave stronghold on the land of Eretz Yisroel. If the prime minister, his ministers and Knesset members, want to uproot them forcibly, through those who are supposed to be the defenders of Israel, then Sharon, his supporters, and even Israeli soldiers, become subcontractors carrying out the work for terror organizations!

“They encourage these Nazis and let them know that they stand a chance in their perverse war to destroy Israel, and that the ideology

of Hitler and Eichmann can yet triumph in the Middle East, G-d forbid.

“Moreover, the plan to allow Nazi terrorists to receive military training in Egypt is, by all accounts, a clear act of providing aid and succor to the enemy in wartime. Especially, as these horrible enemies have made it abundantly clear that they will use this training to murder additional Jews, Heaven forefend.

“We turn to you, as the Attorney General, to investigate, without any preconceived notions, the charges cited herein, and to consider bringing the prime minister and all those who support his plan (including Knesset members and soldiers who will not refuse orders) to justice. After all, this is the statute regarding ‘prosecution of Nazis and their collaborators.’

“Needless to say, our letter is not intended to incite. We do not call on anyone to take the law into their own hands. Our purpose is to alert the legal authorities in the State of Israel, to do justice, at least according to the laws of the State (if not according to the laws of truth in our holy Torah).”

The Left and the media screamed: *Incitement!* And I don’t get it. They’re always saying we have to follow the law and democratic process. So the heads of the Matteh HaOlami did just that. They turned to the man at the top



of the legal system in Israel and asked him to make a decision. Yet they all cry out about Rabin's assassination, which has nothing to do with this!

It's amazing to see the hypocrisy of the Left. They are allowed to turn to the Attorney General about anything. On live television, Shimon Peres called the Right and the settlers, collaborators of Hamas. You didn't hear the Left screaming about incitement then!

The point is that nobody disagrees with the fact that giving away Gush Katif will aid Hamas and the Hezbollah and El-Qaeda, who are the Nazis of our generation, whose sole goal is to eradicate the Jewish people. Therefore, it is only right that the Attorney General reexamine the law. Does anybody think that the Nazis only existed sixty years ago and are now extinct? That Hamas is not in the category of Nazis? They state explicitly that they are intent on committing genocide!

The Rebbe MH"m, in a sicha of Shabbos B'Reishis 5729 says:

**There are pursuers of peace who are convinced that once we "merited" Hitler and his professors, may their names be erased, it's no longer possible to have a situation of someone coming to kill you; it's no longer possible to have a situation in which a goy does something evil to Jews. At the most, they say, it's only a remote possibility, for how can we be certain about what is going on in the heart of the goy? After all, nobody knows what the other person is thinking!**

**That is why the Torah tells us that when you are aware of the reality, you can know, clearly and definitely, that the other party is out to kill you. When you know where the goy was educated; when**

**you know what he did yesterday; and you know what he did today, then you can be sure, without any doubt, that he is "coming to kill you."**

**And since you know that he is coming to kill you, then we are told, "rise up and kill him." We are not to wait until he comes and fights, since that could be too late. Rather, "arise and kill him."**

Nazis are not necessarily those who wear the swastika on the streets of Berlin. Nazis are those who want to kill Jews, and in every generation, they operate differently. Back then, they were Germans, and today they are Hamas and all the terror organizations. Do you have another name for scum who blow up women, children, and infants? What should we call those who set their sights on the baby Shalhevet Pass and murdered her?

I heard Boruch Marzel comment that the Nazis never committed suicide in order to kill Jews, whereas now, mothers send their sons to die, and then celebrate.

When our children ask us, in the next generation, how the government could have aided and abetted Hamas and El-Qaeda, what will we answer them? Will we say that we were scared of Moshe HaNegbi's incitement? That we were afraid of Sharon's threats to put protesters behind bars?

If we don't stop this craziness now, and don't do all we can to make sure the Disengagement Plan doesn't happen, we will be unable to say "our hands did not spill this blood."

As the heads of the Matteh HaOlami emphasized, the legal end of matters is the responsibility of the one at the top of the legal pyramid, and that's why they addressed him. We don't need to apologize.

*"Nearly 5000 bombs and missiles of various kinds have landed in Gush Katif, but they haven't succeeded in breaking the spirit of the settlers, and uprooting them from their brave stronghold on the land of Eretz Yisroel."*

#### SUFFERING BROUGHT UPON US BY OUR FELLOW JEWS

When we behave fearfully of those on the Left, who themselves are afraid of the goy, we should remember the shocking sicha the Rebbe said on Parshas B'Chukosai 5738. The Rebbe sadly said that this wasn't the first time that the Jewish people were experiencing troubles because of Jews who feared goyim:

**This is not the first time we are experiencing troubles because of Jews who are afraid of "starting up"**

with the goy. During the Holocaust, the United States could have bombed the train tracks, thus halting (or reducing) the trains from reaching the death camps. There were Jews who knew about this, who pressured President Roosevelt to give the order to do so. However, certain Jews quieted the matter down and said we are not allowed to pressure the U.S. president because of the halacha of “do not start up with the little goy!” Among them were also rabbanim who received distorted reports of the situation, and therefore they maintained that according to the din, it was forbidden to enter into an altercation with Washington!

This pressure prevented the rescue of countless Jews who would have been saved from annihilation if the U.S. had bombed the train tracks.

Those rabbanim of yesteryear have talmidim who have influence over the conduct in the U.S. and Eretz Yisroel, who are not ashamed, and they use their influence in the same way they used it then. And when you come to them with the complaint, “See what you did in the past by taking this approach. All the fasts that you will fast will not be enough to atone for the deaths of hundreds of thousands of Jews who were murdered because of your influence in not saying a word against Washington, and therefore, today, at least, sit down!” – not only do they not listen to this, on the contrary: they continue the approach of “your destroyers and wreckers will come from you.”

Since we are in a time of readiness for war, this is not the time to influence and educate the “tremulous and weak-hearted” to stop being fearful. Indeed, we are not assured that we will be successful, because even when they tell them the consequences of what they did in the past, it doesn’t help.

Therefore, what we expect of them now is, “go and return to their homes” – to quit their jobs.

As was said many times, there is the clear law in *Shulchan Aruch* about how to behave. Unfortunately, the situation now is such that, since this entails pikuach nefesh, we have all the conditions enumerated in the *Shulchan Aruch*, regarding which the din is, “go out to war against them,” in order to defend those places from which “the land will be easy for them to

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conquer.” And one must act this way even when there is only a doubt or a shadow of a doubt, all the more so in our situation, when it is definitely pikuach nefesh.

This sicha can direct us how to act right now. Everybody must know that he has the responsibility to do all he can in order to prevent danger to millions of Jews. Go out! Demonstrate! Raise your voices and be heard!

## IT’S NOT OVER YET!

Even if the Knesset voted in favor of the Disengagement Plan, it’s not the end of the story. We must continue fighting, because you can never know at what point we will be able to stop it. We have already seen how things have worked out in the end.

Another important point to consider is that we are not guarantors of results. We have to take action, and the rest is up to Hashem.

Let’s get to work and not wait until the last minute. Public opinion makes a big difference! There’s no question that if we work, then with Hashem’s help, we will succeed.

## EXPELLED FROM THE CITY AFTER HAVING EATEN THE ROTTEN FISH

The famous Jewish joke about the man who was expelled from the city, and before leaving, had to eat spoiled fish and pay a fine – is actually happening.

“According to international law, Israel must take responsibility for the Gaza Strip even after they withdraw from it,” is what it says in a detailed report that senior legal advisors of the Foreign and Justice Ministries prepared. This was also the conclusion of the “Security Board” and the Special Committee for National Security.

That means that Israel will flee from Gaza (entailing great damage to its power of deterrence), and will enable terrorists to smuggle newer and better weapons and to establish an El-Qaeda state within Gaza just a few kilometers away from us, and then **we** will be responsible for what happens there!

What does Sharon say? He consistently maintains that we cannot take on all the problems of



the residents of Gaza! And what will the supporters of disengagement who simply want to flee say, who don't understand that the legal experts think we cannot flee from Gaza?

The Disengagement Plan may have been hatched in evil, but ultimately, it leads to outright foolishness.

### THE REFERENDUM AND THE REBBE

Chabad fondly remembers Minister Rechavam Ze'evi (may Hashem avenge his blood), who was assassinated three years ago, who resigned from Sharon's government and called Sharon "the Hertzfel of the Palestinian state."

I recall a story that Rechavam told me regarding referendums, and I'd like to relate it here in his

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memory and *l'ilui nishmaso*.

At the end of 5758, then P.M. Netanyahu wanted Rechavam Ze'evi in his government. It was the eve of the Wye Accords, and of course, Ze'evi did not want to join. Netanyahu sent Ze'evi a Lubavitcher askan who was considered one of his people, in order to convince him to join. The plum that Netanyahu offered Ze'evi was a national referendum (just like today).

Ze'evi's first question was: what does the Rebbe think about this? The askan said, unhesitatingly, that the Rebbe was in favor of it. Ze'evi wanted to look into the matter and as he said to me, "I asked Rav

Wolpo, who was told by the Rebbe to write on inyanei shleimus ha'Aretz, what the Rebbe thinks of a referendum.

"Within a few hours Rav Wolpo sent me a copy of what the Rebbe had said in yechidus to Shmuel Katz, as it was publicized in the *Kfar Chabad*, in which the Rebbe negated the idea of a referendum. The Rebbe said that he agreed to it only if they worded the referendum as follows: Are you ready to endanger the security of millions of Jews and return land in exchange for a piece of paper?"

"I let Netanyahu know that I couldn't join because the Lubavitcher Rebbe was opposed to a referendum."

This story, which I heard personally from Rechavam Ze'evi, demonstrates his bittul to the Rebbe. It also shows how important it is to study what the Rebbe said, because you will find everything there.

May Rechavam Ze'evi, with the enormous merits he has, who gave the Rebbe such nachas (as we see in the Rebbe's letter to him) in the area of shleimus ha'Aretz, arouse mercy up Above, so all decrees are nullified, and we immediately merit the revelation of the Rebbe Melech HaMoshiach with kindness and mercy.

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