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The international weekly heralding the coming of Mashiach  
**BEIS MOSHIACH**

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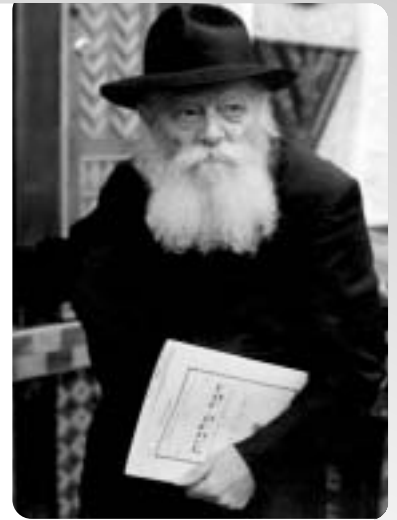
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# TAKING YOU TO A HIGHER LEVEL

SICHOS IN ENGLISH



## SHABBOS PARSHAS TETZAVEH; 9<sup>TH</sup> DAY OF ADAR, 5751

1. This week's Torah portion begins with the command to light the Menora, "And you shall command the children of Israel and they shall bring you pure olive oil for the light to keep a lamp burning constantly. It [the Menora] should be prepared in the Tent of Meeting... from the evening until the morning."

These verses raise several questions: a) Generally, the Torah uses the expressions "Command the children of Israel," "Speak to the children of Israel," and the like, when conveying a command. What is the intent behind the expression, "And you shall command the children of Israel," which appears to imply that Moshe himself should be the originator of the command? b) Why must the oil be brought to Moshe when the Menora was to be lit by Aharon? c) On the surface, the verse should say, "oil to illuminate," not "oil for the light." d) First, the verse speaks about "the light" (maor) in Hebrew and then, it mentions "a lamp" (ner). e) The first verse speaks of keeping "a lamp burning constantly," while the second verse mentions it burning "from the

evening until the morning." f) The expression "to keep burning," (l'haalos, literally "to raise up,") is not ordinary. Seemingly, the verse should have said, "to kindle the light."

There is also a problematic dimension in the conclusion of the Torah portion which describes the fashioning of the incense altar. On the surface, it would have been more appropriate to mention this together with all the other vessels of the Sanctuary in Parshas Truma. Based on the principle, "the beginning is rooted in the end," it follows that there is a connection between the two points and the explanation of the placement of the description of the incense altar is dependent on an understanding of the opening verse of the Torah portion.

The above difficulties can be resolved within the context of another concept. Parshas Tetzaveh possesses a unique dimension, being the only parsha in the Torah from the time Moshe was born onward in which Moshe's name is not mentioned. Our Rabbis explain that the reason for this omission is that Moshe had asked G-d, if He would not to forgive the Jews for the sin of the Golden Calf, to "Blot me out of Your book which You have written." Since "the curse of a wise

man will be fulfilled even when it was uttered conditionally," it was in this parsha, that Moshe's "curse" was fulfilled. Although the Torah is associated with Moshe's name, as the prophet declares, "Remember the Torah of Moshe, My servant," and Moshe's name is constantly mentioned,[341] e.g., "And G-d spoke to Moshe," "And G-d said to Moshe," in this parsha, Moshe's name is omitted.

On the surface, the omission of Moshe's name appears to have negative connotations. Nevertheless, since everything is controlled by G-d Who is the essence of good and, "it is the nature of the good to do good," we can assume that even the fulfillment of Moshe's request to be blotted out from the Torah contains a positive dimension. Indeed, we are forced to say that it reflects a particularly elevated level.

To explain this concept: Although Moshe's name is not mentioned, the words, "And you shall command," refer to him. Furthermore, "And you" refers to the essence of Moshe's being, a level higher than that communicated by his name. For a person's name is not the essence of his being, it is an added dimension to his being which

allows him to relate to others. Simply put, why does a person have a name? So that others can call him. In and of himself, he has no need for a name. Thus, before a person is given a name, the essence of a person exists. Therefore, even after the name is given, it represents an additional dimension, something other than the person's essence.[342]

"And You," on the other hand, reflects the essence of a person's being, the dimension that is totally at one with the essence of G-d. Thus, although the name Moshe reflects a very high level,[343] it is merely a name which is an addition to the essence of his being. In contrast, "And you" refers to the essence of his being, the dimension which transcends all names and relates to G-d's essence. Thus, by using the expression "And you" rather than Moshe's name, the Torah reveals a higher and deeper dimension of his being.

This explanation is, however, problematic. If "And you" represents a revelation of a higher dimension of Moshe's being, how can we possibly say that his request to be "blotted out" of the Torah is fulfilled in Parshas Tetzaveh?

This difficulty can be explained as follows: The essence is above all revelation, not only revelation to others, but also, revelation to oneself. It cannot be revealed in one's thoughts or feelings. The rationale for this is that every revelation has a particular medium of expression which defines – and thus limits – it. Since the essence is truly unlimited, there can be no medium which reveals it.[344]

Nevertheless, although on one hand, the essence does not come into revelation, that statement must be interpreted to mean that the essence never descends into the limits of the mediums of revelation. It does not mean that the essence never expresses itself. On the contrary, because it is the essence, it transcends both

concealment and revelation and therefore, expresses itself – not within the usual mediums and limits of revelation – but as it is, on its essential level.[345]

Based on the above, we can appreciate how, by referring to him with the expression "And you," G-d "blotted Moshe out" of the Torah. Since "And you" refers to the essence, a level that transcends all revelation and names, Moshe – i.e., the existence of Moshe within the context of limitation

***"And you" refers to the essence of his being, the dimension which transcends all names and relates to G-d's essence. Thus, by using the expression "And you" rather than Moshe's name, the Torah reveals a higher and deeper dimension of his being.***

– is blotted out.[346] It is only the essence of his being that is expressed. And it is through the mitzva of the Menora that this quality is revealed.

This concept allows for the resolution of the difficulties mentioned previously. However, there is a need to explain one further concept: Lighting the Menora is representative of the totality of a Jew's service. He must kindle "the lamp of G-d which is the soul of man" with "the light of Torah and the candle of mitzva." In this

manner, his soul will shine with this light, true light, which will illuminate a person's soul, his body, and his portion in the world at large, shedding light on those individuals around one. Indeed, this light will illuminate the entire world, showing how the world is connected with G-dliness, how it is a dwelling for Him, blessed be He.[347]

The potential to carry out this service comes from Moshe, our teacher, as implied by the expressions, "And you shall command," "and they shall bring you." As explained above, "And you" refers to Moshe's essence. Tetzaveh, the Hebrew for "command," relates to the word tzavsa, meaning "connect." When the essence of Moshe connects to "the children of Israel," the potential is granted to illuminate the world. Furthermore, the oil is brought "for the light," i.e., we reveal the source of light and revelation, including the ultimate source, G-d's essence.

This is made possible by being "crushed," i.e., the service of bittul, "My soul will be as dust for all." This grants the potential to "open my heart for Your Torah," for a person to become one with the source of light present within the Torah, with G-d's essence.

This grants the potential "to keep a lamp burning constantly," for light to shine at all times, even within the context of the limitations of this world – time and space. (The latter concept is alluded to by the phrase, "from the evening to the morning.")

This concept is relevant to every Jew, because every Jew possesses a spark of Moshe our teacher.[348] Thus, "And you" can refer to the essence of each Jew's individual soul, the dimension which transcends revelation and concealment and is united with G-d's essence. This potential, which can also be openly expressed, generates the possibility to carry out our service in all situations.

Based on the above, we can interpret the verses cited previously as follows: “And you” teaches that each person must carry out this service himself. It is not sufficient that he appoint an agent, he must be personally involved. Furthermore, that involvement must relate to the essence of his being, “And you.”[349]

Tetzaveh refers, as explained above, to the concept of connection, establishing a bond with the worldly environment in which one lives. A person cannot live with his head in the heavens, preoccupied only with spiritual matters. He must involve himself with his environment. Indeed, since the essence of his being is involved in his service, the fact that he establishes a connection with his material environment will not be a hindrance. He will be able to express the highest levels of service on the lowest material plane.

This in turn must be communicated to “the children of Israel,”[350] i.e., one cannot remain content with one’s own service. Instead, one must reach out to others in the spirit of “And you shall love your fellowman as yourself.”

This will allow one “to take to you,” to bring everything with which he comes in contact, into the connection with the essence of his being described above.

This service involves “olive oil,” i.e., taking olives, a bitter food, and transforming it into a positive quality. A person should not content himself with activities that are pleasant and sweet. Instead, he must involve himself with the material aspects of the world, entities which must be transformed. Nevertheless, through his service, he produces “pure” oil, transforming even these lowly elements and refining them.

This is made possible because one is “crushed,” i.e., one’s nature is dominated by the service of *bittul*,

mentioned previously.[351] And it is through this service, that one reaches “the light,” the very source of light as described above.

This service will “keep a lamp burning constantly.” In particular, “*I’haalos*,” translated as “to keep burning,” means to elevate. The above service elevates all the elements of our lowly world. *Ner*, the Hebrew for “lamp,” is also significant for it is numerically equivalent to 250, the total number of the limbs of the body, plus our two hands.[352] These are the mediums through which a Jew elevates the material entities of this world.

This service continues “constantly,” and moreover, it is carried out, “from the evening until the morning,” i.e., it is drawn down into the limits of time.[353] This all comes of a result of the fundamental connection with the level “And you,” the essence of a Jew, a potential which transcends all definition.

2. The above concepts also relate to the description of the incense altar in the conclusion of the parsha. One of the reasons why the incense altar is described at the conclusion of Parshas Tetzaveh and not together with the other vessels of the Sanctuary in Parshas Truma is that the incense offering represented a unique service of a more elevated nature than the other services of the Sanctuary.

Indeed, its place in the Torah, at the conclusion of Parshas Tetzaveh, parallels its place in the order of the offerings in the Sanctuary, where it was the last of the offerings brought each day. It is last because it reflects the ultimate intent and the perfection of our service. *Ketores*, the Hebrew for incense also means “connection,” reflecting the connection with G-d established through this sacrifice. In this vein, the Zohar uses the phrase *b’chad k’tirah esketrina*, “With one bond, I have connected myself.” Thus, it reflects a process of essential

connection parallel to that explained above in connection with the verse, “And you shall command.”

To elaborate: The primary service in the Sanctuary and later, in the Beis HaMikdash, was the offering of sacrifices. The Hebrew for sacrifice, *korban*, is related to the word *karov*, meaning “close;” i.e., the sacrifices were a process of drawing close to G-d.

The *k’tores*, however, represents a deeper bond. Not only is one close to G-d, one establishes a bond of oneness with Him. Since the soul is encloded within the body, there is room to think that oneness with G-d is not an imperative; though one should approach Him, there is no need to rise totally above the limits of our material world.

The potential to establish such a bond of oneness stems from the service of “And you shall command” described above, the connection with the essence of the soul. As long as we are speaking about a limited dimension of the soul – i.e., any of the five names used to describe it – a person’s entire existence will not be bound to G-d. When the connection is established with the essence of the soul, it pervades and permeates every aspect of one’s being, including even one’s material existence.

This is reflected in the ultimate expression of the *k’tores*, the incense offering of Yom Kippur, the day on which the Jews as they exist within the context of this material world “resemble the ministering angels.” On this day, the essence of the soul is revealed within a person’s physical body.

In microcosm, this level is reflected in the essential connection established through prayer each day as reflected in the Baal Shem Tov’s statement that, “It is an act of great Divine kindness that a person continues to exist after prayer.”

3. The above concepts can be connected to the uniqueness of the

present date, the Ninth of Adar. On that day, the Previous Rebbe arrived in America with the intent of establishing his permanent dwelling there and establishing America as the center for the service of “spreading the wellsprings of Chassidus outward.” This reflects the connection between the essential light, “the wellsprings of Chassidus,” with the lowest of all levels. Indeed, this date marked the beginning of the primary efforts to spread Chassidus and Yiddishkeit in the outer reaches of the world at large.

The potential for this service is generated by the Moshe of the generation, the Previous Rebbe, whose utter bittul (the level of “crushed” mentioned previously) establishes a connection with the essence of the light.

In particular, the present year, the 51st anniversary of the Previous Rebbe’s arrival is significant. We have already completed the first year in the second Jubilee cycle. Reaching this landmark calls for an intensification of our efforts and activities to carry out the service begun on the Ninth of Adar. Despite all the activity which has been carried out until now, until the redemption actually comes and this world is revealed as G-d’s dwelling, the place where His essence is expressed, more activity is required. Each person must do his part in this effort as reflected in the Rambam’s statement that a person should always see himself as equally balanced between good and evil and the world as equally balanced between good and evil and with one good deed, he can bring salvation to himself and to the entire world.[354]

NOTES:

341. The constant mention of Moshe’s name conforms with the principle, “It is a mitzva to publicize those who perform mitzvos.” Since Moshe sacrificed himself for the Torah, he is constantly given recognition.

342. It is explained in Chassidus that a person’s name is connected with the

essence of his soul and it is through the medium of his name that his life-energy is transmitted from the essence of his soul to the soul as it exists within the body. Nevertheless, it only relates to the soul as it exists within the body. The soul itself as it exists before its enclotement within the body has no name at all. Even as the soul exists within the body, its essence transcends totally the concept of a name.

[To illustrate the concept in terms of a similar idea: There are five names for the soul: nefesh, ruach.... The essence of the soul, however, transcends all these names.]

343. Our Sages relate that Moshe had ten

***“And you” teaches that each person must carry out this service himself. It is not sufficient that he appoint an agent, he must be personally involved. Furthermore, that involvement must relate to the essence of his being, “And you.”***

names and Moshe is the most elevated among them.

344. This level is alluded to by the word “And” (the letter Vav in Hebrew). Were the Torah to have said merely “You” (Ata in Hebrew), it would have reflected that dimension of the essence that comes into revelation. V’Ata, “And you,” points to a level beyond “you,” the essence as it transcends revelation entirely.

345. This quality is also alluded to in the letter Vav. The Zohar describes the Vav as “the letter of truth,” “the middle bolt which runs from one end to the other,” existing on all levels in exactly the same manner

without any change at all.

346. Significantly, it was after the sin of the Golden Calf that Moshe made the request “Blot me out” which led to the revelation of the unique level of “And you.” As mentioned in the sichos of Parshas Mishpatim, the tremendous descent of that sin ultimately led to the Jews’ reaching very high levels.

347. In this manner, we reveal how each creation in the world has its source in G-d’s essence, to quote the Rambam, “From the truth of His Being, all entities came into existence.”

348. In Tanya, the Alter Rebbe explains this concept within the context of our Sages’ interpretation of the verse, “And now Israel, this is all G-d, your L-rd, asks of you, to fear.” Our Sages explain that the expression “All that G-d asks,” implies that it is a matter of little difficulty and question, “Is fear a slight matter?” They reply: “For Moshe, it is.”

The Alter Rebbe, however, notes that the verse is addressed to “Israel,” i.e., each and every Jew. He thus explains that since there is a spark of Moshe within the soul of every Jew, every Jew is capable of such service.

349. This relates to the Chassidic teaching, that when a p’nimi, a person who involves himself with inner feeling, is occupied with a matter, his entire being is involved.

350. The Hebrew term for this phrase, es b’nei Yisroel, communicates a further concept. Es implies a status of secondary importance. When relating to “the children of Israel,” each person must feel himself as es, of secondary importance.

351. “Crushed” also refers to the unique process in which the oil for the Menora was produced, a method which produced the choicest and finest oil.

352. The right hand is associated with spirituality, and the left hand, with material entities. The inclusion of both hands points to the fusion of the spiritual and the material in our service.

353. Furthermore, the order, “from the evening to the morning,” is also significant. This is the order of creation, first night and then day.

354. This is paralleled by the Alter Rebbe’s citation (Boneh Yerushalayim ch. 4), of a passage in the Zohar (it is unclear exactly which passage he intended), that were one tzaddik to turn to G-d in complete t’shuva, Moshiach would come.



# LETTERS

## ...AND ON THE 7<sup>TH</sup> OF ADAR HE WAS BORN

RABBI MENACHEM M. SCHNEERSON  
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חנות חנוכה שניאורסאהן  
ליובאוויטש  
סדר איבערן פארקויף  
בנקלין, נ. י.

By the Grace of G-d  
Erev Succoth, 5725  
Brooklyn, N.Y.

Mr. E. M. M. Warburg, Chairman  
Mr. M. A. Leavitt, Exec. Vice-Chairman  
American Jewish Joint Distribution Committee  
3 East 54th Street  
New York, N.Y.

Greeting and Blessing:

This is to acknowledge gratefully  
your kind expression of sympathy and con-  
dolence on my bereavement. Please convey  
my appreciation also to the other officers  
and directors.

May the Almighty grant the speedy  
fulfillment of Isaiah's prophecy:

G-d will destroy Death for ever, and  
will wipe the tear from every face...  
and they that dwell in dust shall rise  
and sing G-d's praises - to which our  
Sages add -  
Resurrected by a Great Light from  
Above.

Wishing you a Happy Yom Tov,

With blessing *M. Schneerson*

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.

You can send or deliver the correspondence to:

*"English Letters" c/o Beis Moshiach*  
744 Eastern Parkway  
Brooklyn, NY 11213-3409.

Or, e-mail high resolution scans to:  
[rebbesletters@hotmail.com](mailto:rebbesletters@hotmail.com)

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 of your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

*B'ezras Hashem*, there are plans under way to, bli neider, reward those who send in letters. So please include a return address and other contact information.

RABBI MENACHEM M. SCHNEERSON  
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מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
8th of Marcheshvan, 5726  
Brooklyn, N. Y.

Rebbetzin Basya Garelik  
Via Giulio Uberti 41  
Milano (418) Italy

Blessing and Greeting:

I am in receipt of your letter, and I reiterate my prayerful wishes that you and your husband should bring up your newborn daughter, Chana, together with your other children, to a life of Torah, Chuppah and Good Deeds.

May G-d grant that you should always have good news to report in all matters, both general and personal, materially and spiritually.

Especially as we have now come from the month of Tishrei, the month which is sated with festivals and with a complete variety of deep religious experiences, culminating in a most joyous note, that of Simchas Torah. As explained in our holy sources, the month of Tishrei is a "general" month, the epitome of the whole year, and the source of inspiration and blessing for every day of the year. May G-d grant that it should be so for you, and that all your affairs should be permeated with true joy, the joy of the Torah and Mitzvoth.

With blessing - *מנחם מענדל שניאורסאהן*

*As described in your letter - the building can be named *בנין תורה*.*

# UNTIL WE KNOW WHAT HAMAN “DIDN’T KNOW”

BY RABBI CHAIM YITZCHAK LANDA  
ROSH MESIVTA AND MASHPIA, YESHIVAS CHASSIDEI CHABAD-LUBAVITCH, TZFAS

TRANSLATED BY MICHOEL LEIB DOBRY

*In honor of Purim Katan and Shushan Purim Katan, and with the knowledge that the days of Purim will never cease, let's farbreng again about what Haman “didn't know” and perhaps even didn't want to know, and what the Jews of Shushan did know. In addition, a story about the “prologue” that came to those behind the Iron Curtain...*

The month of Adar primarily revolves around the story of the salvation of the Jewish people at the holiday of Purim and the downfall of the evil Haman, who plotted to annihilate us.

The Gemara relates that Haman sought an “auspicious” month to kill all the Jews. So when the lot he cast fell out on the month of Adar, he was extremely happy, knowing that Adar was the month when Moshe Rabbeinu died. However, the Gemara continues, Haman did not know that while Moshe passed away on the 7<sup>th</sup> of Adar, this was also the day that he was born.

The simple question is asked: How is it that Haman didn't know about Moshe Rabbeinu's birthday? Wouldn't it seem logical that the same source that provided information regarding the day of Moshe's passing would also provide similar information about the day of his birth?

This leads us to a most profound chassidic concept: Haman was aware that all the spiritual and worldly influences of the Jewish people is drawn through Moshe, the leader of the generation. Since Haman knew this fact all too well, when he found a month (based on his understanding) where the

connection between Israel and Moshe is not at its strongest, as this was the month when Moshe died, Haman immediately rejoiced. In his estimation, he had selected a month when it would be most propitious to overcome the Jewish people. He knew that in a month when there is a revealed connection between Moshe Rabbeinu and the Jewish people, he would have no chance to be victorious over the Jews. Even the wicked Haman realized that when the Jews are connected to Moshe, he cannot prevail. Based on his understanding, during the month when Moshe died, he already had “one foot in.” From his point of view, this was the only month when he could carry out his evil plan.

However, Haman did not know that Zayin Adar is also Moshe Rabbeinu's birthday. Haman could not appreciate the fact that “Moshe was [also] born on Zayin Adar,” that the connection between Moshe and the Jewish people is eternal. That is, at the moment that everyone saw that Moshe Rabbeinu had died, his soul passed over to another Moshe, to the next leader, and the life of Moshe continued.

Zayin Adar marks the birth of the



concept that the world cannot exist for one moment without Moshe. While it is true that Moshe's body died on Zayin Adar, the "Moshe" within it, the leadership within it, continues forever. Thus, it is incomprehensible to suggest that the Jewish people can go for even a moment without being connected to the Moshe of the generation.

As much as Haman knew that the key to victory began when the Jews were lacking something in their *hiskashrus*, he still couldn't grasp that the Jewish people cannot be independent *r"l* of Moshe, **not even for a single moment** – this he simply was not equipped to fathom!

What did the Jews of that era do to refute the reasoning of the wicked Haman? They immediately connected themselves to Mordechai, the Moshe of the generation, "Go, gather all the Jews." Everyone came – men, women, and children – to a *farbrengen* to hear what the Rebbe is saying, fulfill the instructions of the leader of the generation, and cleave to him with the complete faith that Moshe Rabbeinu was born on Zayin Adar and he continues in all his strength, even in this generation. Eventually, this is what creates the situation where "relief and salvation will come to the Jews."

If we're already talking about *hiskashrus*, this interesting interpretation leads us to a smooth path towards firm *hiskashrus* in our daily lives:

Each of us has stumbled across some difficulties in *Avodas Hashem*, most of which are initiated by the little Amalek within us in his role of trying every which way to cool off our enthusiasm for anything related to holiness. He'll appear dressed as a chassid, great or small, sometimes as a Misnaged, or in certain cases, he'll come only on specific occasions over very simple matters...

What is the best advice to succeed in overcoming Amalek? How do we prevent him from getting close to us, leaving us alone so we can serve G-d with pure faith and warmth?

The story of Megillas Ester comes and tells us that there is one path that even Amalek knows that there is no point in dealing with someone who follows it, the path of true connection to the Moshe of the generation. Amalek knows all the routes; he has learned every possible approach and course of action to get

*Zayin Adar marks the birth of the concept that the world cannot exist for one moment without Moshe. While it is true that Moshe's body died on Zayin Adar, the "Moshe" within it, the leadership within it, continues forever.*

to someone. But there's one route that makes Amalek absolutely ecstatic when he knows that his victim is taking it. When Amalek knows that the Jew before him perceives that Moshe is not alive *ch"v*, he rejoices in his conquest, realizing that he has a surefire entry that will penetrate him.

Amalek knew this even during his first war with Israel at Refidim, where he also fought them with every ounce of strength he had. But as soon as "Moshe raised his hand...Israel prevailed," and the

Gemara explains that when Moshe raised his hands above, Israel looked towards the heavens and was victorious.

Even in Refidim, despite all the tremendous miracles and wonders they had just experienced, the children of Israel were unable to look heavenwards and achieve victory **on their own**; they had to do this **through Moshe**, and only then would they emerge victorious.

Therefore, when Amalek attempted to penetrate us, there was one tried and tested method to repel him, the most efficient method to confront Amalek, against which he can never prevail: *hiskashrus* to the Tree of Life through the leader of the generation.

To put matters in more simple and practical terms, there are a variety of ways to have *hiskashrus* to the Rebbe. However, the way that the Rebbe mentions in numerous *sichos* and correspondences is to study the teachings of the *nasi*. As the Rebbe Rayatz writes in the famous entry in *HaYom Yom* from the 24<sup>th</sup> of Sivan, "True *hiskashrus* is through Torah study – learning my *maamarim*, reading the *sichos*...this provides the *hiskashrus*."

When we're talking about "true *hiskashrus*" with a true *keshet*, this requires the wondrous unity attainable through the teachings of the Rebbe, who places himself within them, as it were. When we take one of the Rebbe's *maamarim* or *sichos*, learning it well, repeatedly, until it becomes firmly engraved in our minds, this is not merely a case of the letters of Torah; here, the Rebbe himself exists within our minds. A chassid who is truly connected to the Rebbe must always have at least one *maamer* or *sicha* of the Rebbe in his head that he knows well, living and breathing it at all times.



Chassidim have always accepted as a fact that the Rebbe's teachings are above all else. In this respect, R. Mendel Futerfas, of blessed memory, tells the following story:

During the period behind the Iron Curtain in the Soviet Union, when chassidim had to fight through fire and water to preserve the spark of Yiddishkait, they always knew that there is a power that tirelessly motivates them to action. There is a Rebbe who thinks about them, worries about them, cares for them, and despite the fact that they had never seen the Rebbe, their

connection and love for the Rebbe knew no bounds.

Of course, it was simply not possible in those days for chassidim to receive the Rebbe's sichos and maamarim, as during the early years of the Rebbe's leadership, the printing of sichos and maamarim was not in such great quantity. As a result, even in the countries of the free world, this was considered a rare commodity.

Yet, with all the steadfast hiskashrus of R. Mendel and his friends to the Rebbe, they still felt

that they were missing something. They knew that in order to be connected to the Rebbe, they must learn the Rebbe's teachings, and they yearned for the moment when they would be able to hear a sicha, a maamer, or at least some *vort* from the Rebbe.

Then one day, when a siddur arrived from Kehos, since they knew that the prologue had been written by the Rebbe himself, they immediately sat down and learned the prologue, and soon all the chassidim there knew it by heart, word for word.

Whenever the chassidim got together then for an underground farbrengen, they would begin with that prologue, farbreng on it, and live with it.

This was the only teaching of the Rebbe they had – a one-page prologue – but this was a true hiskashrus, which served as their life-source and gave them strength.

If this was so during a time when the Rebbe's teachings were so scarce and difficult to acquire, then today, when we have been blessed with a vast abundance of sichos, maamarim, and igros (so plentiful that sometimes we may lose sight of the underlying purpose of it all...), we must know how to appreciate it – by sitting down and learning! We must live with the Rebbe's teachings, which breathe life into us, and not just during times that require self-sacrifice to establish a *cheider* or build a mikveh, etc. In our times, we need the self-sacrifice in other areas, and we must know that our strength to stand up against all the trials comes from our hiskashrus to the Rebbe by studying his teachings.

Furthermore, these times mark a most critical period when our hiskashrus to the Rebbe is needed far more than in the past:

On the one hand, we are in the days of Moshiach, "*in di hechste tzait*," when we are ready at any

***What did the Jews of that era do to refute the reasoning of the wicked Haman? They immediately connected themselves to Mordechai, the Moshe of the generation, "Go, gather all the Jews."***

moment to merit the immediate revelation of the Rebbe MH"™M.

On the other hand, a number of years have passed already since we last saw the Rebbe, and as a result, Amalek tries with all his strength to place doubts within us *ch"v*.

However, it is forbidden for us to forget that the only way to raise ourselves above all these doubts is with true hiskashrus through the study of the Rebbe's teachings.

If this has been the case throughout our history regarding all forms of tests and trials, then this surely applies in our present-day situation. The Rebbe briefed us in advance on what we do with this

type of trial, and the advice for generations works here as well – "the direct path among all the paths of the Torah." Furthermore, if someone still has doubts, the Rebbe even comes to connect the dots: "And in particular, in the teachings (maamarim and *Likkutei Sichos*) of the leader of the generation."

This is exactly the way to cleave to the "*klamke*" even during these times, to raise ourselves above what Amalek tries to instill within us, to learn and relearn the maamarim and sichos of the leader of the generation, to know and understand what the Rebbe is telling us now, to open the D'var Malchus from 5751-5752 and learn how to internalize the days of Moshiach and how not to be affected by the coldness that Amalek tries to bring.

When we delve deeply into the subject of Moshiach and the Redemption, as they are illuminated in the sichos and maamarim of the leader of the generation, studying them properly, right down to the last detail, until they remain squarely before us as a indivisible part of our daily lives, as "there is authority in the **word of the king**," then not only is there no chance for any Amalek to get close to us, on the contrary, he will eventually grasp the fact that Zayin Adar is also the birthday of Moshe Rabbeinu, and he is eternal and with us forever.

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# PURIM KATAN GEMS

## Thoughts from the Rebbe on Purim Katan

### ORIGIN OF THE NAME “PURIM KATAN”

I looked to see where the name “Purim Katan” first appears. Regarding Pesach, we found the name “Pesach Sheini,” in the Mishna and the Gemara, and we find the term, “Pischa Z’ira” (Pesach Katan), and apparently this is why we call the 14<sup>th</sup> and 15<sup>th</sup> of Adar I, by the name “Purim Katan.” But if you find the exact phrase, that’s more geshmak.

*(Hisvaaduyos 5740, vol. 2, p. 1055)*

### THE ALTER REBBE’S WORDING IN THE SIDDUR

The Alter Rebbe in his siddur, enumerates the days when Tachnun is not said, and includes “Purim Katan” (both days), the 14<sup>th</sup> and 15<sup>th</sup> of Adar I.

Note the Alter Rebbe’s wording, “and Purim Katan, which is the 14<sup>th</sup> and 15<sup>th</sup> of Adar I,” and not just “Purim Katan” (like Purim Gadol, where he does not say it is the 14<sup>th</sup> and 15<sup>th</sup> of Adar II).

*(Hisvaaduyos 5740, vol. 2, p. 1055)*

### TO INCREASE JOY ON SHUSHAN PURIM KATAN TOO

In *Shulchan Aruch Orach Chaim*, the Rama cites two opinions about whether we should be extra joyous on Purim Katan. The Rama decides that one should increase his meal somewhat in order to fulfill the opinion of those who are more stringent, and he concludes with a phrase from Mishlei, “*v’tov lev, mishteh tamid*” (someone with a good heart is constantly feasting).

There are also two opinions about this matter: does this refer only to the 14<sup>th</sup> of Adar I, Purim Katan, or to the 15<sup>th</sup> of Adar, Shushan Purim Katan, as well.

From the wording in the Rama, which concludes, “someone with a good heart is constantly feasting,” it seems like the second view. From the word “constantly,” we see that if there’s even a possibility that one should be joyous, that is the way to conduct oneself.

And if we conduct ourselves this way – that as long as there’s a halachic view about simcha, we are stringent – by doing so we merit

what it says in the verse, “someone with a good heart is constantly feasting.”

*(Likkutei Sichos vol. 1, p. 175)*

### FEASTING ON SHUSHAN PURIM KATAN

The simple reading of the wording of the Rama – “some say we are obligated to increase in feasting and joy on the 14<sup>th</sup> of Adar I, but we do not follow this custom. Yet, one should increase somewhat in his meal in order to fulfill the opinion of those who are more stringent, and ‘someone with a good heart is constantly feasting’ – would indicate that by “feasting” he means a joyous feast.

This requires further analysis as to why he does not specify Shushan Purim Katan, in the heading of the Siman, especially when he concludes with “constantly.”

*(Hisvaaduyos 5749, vol. 2, p. 350)*

### A SPIRITUAL READING OF THE MEGILLA

Regarding the reading of the Megilla, there’s a discussion in the



Gemara whether it is read in Adar I or Adar II.

“Rebbi Eliezer b’Rabbi Yossi maintains that the verse states ‘every single year’ – just as every year it’s in the Adar that follows Shvat, so too here (in a leap year) in the Adar that follows Shvat. Rabban Shimon ben Gamliel maintains that ‘every single year’ – just as every year it’s the Adar that is closest to Nissan, so too here, in the Adar that is closest to Nissan.”

Though the law was decided that we read the Megilla in Adar II, that’s only regarding the actual reading of the Megilla (because by necessity, the halacha had to be in accordance with one view). However, regarding the spiritual avoda of the inyan of Megilla, we can (and therefore, must) fulfill both opinions, “these and these are the words of the living G-d,” i.e., the inyanim in avoda that are explained in the Megilla (as follows) also pertain to Adar I ...

Regarding the reading of the Megilla, this is emphasized even more so, because we should be reading the Megilla in Adar I (following the reasoning that we do not pass over the opportunity to do mitzvos). The only reason we read it in Adar II is because

*On Purim Katan, however, there are no additional mitzvos unique to this day. The only thing that distinguishes this day from any other is the joy of the day. So, it turns out that the joy of Purim Katan is not mixed with any other matters of avodas Hashem; it is simply pure joy.*

“connecting one Geula to another (Purim to Pesach) is preferable,” i.e., because of the inyan of “connecting one Geula to another,” we **postpone** the reading of the Megilla to Adar II.

(Hisvaaduyos 5746, vol. 2, p. 548)

## “SOMEONE WITH A GOOD HEART CONSTANTLY FEASTS”

The days of joy throughout the entire year have mitzvos, halachos, and customs that are associated with each of those days. Thus, the feeling of simcha is influenced (also) by other inyanim and feelings that are expressed in avodas Hashem (doing a mitzva, observing a custom, etc.). Even the joy of Purim, which needs to be “ad d’lo yada” (see Darchei Moshe end Siman 696, who concludes “and you shall rejoice with trembling”), is not something which encompasses the entire day in actual practice. In fact, one has to wait until after fulfilling all the obligations of the day (the reading of the megilla, mishloach manos, giving gifts to the poor, etc.), and “we have the custom of making the feast of Purim (only) **after Mincha.**”

On Purim Katan, however, there are no additional mitzvos unique to this day. The only thing that distinguishes this day from any other is the joy of the day. So, it turns out that the joy of Purim Katan is not mixed with any other matters of avodas Hashem; it is simply pure joy.

(Likkutei Sichos vol. 26 p. 209)

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# CHABAD IN THE CITY OF THE YEMENITES

BY SHNEUR ZALMAN BERGER

*In Rosh HaAyin you are likely to see Yemenite figures from the past with their robes and Old World culture. The city was founded by the thousands of Yemenites who emigrated to Eretz Yisroel during Operation Magic Carpet. \* Rabbi Binyamin Akiva was born in Rosh HaAyin, left it and what it represented, and then returned to it as the Rebbe's shliach. \* A glimpse into a Chabad house in the city of the Yemenites.*

Our journey begins in far-off Yemen, where some Jews went when the first Mikdash was still standing. For 2000 years of exile, the Jews of Yemen guarded their ancient Jewish traditions. They sang the songs of the Levites in their shuls, learned and taught Torah, and carefully transmitted their traditions from father to son.

Because the Jews of Yemen were cut off from the rest of Jewry, they were able to guard their ancient Jewish traditions in its original form, and they brought it with them to Eretz Yisroel.

Although they lived among Arabs in the southern tip of the Arabian peninsula, the Jews protected their unique culture and crafts. They knew to separate between the holy and the mundane in all aspects of life.

On November 30 1947, the Moslem citizens of Aden, a city in southern Yemen, went on a rampage, following the U.N. resolution to partition Palestine and to create a Jewish state. The Jews fled the sword, and it was no wonder when after the State was established on 5 Iyar 1948, that a mass movement to leave Yemen began. A wave of spontaneous enthusiasm engulfed the Jews of

Yemen. The Jews left Yemen at the emigration camp named after Sheik Ottoman near Aden.

In the summer months of 1948-1950, close to 50,000 Jews left Yemen on Operation Eagle's Wings, thus effectively ending the exile of the Jews of Yemen.

Most of the olim went to aliya camps housed on the remains of British army camps in Rosh HaAyin, Beit Naballa, and Kfar Sirkin. There were another 1500 or so tents around the camp in Rosh HaAyin. In the former British buildings were hospitals, clinics, nursery schools, elementary schools, storehouses, kitchens, and shuls.

Daily existence was difficult, but the olim consoled themselves with their return to Eretz Yisroel, and Yerushalayim in particular. During the first winter, in 1950, it snowed, and the camp was covered with snow. It poured, and a waterslide from the Shomron flooded the olim's dwellings and caused damage to people and their property. Many olim invaded the warehouses of the Jewish Agency that were in the British buildings.

Until 5711, the tent camp was under the aegis of the Jewish Agency. At the end of that year, Rosh HaAyin became a yishuv, a permanent yishuv run by the residents, and a local vaad



Immigrants from Yemen



“Moshiach’s donkey” leads the Lag B’Omer parade in Rosh HaAyin

was formed.

Later on, a special committee was formed and its members were representatives of government offices, public mosdos, and from Rosh HaAyin. In 5714, the Interior Minister appointed a local council, who served briefly, and a year later, there were elections for a municipal government, which carried the official name, Rosh HaAyin.

At first, the children learned as they did in Yemen. In Iyar 5710, the Ministry of Education opened a school called, “The Religious School for Children of Olim in Rosh HaAyin,” which had about 700 boys and about 600 girls. The classes were in shifts, with the boys in the morning and the girls in the afternoon. The principal was Mr. Saadya Kovshi, an outstanding educator.

Rosh HaAyin went from a camp to an established settlement, and only officially became a city in 5754.

### CLOSING A CIRCLE

Rabbi Binyamin Akiva, shliach in Rosh HaAyin, was born in this city to traditional Yemenite parents. He was raised in this spirit but left mitzva observance in his youth.

“It was after I served in the army. I was living alone in Bat Yam and visited my parents only once a month. One day, I suddenly felt an inner need to return to my traditions. I began keeping Shabbos and kashrus, and began studying Torah. I heard that there was a yeshiva for baalei t’shuva in Bat Yam, and I learned in that yeshiva headed by Rabbi Zimroni Tzik. I became much stronger in my mitzva observance and progressed in my knowledge of halacha and Chassidus.

“I reached a point where I felt I could no longer sit on the fence, i.e., learning in yeshiva while living my life sort of traditionally. After much vacillation, I decided to become a yeshiva bachur and to throw myself

into my learning, learning from morning till night.”

In 5739, after a year of diligent studying, Binyamin became a Chabad Chassid, married, and set up his home in Bat Yam. In 5746, the Rebbe spoke about an increase in the work of Chabad houses. The Rebbe announced that Chabad houses should be established all over. This motivated Binyamin Akiva to go out on shlichus.

“Within a short time I had decided to go out on shlichus to my hometown, Rosh HaAyin.”

On Yud Shvat 5746, Binyamin Akiva opened his Chabad house in Rosh HaAyin. “We started with a grand farbrengen in shul. I announced that I had returned to Rosh HaAyin on the Rebbe’s shlichus, in order to disseminate Yiddishkeit and Chassidus. The response was warm.

In those days, most residents of Rosh HaAyin were Yemenites and everybody knew everybody else. They were happy that one of their own had returned to their city.”

### **Did you feel you had gone home?**

“To a certain extent, yes. Don’t forget that for a number of years I only visited Rosh HaAyin infrequently. But of course I knew many people and I had lived and grown up with the Yemenite mentality.”

The first project was Mivtza T’fillin. Every Friday, Binyamin went to the different neighborhoods of Rosh HaAyin and announced candle-lighting time.

“As time went on, the work snowballed. I made house calls and changed mezuzos, and spoke to the families about strengthening their observance of Torah and mitzvos. Before holidays, I visited schools, where I spoke about the significance of the upcoming holidays. And we started shiurim in Gemara, halacha, and Chassidus at the Chabad house.”

***“Their fears disappeared as time went on, when they saw that I wasn’t preaching. A large crowd now comes to shiurim and other programs.”***

**Did the fact that you were working among your own people make things easier or harder for you?**

“In some ways it was easier and in other ways it was harder. It was easy to get people to come to our programs, especially because I had grown up there and was one of the clan. Actually, it was the older members who, at first, refrained from

coming to shiurim and other programs. They zealously guarded their traditions, and since I was Chabad, they thought I would try to convince them to adopt Ashkenazi practices. This suspicion is how they were able to protect their values.

“Their fears disappeared as time went on, when they saw that I wasn’t preaching. A large crowd now comes to shiurim and other programs. This acceptance is due, in large part, to the Siyumei HaRambam. Yemenites are very devoted to the study of Rambam, and so this was the bridge between Chabad and the Yemenite elders. Many people attended our siyumim, including rabbanim and elders who had immigrated from Yemen.”

\* \* \*

Binyamin Akiva’s work paid off, and many parents wanted to send their children to Chabad schools. He got a building and began registration. The first gan Chabad in Rosh HaAyin

## **ABOUT ROSH HA’AYIN**

Rosh HaAyin is named after the ancient streams that flow by the city edge. The city was established in 1949 after the War of Independence, on the remains of a British army base. The first residents were Jewish immigrants from Yemen who moved to Eretz Yisroel in Operation Eagle’s Wings/Magic Carpet in 1949-1950.

Rosh HaAyin is located 26 kilometers east of Tel Aviv, on mountains 200 meters above sea level. It is strategically located near the Mediterranean Sea and on the highway between Yafo and Yerushalayim. Battles took place around the city between Israel and the Arabs. Near the city are important archaeological sites from various eras. The oldest writing in the Hebrew language, written over 3000 years ago, was discovered a few years ago in digs near the city.

Until 5750, the population of Rosh HaAyin was primarily comprised of the immigrants from Yemen and their descendents. The city has grown and has changed from a transit camp for immigrants into a city based on the traditions and culture of the Yemenite Jews.

Since 5750, the population of Rosh HaAyin has tripled. The 12,000 old-timers absorbed about 25,000 new residents who came from cities in Gush Dan. These newcomers are from all segments of Israeli society and include hundreds of families from the CIS.

In 5754, Rosh HaAyin was declared a city, and today its population is 80,000 people.





**The council leader (on the left) giving Rabbi Akiva the key to the city for the shliach to give to the Rebbe**

opened in 5748, and a year later, a daycare center opened.

R' Binyamin Akiva didn't neglect the other children of Rosh HaAyin. Every day he went out to a neighborhood of Rosh HaAyin, and the loud music he played attracted the children to come join a Tzivos Hashem rally. The children hung on R' Akiva's words which blasted through the loudspeakers. When the rally was

over, he went to the next neighborhood.

Today, everybody in Rosh HaAyin knows Binyamin Akiva. Children call him "HaMoshiach," because it's the topic he always talks about. The mayor calls him, "The Moshiach of Rosh HaAyin."

"Many children and their parents were mekurav over the years thanks to these rallies. In my experience, these

rallies make a deep impression on the children and on everybody.

"Recently, at one of the rallies, somebody came over to me and wanted to talk. I invited him to come to the Chabad house, and he came. As soon as he sat down, he wrote me a check. When I saw the amount, I couldn't believe it. I knew this man but didn't understand why he had donated such a large amount to the Chabad house.

"He saw my surprise and said, 'I watch the rallies that you do with the children. It's an important mitzva and I want to support it. With this money you can buy more prizes and refreshments for the children, and will be able to continue implanting our Jewish values in the children of Rosh HaAyin.'"

Rabbi Akiva carries out the work of the Chabad house in Rosh HaAyin with the assistance of his wife and five children.

"Even the married ones come regularly to help out."

## **A PERSONAL CONNECTION WITH BAALEI TESHUVA**

Over the years, many people have become mekurav to Judaism and Chabad thanks to the work of the Chabad house. R' Akiva tells us of recent baalei t'shuva who are studying for smicha in 770.

"A young man came to the Chabad house with long hair and dressed in tatters. 'What kind of work does your Chabad house do?' he asked. We got into a conversation in the course of which I learned what had brought him to visit me at the Chabad house on an ordinary weekday.

"During high school he hadn't given much nachas to his parents. He befriended kids on the fringe, and instead of attending classes, they found other things to occupy themselves with. After his army service, he toured the world. He went



**Children of Rosh HaAyin at a Hakhel gathering**

to Australia, India, Thailand, etc., and wherever he went, he met Chabad.

“When he returned to Rosh HaAyin, one of the first places he went to visit was the Chabad house. I invited him to join one of the daily classes, and he agreed to come. He enjoyed the Chabad house despite opposition from his parents. It was only after his parents saw that he had stopped hanging out with undesirable elements and had turned into a serious bachur, that they accepted his new way of life.

“He progressed step by step in his learning and mitzva observance, and went to learn in the Chabad yeshiva in Ramat Aviv. He did well there, and went on to learn at the yeshiva in Tzfas, and from there he went to 770, where he learned Shulchan Aruch and the commentaries for his smicha tests.

“I keep in touch with his family, and visit them regularly, and they come to the Chabad house to visit.”

#### **How do the mekuravim become mekushar to the Rebbe?**

“We encourage the study of the Rebbe’s teachings and implementing the Rebbe’s horaos. We also explain to those who come to the Chabad house and to mekuravim how they can write to the Rebbe, and receive answers through the *Igros Kodesh*. Many of them get amazing answers, and there are miracles too. Those who are helped tell their friends and relatives about it, and then more people come to the Chabad house to write to the Rebbe.

“Before they write, we tell them to make good resolutions, and they wash their hands and proclaim ‘Yechi.’ They all treat this very seriously. I also go to exclusive areas of Rosh HaAyin, where public figures, including senior members of the IDF and police, live. I make house calls there too. They don’t all understand the point in writing to a tzaddik altogether, never mind through the *Igros Kodesh*, yet many



**The children of Rosh HaAyin learning about the holidays in Tishrei**

write to the Rebbe, and there are miracles.

“A few months ago, a senior army official came to the Chabad house. ‘Rav Binyamin, you don’t know what a tzara we have,’ he said in a trembling voice. ‘My daughter became sick with some strange illness in her mouth, and the doctors don’t know what to do.’ He could barely tell me what had happened and he burst into tears.

“I knew this guy as particularly tough, someone who didn’t readily get emotional, and here he was utterly broken. I explained that he could write to the Rebbe. He proclaimed ‘Yechi’ and asked the Rebbe for a refua shleima. He put the letter into one of the volumes of *Igros Kodesh*, and when he read the letter on the page he opened to, he saw a bracha for a refua shleima.

“A few days later the officer came back to the Chabad house and hugged me. ‘Just as this weird illness came, it left, without leaving a trace.’ Since then, he has begun regularly attending shiurim at the Chabad house.

“Here’s another story. One day, two girls came to the Chabad house and asked to write to the Rebbe. One of them said that she was going on a

long trip abroad, and the other one said that she had something personal

### **UNEXPECTED SALVATION**

For many years, the Chabad house, including Rabbi Akiva’s office, was in a bomb shelter on Shabazi Street. As his work expanded, the Chabad house became too small for all the people who came. When Rabbi Akiva did various programs, he had to find auditoriums in the city to hold them in.

Recently, the solution appeared from an unexpected source. Exclusive apartment complexes were being built near the shelter. The plans were to build on the area where the Chabad house was located. The contractors and the municipality informed the Chabad house that they needed his space and that they would build a Chabad house somewhere else. The municipality would take care of the land and the contractors would build the Chabad house.

she didn't want to talk about.

"The first one wrote and put her letter into the *Igros Kodesh*, and from the answer she opened to it was clear that she shouldn't make the trip at that time. She said it was hard for her to cancel her plans. 'I will write again, and maybe this time the answer will be positive,' she mused.

"I told her that you don't just write to the Rebbe again and again, and if the Rebbe told her not to go then she shouldn't go. But she insisted on writing again. She put her letter into the volume once again and opened to the same page she had opened to before! She looked at us, finding it hard to believe that this had happened.

"If the Rebbe gave me the same answer twice, then I won't go," she said decisively.

"The other girl wrote her letter and put it into the *Igros Kodesh*. I read the letter to her and explained that the Rebbe was writing about observing the laws of *yichud*. I asked her if she had a boyfriend with whom she was not observing the laws of *yichud*.

"She said that this had been her question, should she continue living



**Rabbi Azarya Bassis, rav of the city, writing a letter in the seifer Torah that was brought to the Chabad house**

with her boyfriend. 'Is the Rebbe telling me to leave him?' She decided to put her letter in the volume again, and she too opened to the same page as before.

"The two girls left the Chabad house in great amazement."

**The only avoda left to do is to prepare people for Moshiach. How do you do this in Rosh HaAyin?**

"We have shiurim in inyanei Moshiach and Geula, and at every

shiur, gathering, or any occasion, I speak about the Rebbe's prophecy about the Geula. At children's rallies, I always talk about the prophecy of Geula. We distribute the *Sichat HaGeula* publication every week, as well as *HaGeula, M'anyein V'Achshavi*." To those who are more mekurav, I recommend s'farim on the topic of Geula.

"People accept the Rebbe's message about Geula. Three years ago, I visited the council leader of Rosh HaAyin with Rabbi Yisroel Brod of Tzach. At the beginning of the meeting, Rabbi Brod said that we were asking for assistance for the Chabad house. The council leader smiled and said that he was elected twice already thanks to the Rebbe.

"Before the elections I go to the Chabad house, and together with R' Akiva I say 'Yechi,' and then I write a letter to the Rebbe asking for a bracha that I be elected. Baruch Hashem, I was elected twice despite tough competition.'

"Rabbi Brod himself was impressed by the man's simple faith. There's no question that if you convey the Rebbe's words in a straightforward manner, that they are accepted that way too."



**Mivtza Lulav with Israeli soldiers**

# B'SURAS HA'GEULA AT THE WEITZMANN INSTITUTE

BY SHNEUR ZALMAN BERGER

*Dr. Shlomo Avital, senior researcher at the Weitzmann Institute of Science in Rehovot, became a mekurav of Chabad 12 years ago. Longing for Moshiach is part of his very being. \* Dr. Avital, in this exclusive interview with Beis Moshiach, tells how a young Moroccan immigrant came to study science, how he became acquainted with Chabad, and why he wears a yarmulke with “Yechi” embroidered on it in big gold letters.*

## MIND AND HEART

Dr. Shlomo Avital is a doctor of biochemistry. For over fifty years now, he's been involved in development and research at the Weitzmann Institute of Science in Rehovot. He has a number of important patents that represent significant advancements in his field (see box).

One might think that an intellectual man in his early seventies, a scientist no less, would be unemotional, but when the “Gimmel T'nuos” of Chassidic

musician Mordechai Brotzky's violin are heard, this cool and rational doctor is moved. “Although I'm a scientist who studies the natural sciences, I have a special feeling for music,” says Avital. “I write music, and when I was younger I played the violin. For a while I davened on Friday nights at a Yemenite shul, even though I'm Moroccan, because I wanted to hear their version of the song “Bar Yochai” that so touched me.

“But that was all before I became acquainted with Chabad. The Chabad niggunim that I began

to hear after I came to Chabad are in a class of their own, and surpass any niggun I ever heard. Chabad music has the power to arouse the nefesh and entrance the neshama. A niggun expresses the inner spirit of the composer, and in Chabad niggunim, you can sense the d'veikus, the feeling, and the humility.

“I have all the recordings of Chabad niggunim, but more than anything else, I love the original niggunim that are called *ha'niggunim ha'mechuvanim* played by Brotzky. His niggunim are good for the soul, especially when I want to concentrate on my research.”

I couldn't refrain from asking Avital:

**A researcher is typically intellectual, cold, unemotional, yet you can't work on your research without a warm Chassidishe niggun?!**

Shlomo smiled broadly and said, “Chassidus demands that a Chassid delve into deep and intellectual topics in Chassidus, yet at the same time, to be b'simcha!”

## MY LITTLE LEAF

In 1949, when he was 18,

Shlomo moved from Morocco to Eretz Yisroel. A short while later, his parents and his thirteen brothers and sisters followed. At first, he lived in pioneer settlements, and when his parents arrived, he lived with them.

After a difficult absorption process, the family moved to the transit camp Zarnoga near Rechovot. As the years went by, the camp became the Kiryat Moshe neighborhood, which is in the western part of Rechovot. Shlomo's father was the main gabbai of the large shul there, but Shlomo just davened b'tzibbur on Shabbos. On weekdays, he tried to put on t'fillin and daven three times a day, but usually did so alone. He no longer wore a kippa, but he remained strongly traditional.

Shlomo began his studies at the

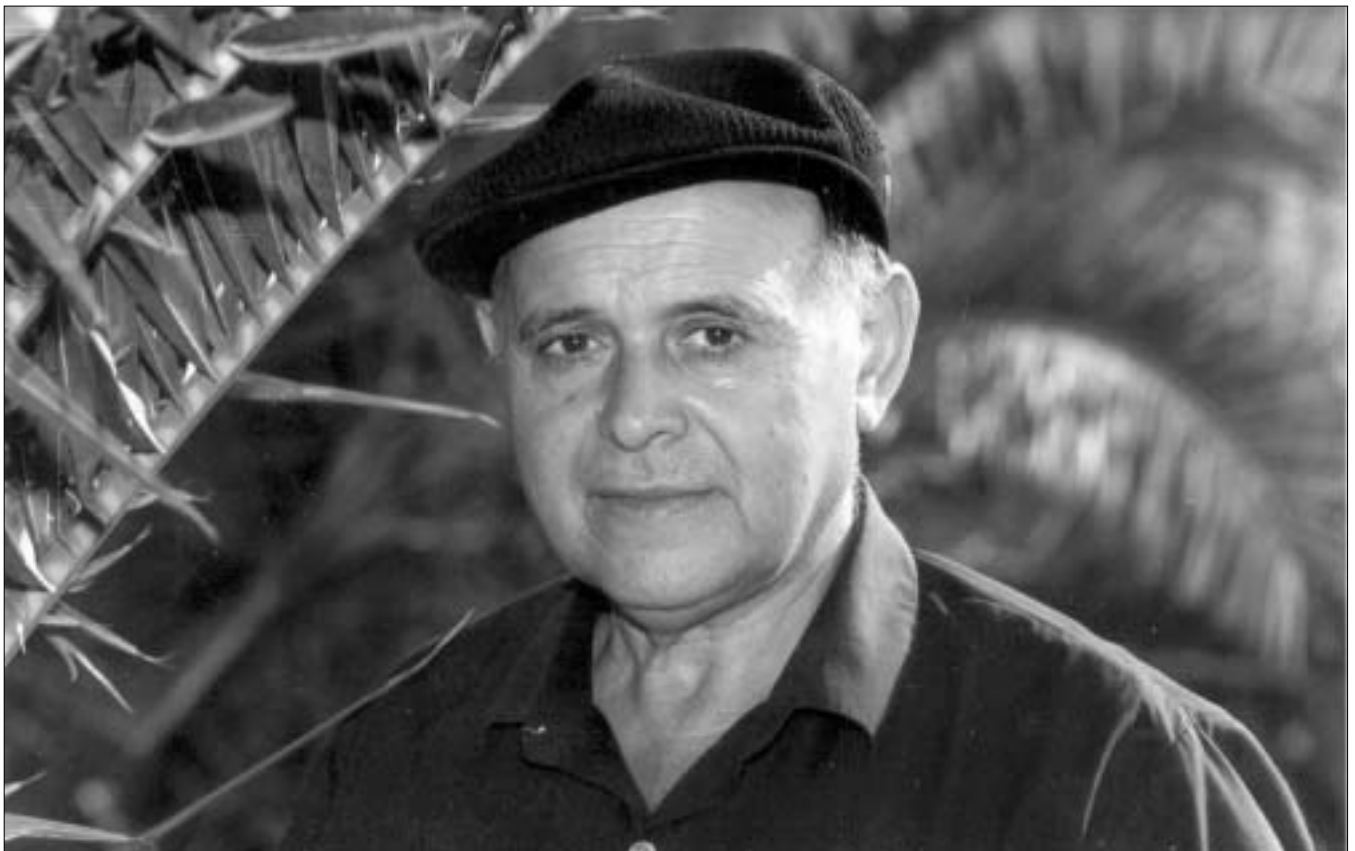
***“Chabad music has the power to arouse the nefesh and entrance the neshama. A niggun expresses the inner spirit of the composer, and in Chabad niggunim, you can sense the d’veikus, the feeling, and the humility.”***

University in London, and then at the Open University, where he completed his first degree. He

studied at the Feiberg near the Weitzmann Institute of Science in Rechovot, where he completed his second degree and third degree, his doctorate.

The scientists at the Institute discovered that Shlomo was talented, and took him on at the biochemical research department. For the next fifty years, Dr. Avital did research. Today he still assists in various complicated research projects. He won a special prize for his work, after earning a number of patents. This was covered in the national press, not just within the scientific community.

“How wondrous are Your works, Hashem,” is how Dr. Avital sums up his fascinating work. “Whenever I look at a test tube, I understand how great are Hashem’s works. I’ll give you one example from the



Dr. Shlomo Avital

research I was involved in for years.

“We know that plants harness the energy of sunlight, and this makes the plant grow, but excess energy is no good. In simpler terms, a plant that gets too much sunlight dries up. How is it that plants don’t dry up even though they are in the sun so much? Hashem made sure that the plant has a special apparatus that repels excess energy, and that’s how plants protect themselves.

“I spent decades researching this, and with Hashem’s kindness I was able to add another important piece to the research puzzle. So I always say that even in a tiny leaf you can see how much wisdom Hashem imbued it with.”

## COMING TO CHABAD

Avital’s mother was living in an assisted living program (his father had died some time before) near his home. On Friday nights, Shlomo would go to the little shul at the senior home so he could daven before helping his mother at the Shabbos meal.

Rabbi Shimon Shaer was one of the people who davened there. He is the director of the Chabad house in the Kiryat Moshe neighborhood in Rechovot, and it was before he had the magnificent shul he has today. So Avital met Rabbi Shaer and that is how he came to Chabad.

“I liked Rabbi Shaer and became close with him. Rabbi Shaer is a Lubavitcher who loves to help



**Avital getting his doctorate**

*To the left of Avital, on the right, is Aharon Barak, who later became president of the Supreme Court*

others. He seeks out the needy and helps them to the best of his ability, and more. I know that he works all day until after midnight, helping those in difficulty. After seeing his work, I was so impressed and I became close to the light that Chabad spreads forth.”

Avital learned what Chassidus is, what a Rebbe is, etc., and he joined Chassidus classes and studied the Rebbe’s teachings.

“Don’t forget that the Rebbe, in addition to his other qualities, is also a man who studied science, and his approach is derived from his broad worldview. When the Rebbe speaks about a certain topic, it’s with the big picture in mind. I once saw a letter from the Rebbe on the Theory of Evolution, and I was amazed by the Rebbe’s explanation. In simple but

profound words, he dismissed this theory.”

Seven years ago, the Chabad house in Kiryat Moshe moved to a beautiful new building, and the Chabad minyan takes place there. Avital became more committed to mitzva observance, and as the years went by, he became fully observant.

“I was inspired to get more involved in Chabad by Rabbi Shimon Shaer, a man of faith. Today he has a big, beautiful building, which contains his shul and hosts his programs, bridging cultures east and west. With the brotherly love of the tribes of Israel, Moroccans and Yemenites live harmoniously with Jews from the CIS.

“If every believing Jew has at least one spark of the Rebbe, then

Rabbi Shaer has many sparks that are a source of his strength and his constant concern for those in need. He draws in many people to study Torah. He does this with his wife, children, and many volunteers, who help him modestly and humbly.”

**What do you mean?**

“Take for example, his soup kitchen. You have to understand that the Chabad house is not rolling in money, but Rabbi Shaer is expanding the soup kitchen to better help those who need it.”

### **NOT ASHAMED TO BELIEVE**

Rabbi Shimon Shaer describes

Dr. Avital as a special person who contributes a lot to those who daven in the Chabad shul.

“He’s not one of those who comes to daven and then goes home. He stays to listen to the shiurim, and takes special interest in the Rebbe’s sichos, which I repeat on Shabbos. Every Motzaei Shabbos he watches the video produced by Lirot et Malkeinu. Often, after watching the video, Avital asks me to explain what the Rebbe said, and questions me. He’s a Jew with a special soul. He cares very much what the Rebbe says.

“As far as his emuna in Moshiach, this distinguished man, senior researcher at Weitzmann, decided of his own accord to publicize the inyan of Geula and the coming of Moshiach. He does this in various ways. He isn’t ashamed to wear a large yarmulke with the words “Yechi...” embroidered on them. If only the yearning for Moshiach that every Chassid feels would be like that of Dr. Avital!”

Dr. Avital speaks about his intense yearning for Moshiach, “I pray with all my heart to see him immediately.”

Avital speaks about the difference between the emuna in Moshiach of Jews in general and that of Chabad in particular. “All Jews pray for the coming of Moshiach, but not with the same intensity. The Chabad perspective, which is my perspective now, is that yearning for Moshiach is with the same expectancy that one has for someone special who is about to open the door. The Rebbe is the one who raised the yearning for Moshiach to a much higher level.

“When I hear Rabbi Shaer, in various talks, speak about Moshiach, I know it comes straight from the Rebbe.”



**Dr. Shlomo Avital wearing his “Yechi” yarmulke**

You go to work at the Weitzmann Institute wearing a “Yechi” yarmulke! Why do you do so and what are the reactions that you get?

“Let’s start at the end. When I wear this kippa, people read it and are reminded of Moshiach. That’s the most important thing. Then comes the next stage, when many people ask me about Moshiach and I speak with each person in his language about the belief in Moshiach.

“From there, they come to the ultimate question: is the Rebbe Moshiach? I tell them that from the halachos in the Rambam and in general, it’s impossible not to say that the Rebbe is Moshiach! When you see the Rebbe’s shlichim around the world, and what they are doing, and when you study the Rebbe’s enormous body of teachings, it’s impossible not to know who Moshiach is.

“Furthermore, saying that the Rebbe is Moshiach is a blessing because doing so makes it all the more real. There’s a real person behind the legendary, thousands-of-years-old figure.

“I’ve been wearing a “Yechi” kippa for a few years now and there are many questions, some of them coming from Lubavitchers who don’t like it. When they make sarcastic remarks I ask them, ‘If Moshiach comes right now, who will it be if not the Rebbe?’”

**What do you think is the best way to reach scientists in order to be mekarev them?**

“The most important thing is to speak their language. You have to give scientists examples from science. For instance, there are things in the world that are plainly visible and then there are particles that are microscopic, which cannot

## NUCLEAR DISHWASHER

The excerpts from articles and documents that I read in preparation for the interview, spoke about various patents innovated by Dr. Avital. “The patents,” says Avital, “come from, ‘You endow man with wisdom.’ I am only the shliach of the Creator Who helped me discover these things.”

Dr. Avital described one of his patents that has helped the international scientific community: “In the lab that I worked in, they often used radioactive materials. At the end of the research, when the test tubes had to be washed, the dangerous matter dirtied the sink and the area around it, and endangered the employees.

“This concerned me and I invented a sort of dishwasher that washed the test tubes without a person having to touch them. This made a great impact in Israel and abroad, and experts from around the world came to the Weitzmann Institute to see my invention.”

This was in 1967, when dishwashers in the kitchen were unknown, and there certainly weren’t any lab dishwashers designed for radioactive material.

The Israeli papers publicized this invention. For example, the paper *HaYom* wrote:

“A simple but useful invention of a machine that washes dishes and test-tubes that were used for radioactive material is saving the Weitzmann Institute over 70,000 liros a year.

“The invention is Shlomo Avital’s idea. He’s a senior staff member in the bio-chemical department at the Institute. Prior to this invention, scientists buried every dish or test tube that contained radioactive material, immediately after using it. In certain instances, they tried washing the residue of radioactive matter, but this wasn’t very effective and it endangered the employees.

“Now, thanks to this new machine, the water rinses the dish with a special cleanser and nobody has to touch it. Shlomo Avital, a 36-year-old immigrant from Morocco, who won a prize for his work in 1966, has produced other inventions at the Weitzmann Institute, as a result of his everyday work at the lab.”







Dr. Avital with Rabbi Shaer

be seen without the assistance of a microscope. There are even tinier things we can't even see with a microscope, but we all know that they exist, such as atoms and electrons. This enables a person to understand that there are spiritual dimensions, things we cannot see, but tzaddikim can see.

“Although there’s the sentiment that scientists think they know it all, the truth is the opposite. A scientist is constantly discovering new things, and he knows that yesterday he knew less than today. With this approach you can make progress.”

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# THE ADMUR REB AVROHOM YEHOSHUA HESCHEL ZATZAL OF KOPISHNITZ

*From Shemen Sasson Meichaveirecha*

BY RABBI SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN



## PART II

(Continued from last week. **Translator's note:** Every unqualified appearance of the word 'Rebbe' – except for the last one – in this installment refers to the Rebbe Rayatz.)

### UNTIL G-D LOOKS DOWN FROM HIS HEAVENLY ABODE

In a letter to the *Admur* dated Rosh Chodesh Sivan 5705 (May 13, 1945), the Rebbe writes: “My holy friend, the honorable, noble...G-d-fearing rabbi and tzaddik...Reb Avraham Yehoshua Heschel *shlita*. I summoned your son-in-law, my very good friend Reb Schneur Zalman Gurary, to tell me about your state of health – i.e., whether you consulted a doctor and are following his advice. He told me that that you visited a doctor and he put you on a special diet, telling you what to refrain from eating and what to make a point of eating, but you are scrupulous only with regard to half the diet – that is, you are refraining from eating that which he told you not to eat, but you are only making a partial effort to eat that which he told you to eat. I am very distressed by your low regard for your health.... I implore you and beg you from the depths of my heart to have mercy on your family,

friends, followers, and me, your very close friend, and completely abandon the path of self-mortification, whether with regard to eating and drinking, or with regard to sleeping and walking [for exercise]. After all, the mitzva to protect one's life applies to everyone.

*‘Since we believe that Moshiach can appear any day...we must conclude that he is already here. Now, you know that you are not Moshiach, and I know that I am not Moshiach. Yet somebody must be Moshiach; so, why does it bother you that it should be him?’*

The *Admur's* response appears in the Torah anthology *Tiferes Ruzhin* (Tammuz 5754):

“Wednesday, Parshas Nasso, 11 Sivan 5705 (May 23, 1945). Length of days, and years of life and peace to the great and esteemed man, the holy, pious, and saintly individual, holy from the womb, scion of great ones...master and guide of the myriads of Israel...the holy *tzaddik* Reb Yosef Yitzchak *shlita*.

“I read your letter carefully, and it is very dear to me. I derived great pleasure from seeing that despite your numerous responsibilities and concerns you inquired about the fine details of my physical and spiritual condition. I am deeply gratified, and I thank you...for this. As for the doctor's instructions...I had already taken upon myself, and resolved within my heart, not to eat meat during the weekdays until G-d would gaze down from His Heavenly abode and have mercy on the remnant of his people. I would get nauseous whenever I would reflect on the great troubles and afflictions that the Jewish people have suffered, and my hair stood on end. I wanted with all my heart to carry out your desire, but you should know, that I have not

taken upon myself any kind of self-mortification; I merely abstain from eating meat in the weekdays, until such time as I will merit hearing from the remnants of the Jewish people that G-d has remembered His nation....

### **PAINED BY THE ADMUR'S SELF-MORTIFICATION**

The Rebbe wrote to the *Admur* again on the fifteenth of Sivan (May 27):

“My honorable friend, I received your letter. My pain at your disregard for your health remains. I reiterate my request and implore you to come

to terms with the doctor's recommendations for the improvement of your health.

In yet another letter concerning this matter, dated 30 Kislev, 5707 (December 23, 1946), the Rebbe writes:

“At the present time, all of us, as one, are in a state of mourning and deep pain over the suffering of the Jewish people in general, and the suffering of those who are close to us in particular. Since I am aware of your great efforts in the realm of *ahavas Yisroel*, and your deep love and bond with your followers and family members, I inquired of your

son-in-law, my friend Reb Schneur Zalman Gurary, about your health and how you safeguard it. I am very pained by your lack of concern for your health, as reflected in your fasts of self-mortification, and in your lack of a proper eating pattern.”

In a letter to the *Admur* dated 19 Adar, 5707 (March 11, 1946), the Rebbe writes: “I received your honor's letter, and I thank G-d for the good news of an improvement in your health. Surely, the doctor has given you precise instructions [on how to protect your health].... you should follow all of the doctor's recommendations, and may G-d send you a complete recovery.”



The Admur converses with the Rebbe at the wedding of Rav Chitrik

On the twenty-second of Marcheshvan, 5706 (October 29, 1945), before the *Admur* went on a trip to Israel, the Rebbe sent him “18 *sh’kalim* as *shliach mitzva* [money], so that you may be blessed with a good and successful trip to our holy land, may it be rebuilt speedily in our day.” The Rebbe also asks him to serve as his emissary to take *tz’daka* funds to the Chabad *kollel* in Jerusalem, as well as to Yeshivas Toras Emes, and Yeshivas Tomchei T’mimim of Tel Aviv. The same day, the Rebbe instructed the administrators of the yeshiva in Brooklyn to form a contingent comprised of the heads of the yeshiva and the students, which would see the *Admur* off and bless him with success “at the seaport, when the boat departs.”

In a letter dated 11 Teives, 5709 (January 12, 1949), the Rebbe writes to the *Admur* that he is sending him the gaon and chassid Reb Shmuel Zalmanov to give over some of the Rebbe’s suggestions concerning the dissemination and strengthening of Torah. The Rebbe asks the *Admur* to present these ideas to the members of Agudas HaAdmurim.

## SELF LOVE, SELF HONOR

In a letter dated Wednesday, Parshas VaEira, 5755, Reb Schneur Zalman Gurary z”l, the *Admur*’s son-in-law, wrote to me about the connection between his father-in-law and the Rebbe Rayatz:

1. “I used to escort my father-in-law on his visits to the Rebbe. Once, after not having visited the Rebbe for a long while, the Rebbe said to him.

‘Just because I was punished, and therefore, cannot return your visits, you are exempt from visiting me?’ (The Rebbe was paralyzed at the time.)

2. “After my marriage, I lived in the home of my father-in-law [in Manhattan], but since I was the head of the mesivta in Crown Heights, I had to spend a lot of time commuting back and forth. The Rebbe, therefore,



instructed me to move to Crown Heights. Before Pesach, the Rebbe summoned me and said, ‘Since I am the one who told you to move to Crown Heights, and I accept responsibility for this, I am now telling you that for Pesach you are to remain at the home of your father-in-law, the *Admur*, because he has no son-in-law like you.’ When the Rebbe saw my stunned expression he said,

‘You probably think that it’s not *glatt* [kosher] enough for you for Pesach.’ Still very surprised, I remained silent. The Rebbe continued, ‘You think you know something I don’t? You should know – if I would be there [for Pesach], I too would eat by him.’

3. “At that private audience, the Rebbe also said to me the following: ‘Since I am the one who told you to move to Crown Heights, I have a responsibility to tell you to hire a housekeeper to help your wife (who previously had the help of her parents).’ The Rebbe then said, ‘When my holy father, the Rebbe [Rashab] was a young man, and he did not have enough money to hire a housekeeper, he sat beside the [baby] carriage himself, and studied Chassidic writings [while tending to the baby].’

4. “One year, when I still living at the home of my father-in-law, I asked the Rebbe two questions: Am I allowed to take my migraine headache medicine on Pesach? 2. Since my father-in-law is not my Rebbe, am I supposed to ‘lean’ at the Pesach *seider*? The Rebbe answered with the following words: ‘There’s a limit to self-love and self-honor! Do not take the medicine, and do not lean.’ (Compiler: It would appear that the “self-love” corresponds to the matter of the medicine, and the “self-honor” to the matter of the leaning.)

## WHY WOULD IT BOTHER YOU IF IT’S HIM?

On Shabbos Parshas Nasso, 5720, the Rebbe MH”M related the following story about the *Admur* of Kopishnitz:

“When the Rebbe made his four



Reb Schneur Zalman Gurary, z"l.

proclamations concerning 'imminent Repentance, imminent Redemption,' the chassidim disseminated the proclamation with a small addition declaring the Rebbe as Moshiach. Someone complained about this to one of the *Admurim*: How do the Chabad chassidim get away with disseminating this type of proclamation, especially with

that kind of addition phrase? The *Admur* replied: 'Come, let us figure this out. Since we believe that Moshiach can appear any day...we must conclude that he is already here [though not revealed to everyone]. Now, you know that you are not Moshiach, and I know that I am not Moshiach. Yet somebody must be Moshiach; so, why does it bother you that it should be him?'"

### CONNECTION WITH THE REBBE

After the *histalkus* of the Rebbe Rayatz, the *Admur* of Kopishnitz had very warm relations with the Rebbe MH"M. They met a number of times, and they continued the practices that had existed between the *Admur* and the Rebbe Rayatz. Thus, they sent each other *mishloach manos* every Purim, and the *Admur* acted as the Rebbe MH"M's emissary (to Kfar Chabad) on his trip to Israel.

On the fourteenth of Adar I, 5711 (February 20, 1951), the wedding of the chassid, Reb Tzvi Hersch Chitrik, took place in Brooklyn. As is known, there are various opinions with regard to the *chosson* and *kalla* fasting on the day of their wedding if it falls out on Purim Katan. (See *Encyclopedia Talmudis*, vol. 18, 322.) In *Seifer HaSichos-5711* (p. 252), we find that the Rebbe MH"M instructed the *chosson* and *kalla* to fast: "At the *kabbalas panim* for the chassan a discussion took place concerning fasting on the day of one's wedding if it falls out on Purim Katan. The *Admur* of Kopishnitz said that the custom in his circle is not to fast, but he had not mentioned this to the *chosson* and *kalla*, for the Rebbe had instructed the *chosson* to fast."



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# THEY BURY THEIR FACES IN THE GROUND

BY SHAI GEFEN

## A GOVERNMENT WITH BLOOD ON ITS HANDS

All of last week they discussed and debated whether to release terrorists with “blood on their hands,” another concept borrowed from the “Oslo Government,” as though there is a difference between a terrorist who attempted murder but didn’t succeed and a terrorist who successfully murdered Jews. In the end, the government will also release those about whom it was said that they cannot be released, because once you start with concessions to the goy, there is no end. Even those things previously considered beyond the red line, have become okay.

All the government’s activities, starting last week, have been accompanied by the celebratory hailing of the summit in Sharam al Sheikh, between P.M. Sharon and the Holocaust denier. We have been there, done that before. The various summits in Sharam, Jordan, and the White House lawn, have only brought death, bereavement, and orphans, the likes of which the Jewish nation hasn’t experienced since the Holocaust.

Thousands of dead and more than ten thousand wounded. Each time the government made concessions and conciliatory gestures, we experience

the results, in the flesh. Defense Minister Mofaz announced that 300 wanted terrorists will cease being on the wanted list, as part of the hudna and conciliation.

Human logic cannot fathom what is going on in the minds of Israeli ministers who support our enemies. Once again, the world fools itself into thinking that Abu Mazen is the dove of peace, who will be the bearer of good tidings to the Jewish people. Once again, they go out on a limb at the expense of Jewish blood.

## THE SHARAM CONFERENCE

Paradoxes are hard to deal with. On the one hand, we see the world heading in the direction of justice and kindness, as the Rebbe spoke about a number of times. On the other hand, we see how the world scapegoats the Jews. The Rebbe responded to this situation in a sicha of Shabbos Parshas B’Reishis 5751 as follows:

**The nations of the world are gathering in a way of, “why do the nations agitate and peoples speak futility,” to complain to Israel “you are robbers,” not only regarding Gaza or Shomron, but regarding Yehuda, including Yerushalayim, the capitol of Eretz Yisroel. This at a time when everybody knows the answer to this complaint, which is explicit in the first**

Rashi on the Torah: “The entire world belongs to G-d, He created it and gave it to whom He pleased ... and He gave it to us.”

(Amazingly, included were also countries that usually try to do all they can on behalf of justice and righteousness in the world. As we saw in their conduct of righteousness and justice in connection with the events of the Persian Gulf (to prevent one from stealing from the other, one country from another, etc.), even though also in this matter they behaved in an undesirable manner towards the Jewish people.)

The reason for this (that an undesirable event took place specifically in a time when we see open miracles) is based on what was said previously – that the way of the world is one of concealment and darkness, and only afterwards is there the revelation of light. From this it is understood that we shouldn’t be fazed by “the nations agitate and the peoples speak,” since it’s only “futility” (as it says at the end of the verse).

“All their agitations are for futility,” since “the One who sits in heaven will laugh; Hashem will mock them,” and therefore the Jewish people stand strong with everything regarding shleimus Eretz Yisroel (and all the



more so regarding Yerushalayim), knowing that “the entire world belongs to G-d, He created it ... and gave it to us.”

Furthermore, we can say that the inyan of “the nations agitate and the peoples speak,” is one of the signs of Geula, as Rashi writes, “our rabbis explain this as referring to Melech HaMoshiach.”

We are experiencing world events the likes of which we have never seen before, for good and the opposite. What we need to do is strengthen our belief in the Rebbe’s prophecy and to know that all the events of nations agitating and peoples speaking futility are part of the process of the revelation of Moshiach. In the remaining hours we must be strengthened by the Rebbe’s words, and bring the Rebbe’s message of “behold, Melech HaMoshiach comes,” to the world.

### SHAME

The thunderous silence on the part of rabbanim of all groups is quite surprising. After the experience we gained since Oslo, we all know that we’re not talking about merely conceding land, but about lives. The Rebbe didn’t stop crying out so that rabbanim and those who tender legal rulings would express their anguish.

Yashar ko’ach to the rabbanei Chabad, who made a public statement this week about being active in promoting shleimus ha’Aretz. We hope others follow their lead.

The following is an excerpt from a sicha that the Rebbe said about those rabbanim who “bury their faces in the ground” that is very pertinent at this time:

**When we speak about matters that are the opposite of good, they [Rabbinical authorities outside the Holy Land] don’t say anything of the sort, but when it’s about doing something good, protesting on behalf**

of shleimus ha’Aretz, they say that they cannot get involved in matters concerning Eretz Yisroel because there are many rabbanim there.

Their point is not understood. There is a prohibition, “do not stand by your friend’s blood!” – even if “your friend” is (not at home but) in a distant place and is in danger, you are obligated to save him! And they hear that they want to return land, which is a matter of danger to human life! But they keep quiet and don’t do anything but “bury their faces in the ground.” The consequences of such conduct are very serious, as it relates in the Gemara.

As mentioned before, we had conduct such as this in Egypt. Although Moshe said that the Geula is coming, the Jews allowed the gentiles to enter their homes. Also now, Moshe says that behold Moshiach is coming and nevertheless they are impressed by the goy, and they chase after him and let him enter among Jews, Heaven forbid!

May we merit the coming of Moshiach Tzidkeinu very soon!

*(sicha Shabbos Parshas Bo 5736).*

### “TZ’EIREI AGUDAS CHABAD AND CHABAD HOUSES SHOULD BE INVOLVED”

The Rebbe told Tzach to be openly involved in shleimus ha’Aretz. I wrote that two weeks ago, and people asked me for the source. It was 5753, when Tzach in Eretz Yisroel started a campaign “Eretz Yisroel is in Danger.” In the answer that Rabbi Groner transmitted to the director of Tzach, Rabbi Y. Y. Aharonov, dated 23 Iyar 5753, it said: 1) Tzach and Chabad houses ought to be involved in this; 2) this should be done openly in the name of Chabad; 3) bracha.

Regarding the demonstrations that took place afterwards, there was a clear directive to participate in

*There is a prohibition, “do not stand by your friend’s blood!” Even if “your friend” is (not at home but) in a distant place and is in danger, you are obligated to save him! And they hear that they want to return land, which is a matter of danger to human life! But they keep quiet and don’t do anything but “bury their faces in the ground.” The consequences of such conduct are very serious, as it relates in the Gemara.*

demonstrations. This is why, Matteh Chabad for Peace of the Nation and the Land was founded, which operated for some years, including the election of Netanyahu.

In the dangerous situation we are in today, the Jewish people, regardless of party affiliation, is thirsty to hear the truth from Chabad, the voice of uncompromising truth, the only voice in the world quoting “d’var Hashem zu halacha.” Unfortunately, all the groups completely ignore the din of pikuach nefesh and the halacha in *Shulchan Aruch*. This is all the more reason for Chabad centers in Eretz Yisroel to lead the battle. If we continue sitting quietly without fulfilling the Rebbe’s instructions, we won’t be able to say afterwards that our hands didn’t spill this blood!

### DON’T FOOL YOURSELVES

The Yahadus HaTorah party is part of the Expulsion Coalition, and thanks to that, Sharon promised them the budget they want. The prime minister, the man who destroyed religion, is now ready to pay for the aid he will receive from the chareidi party that displays its split hoofs (as the pig does) and claims it’s kosher.

In the middle of the Agudas Yisroel conference, when Knesset member Yaakov Litzman told his colleagues about their entering the Coalition, he also announced the passing of his mother. Afterwards, Litzman blamed the crowding at the hospitals for his mother’s death.

What we wonder is, doesn’t Litzman, a believing Jew, have a more penetrating spiritual accounting to make as he brings destruction upon thousands of families and endangers the lives of millions of Jews and the destruction of shuls and cemeteries? Isn’t it time for a real cheshbon ha’nefesh? Who knows what tzaros this terrible chilul Hashem will cause, when it’s a chareidi party responsible for the expulsion of Jews from our

land? Those who play around with our security are playing with fire!

A timely quote, “And Mordechai said to relate to Esther: You had better not imagine to yourself that in the royal palace you will escape the fate of all the other Jews. For if you keep silent at this time, release and liberation will materialize for the Jews from some other source, and you and your father’s lineage will perish. Who knows whether, at this time next year, you will retain your royal position?”

### LOSS OF FAITH

The Yesha Council’s demonstration last week, under the slogan, “Let the Nation Decide,” showed how despondent they are. The slogan suddenly revealed how far fine, wonderful Jews could fall when their

*We cannot give away  
an inch of land and  
that a referendum is  
out of the question.*

ideology is based on Zionism and they forget the Giver of the Torah and the p’sak in *Shulchan Aruch, Orach Chaim, siman 329*. A p’sak halacha doesn’t change according to the weather. A p’sak halacha is eternal and applies to every government and every situation.

Last week we heard that Knesset member Tzvi Hendel of Ichud Leumi is already discussing compensation for the vegetable growing hothouses and houses that he owns. Although he tries to propagandize that for him, this is only like a life insurance policy, and all sorts of hollow excuses, the fact that he discussed it proves that their ideological bubble of is’chalta d’Geula has burst.

This shows how vital it is for Chabad to go out with the Rebbe’s

clear message – that we cannot give away an inch of land and that a referendum is out of the question. This is the only way to heal the terrible crisis of faith of those who believed that the State is holy. Now, at the *hechste tzait* of Geula is the time for us to teach them about the real Geula and the eternal anthem of the Jewish people, “the sprouting of Your servant Dovid quickly sprout forth.”

At this time, when many are “clarified, whitened, and purified,” we see how only those who follow the Rebbe’s teachings are the ones who believe that we cannot concede. Knesset member Rechavam Zevi (may Hashem avenge his blood) told me this many times – that only those who follow the Rebbe’s teachings can protect Eretz Yisroel.

Our shlichus is not only to save Eretz Yisroel, but also to teach our erring brethren the eternal and true emuna in the coming of Moshiach and about shleimus ha’Aretz according to Torah.

### SIXTY DAYS TO NULLIFY UNDESIRABLE THINGS

We just began the month of Adar in which we increase simcha, and this year we have two Adars, for a total of sixty days of simcha. In 5752, the Rebbe said that sixty days of simcha nullify in sixty all undesirable things.

Let us increase in simcha at this time in order to nullify all the terrible decrees. All Chabad centers, yeshivos, and Chabad houses around the world: every day after davening, dance! Do it to rejoice and to nullify undesirable things.

In the merit of simcha we will break out of Galus and we will see the fulfillment of “*ki b’simcha seitzeiu*” (go out with simcha). With simcha, we will merit to see the revelation of the Rebbe Melech HaMoshiach, immediately now.



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By: Yossi

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# A REBBE DOLLAR FOR THE NEIGHBOR

BY SHOLOM DOVBER KROMBY

An incredible miracle took place in the building on Rechov Levi Eshkol in Kiryat Ono, which shook up the neighbors and the entire community. It began with a dream that Shlomo Glaster had last summer. In the dream the Rebbe told him to take a dollar he had previously received from the Rebbe and give it to the neighbors on the fourth floor.

Shlomo concluded that it was just a dream. He had no special connection with the neighbors and merely exchanged occasional pleasantries with them. A few days later, Shlomo reminded himself of the dream and told his wife Esther about it. She too shrugged her shoulders and didn't think anything had to be done about it.

A few more days went by and it was Friday night. Shlomo went to shul and Esther was about to daven Kabbalas Shabbos when she thought about the dream. For some reason she felt uncomfortable over the fact that she and her husband hadn't carried out the instructions in the dream. She decided that she had to give the dollar to her neighbor Mazal.

In order to make sure she didn't change her mind, Esther went upstairs to tell her neighbor about the dream and to tell her that she'd give her the dollar after Shabbos. It wasn't the easiest thing for her to do,

because they had no relationship other than saying a polite hello in the hallway when they met. So, Esther's heart fluttered a bit as she knocked on Mazal's door.

Mazal opened the door, surprised

*Esther went upstairs to tell her neighbor about the dream and to tell her that she'd give her the dollar after Shabbos. It wasn't the easiest thing for her to do, because they had no relationship other than saying a polite hello in the hallway when they met...*

to see Esther. Esther immediately noticed how sad Mazal looked. She didn't know how to begin to explain the reason for her surprise visit, but Mazal just warmly welcomed her in. "You came like an angel from

heaven," she said.

To Esther's dismay, Mazal told her that her forty-year-old daughter who lived with her had become gravely ill and the doctors said it was unlikely she would live much longer. She had a malignant tumor, and in order to remove it she needed a serious operation. However, the operation couldn't be done now because after the terrible treatment she had undergone, she was so weak she wouldn't survive the operation.

The doctors, seeing that an operation was out of the question, had sent her home. She had come home that day, just a few hours before.

Mazal said that her daughter was so weak that she couldn't stand up and she asked that they get her a wheelchair.

Esther realized what the Rebbe meant and she told Mazal about the Rebbe. She also told her how special the dollars that the Rebbe gave are. She promised to return after Shabbos with one of these special dollars.

Esther explained the significance of a bracha from a tzaddik, and that in order to receive a bracha one had to do something to earn it. Since Mazal already lit Shabbos candles, she decided to commit to saying the Shma every morning.

As soon as Shabbos was over,

Esther went up to her neighbor with the dollar. Mazal thanked her sincerely. Esther also gave her a siddur from which Mazal could read the Shma.

Ten days later, Esther left her apartment, and to her amazement she saw the daughter from the fourth floor carrying heavy baskets up the stairs, although she had been so weak that she couldn't stand!

Esther met Mazal that same day and Mazal happily told her that her daughter felt fine. That Motzaei Shabbos she had placed the dollar under her daughter's pillow, and her daughter's condition miraculously improved. She began to regain her strength and could get off her bed and walk by herself. This was in blatant contradiction to everything the doctors had told them about her illness.

Just one week later, her condition had so improved that the doctors said she was strong enough to undergo the complicated operation for the removal of the tumor. Mazal was thrilled and she told everybody about the Rebbe's dollar. She hoped with all her heart that the operation would be successful and that her daughter would be completely healed.



The operation was scheduled for the following week and the daughter began preparing for it. Two days later, she had to undergo the final pre-operative tests. The tests showed that the tumor had shriveled up and had stabilized.

The doctors, who were plainly shocked, said this was the first time they had seen anything like this – that a malignant tumor should shrivel up so quickly without any reason. A short while later the

daughter was released from the hospital. The mother, who felt she had regained her daughter, didn't stop thanking Esther for being her angel. Esther said it was all thanks to the Rebbe's dollar. Mazal began keeping kosher and other mitzvos, and a smile returned to her face.

The story made the rounds of the neighbors on Rechov Levi Eshkol in Kiryat Ono. Many of them came to see her, finding it hard to believe that she had really gotten better. One of the neighbors, who was to take a test for a certain job, asked if he could borrow the dollar. He also made a commitment regarding some mitzva.

One of the subjects he was going to be tested on was an area he knew nothing about. As it was a multiple-choice test, he marked off answers at random, yet he passed all his tests with good marks and he saw this as the hand of G-d.

Shlomo and Esther Glaster say that after the story of the dollar got around, many people learned about the Rebbe and now many people want to write to the Rebbe.

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# LIVING UNDER FIRE

BY OFRA TAMARKIN

*In Gush Katif you don't hear the news; you live it. Life in Neve Dekalim is about living a normal life, while falling mortars are an almost constant background noise. Mrs. Amira Nagar, became a Lubavitcher and decided to raise her ten children here. \* Her family life is a story of faith under fire, living with daily threats to their lives.*

On a rainy wintry day, I left early in the morning and headed for Gush Katif, to Neve Dekalim, in order to meet Mrs. Amira Nagar. I chose to interview her because of what we have been hearing and reading in the news lately. I thought it was important to hear what a woman has to say about living there.

I took the #4 highway heading towards Ashkelon. On the way, I saw the Rebbe on yellow placards, waving to me. I saw that wave throughout the day, from passing gardens until the entrance to Neve Dekalim. The Rebbe was with me.

Amira was born and raised in Ashkelon, in a religious family, with ten brothers. She had a *mamlachta-dati* (government-religious) education. Her family moved to Neve Dekalim when she was 19.

**Why did your family move to Neve Dekalim?**

I was raised in a home in which

the topic of shleimus ha'Aretz was central to our lives. When they began talking about giving back Yamit, when I was 17, my entire family went there for a month, in order to strengthen the place. Most of the people living in Yamit had left the city and they placed us in empty houses. Three of my brothers stayed for the traumatic dismantling of Yamit. The demonstrators fortified themselves on the rooftops and the police had to get them down forcibly with cages.

In 5742, after the dismantling, my family moved to Neve Dekalim. This yishuv was started 23 years ago in response to the dismantling of Yamit. There was only sand and sea around us, but today the yishuv is flourishing. The Gush is blossoming, as compared to what the first residents dealt with 35 years ago, when the Gush was first established. Even the Arabs admit that it was only once the Jews came that rain

began to fall.

**Can you see a connection between what happened to Yamit and what is happening now in Eretz Yisroel?**

You can't compare the two. The ideology of most of the residents of Yamit was different than the ideology of those living in Gush. This is why, when the government decided to give away Yamit and offered compensation, most of the people left Yamit. The ones who were actually there during the dismantling, came primarily from Yesha. It wasn't our house, and this is one reason why it wasn't possible to annul the decree.

The situation now is completely different. We are connected to the place and feel that Hashem is with us. The people here are deeply grounded, and in addition to fighting for our homes, we are also fighting for Jewish values.

**You were raised without any connection to Chabad. How is it that you are now mekushar to the Rebbe?**

In the early years in Gush, there was opposition to Chabad that stemmed from preconceived notions. When the shidduch with my husband came up, and they told me he is a Chabadnik, it bothered me, but I finally agreed to meet him. Our dates were different than anything I had experienced before. We spoke only about Chassidus, and I felt a depth in the conversation

Neve Dekalim, where the desert has bloomed



that I was unfamiliar with.

As a girl, I loved s'farim stores. I always looked for something in s'farim, and never found it. In the shidduch with Yaakov, I found what I was lacking. At a certain point in the shidduch, he decided to go to the Rebbe for Tishrei (among other things, he wanted to ask the Rebbe for a bracha for our shidduch). This trip, because of my opposition to Chabad, was something I couldn't handle, and we parted ways.

The period in which the trip took place was a difficult time for me. After Yaakov came back, I felt that I wanted to renew our connection. I felt that the obstacles were no longer there, and a month and a half later, we were married.

In the first three years of our marriage, it was very hard for me to

accept Chassidic ways and the utter bittul to the Rebbe. Concepts weren't yet clear to me and I wanted to connect to Hashem Himself and didn't understand why we needed the Rebbe and why my husband so negated himself to the Rebbe. Today I know that the closest connection to Hashem is through the Rebbe, for this is the only way to truly understand Hashem's greatness.

Three children were born to us. The first was Chein Chana, the second was Yosef Yitzchok, and the third Ateret Paz. You can see from the names that I accepted some things, but I was still oppositional. My connection to Chabad was through Rabbi Lieberman, shliach in Ashkelon. He gave *Tanya* classes in Neve Dekalim.

After his shiurim, I would go

home flying. As time went on, I realized that this was what I had been searching for all along, and that Chassidus touched my very neshama. I began to read miracle stories of the Rebbe and found them tremendously inspiring. I realized that I had to go to the Rebbe in order to take this path until the end, and for the sake of the achdus in my home.

In 5752, I stood there for "dollars" for the first time. That moment before the Rebbe went by in a flash. I was so disappointed because I expected something else entirely. I felt that I could not return to Eretz Yisroel with that feeling.

One day, the Rebbe said a sicha in Yiddish. I didn't understand any of it, yet I felt the Rebbe was talking directly to me. I read the Hebrew

edition of the sicha and saw that the Rebbe had spoken about the moon and how it had to diminish itself. I felt this was an instruction for my avodas Hashem – that in order for me to be receptive, I had to be humble.

We went from there to the Ohel of the Rebbe Rayatz and I stood facing the gravesite of Rebbetzin Chana and davened and cried. I so badly wanted to connect. When we returned from the Ohel, the Rebbe gave out kuntreisim. This time, when it was my turn, the Rebbe looked at me and smiled, a moment I will never forget.

The smile said so much. It contained true and deep understanding for my struggles. It was my first real meeting with the Rebbe. Since then we had the z'chus of getting more dollars, and each time I felt that our hiskashrus was getting stronger.

By the time I returned to Eretz Yisroel, I had made a 180-degree turnaround. I had become a Chassida of the Rebbe. Through this connection, I revealed within me kochos that I didn't know existed, tremendous kochos of hafatza. I could suddenly understand my husband, and our home became unified, a house of the Rebbe.

## **BITACHON AND EMUNA**

When I read up on the news about the situation in Gush Katif, I hear about a mortar that nearly hit a school bus or about an infiltration in which soldiers or citizens were killed. Through Amira's stories, these news items became real. Through Amira, I came to realize that every moment in Gush Katif is one of literal mesirus nefesh.

Amira told me about how terrorists infiltrated the yishuv in the middle of the davening on Shabbos. The men went out with weapons, and after the situation

calmed down, everything went back to normal. People went home for their Shabbos meals.

Then there was the story about the wedding, in the course of which mortars fell and the guests continued dancing and rejoicing. Or about the Shabbos meal with bachurim from the yeshiva who came to stay with them, and how in the middle of the meal they heard tanks shooting near the yishuv. It felt as though they were sitting in the middle of an army post. And with all this, the simcha and divrei Torah didn't stop. I find this so inspiring.

I sat with Amira and Ohr Chaim, her two-month-old, the youngest of ten, and we spoke about how one can live under these conditions.

Amira: "Look, I believe in hashgacha pratis. If it was decided in heaven, and Hashem put us here, then I don't ask too many questions. We constantly see hashgacha pratis, in an open way. In the last three years, over 5000 mortars have fallen here. Each of them had the potential to do terrible damage to life and property, but hardly any of them hit. This is an incredible miracle, for which we must thank Hashem each day. Even the Arabs realize that something supernatural is going on here, something connected with our strong emuna.

"One of my brothers works in the industrial area near Khan-Junis. A few months ago, there was mortar fire aimed at them, and an Arab worker ran to my brother trembling in fear. The Arab wanted to stand near my brother, and said that he knew that standing near a Jew is the safest place.

"The residents here have very strong emuna and bitachon. The proof is that since this terrible security situation began, along with talk of returning land, what happened here in Gush was that we

expanded physically and spiritually. Our goal here is to strengthen and be strengthened, and to build on the land. Like the Jewish people enslaved in Egypt, 'As they persecuted them, thus they increased and became stronger.'"

**Most of the people living in Gush are dati-leumi (religious-nationalists), while the few Lubavitchers have a different ideology.**

Amira: "Today, when the situation is so bad, even the residents here are beginning to open their eyes to see who is left with them in this battle. They now see how the Rebbe fought for shleimus ha'Aretz and how everything he said came to pass. The way of Chabad provides actual strength, and that is influential too. It definitely creates a greater openness to hearing what the Rebbe said, for everything the Rebbe said is full of real ahavas Yisroel.

"Furthermore, people have gone through a long and difficult process of disappointment with the government and its agencies."

**How do you deal with what goes on? Do you listen to the news?**

Amira: "When Sharon began talking about giving away land, I found out about it on the radio. After a while, I realized that I wasn't hearing anything reliable on the radio and that the news was weakening me. After a few months, I stopped listening, and I decided to live as Hashem wants.

"Life here is miraculous and supernatural, and that is how I try to live, as Hashem desires. You need strength and strong emuna in order to live here, without being influenced by what's going on, while continuing to influence others. Today, I do not rely on leaders of the State or on politics. I know that they have no real power.

**According to what you say, it**

**seems as though bitachon and emuna unite the residents here.**

Amira: “That’s correct. You live here with the feeling that something can happen any minute. We try to have a positive response to situations as they arise. There’s an organization here called Chosen Kehilati, whose goal it is to strengthen the residents. For example, a few weeks ago, a mortar fell into my daughter’s school, right near their classroom. Following that terrifying incident, we organized a fun day of arts and crafts and workshops for them. Our approach is to strengthen the good as much as possible.

“The women here derive strength from one another, whether by reciting T’hilim together or in conversations. We talk about ways of dealing with the fear. I strengthen them with emuna and bitachon in that Hashem created us with feelings of fear, and this is natural, and the question is where do we take it. If it is linked to things of this world, then it is very easy to get into a panic and to forget truth and emuna. The goal is to elevate it to k’dusha, to the Ribbono shel olam.

“At the Chabad house here in Gush, we have programs that unite us. One of our ways of dealing with the situation is to implement the verse, ‘Out of the mouths of babes and sucklings, You established strength, because of Your tormentors, to still foe and avenger.’ Tzippora Kirshnzaft, shlucha in Gush, and I started two projects of learning Mishnayos, T’hilim, and *Tanya*, and Chitas for children. It was a big project with registration

and points and prizes, and we made a big party at the end.

“The children, most of whom were not Lubavitch, greatly enjoyed the learning. One of the mothers told me that it was a pleasure to see the children coming home and



doing things that were really of value. In addition, every Shabbos we have Shabbos parties in my house for the children of the yishuv. The children come even while there is shelling going on. We recite the 12 P’sukim and I tell them about the

sidra from the Rebbe’s sichos, and a Chassidishe story. The older girls stay on afterwards and we learn Chassidus together. The nice thing about it is that it doesn’t make a difference what the children’s background is, because everybody sits together and derives strength from Chassidus.”

**How can you raise children with emuna and bitachon here – aren’t they scared?**

Amira: “The situation with the children is not at all simple. There is often shelling during trips to school. When this happens, life stops and everybody goes into an armored area until the alarm sounds that the coast is clear. Sometimes, the shelling makes such a loud noise that our house shakes. It’s hard to understand when you don’t live here, especially the awesomeness that when it’s all over, the children go back to traveling to school to learn Torah. Although this is the reality here, there are little children who are frightened. Last year, one of my children refused to come back alone from gan.

“Each child is different. We try to listen to each one of them and deal with each appropriately. My older daughter felt that she wanted to do something to strengthen the place. She decided to learn the daily Chitas and to increase k’dusha. Since she made this resolution, she hasn’t missed a day. She will even stay up late to finish it. You can see how much she really believes how important this is, and feels that it makes a difference.”

\* \* \*

As we sit in the living room and

talk, we hear a noise outside. Amira asks Yosef Yitzchok, her 15-year-old son who is home from Yeshivas Tomchei T'mimim in Rechovot, if it's a mortar and he says that it is.

**Tell me, don't a million thoughts rush through your head now, like where are all your children and did something happen?**

Amira says she has bitachon in Hashem. She knows that there's no point in worrying. "It's a nearly daily reality. There are so many miraculous stories about falling missiles. My brother lives in Kfar Darom in a two-story house. The second floor is constructed out of cement walls and that's where the children sleep. One night, a mortar fell into their house. It exploded, but thank G-d, the children were safe."

#### LIKE FAMILY

On the way to Neve Dekalim, Avrohom Ben-Tulila of Moshav Gedid offered us a ride. He lives in Gush for five years now, coming straight from Paris. He told me in a heavy French accent that "the best thing here is the achdus, there's strong achdus here among people; the situation makes it happen."

The way to Neve Dekalim is pretty, with sand and sea. There are buildings scattered about that are falling apart. These were Arab buildings that were emptied to enable the Jews of Gush a safe road, after some Jews were murdered here.

When we arrived at the entrance to the yishuv, I saw a few huts facing a new wooden building with a big, yellow Moshiach flag nearby. I was happy that the first thing I saw was the Chabad house. Later on, Amira told me that the building is called Tiferet Yisroel. It is named for Tiferet, a young civil corps worker who stayed on to live in Neve Dekalim and worked in the infant-care center, and for Yisroel, a soldier

from the yishuv who served at a post near yishuv Morag. They were killed one day apart, and the place serves as a shul. The army took apart the building but the youth rebuilt it and daven there.

On the way out of Neve Dekalim I saw a large sign at the bus stop which invited everybody for Shabbos davening at the shul. It was signed by the youth of Gush Katif.

**How do the youth of Gush deal with the situation?**

Amira: "The youth here is very values oriented. They are involved

***We must increase in love of Hashem, love of Jews, and do chesed. Only by increasing the k'dusha and light of Torah and mitzvos, with ahava and achdus, will we be able to win this war.***

in the fight: making signs, going out to demonstrations, making friends with the soldiers. Their movement is one of giving. Every so often, they give the parents of the yishuvim thank you letters with flowers in order to strengthen them and thank them for living here."

#### CHABAD IN NEVE DEKALIM

In Avrohom's car, the first thing I noticed was the Chitas in the glove compartment with a pushka near it. He told me he will not travel without it. So even before arriving at Gush, I could see Chabad's impact.

Amira: "The shluchim here are Yigal and Tzipora Kirshnzaft. We are four Chabad families in all. As the years go by, we can see a real change in the attitude of the people here towards Chassidus. There is much more openness and an interest to learn and listen to what the Rebbe says. We have Chassidus classes, gatherings for Yud-Tes Kislev, Chai Elul, Lag B'Omer parades, etc. On Yomim Tovim, we go on mivtzaim with the children from the yishuv to the soldiers' posts. There are evenings for women which the Chabad women organize, and 200 or so women attend them. These programs are rich and deep, and the women, who aren't necessarily Lubavitch, receive answers from the Rebbe and instructions for their lives through the *Igros Kodesh*."

**What needs to be done to strengthen Gush and annul the evil decrees?**

Amira: "In order to answer your question, we have to remember what the Rebbe said. 13 years ago, the Rebbe said that everything is ready to greet Moshiach, as well as about the importance of achdus. Everybody here feels that the only solution to this situation is Moshiach. At this terrible time, we must unite, in order to prepare for the Sh'china and to greet Moshiach.

"In order to achieve this, we must increase in love of Hashem, love of Jews, and do chesed. Only by increasing the k'dusha and light of Torah and mitzvos, with ahava and achdus, will we be able to win this war.

"This increase of light will naturally repel the darkness. It is not our private battle. It is the battle of the entire Jewish people. Each of us must think about how she can work on this and increase love amongst our people."

**Are there more specific things**



## GEULA ARTWORK

Amira creates artistic murals out of paper cutouts and you can see her love for Yerushalayim and her yearning for the Beis HaMikdash in her work.

Amira: "All the pictures I make are about Yerushalayim and the Beis HaMikdash. From when I was very young, I always loved Yerushalayim. I remember thinking, praying, and waiting for Moshiach from a young age. As a girl, I went on a yearly trip to the Kotel and put a paper in the wall, asking Hashem to bring Moshiach. I guess that's why I ended up becoming a Lubavitcher!"

that you think are important to do to increase the light?

Amira: "I think that the most important place to start is at home. The woman builds her home, as it says, 'the wisdom of women builds her home.'

"Another thing is achdus amongst ourselves within Chabad. Even if we don't see eye to eye, it shouldn't cause a falling-out, because this is not what the Rebbe wants. We must remember that k'dusha is found where there is achdus. We received the Torah when we were as one man with one heart. Moshiach is so important that we must find a way to have mutual respect for one another. Specifically from this place where they are talking about *hitnalkut* (separation, disengagement), there must be just

the opposite, i.e., talk about love and unity which will bring the Geula."

\* \* \*

I return home, an hour and a half away, and think about how different daily life is for Amira and for me. Over there, in Gush, is where things are happening, and seeing such bitachon and emuna in a place like that is so inspiring. I think that one of the most powerful things that I saw on this trip was normal life there. I looked for something dramatic, some journalistic scoop, but slowly came to realize that the real scoop of this story is the fact that despite the insanity of life in Gush, you can be really calm and have such a positive impact.

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