

# CONTENTS



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**BEIS MOSHIACH**

## 4 | THE SILENT PRAYER SAID OUT LOUD (CONT.)

D'var Malchus / Likkutei Sichos, Vol. 35, pg. 192-197

## 6 | 'AND HASTEN THE COMING OF HIS MOSHIACH'

Moshiach / Arranged By Rabbi Chaim Sasson

## 9 | AMONG FRIENDS AND ENEMIES

Memoirs / Rabbi Shneur Zalman Chanin

## 11 | WHAT THE CANDLES ARE SAYING ABOUT EDUCATION

Chinuch / C. Ben Dovid

## 14 | THE KALMANSONS' CHANUKA MIRACLE

Shlichus

## 18 | WAKE UP, WARDEN, FOR MIVTZA CHANUKA

Chanuka Story

## 22 | THE TANKISTS' CHANUKA MIRACLE

Feature / Shneur Zalman Berger

## 30 | AS THE ALTER REBBE SAID: THE Z'CHUS OF ERETZ YISROEL STOOD BY ME

Shleimus HaAretz / Shai Gefen

## 33 | TURNING THE WORLD OVER TO FOLLOW THE REBBE'S DIRECTIVES

Perspective / Chana Katz

## 37 | TEXT-BOOK HASHGACHA PRATIS

Profile / Yehudah Menasheh Goldstein

## 41 | THE 6TH EUROPEAN MOSHIACH CONGRESS

News / Rabbi Chaim Yitzchok Cohen

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# THE SILENT PRAYER SAID OUT LOUD

LIKKUTEI SICHOS, VOL. 35, PG. 192-197  
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

2. Now, even though all authorities rule that it is prohibited for one to cause his voice to be heard by others [in prayer], it says in the Yerushalmi [Brachos beginning of Chapter 4]: “When Rebbi Yona would pray in synagogue he would pray in a whisper, and when he would pray at home he would pray in [an audible] voice so that his family members would learn from him how to pray.”

The Tur learns from this passage in the Yerushalmi that “if one causes his voice to be heard...so that one’s family members will learn from him [how to pray], then it is permissible to do so.” The commentaries [Mahari Avuhav – see Footnote 14 in original] point out that according to the Tur, the fact that it says that “his family members would learn from him” indicates that he did it [i.e., he prayed out loud] for this purpose, and the meaning of ‘ad’ [in the Yerushalmi quoted above, usually translated as “until” or “to the extent that”] is like that of ‘k’dai’ (“so that,” or “in order that,” his family members would learn from him the prayer). However, the Beis Yosef explains [this Yerushalmi] that “he would raise his voice to the extent that it would [merely] result in the eventuality that ‘his family members would

learn from him.’ That is, notwithstanding the fact that it is taught in a Braisa [Brachos 24b] that ‘One who raises his voice in his prayer is among the false prophets,’ it is said in this regard [ibid] that if he is unable to concentrate by whispering, it is permissible, etc.”

It comes out that there is a dispute as to the reason for permitting one’s voice to be heard by others [in prayer]. For according to the opinion of the Tur, it is permissible to raise one’s voice even if it is only in order to teach one’s family members how to pray, whereas according to the opinion of the Beis Yosef, permission is granted only when by means of raising his voice he will be able to concentrate properly.

3. It appears that all this can be explained with the following preface – that the source of this law is learned from the Gemara [Brachos 31a], from what is said regarding Chana (as mentioned above), “but her voice was inaudible”: [The Gemara asks] “You might consider the possibility that one’s prayer may be audible – it is already explained, however, by [what is said regarding] Chana, as it is said, ‘but her voice

was inaudible.” And elsewhere in that Gemara it says,

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*According to the Tur, it is permissible to raise one’s voice even if it is only in order to teach one’s family members how to pray, whereas according to the opinion of the Beis Yosef, permission is granted only when by means of raising his voice he will be able to concentrate properly.*

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“Many laws incumbent on the person are derived from this verse regarding Chana...‘but her voice was inaudible’ – from here we learn that one is forbidden to raise his voice in prayer.”

We find that this [passage] appears with different variations: In the Gemara before us, the version is (as quoted above), “‘but her voice was inaudible’ – from here we learn that one is forbidden to raise his voice in prayer.” In the Chiddushei HaRashba, however, the version reads as follows, “from here we learn regarding the person who prays that his voice should not be audible in his prayer” (likewise this version

appears in the Rosh and the Tur). In the Rif it says, “from here we learn regarding the person who prays that his prayer must be in a whisper.” An explanation is needed to account for the reason underlying the variations.

We could say regarding the matter:

In defining the law regarding the audibility of one’s voice in prayer, there are, in general, two laws: [1] the law **prohibiting** praying in a voice that is audible (in accordance with what is mentioned in the aforementioned Braisa there, “One whose voice is audible in his prayer is among those of little faith,” and,

“One who raises his voice in his prayer is among the false prophets”); [2] the law of the Mitzva of praying in a whisper, which comes to define prayer itself. This [second] law itself can be expressed in two ways: 1) that the law comes to define the manner of **speech** in prayer, that prayer must be in a whisper; 2) that this is a law regarding the **kavana** (intent/concentration) of prayer, that with respect to defining the specific quality of prayer, which is “service of [G-d through] the heart,” prayer must be specifically in a whisper.

[To be continued, be”H]

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# ‘AND HASTEN THE COMING OF HIS MOSHIACH’

ARRANGED BY RABBI CHAIM SASSON  
TRANSLATED BY MICHOEL LEIB DOBRY

*A collection of instructions and words of advice to hasten the Redemption in actual deed. \* Selections from Rabbi Chaim Sasson’s new book ViKareiv M’shichei*

## TO LOVE EVERY JEW WITH BASELESS LOVE

Since the reason for the destruction [of the Beis HaMikdash] was baseless hatred (Yoma 9b), this reason must be nullified through baseless love. To love every Jew, even in the event that one doesn’t see a reason to love him.

This is what our Sages have said (see Targum Yonasan, Shmos 4:13) – “Pinchas is Eliyahu.” Pinchas symbolizes peace and unity, as is written (BaMidbar 25:12), “I hereby give him my covenant of peace,” and this unity brings Eliyahu HaNavi, the messenger of the Redemption.

*(Likkutei Sichos, Vol. 2, p.598)*

## ISRAEL WILL NOT BE REDEEMED UNTIL THEY ARE UNITED AS ONE GROUP

It is understood that as we are standing in the final days of Exile, when “Behold, [he] stands behind

our wall, watching from the windows, peeping through the holes,” i.e., the wall of Galus has already been cracked, and our Righteous Moshiach is standing and “peeping through the holes” (the cracks in the wall of Galus), [to see] when they will have already completed polishing the final buttons (as the famous saying goes), and then he will reveal himself and take us all out of Exile. Thus, we must certainly strive more during this time period to conduct ourselves in a manner of “Ahavas Yisroel” and “baseless love.”

And through this conduct in a manner of “Ahavas Yisroel,” we will merit the overall Redemption – as is brought in Midrash Tanchuma on the pasuk “You are standing all of you this day”[...] – “Israel will not be redeemed until all of them are as one group.”

*(Hisvaaduyos 5742, Vol. 3, p. 1226)*

## INVOLVEMENT IN AHAVAS YISROEL AND ACHDUS YISROEL WITH SELF- SACRIFICE

May it be G-d’s Will that every Jew will do what depends upon him in order to increase in all matters of Ahavas Yisroel and Achdus Yisroel, until an involvement in a manner of self-sacrifice, and certainly, each and every one can be involved in this – for you have nothing that stands before one’s will.

And as a result, they will speed up and hasten even more the nullification of the Galus (the result of the opposite of ahavas Yisroel) at the true and complete Redemption through Moshiach Tzidkeinu.

*(Hisvaaduyos 5744, Vol. 2, p. 704)*

## EMUNA

“Our fathers were redeemed from Egypt in the merit of [their] faith” (Mechilta Shmos 14:31). Also our future Redemption will come in the merit of the firm faith in the coming of Moshiach very soon, without being affected by the intense darkness of our Exile.”

*(Likkutei Sichos, Vol. 3, p. 872)*

Our Sages say: Israel was redeemed only in the merit of faith (Mechilta Shmos 14:31). In other words, the point of Yiddishkait, the connection between the Jewish People and G-d that expresses the faith of Israel in Hashem, was **revealed** within them. This made them fitting for the redemption from Egypt.

However, even before this, when they were placed in the difficulties of the exile in Egypt, the Jewish People were “believers.” However, this was connected to their being “children of believers,” which they received **as an inheritance**, in every situation they find themselves, they will be revealed.

However, from the aspect of the avoda of the Jewish People, the aspect of the character of the children themselves, they have not yet attained the level of “feed [yourself] with faith,” the fullest revelation of faith.

In order for the Jewish People to be redeemed from Egypt in their own merit, as a **reward** for their actions, there was a need for faith in G-d, which had been transferred to them as an inheritance, to be assimilated as their own **personal** matter.

Exactly as it was regarding the redemption from Egypt, when they were redeemed in the merit of their faith, so too with regard to the true and complete Redemption, by means of “and your wellsprings **will be spread** outward,” through the faith in a manner of ‘they will be **sustained** from it,’ as revealed in the teachings of Chabad chassidus, instilled literally “outward,” “the Master will come” – Melech HaMoshiach – so that the entire Jewish People, every Jew, will merit the true and complete Redemption in our days, mamash.

*(Likkutei Sichos, Vol. 16, p. 53)*

## STRENGTHENING THE FAITH IN THE COMING OF MOSHIACH

Throughout the years of Exile, the entire Jewish People has believed and does believe with complete faith in the coming of Moshiach, anticipating his coming, “I will await him every day that he should come.”

And while this final galus (the Galus of Edom) grows longer and longer – even though we don’t understand whatsoever the reason why it has lasted until this day, after all the signs of “the heels of

Moshiach” have already been fulfilled (at the conclusion of Tractate Sota, etc.), and all the times for the end given by the Torah giants of later generations have passed – it still does not detract ch”v from the completeness and strength of the faith of the Jewish People in the coming of Moshiach. On the contrary, the length of the Galus increases the outcry of “Ad Masai?” the claim to G-d, as it were, of “Saved, You have not saved Your people,” and the request and demand to redeem the Jewish People, speedily and immediately – mamash.

And all the more so, when the most special and auspicious time for the Redemption has come... each and every Jew must do everything that depends upon him to utilize this auspicious time to bring the true and complete Redemption **in its simplest and most literal sense**, through the strengthening of the faith in the coming of Moshiach, the anticipation, the request, and the demand for his coming. Furthermore – and this is the main thing – through the increase in matters of Torah and mitzvos, particularly the spreading of the wellsprings outward – men, women, and children – each in his own way.

*(Hisvaaduyos 5750, Vol. 2, p. 185)*

We must increase each day in those matters that bring the Redemption in an actual and revealed sense – e.g., the strengthening of faith, the anticipation and longing for the coming of Moshiach – to the point that a person feels that as long as Moshiach Tzidkeinu has not come, his days are lacking...since the Redemption has not yet come in actual deed.

*(Shabbos Parshas Mikeitz, 1st day of Rosh Chodesh Teives 5752)*

## REVELATION OF THE MASTER OF THE WORLD

The Redemption comes



specifically through the avoda in Galus – the revelation of **Alufo shel olam** (the master [Alef] of the world) in the “gola” [making the word “Geula”], in a manner that this generation, the last generation of the Exile, will be the first generation of the Redemption.

Furthermore, G-d assists them to see in recent world events how the world itself helps and brings towards the Redemption. In the simple interpretation of the matter, as mentioned above, every Jew must increase in “our deeds and our avoda” in general, bringing the Redemption, including particularly...Torah study on the subject of the Redemption, in the Written Torah (as “all the s’farim are filled with this matter”) and the Oral Torah – Mishna, Gemara, Midrashim, etc.

In this very matter, we must increase according to the instruction from Pesach Sheni – “it’s never too late” – to make a proper accounting to determine if the previous avoda has been repaired and completed as it should, or if we can increase more. This teaches us and gives us strength that even if something is lacking, “it’s never too late,” and we can **always** correct matters.

Furthermore – and this is the main thing – all matters that appear as if they have been lost will be revealed and repaired, or they have truly been lost in the Galus, including the positive aspect of loss (when they are higher than revelation) – the revelation of the *keitz* that “the mouth cannot reveal what is in the heart,” and Moshiach Tzidkeinu, who comes “unexpectedly” (as in finding a lost object), as is written, “I have **found** Dovid My servant.”

*(Hisvaaduyos 5751, Vol. 3, p. 189)*

## THE PREPARATION FOR MOSHIACH’S COMING

Since the purpose of the Exile,

“that He scattered them among the nations” (P’sachim 87b), was the need to elevate the sparks, thus the avoda of elevating the sparks is a preparation to the coming of Moshiach. The matter of elevating the sparks is the spiritual ingathering of the exiles...and this constitutes a preparation for the physical ingathering of the exiles... And when the reason [for the Exile] is nullified,

***Moshiach is “standing behind our wall” and furthermore, “the walls” of the Galus are already burning – in such times, the avoda of every Jew must be (at least) comparable to “he will hope for no man...,” i.e., there will be no consideration of the ways of nature, and we must have trust only in G-d.***

its underlying cause is nullified, to the extent that they reveal the Alef of **Alufo shel olam** in the Galus (**gola**), thus bringing about the “**Geula**.”

*(Hisvaaduyos 5749, Vol. 2, p. 364, note 74)*

## TRUST

Just as regarding the Redemption from Egypt, it is said that “Israel was redeemed in the merit of their trust,”

so it will be at the Redemption from this final Exile, as we learn in Midrash (Yalkut Shimoni T’hillim) that “it is fitting for the Redemption to be in the merit of the hope (itself).” And so it will be with us – in the merit of the Jewish People’s trust that “my salvation is about to come,” we shall merit that G-d will redeem us with the true and complete Redemption, speedily in our days, mamash.

*(Likkutei Sichos, Vol. 36, p. 6)*

## ONLY IN G-D WE TRUST

This is the instruction in these final days of the time of Exile, during the preparations toward the entry into Eretz Yisroel through Moshiach Tzidkeinu:

Despite the situation of doubled darkness in the time of **Exile**, the **opposite** of “the beginning of the Redemption,” as is seen clearly, since all matters in the Future to Come “depend upon our actions and our avoda throughout the time of the Exile,” particularly in our generation during which there have been made the final preparations leading up to the Redemption through Moshiach Tzidkeinu, as in the words of my revered father-in-law, the Rebbe, Moshiach is “standing behind our wall” and furthermore, “the walls” of the Galus are already burning – in such times, the avoda of every Jew must be (at least) comparable to “he will hope for no man...,” i.e., there will be no consideration of the ways of nature, and we must have trust only in G-d.

As a result, each one “is redeemed” from the confusing worrisome matters. Because when we are involved “in everything that you do” with the sole objective of carrying out the Supernal Will, we are neither troubled nor confused, etc., because all that is relevant is the desire to fulfill the Supernal Will.

*(Likkutei Sichos, Vol. 18, p. 294)*

# AMONG FRIENDS AND ENEMIES

BY RABBI SHNEUR ZALMAN CHANIN



*R' Chaikel fled from city to city, from town to village, and met all sorts of Russian Jews. He had to be careful of open enemies and more so of hidden spies...*

## AFTER RECEIVING MISHLOACH MANOS

My father experienced a long period of being on the run, when the government was searching for him. In the course of his travels, he met many sorts of Jews and rabbanim. He was unable to rely on anybody, and my father sometimes saw how certain groups hated Lubavitch and its Rebbe.

My father heard about one of these people in a roundabout fashion through a typical misnagdic rabbi. This was Rabbi Dovid Tevel Katznellenbogen, rav of Leningrad, whose friendship with the Rebbe Rashab and the Rebbe Rayatz turned into a bitter dispute in his later years. The conflict reached its sorry peak when Rabbi Katznellenbogen supported the gathering of rabbanim in Leningrad in 5687, which was organized by the Yevsektzia. The Rebbe Rayatz torpedoed this meeting

and supported an opposing meeting in Korostin, which was one of the main reasons for his arrest.

Rabbi Katznellenbogen was very old and surrounded by quarrelsome people who took advantage of his age to incite him against the Rebbe Rayatz. He was naïve and accepted the lashon ha'ra he heard without checking it out. Despite this, the rav had great respect for the Rebbe.

For example, he sent the Rebbe mishloach manos on Purim and not through a messenger but through his son (a highly significant fact, considering that this was a Litvishe rav). And he deliberately sent it when the Rebbe was publicly farbrenging so he should be present at the farbrengen for a while, in deference to the Rebbe.

One time the rav sent his son with mishloach manos for the Rebbe and when a few hours went by and his son hadn't returned, the rav became

nervous and began pacing back and forth.

When his son showed up at three in the morning, his father angrily exclaimed in Russian, "Do you say Hodu at the beginning (of davening like the Chassidim) or Boruch Sh'Amar at the beginning (of davening like we are accustomed to do)?" For after having spent a number of hours at the Rebbe's farbrengen, he was afraid his son had been "caught" by the Chassidim and become one of them.

In reply, his son said that he couldn't tear himself away from the farbrengen when he heard what the Rebbe said and saw him crying. The Rebbe Rayatz had spoken words from the heart against the Hellenizers of the time, i.e., the Yevsektzia. The Rebbe demanded that his Chassidim go with mesirus nefesh in order to provide their children with a proper Jewish chinuch, and cried from the depths of his heart and strengthened the hearts of the Chassidim so they would stand strong in their faith and religion.

Despite this, and despite his respect for the Rebbe, the rav once said at a meeting of rabbanim, "I only know this – that what the Lubavitcher Rebbe says to do, I have to say the opposite."

My father heard other details of his “praise” on one of his travels.

### THE MISNAGED’S RAV’S COMPLAINT

My father once arrived in a small village on a Friday, but since he lived in fear and didn’t rely on anyone, he decided not to look for a place to go but to remain in shul. After Kabbalas Shabbos, the rav went over to him and said “shalom aleichem,” and asked him where he was staying for Shabbos. My father, who did not know whether the rav was a government lackey or a yerei Shamayim, decided to be evasive and slept in the shul.

Although my father tried not to stand out, he was honored with an aliya to the Torah the next day. Once again, after the davening, the rav invited him to his house. This time, he didn’t allow my father to slip away. My father had to go to his house at least for Kiddush.

My father was afraid of entering a strange house but since he was also wary of arousing suspicion with his refusal, he felt he had no choice but to accede to the rav’s invitation.

When he saw that the rav kept a frum home and that the rav had little children who were given a Jewish education, and a wife who covered her hair, he relaxed a bit. But when the rav said, in the middle of the meal, “I see that you are a Lubavitcher,” his heart sank. He tried to appear nonchalant but he was thinking of ways to escape.

The rav didn’t wait for a response but went on to say:

A few years ago, a messenger brought a letter from Rabbi Katznellenbogen and asked me to sign it. The misnagdim under the auspices of the convention of rabbanim, wanted to publicize a letter signed by a hundred rabbanim against the Lubavitcher Rebbe. They accused the Rebbe Rayatz of taking money from the Joint and distributing it only to his

Chassidim so they could buy mashke and get drunk. In this letter, they asked the Joint to stop sending money to the Lubavitcher Rebbe as the representative of Russian Jewry.

I told the messenger that I wouldn’t sign such a letter and sent him away in shame. I am not a Lubavitcher Chassid but I cannot sign to a lie. I myself regularly receive, each month, money from the Rebbe as a salary for being a rav. In addition, I also receive money for the cheider and

*He couldn’t tear himself away from the farbrengen when he heard what the Rebbe said and saw him crying. The Rebbe Rayatz had spoken words from the heart against the Hellenizers of the time, i.e., the Yevsektzia.*

money for the mikva, and I continue to receive this money on the first of every month even though the Rebbe left Russia.

However, I must tell you this. I am a bit upset with your Rebbe. When I went to the Rebbe in Leningrad, I went to his room and had to stand throughout the meeting without his honoring me with a seat. After all, we are colleagues. I am also a rav. True, I am a rav of a small town and he is a rav of a big city, but you cannot just dismiss my Torah knowledge of Gemara and Poskim! What about

respect for Torah?

### TWO MEALS ON FRIDAY NIGHT

Another time my father went to a small town and stayed there for Shabbos. He had no place to sleep and he decided to remain in shul. After Maariv, the rav invited him to his home. My father knew the danger that lay in a seemingly innocent invitation. He was afraid for if the rav was truly a yerei Shamayim, why hadn’t he been arrested or exiled? But he felt he had no choice and he went with the rav.

The table was set for Shabbos and the wife and children were waiting. The rav recited the Kiddush and they had the meal. However, after they said the Birkas HaMazon, the rav got up and asked my father to accompany him.

My father was besides himself. His fears were not for naught. Where did the rav want to take him? Would the rav hand him over to the police? Did he know something about him?

The rav noticed my father’s nervousness and calmed him, saying he was just going to another apartment of his. The rav began to walk and my father followed. They entered another apartment, where my father saw a table set for Shabbos and a woman with five children. The rav sat down at the head of the table and recited Kiddush again, and ate another meal!

My father stood there and wondered what was going on. Later on, he learned that the rav was from Bucharria and that he had two wives and two families with whom he ate separate Shabbos meals.

After the two meals, the rav went to a room full of s’farim, took off his shoes and socks, put his feet into a bowl of cold water so he wouldn’t fall asleep and said, “as your eating, so your Torah,” and stayed there and learned (I think it was Zohar) until dawn when they went to shul together.



# WHAT THE CANDLES ARE SAYING ABOUT EDUCATION

BY C. BEN DOVID

*Just as we are to sit near the candles and watch them, and the Rebbe says we should listen to what the candles have to say, so too, we should sit with our children, look at them, and listen to what they have to say.*

## 1 – EACH CANDLE IS UNIQUE, INDIVIDUAL

Halacha says that the Chanuka lights must be in a straight row with a space in between each of them so that each candle is distinct and it won't look like one large flame. The parallel to the chinuch of our children is obvious. We must provide each child his or her unique space.

Psychologist Esther Meizlich explains, "Each child is unique. In addition to each child being an entire world with his own personality, abilities, character, and inclination that are unique to him, there is another factor that sets them apart, i.e. their birth order. Each candle has its place and is lit in a certain order and each child has his place in the family.

"The oldest child stands out because parents typically dote on their firstborn. Often he is more responsible, more mature, and can take on greater

tasks. The oldest sometimes takes on too much authority and fills a parent's role in regard to his younger siblings, disciplining them and acting like a parent.

"If the parents focus on the strong points of their oldest, cultivate them, and give him responsibilities but don't make him into another parent, he will benefit tremendously.

"The second child (as well as those that follow) is often inclined not to copy his older brother. They often seek another avenue or another way to shine that does not force them to compete with their older sibling. Sometimes, you also have those who try to follow in the footsteps of their older brother and look up to them as their role model. I advise parents to develop their second child's own talents.

"We have no control over hereditary characteristics and can only discover them, develop them, and

allow the positive ones to flourish. Our job as parents is to provide a nurturing environment in which every child can grow."

## 2- THE EIGHT LIGHTS ARE EQUAL IN HEIGHT

Along with each candle's distinctiveness, another one of the laws of Chanuka is that the eight branches must be in a straight row and equal in height. To what extent can there be equality among children despite their differences?

Mrs. Esther Meizlich sees equality as fitting in to our general running of the home, where there is no reason to adapt to different types. "A home must have a unified system which preserves the character of a Chassidic home, a frum home, as well as conventional behavior and manners. These rules do not change even though the ways of instilling them change depending on a child's age, nature, and place in the family."

Naomi, mother of a large family, looks at equality from a different angle. "Children want equality when it comes to privileges. Every mother of more than one child has heard the question, "How come only he got..." and "I also want..." I think that the only area where equality applies is that each child ought to get what he needs. Yet,

not every child needs the same things and the children need to know that.

“It’s fine to tell a child that the reason his brother received new clothes is because he needed them while he has what he needs, and that he has a new briefcase because he needed that item.

“Parents know that when they attempt to satisfy everybody and provide them all with the same things, the children learn to look at each other’s plates in order to see who got more. There is no purpose (and it is impossible) to create equality where it isn’t meant to be. You just have to make it clear that every child gets what he needs.

“When we look at the Chanuka lights, they are equal in height but there is an order too. Each candle is lit at the right time and each day you start with a different candle (the new one). Each candle and every child is attended to at the right time.”

### 3- INDEPENDENCE – EACH FLAME SHOULD GO UP ON ITS OWN

The Rebbe quotes the Rashi regarding the menorah in the Mishkan that the lighting has to be such that the flame goes up on its own and applies it to us. Our impact on another Jew needs to be in a way that the person shines on his own.

This message is very important when it comes to chinuch. Our goal is that our children behave not only when we are around! We want our children to internalize our values and act according to them even when they are on their own. Through consistency in chinuch we can raise children who shine on their own.

Naomi adds, “When you light a candle you place the lit match near the wick until we are sure that the candle is properly lit. Chinuch also requires ongoing care and a lot of sensitivity and alertness to know when we can allow our children their independence.

“Even when the flame is already lit

we need to look after it and protect it. The proper balance between protecting and supporting our children and allowing them some freedom requires great wisdom.”

### 4- LISTENING TO THE LIGHTS

The halacha is that after lighting the menorah we must sit near it for at least half an hour and the women do not do malacha at this time. Sitting near the candles is a wonderful time for uniting the family and it can also teach us an important chinuch lesson. Just as we are to sit near the candles and watch them, and the Rebbe says

*Especially today,  
when women go out  
and have an influence  
outside their homes,  
let us not forget our  
homes. Let us  
remember to put our  
energy into our  
children and our  
homes.*

we should listen to what the candles have to say, so too, we should sit with our children, look at them, and listen to what they have to say, and to what they don’t say.

We need to be sensitive to the accompanying feelings and the underlying issues, and to look at things deeply. A deep look at, and contemplative thought about, someone, have the power to arouse and awaken the essence of the soul and hidden soul powers (HaYom Yom 14 Shevat).

In order to be successful in chinuch, we need to give children our

time and not be busy with other work if it takes away from our relationship with our children. And we need to think about them. Just as we need to sit near the lit menorah for half an hour, so too we need to devote half an hour a day of thought to chinuch, to our children, our lights. (HaYom Yom 29 Teives).

### 5- THE PROPER HEIGHT

The menorah must be lit at a height where it will be seen. If you light in a place that is too low, less than ten hands-breadths, or too high, over twenty cubits, you did not fulfill your obligation, as it says in halacha.

Our approach to children ought to be on the “right level.” We need to talk to children on a level and in a way that suits them.

Sometimes we have demands from, and expectations of our children that are inappropriate. Sometimes we speak over our children’s heads and expect them to understand us. Certainly, we should not underestimate our children’s abilities, but as always, a balance is needed so that we speak to our children on just the right level.

### 6- LIGHTS THAT ILLUMINATE

There is nothing like candles, that symbol of spreading light. We are told that we need to be “lights that illuminate,” i.e., to spread the light and influence our environment. At the same time, lights need to be protected from winds that might extinguish them. When on shlichus, great care must be taken so that our children are the ones doing the influencing and are not being influenced by their environment. How can we accomplish this?

Chani Beckerman, shlucha in Beer Sheva, explains:

“When the children live on shlichus and are part of the shlichus, it becomes a part of them. They have a model that they try to emulate. Although they are exposed to different types of people and situations, they

know that we have our way and they feel compassion for those people who are not yet observant.

“As the children get older it gets harder, but we need to take advantage of a child’s natural innocence which is present at every age. At our house, we talk about the difficulties and challenges, and the children benefit from these discussions.

“The most important thing is to fill the house and the children with spiritual and Chassidic content. The children live within the routine of a Chassidic home that fills their time and there are special games and rewards for good deeds, stories, niggunim, and all sorts of things that enrich their lives. This makes it all the easier to ward off outside influences.

“This goes along with lots of davening and lots of help from Above. Additionally, the Rebbe promises to take responsibility for the children of shluchim. This makes it easier and is

encouraging and strengthening, but it certainly doesn’t exempt us from doing the work.”

## 7- TO ILLUMINATE THE HOUSE

The Chanuka lights are supposed to light up the darkness. The purpose of lighting the menorah is so the people outside will notice the lights and be reminded of the miracle. Nevertheless, our custom is to light the menorah in the house and not even in the window but in the doorway.

Perhaps this teaches us how important it is to invest within our own homes. Especially today, when women go out and have an influence outside their homes, let us not forget our homes. Let us remember to put our energy into our children and our homes. When our homes are full of Chassidic influences, then this radiates outward as well.

Still, lighting within the house is not a substitute for hafatza outside.

And in our generation there is an emphasis on lighting outside too, whether on mitvzaim and lighting with people in various places or lighting huge, public menoros.

As women and mothers, we have to balance our work in the home and our work in influencing outside our homes, with our homes as our priority!

## 8- WE HAVE THE TOOLS

The miracle of Chanuka happened under the rule of the Greeks, before the destruction of the second Beis HaMikdash by the Romans. The Rebbe explains that Hashem preceded the “blow” with the “cure,” and we merited the special light of the Chanuka lights.

These Chanuka lights can descend and illuminate the lowest levels (and we light them at night, unlike the menorah in the Mikdash which was lit by day), and this is because they derive from the highest levels, beyond the concept of churban.

Similarly, the Rebbe explains about the birth of Moshe, Yocheved’s son – Yocheved, who was born between the walls and whose conception did not take place in Egypt. Yocheved symbolizes the level above nature. How can we overcome the constraints of Galus when Chazal say that a prisoner cannot release himself, meaning that someone enslaved in Galus cannot bring the Geula?

Here too, Hashem preceded the “blow” with the “cure,” in that Moshe was not enslaved. The ability to leave Galus was given before Galus, and this knowledge can encourage us more than anything. And on the personal level, dealing with daily challenges, we know that Hashem gave us the kochos.

If we encounter difficulty with a child, we need to remember that along with the difficulty and problems, we have been given kochos and tools to handle it. When we internalize this point, we will also succeed in uncovering these kochos, and will be able to use them in the proper way and overcome the difficulties.



# THE KALMANSONS' CHANUKA MIRACLE

*Many shluchim around the world have experienced difficulties in putting up a large public menorah, but the trials and tribulations that the Kalmansons went through over the years is unparalleled. It can be called, "The New Chanuka Story," or "A Personal Chanuka Miracle." \* A story of shlichus as told by Mrs. Shterna Kalmanson of Cincinnati, Ohio.*

When Rabbi Sholom Dovber and Shterna Kalmanson had a yechidus before they set out on shlichus to Cincinnati, Ohio over 30 years ago, Rabbi Kalmanson asked the Rebbe, "What do I need to know about Cincinnati to guide me in my work?"

The Rebbe's answer was completely unexpected. The Rebbe told him that the Tzemach Tzedek threw Lilienthal the maskil out of Russia in ignominy, and Lilienthal left the country and settled in Cincinnati. This is why the Reform are such a strong presence there. So the Rebbe said, (1) the grandson of the Tzemach Tzedek wants to fight the grandsons of Lilienthal, who are presently in Cincinnati, and to finish the work that the grandfather began.

Cincinnati is a Reform stronghold and the Reform have tremendous



**Rabbi Kalmanson**

power and influence there. "Our shlichus has consisted of many fights with them," says Mrs. Kalmanson. "We are in the lion's den, the center of Reform in the U.S., yet we have had

tremendous success with the strength of the meshaleiach, Melech HaMoshiach. We operate undiplomatically and uncompromisingly."

## OUR PERSONAL CHANUKA STORY

One of the important ways of getting Judaism out to the public is through the public menorahs. Shluchim all over the world expose the world to the miracle of Chanuka through these public menorahs. And this is the Reform's worst nightmare. Their slogan is, "Be a Jew in your home and an ordinary person when you go out." In other words, leave your Judaism at home.

No wonder then, that the public menorahs infuriate the Reform more than anybody else, and to have one in their backyard, in Cincinnati, is just too much for them to bear. Rabbi and Mrs. Kalmanson, like other shluchim, decided to put up a public menorah, and the Reform flexed their muscles and did all they could to thwart the Kalmansons.

There was nothing the Reform wouldn't try. Their nonstop war against the public menorah made this menorah the most famous one in the U.S.

Mrs. Kalmanson:

"The first debate over the menorah took place in the beginning of the

80's. The issue went before the Federal District Court in Pittsburgh. The judges convened to discuss whether the public menorah was legal or not.

"The legal questions revolved around the fundamental law in the United States of the separation of Church and State. Based on this law, the Reform wanted to prevent Chabad from putting up a menorah on public property.

"The judges ultimately ruled that the menorah is part of a larger universal display and it is not considered religious and it can be put up.

"But a year later the city refused to grant a permit for the menorah. We were relying on the ruling of the previous year and now we got this bizarre refusal. The city maintained that although they had given a permit the previous year, they were not obligated to do so. It was obvious to us that the Reform had been busy and had given a lot of money to various

***Everything was going to be closed until Monday morning. But the public menorah was supposed to be lit on Friday! We had lit a public menorah for 18 years in a row. Would this year be the exception?  
No way!***

city council members so they would forbid the public placement of the menorah.

"When we saw that we had no choice, we went to court and said this was interfering with our

freedom of speech. We asked the famous lawyer Nat Lewin, who had become close with Chabad during the court case with the s'farim, to help us get permission to put up the menorah as an expression of freedom of speech.

"He did not want to and said, 'You are good people who live according to the Torah, but with all due respect and appreciation, you are not experts on the laws of the land.' My husband said, 'I think that putting up a menorah is the same as putting up an American flag in public and I am presenting this as freedom of speech.'

"After a week, Lewin called and said, 'I thought about what you said and I am prepared to go to court and to present this as an issue of freedom of speech.' We won in court, with the ko'ach of the meshaleiach of course.

"But even after that, the city continued to make problems for us. We had to go all the way to the US Supreme Court, and we won there too. Then it was quiet for a few



years.”

## PERMISSION GRANTED AT THE LAST MINUTE

“The following year, 2002, the city, under the Reform influence of course, who couldn’t stand the loss, ruled that they couldn’t put up the menorah since there was a new law that from November 15<sup>th</sup> until January 15<sup>th</sup> only the city was allowed to have exhibits in the main square. They hoped they had a strong legal basis and could get rid of us and our menorah.

“When we heard this, my husband immediately called the city and asked, ‘What about your own Christian displays that you put up every year? I’m sure you’ll put them up this year too and so I suggest that you allow me to put up a menorah!’

“The veiled threat didn’t help and the mayor strongly opposed us. We decided we would meet at the courthouse. This was shortly before Chanuka but we met anyway.

“The judge invited us all to the municipal building for the purpose of working together, and arrived at an agreement that would satisfy everyone. This was a Thursday, about a week before Chanuka. Friday morning we were told: the city does not agree to have a menorah in the main square.

“When the attempt at compromise fizzled, a legal trial was arranged for Monday. On Wednesday, the judge produced a ruling 25 pages long, in favor of the public menorah.

“But that was not the end of the story. The trials and tribulations that we went through is hard to describe. Even after the ruling, the city’s official permit didn’t arrive. The next day was Thursday, a holiday in the U.S., and everything was going to be closed until Monday morning. But the public menorah was supposed to be lit on Friday! We had lit a public menorah for 18 years in a row. Would this year be the exception? No way!

“My husband called Nat Lewin and begged him for his help in obtaining the permit. Lewin said, ‘I respect you but I cannot do anything until Monday morning because everything is closed.’

“‘Listen, we must do this for the Rebbe. You just do what you have to do and I am sure you will be successful,’ we told him.

“In the end, the lawyer met with Judge Stevens of the Supreme Court on Friday morning. He wanted to read all the material. We immediately faxed it all to him. An hour or so later he called the city and demanded that they give a positive answer within the hour to the Kalmansons, so they could put up their menorah.

“An hour and a half before Shabbos the city gave us the permit. *Didan natzach!*”

## SO JEWS WILL KNOW

“If you think that was the end of the story, think again. The mayor was so irate over his failure that he said to the court: How could one judge decide everything?

“On Tuesday (in the middle of Chanuka) the city received a reply that all the judges of the Supreme Court concurred with Judge Stevens

and the menorah could continue to be lit publicly.

“The next year, before Chanuka, my husband had already written in the papers that if Chanuka passed by quietly that year and there were no complaints and court cases, then there would be many Jews who would not know about Chanuka, so we invited them to start up with us again!

“And so, on Yud-Tes Kislev 2003, there was another court case and on Yud-Alef Nissan the Supreme Court ruled in our favor.”

## WORKING AROUND THE CLOCK

The Kalmansons have plenty of other work to do, aside from fighting for their public menorah. Throughout the year, they have numerous activities for the Jews of the city.

“There are 25,000 Jews in Cincinnati,” says Mrs. Kalmanson. “There are five Jewish schools and many shuls. Every month we publish a newspaper called *Chabad Times* and we have a weekly radio program on Jewish topics. My husband also appears on a television program.”

**What do people think of Chabad in Cincinnati?**

“They respect our work and this is



Rabbi Kalmanson being interviewed on Channel 9 TV about the menorah



despite the fact that as Chassidim, we don't compromise and don't use diplomacy or kid gloves."

**What work do you do with the women?**

"There are shiurim for women and the most popular shiur is the one on the weekly sidra, which is attended by all sorts of women, religious and not religious, misnagdim and even Reform. We also have periodic farbrengens.

"On Shabbos, we have many guests and we create or deepen our

connection with Jews whom we would not meet otherwise.

"We have a women's birthday club that is very successful and brings new friends to Chabad. Many women do not attend regular activities because they are afraid of Judaism but they, including Reform, come to birthday parties.

"We have a day camp in the summer and the winter which are very successful. We have about 300 children and even the Reform send their children because of its good reputation. My staff and I put in a lot of gashmius in order to succeed b'ruchnius."

The Kalmanson's daughter Mindel and her husband help them with their shlichus. The young couple opened a Chabad house and a mikva nearby. Mrs. Shterna Kalmanson devotes her evening hours to the mikva.

Her daughter also opened a Hebrew school, which is attended on Sunday. Children of all backgrounds come and enjoy it.

"In addition to all this, as well as being a wife and mother, I am also a mashpia. This is a fulltime job in itself, to listen to and advise others.

"My husband recently started a smicha program for bachurim and

knowing all the families that we are in touch with, I am responsible for sending the bachurim to various Jewish homes every Friday to bring the spirit of Chassidus to them."

**HAFATZAS BESURAS HA'GEULA**

Rabbi Kalmanson is known as a terrific orator who is adept in inyanei Moshiach and Geula and the identity of Moshiach. People know that when they come to hear him, they will get the unvarnished truth. He is invited to speak around the world in order to spread the Besuras HaGeula. He just returned from London, where he lectured to audiences of chareidim and Chassidim on the topic of Geula.

Rabbi Kalmanson: "The Rebbe said that we have already refined the world, including the klipa of Edom, and now we just need to hear the announcement of Edom: 'And the kingdom is to Hashem, Hashem is one and His name is one.'

"Today we see how the promises are coming true and we just need to open our eyes and see the hisgalus."

**What do you mean by that? There is still great concealment in the world!**

(Firmly): "Wherever I go I start by saying, 'The time has come to remove the Galus spirit! Now is the time to open our eyes! We Lubavitchers, first and foremost, as Chassidim of the Rebbe, must know that the Rebbe is waiting to be revealed at any moment and every moment that the hisgalus is delayed, he endures terrible suffering. If we understood this, things would look different.

"So we need to carry out what the Rebbe told us, to learn inyanei Moshiach and Geula. At least once a week, study the Rebbe's sichos on Geula and you are guaranteed not to be left with questions. May we see the light of the Geula even before the light of our Chanuka menorah!"

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



# WAKE UP, WARDEN, FOR MIVTZA CHANUKA

*It was a routine yechidus for Rabbi Shabsi Katz, rav in South Africa, when suddenly the Rebbe began speaking about the problems of prisoners in South African jails who could not light the Chanuka menorah. The Rebbe pleaded with Rabbi Katz to do something about this. "It's four in the morning there..." pointed out Rabbi Katz. But the Rebbe insisted. \* A touching story about the Rebbe's concern for every Jew, from the book, Sipur shel Chag – Chag HaChanuka.*

## PART I

When Rabbi Shabsi Katz a"h, a distinguished rav in South Africa, came to 770 to meet with the Rebbe, he did not imagine how the meeting would end and what wondrous tasks the Rebbe would give him to carry out.

He himself was surprised when, in his yechidus, the Rebbe chose to speak about the Jewish prisoners in jail in South Africa. The Rebbe asked how the Jewish community helped these Jewish prisoners.

Rabbi Katz began to tell the Rebbe about the difficult conditions in the jails there, which were far different than jails in New York, where there are legal protections for prisoners. Yet, on Rosh HaShana and Yom Kippur, said Rabbi Katz, the Jewish prisoners were exempt from work; on Pesach, they even received kosher food that was made by the chevra kadisha.

"What about Chanuka?" asked the Rebbe. "One must appreciate how important it is to someone sitting alone in jail, to light the Chanuka lights, to

give him hope and Jewish warmth in the darkness he is in..."

Rabbi Katz was taken aback by the Rebbe's concern – that he even cared about the feelings of a Jewish prisoner incarcerated in South Africa. He promised the Rebbe that as soon as he returned to South Africa he would begin to work on it so that the following year the prisoners would be able to light the menorah.

The Rebbe was not satisfied with his answer and said, "What about this year?"

Rabbi Katz explained that in the short amount of time remaining until Chanuka, especially as he was in New York, it was highly doubtful whether he could meet with all the people he would need to see in order to obtain the permits and to arrange matters properly.

The Rebbe suggested that as soon as the yechidus was over, Rabbi Katz should go to the secretary's room and call the prison administrator from there. Rabbi Katz looked at his watch and said, "In South Africa it's four in the morning! I cannot wake up a senior official at this hour."

The Rebbe responded, "When the official sees that you dared to wake him up, he will certainly be impressed and realize the need and importance for Jewish prisoners to be able to light



a menorah in jail.”

Rabbi Katz understood that the Chanuka lights of those Jewish prisoners meant more than anything to the Rebbe and that he had to make the effort to arrange it as soon as possible. He left the Rebbe's room, still doubtful as to whether he would be successful.

## PART II

When he left the Rebbe's room, Rabbi Katz went over to one of the Rebbe's secretaries, who showed him where the phone was so he could call South Africa. Rabbi Katz called his personal secretary who lives in Pretoria in order to get the home phone number of the prison administrator. He also asked his secretary to call the administrator and prepare him for the call he would receive a few minutes later from New York.

A few minutes later, Rabbi Katz called the administrator. He had already been woken up and was waiting for Rabbi Katz's call. When he heard Rabbi Katz's voice, he humbly

asked what he could do to help.

Rabbi Katz was surprised by the man's cooperative stance and by his direct approach. He told the administrator that he had just met with a famous and holy Jewish leader who was concerned about the welfare of Jewish prisoners in South Africa.

“This holy leader knows how important it is for the prisoners to light the candles, especially in such a dark place, and how the menorah can infuse them with joy and hope.”

The prison administrator was tremendously impressed and he said that the next morning (even though it was his day off) he would send letters to all the jails in South Africa saying that the Jewish prisoners should be permitted to light Chanuka menorahs in their cells that Chanuka.

Rabbi Katz hung up the phone and sighed in relief. He couldn't believe how quickly and easily he had accomplished what the Rebbe had asked him to do.

## PART III

The next morning, Rabbi Katz waited at the entrance to 770 for the Rebbe so he could report to him about his phone conversation and about how successful it was. He knew how much the Rebbe cared and how pleased he would be to hear the news. Indeed, when the Rebbe arrived at 770 and saw Rabbi Katz, he said, “Nu?”

Rabbi Katz told the Rebbe about the conversation and about the results. The Rebbe smiled and said he was interested in seeing him in his room again after Shacharis. This was quite out of the ordinary.

After the davening, Rabbi Katz went to the Rebbe's room. The Rebbe continued the conversation from the day before and told him that throughout all the states of the United States, prisoners were permitted to light menorahs.

“New York is the only place where it is prohibited for prisoners to light a menorah. Can you believe it?” asked the Rebbe sadly.



The Rebbe said that since Rabbi Katz had been so successful in South Africa, he should try to gain permission for the Jews of New York to light menoros too.

“Tell those in charge that even in South Africa the prisoners light menoros and therefore they should learn from South Africa and do the same here,” said the Rebbe, guiding him in what to say.

This time, Rabbi Katz was even more flabbergasted by the task the Rebbe had assigned to him. In South Africa he had had connections with the right people, whereas in New York he didn't know a soul. On the other hand, this time he knew that if the Rebbe was asking, then he was also giving him the ability to be successful. He did point out that being a foreigner he did not know with whom to speak.

“Rabbi Y.Y. Hecht is very involved with the prisoners and he will refer you to the right person,” said the Rebbe.

After the yechidus, Rabbi Katz went to Rabbi Hecht's office. Rabbi Hecht was astounded by the Rebbe's request and noted the poor timing. “No office is open today” (it was a day off).

Rabbi Katz told him at length all that had happened. Rabbi Hecht already knew that if the Rebbe said something, it had to be done without questions asked.

After a few minutes, he located the government official for jails in New York. He reached him at home. Fortunately, the man was in a good mood. Rabbi Hecht introduced Rabbi Katz and told of his efforts on behalf of Jewish prisoners in South Africa so they could light the Chanuka menorah in their cells.

At this point, Rabbi Katz entered the conversation and he said that even in South Africa Jewish prisoners were permitted to light menoros and it was surprising that in New York, an open and democratic state, this was forbidden.

The official listened closely and

agreed. He even noted that if in South Africa, where Jews were a negligible minority, Jewish prisoners were allowed to light menoros, there was no reason for it to be any different in New York. He promised to take care of the matter.

Once again, Rabbi Katz hung up the phone with a sigh of relief. This time too, it was easier than he had thought it would be. He knew that it wasn't he who had accomplished this but the Rebbe.

It was almost three in the afternoon and Rabbi Katz hurriedly left the office and went to daven Mincha in the Rebbe's minyan. When the Rebbe left his room for the beis midrash, he saw Rabbi Katz standing there and waiting.

***Rabbi Katz looked at his watch and said, “In South Africa it's four in the morning! I cannot wake up a senior official at this hour.”***

“Nu?” he asked.

Rabbi Katz motioned that he had been successful. The Rebbe looked pleased and he asked to see him after Mincha. Rabbi Katz thought that perhaps another job awaited him.

When he entered the Rebbe's room after Mincha, the Rebbe said that he wanted to thank him for what he had done, “not only in speech but in action.” Rabbi Katz stood there in confusion and said that everything he had done had caused him pleasure and honor and that he did not want any payment for what he had done.

The Rebbe rejected this answer. He said that Rabbi Katz had done him a “personal favor,” and that he did not want to remain owing him. When Rabbi Katz saw that the Rebbe was

insistent, he asked for a *Tanya* for his son, who would certainly appreciate it. The Rebbe told him to go to the secretaries afterwards and he would get what he had requested.

After a while, Rabbi Katz went to the secretaries where two gifts awaited him, which were actually four. One gift was two *Tanyas*. One was in Lashon HaKodesh, for him, and the other one was translated into English, for his son. The second gift was two books in English for the administrator in charge of jails in South Africa and for his wife. *Challenge* was the name of the book for the administrator and *Eishes Chayil* was the name of the book for his wife.

At a Chanuka farbrengen that year, the Rebbe told the Chassidim what had happened and even looked at Rabbi Katz a few times who was present. At the end of the sicha, the Rebbe turned to him with a smile and asked him to say l'chaim.

#### **PART IV**

When Rabbi Katz returned to South Africa, he called the administrator. Before he could say anything, the administrator told him that the same day they had spoken long-distance he had arranged matters and the prisoners were able to light menoros.

Rabbi Katz told him about the books the Rebbe had sent for him and his wife. The administrator was stunned and after a few seconds of silence, he said he would come by immediately to pick up the gift.

Shortly thereafter, the man was sitting in Rabbi Katz's office.

“Why did you rush over to get the gifts?” asked Rabbi Katz in surprise.

The administrator exclaimed, “When a man sitting in New York thinks about another person on the other side of the world and tries to cheer him up with the Chanuka lights, a person like this deserve to be called a true leader. When this leader sends me a gift, I want to get it as soon as possible!”

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# THE TANKISTS' CHANUKA MIRACLE

BY SHNEUR ZALMAN BERGER

*One year ago, on Yud Kislev 5765, former Chief of Staff Raful Eitan drowned while overseeing work on the dock in Ashdod port. In a fascinating conversation, Rabbi Dovid Nachshon, director of the Chabad Mobile Mitzva Tanks in Eretz Yisroel, shows us another side to the Raful that the country knew. \* During three years of fighting in Lebanon, Raful encouraged the work of the tanks and he hosted a printing of the Tanya at his home. \* Rabbi Nachshon also tells of the Chanuka miracle the tankists had back then...*

## CHANUKA MIRACLE 5744

Thousands of Israeli soldiers in tanks and armored vehicles, as well as infantrymen, made their way slowly through the alleyways of Beirut. A bloody war was underway between the Israeli army and the Lebanese soldiers and terrorists in the land of cedars. Despite the chaos of war, members of the Chabad Mobile Mitzva Tanks remembered that Chanuka was approaching. They had to bring the simcha of the holiday to the Israeli soldiers as well as enable them to do the mitzva of lighting the menorah.

The group commander Shmarya Harel under the direction of Rabbi Dovid Nachshon gave the orders, and three mitzva tanks left their base in Natzeret Ilit and followed the soldiers. They crossed the Israeli-Lebanese border on their way to the front. Their area of operation was the eastern sector of the Lebanese front and they encountered fire many times.

In one place, Shaya Baum, veteran driver of tank #4, who was with Avi Nitzan, heard shots. Seconds later a long and deadly stream of fire went right by the tank and hit the side of the mountain opposite them. Shaya

and Nitzan were sure that someone had shot right at them. Shaya stepped down on the gas pedal and quickly left the area.

After a wild drive, they entered an Israeli base. They told the soldiers about the shooting and the soldiers volunteered to check and see if the tank had been damaged in the shooting. They quickly discovered two holes whose diameter indicated that the bullets came from a sub-machine gun. There was one hole above the windshield and the other one slightly below the bumper. These holes were visual demonstrations of the Chanuka miracle the tankists experienced while on Mivtza Chanuka 5744. The next day they recited the Birkas HaGomel for the miracle.

## SOLDIERS OF THE REBBE IN ARMY UNIFORM

The Peace in Galilee war was raging on. In southern Lebanon tanks, armored cars and military jeeps rolled along. Blistering fire rained down on all sides. In the midst of all this, Chabad's mitzva tanks were a bizarre sight. The door opened and Lubavitchers came out and asked the soldiers to put on t'fillin. Here and there, they also danced briefly and said a hearty l'chaim.

This astounding sight repeated itself every day for the three years' duration of the war. The tankists operated with relative freedom in the



The tankists bringing the joy of Chanuka to Israeli soldiers

political views, was actually a completely different type of person. He was a warm person and although he knew nothing about Yiddishkeit, he helped us tremendously. During the war, we met many times, and each time he was happy to see us and encouraged our work.

“As you know, in addition to the physical war in Lebanon, morale was terrible. The soldiers were mired in war but they began to hear that some people were opposed to the it. Demonstrations against the war began and this weakened morale. No wonder the feelings were complicated and sensitive. Raful knew that we brought a spirit of optimism to the soldiers and this is why he encouraged us in our work.

“We worked around the clock. We did Mivtza T’fillin, registered soldiers

hot spots. These were areas where no civilians were allowed to enter. Only Chabad Mobile Mitzva tanks in Eretz Yisroel received this permission on a regular basis, and this was thanks to orders from Chief of Staff Raful Eitan, no less.

Most people don’t know Raful’s share in Chabad’s activities that took place among the Israeli soldiers during the frenzy of the war in Lebanon. This was the same Raful who was known for his political ideas which didn’t please religious Jews. R’ Dovid Nachshon relates, “In hindsight, I find it hard to understand why the I.D.F. allowed us to enter the war zone, upon request of the Chief of Staff. Furthermore, at the end of the war a process was set into motion to establish a special unit of the army specifically for Chabad tankists. This did not end up happening because the war ended and there was no longer any need for it.

“We entered the fray with our tanks from the beginning of the war, in Sivan 5742, with permission from the army. I won’t tell you it was simple, because this war wasn’t child’s play. It entailed real danger. Army officers were afraid for our welfare, and also apprehensive about our wearing civilian clothes.

“After extended discussions about this, it was decided that the tankists would only include those who had previously served in the army and each of the tankists received a uniform, bulletproof vest and a weapon. You can see us in the pictures dressed as Israeli soldiers, working for the Rebbe.”

### RAFUL HELPED US

“Raful who was painted as anti-religious because of his



for a Torah for I.D.F. soldiers, and most importantly, we brought lots of simcha and encouragement to the soldiers. During chagim, we did Mivtza Sukka, Mivtza Chanuka, and Mivtza Purim. We had no set hours. Some work we did from early in the morning until late at night. We held shiurim, heart-to-heart talks, and even farbrengens that lasted into the night, all of course depending on the conditions of time and place.

“Since we worked on the frontlines, every day that ended peacefully we thanked Hashem. It wasn’t easy to accept responsibility for an operation like this, and it was only because of the Rebbe’s brachos and instructions that the tankists were unusually successful.”

### FROM THREE TANKS TO SEVEN!

When the war broke out, there were three tanks, which operated under Shmarya Harel. In the meantime, Dovid Nachshon went to the U.S. in order to fundraise. A few weeks later, he returned with money for their work and with tank number four.

Throughout the war, Nachshon divided his time between working in Lebanon and fundraising in the U.S. and Europe. The sight of the Lubavitch tanks alongside tanks of steel opened people’s hearts and wallets and the number of tanks went up to seven!

As time went by, the relationship and rapport between the mitvzaim tanks and the army personnel grew. Activities were coordinated and reports written up. The work even became somewhat official, when a Chabad tank would be included in general troop movements. The Israeli commanders at various command posts received constant reports about the movement of the Chabad tanks. The commanders even sent invitations and made special requests for visits to frontline positions to encourage and

raise morale.

At the same time, the Chabad tank commanders received constant updates about what was going on in the field from the commanding officers. In most cases, an Israeli security vehicle would escort the tank: a jeep, a command car, or sometimes even an armored car or tank.

It happened that they encountered technical difficulties with the engine of a mitvzaim tank while in hostile areas of Lebanon, and the mechanical repairs were done by soldiers from the maintenance branch of the army. One time, there was a problem with tank number two and it had to be taken back to Eretz Yisroel for repairs. The transport unit ordered a truck that carried tanks to take the mitvzaim tank and crew from Beirut to Chaifa! This expressed the respect that the I.D.F. soldiers had for the Chabad tanks.

The close connection between the army and Chabad led to wonderful results. Work on the front entailed a complicated combination of leadership, communication, expertise and scheduling. Excellent rapport with the army, with the encouragement of commander of the north, Chief of Staff Raful Eitan, solved many problems and the huge operation, which went on for three years in a row, was arranged in advance most of the time.

### MIRACLES AT THE LAST SECOND

Despite the cooperation and care, in a war you need miracles. These weren’t lacking. The tankists, who operated for three years on the battlefield, saw terrible scenes of dead and wounded as well as numerous miracles.

Manchuria is a Lebanese town somewhere along the way that leads from the coastal mountains to the coastal valleys. The mitzva tanks made a stop in Manchuria. One evening, Rabbi Yisroel Halperin, shliach in



Rabbi Nachshon with a soldier



Mivtza T'fillin on the tank



L'chaim! To the victory of Am Yisroel over its enemies!



Permanent exit permit for the Chabad Mobile Mivtza Tanks



Raful being interviewed for *Chadashot B'Tank HaMivtzaim*. From right to left: Dovid Nachshon, journalist Zohar Eisenberg, Shmarya Harel, and Raful

Hertzeliya, farbrenge there with the regular staff from the tank. The farbrenge, which was held for the members of the heavy artillery unit, lasted late into the night. At the end of the farbrenge, the tank was parked for the night.

The night was quiet and after everybody woke up four hours later, a discussion ensued about whether to travel to the next camp and organize a minyan there or whether to wait until a minyan was organized where they were. The tankists deliberated and finally decided to stay put.

Rabbi Halperin, who had walked around the tank to stretch his legs, noticed a suspicious object under the wheel of the tank. He took another look and was shaken by what he saw. It was a mine!

The military sappers worked long and hard to dismantle the Russian mine. They noticed other mines scattered around. Nobody could

*Blistering fire rained down on all sides. In the midst of all this, Chabad's mitzva tanks were a bizarre sight. The door opened and Lubavitchers came out and asked the soldiers to put on t'fillin. Here and there, they also danced briefly and said a hearty l'chaim.*

understand how the tank had managed to enter the minefield and pass all the mines. All acknowledged that it was only because of the Rebbe that they had decided to stay there and daven rather than leave. If not, who knows what would have happened.

Another amazing miracle took place later on. This was when army forces invaded the port of Beirut to the west of the city. A roadway leads from the port and it was considered extremely dangerous. There were nests of terrorists nearby who shot missiles and mortars on vehicles that passed along the road. Regardless, the tankists who waited in the port had to drive via that road. Television reporter Motty Eden (today director of Israeli TV) accompanied them and he later reported extensively on Chabad's work in the area.

Shmuel Ezagui was the driver of the tank. He had an uneasy feeling, which he couldn't quite explain.



*Rabbi Halperin, who had walked around the tank to stretch his legs, noticed a suspicious object under the wheel of the tank. He took another look and was shaken by what he saw. It was a mine!*

### **‘I AM NOT A TANKIST, I’M A PARATROOPER’**

In the summer of 5745, Raful Eitan was interviewed by *Chadashot B’Tank HaMivtzaim* (Mivtza Tank News) being published at that time. He was asked by the interviewer, Zohar Eisenberg, to tell about the tanks’ work during the war in Lebanon. Despite Raful’s terse answers that were so typical of him, you can see how much he admired the work of the tanks. The following is a transcript of the interview:

Raful, former Chief of Staff who oversaw Peace in Galilee, is a Knesset member, an expert carpenter and holds a degree in agriculture, and above all a man of education. Chabad’s tanks are not “Chadashot” (news) for him. He is familiar with them from practically their first operation. Today, three years later, the tankists came to hear the one who said about himself, with seriousness mixed with humor, “I am not a tankist; I’m a paratrooper.”

The lawn in the yard of the house at moshav Tel Adashim is green and high. Raful wants to make a table out of the olive tree trunk in his yard but the stump grew branches and became a tree. Dovid Nachshon and Shmarya Harel asked, spoke, debated and when Zohar came, Raful looked at his watch and said, “You have 25 minutes to ask me questions and then I’m going to the Knesset.”

**You know about Chabad’s tanks?**

Of course.

**From when?**

I don’t remember exactly but definitely not just today. It’s been years, I think.

**Have you thought about what a Chabad tank is?**

(Thinking): A tank is a means to get anywhere for whoever wants to.

**Why specifically a tank?**

(Laughing): Should they go by bus? Chabad’s mivtzaim tank – this is more suitable to the atmosphere than anything else. A tank is something that breaks through, bursts forth and casts aside everything that stands in its way. This idea is brilliant! (Raful thinks, then continues) Chabad’s tank addresses spiritual matters in material terms. You could call it a t’shuva bus, but that doesn’t move people. However, when you say a tank, that’s something else entirely. You progress, surprise, and breathe a breath of life. It’s meaningful to the soldiers.

**3 years of action in Lebanon – did anybody oppose Chabad’s work?**

No. I don’t think I ever heard anybody among the



Shmarya Harel did not try to hide his apprehension over the possible outcome of the trip. Motty Eden's car went first and the tank followed.

After a few minutes of driving on the road, Eden motioned that he was turning on the next junction and driving north. Shmarya told the bachur an alternate route and Shmuel, the driver, agreed. The vehicles slowed down and Motty waved goodbye to them.

Shmuel stopped the mitvza tank and began to drive in reverse. A second later a red and deadly streak zipped by with a terrible whistling sound. The explosion on the edge of the road said it all. The R.P.G. missile had missed by a second the tank driving in reverse and Eden's car.

Eden chose to step on the gas and to travel north as fast as he could.



The tankists bringing simcha to the soldiers

Shmarya, who had relieved Shmuel at the wheel, also floored it and sped out of the area before the terrorists could load another missile.

Shmarya, recalling that day, said he doesn't remember another trip that was as fast as that one, in his life.

### REGARDS FROM THE FRONT

Aside from mitvzaim, the tankists also brought light and joy to the

soldiers and their families by establishing phone connections between soldiers and their parents or their wives and children. In those days (before cell phones) connecting with the home front was complicated.

The Chabad tanks came up with a creative solution. Through the tank's radio they were able to make contact with the tank's base in Natzeret Ilit, where tankists sat and dialed the

senior officials in the I.D.F. express any opposition to it.

**In your job as Chief of Staff, did you ever see any work similar to Chabad's?**

No. Nobody else operated as you did. True, there were other activities but your work was received far better by the soldiers. Some of the other activities put off some people, but your work - no! As far as others, I don't know how much they achieved.

**And the tanks?**

If I remember correctly, the soldiers said, "They are here with us, they are always happy. They have emuna, fire. Many soldiers were encouraged by your work.

**How was the work of the tankists received by the soldiers?**

I don't think anybody ever complained. It was just accepted.

**Do you support work like this?**

If it is important to some people and this is the way to become aware of those values, I don't object.

**Perhaps you even support it?**

If it is important to some people, then yes! Definitely! We saw in the Yom Kippur War how emuna positively affected those who were in difficult

straits.

**Are you talking about the war in Ramah**

Yes. I was in Ramah.

**The tanks' work in Lebanon was with the full cooperation of the army and it was when you were Chief of Staff, so you were in favor of it?**

Yes, definitely.

**You even spoke with the chief educational officer?**

If the work is being done already, why shouldn't it be official? It doesn't have to be partisan.

**The Rebbe said that the actions of a soldier who goes out to defend Eretz Yisroel is the highest level of tz'daka.**

That's right.

**You are a man of education and so are we. Are you aware of the educational contribution of the tanks regarding the acquisition of values like defending the nation and the land?**

If we don't do it any other way, then the way you do it has no alternative. This is a very important topic. From my perspective, it should start in kindergarten and not at age 18. In no nation in the world could it happen that an 18 year old suddenly start questioning since he doesn't understand these things.

numbers they were given, thus connecting the telephone and the radio transmitter. It was thrilling when the soldiers were able to call home after months in a war zone.

One day, the office called a family in Yerushalayim. The grandmother answered the phone and she didn't understand who was calling. She explained that she was home alone with the children and that the parents were not home.

Out in Lebanon, the worried Reservist captain said, "Ask her why she's there and where is my wife." The answer was, "She is at the hospital and two hours ago she delivered a boy!" A bottle of mashke was opened on the spot and everybody present said l'chaim with the overjoyed soldier.

The work of the mitzva tanks in Lebanon was covered extensively by the media. Dovid Nachshon remembers, "Berke Wolf would send us the articles about our work. Many of them expressed amazement over the courage and determination of the tankists. I remember that Motty Eden, a television reporter in those days, would report from Lebanon about our work once every few days.

"At a certain point I had a regular spot from where I broadcasted from Beirut on the Chatzi HaYom program of Kol Yisroel, and this is how the entire country heard about our work."

### PRINTING THE TANYA AT RAFUL'S HOUSE

Dovid Nachshon:

"When the Rebbe said that *Tanyas* should be printed all over, our Mobile Tanks got involved and we printed *Tanyas* in many locations. The 100<sup>th</sup> printing that we did took place at the home of Raful in Tel Adashim. Raful had already retired from the military and was a politician with vocal views. It was truly special to see Raful wearing a black kippa hosting the



Raful when he finished serving as Chief of Staff. Dovid Nachshon and Shmarye Harel wishing him well.

printing of the *Tanya* at his house.

"Over the years we kept in touch. We met him often and he helped

Chabad, our work, and the shluchim, as much as he could. May this be a z'chus for him."

### CHABAD TANK #4 CONQUERED BEIRUT AIRPORT

The day the Beirut international airport was conquered found the mitzvaim tank rolling down the runways along with the invading forces. The I.D.F.'s tanks operated on the northern runway. The guns of the steel monsters fired upon the nearby hills and the machine guns chattered nonstop. Parallel to their movement, a mitzva tank traveled along the southern runway.

Those on the tank did not hide their fear. This time it was for real. Even the soldiers and officers asked them to take shelter. Their recommendation had a sound basis. What was taking place there at the airport was no child's play. It was a bloody battle. Shells landed nearby with a terrible screech, the whistling of bullets and mortar shells could be heard right near your ears. The planes were taking off towards their targets and all of it together created an atmosphere of real war and fear.

R' Shmarye Harel:

We traveled towards the terminal and there, among the planes, tanks and armored troop carriers, we found a good position and began our "attack" on the soldiers. I must say that all the soldiers and commanders went wild over our being there. Yes, there were some who said we were crazy. They asked why we were in such a dangerous place but they said this out of genuine concern. The soldiers surrounded us with love and great joy. Dozens of arms were raised to put on t'fillin.

We remained at the airport until morning and throughout that time, we didn't stop serving as a focal point for the soldiers.

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# AS THE ALTER REBBE SAID: THE Z'CHUS OF ERETZ YISROEL STOOD BY ME

BY SHAI GEFEN

## THE SALE OF YOSEF IN GUSH KATIF

It's brought in s'farim that there is no generation in which the Jewish people are not punished for the sale of Yosef by his brothers. A few months ago, we all witnessed a contemporary sale of Yosef with thousands of people forcibly evicted from their homes by their fellow Jews. Their property was given to those who tried to murder them. The Jews of Gush Katif were "sold" while most of the Jewish world remained silent.

The following is what secular journalist Nadav Shragai wrote in the newspaper *HaAretz* about the plight of the expellees and about the crime presently committed against them in that their plight is ignored:

"They are so self-involved, Ariel Sharon and Shimon Peres and Amir Peretz and Binyamin Netanyahu. In the new social order that they suddenly discovered, the 10,000 people evicted from their homes three months ago is ignored. These people are not 'a foreign conqueror' or 'an obstacle to peace.' They are no longer 'inciting the Palestinians' or 'forcing the I.D.F to

defend them.' Those uprooted from Gush Katif and northern Shomron are a social problem today, a humanitarian problem.

"Many of them are unemployed. Most of them do not have a home. Their children are bedwetting at night and some of them cringe in fear at the sight of police and soldiers. Dozens of them went to the cardiac department at hospitals. Hundreds of them are still in hotels that have become golden cages for them. Many families have disintegrated, couples have divorced, parental authority is challenged, and normal family life has become impossible ...

"Most members of the Knesset and those preoccupied with the primaries in various parties are just not interested. Even writers and artists from the center and the left, who did so well in organizing events of identification and fundraising for victims of earthquakes and the tsunami, forgot that the poor of your city come first, and that Jews are responsible for one another. Knesset members from Meretz, Shinui, Labor, and those who switched to Kedima are

carrying on with their lives as though nothing happened three months ago, as though their hands didn't vote for the terrible uprooting.

"Perhaps they assumed things would work out on their own, or with the help of the Disengagement Authority. However, that didn't happen. It's enough to look at the faces of the thousands of expellees, those who come every few days to demonstrate opposite the prime minister's home in Yerushalayim, and to listen to their personal stories to realize that there's chaos and that very little was arranged with the government's help.

"Without the volunteer organizations, the situation would be far worse, but it's bad enough as it is. Many young people are wandering around in the streets still reeling from the shock of being uprooted and in pain. Many of them aren't emotionally able to go back to educational settings. Only a few families received some small monetary advance. Singles or those who rented in Gush Katif are having a hard time getting any compensation. Others are still paying



mortgages on their destroyed homes.

“Never mind the Knesset members. They work according to ratings and the expellees aren’t exactly an enthused electorate these days, but what about those in charge? What about the prime minister, the defense minister, army commanders and the chief of staff who oversaw the expulsion? Why haven’t they met face to face with the expellees? Why don’t they visit the hotels, the tents, or Nitzan in order to speak, to listen, to take an interest, to help? Even if their reception won’t be too warm.”

\* \* \*

Those who had mercy on the Arabs are now cruel towards their fellow Jews. At least we Jews who are believers, children of believers, Chassidim, ought to get up and do what we can to help.

### CHEVRON, YERUSHALAYIM, ETC.

We have recently received two pieces of additional information regarding the upcoming withdrawals. Sharon pollster Kalman Gayer told *Newsweek* that Sharon is indeed willing to turn over portions of the capital to the Palestinian Authority in a peace agreement. Sharon subsequently denied this.

There was also the news about the government’s plan to expel Jews from the Chevron market, from homes that are on land that belongs to Jews.

Both these pieces of information reminded me of what the Rebbe said to Moshe Katzav on Yud Shevat 5752, when Shamir was going to the Madrid Conference to speak about autonomy. The Rebbe spoke about Chevron and Yerushalayim:

**These talks about an autonomy plan are the first step to giving away parts of Eretz Yisroel, and not just small parts but large parts like Yehuda,**

**Shomron, Gaza, Chevron and Yerushalayim, etc., and this is a matter of pikuach nefesh! It makes no difference what Jews think and say and explain but how the gentiles interpret it, and they interpret it as referring to a plan that will ultimately mean giving away parts of Eretz Yisroel and establishing a Palestinian state.**

When the Rebbe said this, it seemed farfetched. I was on K’vutza at the time and I remember how some people, who didn’t understand the Rebbe, maintained that Shamir was the best prime minister the Right had, and that we had to elect the best of the lot. But whoever was connected to the Rebbe and realized the significance of the prohibition and the danger in giving away land, knew that there was no difference between speech and action, between conceding on a small area in the Sinai and conceding on Yerushalayim. If you open the land before the enemy, even in the form of autonomy, it leads to no less than the establishment of a Palestinian state!

### THE MERIT OF ERETZ YISROEL IS WHAT STOOD BY ME

At the Yud-Tes Kislev 5740 farbrengen, the Rebbe spoke about the desire to destroy yishuvim in Eretz Yisroel in a sicha that sounds like it was said today:

**They used the characteristic of “a stiff-necked nation” in order to be stiff-necked against simple logic, against straight logic, and mainly against Torah logic. They don’t just give them land; they are “mehadrin min ha’mehadrin” and give it a few months earlier than they agreed to do, so that they [the gentiles] will see that they [the Israelis] are “pursuing peace.”**

What does “pursuing peace” mean? It comes at the expense of Jewish souls and pikuach nefesh!

When they signed the unfortunate

*“What about those in charge? What about the prime minister, the defense minister, army commanders and the chief of staff who oversaw the expulsion? Why haven’t they met face to face with the expellees? Why don’t they visit the hotels, the tents, or Nitzan in order to speak, to listen, to take an interest, to help? Even if their reception won’t be too warm.”*

agreement that is called after Dovid, they held parties with ministers and rabbis and said mazal tov, and said parties should be made in the Diaspora too for this agreement that harmed the Jews as well as the goyim.

If only the tzaros created by these agreements cease, tzaros that are not reported in the newspapers so that nobody should talk about them, and only when a non-Jewish journalist discovered them and publicized them in the *Times*, did they have no choice but to reveal it.

And “one mitzva leads to another mitzva”; they use the stiff-neckedness and the mesirus nefesh implanted in a Jew in order to prevent Jews from living in Sh’chem, (which is one of the places that the Jews bought at full price. And this is written in the Torah and goyim acknowledge what is written there, and they always claimed that it belongs to Jews). So too, Chevron, and the Old City of Yerushalayim (which Dovid HaMelech bought from Aravna the king and paid for it with money raised from all the tribes, this is not about the new Yerushalayim outside the walls but the Old City of Yerushalayim and the place of the Mikdash).

And nobody opens their mouth. All the agreements are passed smoothly and they don’t publicize them and whoever wants to say anything against it is immediately silenced. Not only that, but they continue to give things away and dress it up in a guise of yiras Shamayim, since we signed a paper and therefore we can’t abrogate it! What does it mean that we signed it? The other side broke the agreement only hours after they signed it!

I don’t want to verbalize how terrible the situation is. Not only the

*Whoever was connected to the Rebbe and realized the significance of the prohibition and the danger in giving away land, knew that there was no difference between speech and action, between conceding on a small area in the Sinai and conceding on Yerushalayim. If you open the land before the enemy, even in the form of autonomy, it leads to no less than the establishment of a Palestinian state!*

present situation, also what they plan to do in the future is terrible, may it not happen. All this is caused by their

giving more and more away.

May it be that just as we saw with the Baal HaGeula [the Alter Rebbe] that when they informed on him that he was going against the government and therefore they put him in jail, still, when he left, he publicized that the tz’daka that he had sent to Eretz Yisroel (which was then under the Turks) is what stood by him to have him released from jail. And he said this even though it says, “do not start up with the little goy,” and certainly not the government. So we see from this that “do not start up” does not contradict standing strong. It is specifically through Torah that we are strong.

So too in our situation, those Jews who live in the United States, to whom the yetzer ha’ra comes and convinces that they should use their power of influence to convince Jews to concede on additional parts and to strengthen the opinion of politicians in Washington who want to pressure Jews in Eretz Yisroel and say that giving away land is part of peace - they need to know: since it was paskened clearly in *Shulchan Aruch* that this causes “the land to be open before them,” therefore, a Jew must oppose this, since this is a matter of pikuach nefesh. They must go with the power of Torah, “which will never be exchanged,” to the government and to those who lead it and explain this to them and then it will be as the Alter Rebbe said, “the z’chus of Eretz Yisroel is what stood by me.”

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# TURNING THE WORLD OVER TO FOLLOW THE REBBE'S DIRECTIVES

BY CHANA KATZ

Traveling deep into the Shomron – in fact to its very heart, mamash – we reach the settlement of Elon Moreh. It is the farthest Jewish settlement on this breathtakingly beautiful, but treacherously forsaken side of the “Green Line” – a perplexing reality; even a five-year-old child knows the true boundaries of Eretz Yisroel were drawn by the Creator Himself

At Elon Moreh, a mere seven minutes from the holy city Sh'chem, the regional Chabad House is based, and so is its director, shliach Rabbi Yehudah Rubin, who's been working for 24 years to spread the wellsprings among the 18 isolated Jewish settlements surrounded by some 200,000 hostile Arabs.

Here, the Bronx-born rabbi and his wife raised their 12 children who B"H gave them more than a minyan of Chassidische grandchildren. Yet the very land they love is slipping away daily. They know they are living on “borrowed time.” According to R. Rubin, it will take a “miracle” to reverse the government's deadly trend of “painful (killer) concessions.”

In an interesting and candid interview, R. Rubin shared his “so-unsurprising-that-it's-surprising” view of what Chassidim can do to bring this miracle about and gives us a little

glimpse into his precious Dalet-amos and neshamos who dwell there.

\* \* \*

“Looking from the window of the shul in Beis Chabad, a two-story rented building at Elon Moreh,”

*“We are turning the world over. Let me tell you what we are doing now—more of what we did before – to follow all the directives of the Rebbe. What is necessary now is that everything has to be more intensive.”*

begins Rubin, “I see on my right Mt. Eival, and on my left, Mt. Grisim. And in the middle I see Sh'chem, with the holy tziyun of Yosef HaTzaddik. The beauty here is unbelievable. The sunsets here are

something out of the most fantastic movie ever made. The weather is comfortable year round...”

Then he continues in an undertone that is accentuated with strain: Those who live out here do so with great mesirus nefesh. Some have paid with their lives. In the heights of murderous attacks by neighboring Arabs, Elon Moreh suffered the loss of almost an entire family when terrorists penetrated their yishuv. Four of its children were killed during the almost daily road attacks. Some of its residents today are still wounded and limping as a result of these attacks.

Everyone here is warily watching the construction of the so-called security fence, which in its bold-faced reality is meant to demarcate which lands will ch”v go, which will stay, and which will be on the “negotiating” table.

The absence of these fences in his area is not a relief, Rubin says, but rather a sickening harbinger of the government's plan – this holy area is next up on the serving platter, G-d forbid!

The startling fact is that Elon Moreh is but a mere 55 minutes to the north of Jerusalem and some 55 minutes east of the coastal cities such as Petach Tikva!

It's not just a heartbreaking story happening to "some" people "somewhere" out there. This land is every bit an inseparable part of us as are our own families and our own homes. Much of the Jewish history happened in these parts. Every inch that is forcibly extracted is actually being ripped from every Jewish soul wherever it dwells in the entire world, whether we feel it or not. It cannot be said enough how many times the Rebbe MH"M cried that giving away even one inch of this land will endanger millions of Jewish lives all over the world, and especially in Eretz Yisroel – and harm the world in general, lest some think this just a Jewish tzara.

\* \* \*

With the sword hanging over their heads as such, one might think that the Jewish souls who dwell in these settlements would have long stopped believing in the "medina" and its values – that they would've lowered their Israeli flags and embraced the truth. But this isn't the case. The area and the precious neshamos who dwell here are indeed a tough nut to crack. But Rubin understands. He grew on the same tree...

Born in the Bronx in a home that was very Zionistic but not religious, no one was surprised when Rubin moved to Eretz Yisroel at 18. Eventually all his family followed.

Seven years living in the Galil at Kibbutz Yodsfat, introduced Rubin to a "very spiritual people who were looking for G-d."

Over the years, or "gilgulim," as he describes his journey through various yeshivos such as Merkaz HaRav, his love of the land and search for spirituality led him to Kfar Chabad. For many years, he thirstily drank in Chassidus. Then one day, when the Rebbe was talking especially strong about the settlements, he decided to take everything that he had drunk and use



**Shliach Rabbi Yehudah Rubin bentching lulav with a soldier**

it to water the land and people he loved the most. He moved with his then-young family to Elon Moreh.

\* \* \*

His shlichus really started to take root and expand during the Oslo years. That's when his Chabad House at Elon Moreh became the regional Chabad center and spread to the other isolated Jewish settlements in the heart of the Shomron.

Rubin organizes all the activities that any shliach would – such as Lag B'Omer parades, mivtzaim with the soldiers, Purim parties and the like – but he quickly discovered his unique niche:

"All the people living in Judea and Samaria have a certain mesirus nefesh. But the more you get away from the borders (the dangers) grow in leaps and bounds. What's special at our Chabad House is we teach Chassidus to those who already know nigleh and poskim and have a hashkafa. In some ways, it's like Chassidus was in the beginning at the time of the Alter Rebbe – everyone was religious however G-d was, so to

speak, far away.

"Our job is to add the dimension of p'nimius HaTorah, the idea of a Rebbe, and to bring true Chassidische simcha, but it has to be done in a serious way. You can't just give out stickers and pins (even though we have a nice Moshiach flag)...

"With respect to those who say their city is ready for Moshiach, gezunertheit. The truth is as far as my city is concerned, the people here are still far from the inyan of Moshiach. Therefore, our work has to all the time become more intensive! Many have come very close to the Rebbe and to understanding Redemption as a process depending upon Moshiach. However, there are still many who need to be reached."

\* \* \*

Beis Moshiach: Despite all the suffering these settlers have gone through, it would seem as though they would be quick to shake off the concept of the state as the catalyst to bring Moshiach.

R. Rubin: "We're talking about people who have a tremendous



amount of love for the land, the Torah, and a true, deep care for their people and this is something very beautiful. Many have the mesirus nefesh to give up their lives, a tremendous amount of spiritual energy, and this can't be compared to a stam Jew in Meia She'arim or B'nei Brak. These people out here are not living for themselves—

“This is our common denominator—but—their entire hashkafa boils down to one major question: if it's something they themselves can understand! They don't understand the Rebbe, Moshiach, p'nimius HaTorah—it's like fire, as it says in *HaYom Yom*, and they prefer in all levels of their lives to live a life they can understand. When you're talking about a Rebbe that's running the world, before or after Gimmel Tammuz – they were educated to feel this is a danger to the Torah, chas v'shalom.

“To now tell these settlers ‘we told you so’ is only going to have a boomerang effect,” Rubin warns. “It's very, very important that these people come to the realization themselves

that Redemption means Moshiach.”

\* \* \*

Beis Moshiach: How then do you suggest breaking through?

R. Rubin: “This is so unsurprisingly that it's surprising. The Rebbe had experience with the biggest gangsters who served as heads of state in Israel during all these years and all the time he repeated, ‘Chassidus, Nigleh, Simcha, Mivtzaim’...This is the recipe. We don't have another recipe. I have nothing new to say.

“(Throughout the disengagement) I didn't stop what I was doing. Although people looked at me very strange (and) I had a desire to go to Gush Katif, I didn't leave the shlichus. Although we may not see clearly now what the benefit is in putting on t'fillin, any Chassid should know that the Rebbe knew that his directives were going to bring Moshiach!”

Beis Moshiach: But the Rebbe said to make a tumult, to turn the world over, to protest and not sit quietly...

R. Rubin: “We are turning the world over. Let me tell you what we are doing now—more of what we did before – to follow all the directives of the Rebbe. What is necessary now is that everything has to be more intensive.”

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As we said earlier, the souls Rubin is dealing with are already knowledgeable in Torah and adept at living with mesirus nefesh. You can't, as he says, “sell them lukshen.” A typical day at Beis Chabad often includes spending at least three hours preparing for the two to four evening Chassidus classes at Elon Moreh and neighboring settlements such as Yakir, Nofim, Tapuach and Yitzhar.

“Lessons have to be well developed,” notes Rubin. “These people are very capable of asking questions. We study in a way that people are intellectually involved and their minds open up.”

These long hours of preparation are interspaced with technical duties, such as preparing farbrengens for Yud-Tes Kislev, mivtzaim with soldiers, raising the needed funds and the numerous other aspects of running a Beit Chabad

In the afternoons, six days a week, staff of the Beit Chabad disperses to various yishuvim in the Shomron to do activities with children ranging from reciting p'sukim to studying the Rebbe's insights into the weekly Torah portion. Almost any occasion is a good reason to have a farbrengen and Rubin hops the moment by bringing in various speakers from around the country. Additionally, he administers to two major tz'daka funds, one which gives out loans, and the other which gives out money. And then there are the individuals he works with on a personal basis, on Shalom Bayis issues, and those who ask to write a letter to the Rebbe, MH”M..



Rabbi Yehudah Rubin doing Mivtza Daled Minim

\* \* \*

At Elon Moreh, the days are not long enough to do all the work that has to be done. And time appears to be running out...

"The government is not only talking; they are doing. The whole way from Petach Tikva toward Elon Moreh is fences – the security wall. These fences will not provide security however (they) are definitely the first step of a massive withdrawal, G-d-forbid. Yet from Tapuach to Elon Moreh there is nothing. They're not even going to build fences here. We don't have to hear on the radio what (Sharon) is planning to do, to see the heart of Israel that was all ours – whatever is on the other side of the fence is to be given away.

"And the people in Elon Moreh already three or four months have been getting this message. Anything they are planning to keep they are

fencing in. We're completely outside of the border. His (Sharon's) only problem is how to get us out of here."

Beis Moshiach: How will the residents out there react to this?

R. Rubin: "It won't be as easy as it was in Gush Katif. But even if there's violence, do you think the military will hesitate to open fire and kill someone?"

"There is only one solution: to go all out to intensify the Rebbe's existing directives – more hafatza, more Chanukah mitzvaim, more, more, more..."

"It is very important that Anash from all over the world visit us; important for them and important for us. And this is an invitation!"

"I've told this to many people, and yet the reaction is cool. What has to be done, and it's a little dreamy, is there has to be a committee of mashpiim and rabbanim who have to

say that from now until Tishrei there has to be an intensification of mitzvaim. A special effort has to be made – with the kavana (intention) not only to bring Moshiach – that's what we all do...but that this (extra) mitzvaim will awaken G-d's mercy so that He will give us a miracle. Without a miracle, this will not stop!"

\* \* \*

(As this story was being written, a young Jewish father of five, whose wife just gave birth a month ago, was murdered by Arab terrorists in a drive-by shooting in the Hebron Hills area, where six Jewish lives have been taken in the past six months. After every attack, more security patrols are added, but as soon as the media attention dies down, the patrols are lessened. It was reported that just hours before this latest murder occurred, the military had dismantled a checkpoint from the very access road later used by the killers.)

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# TEXT-BOOK HASHGACHA PRATIS

BY YEHUDAH MENASHEH GOLDSTEIN

## MY INTRODUCTION TO YIDDISHKAIT

I was born July 6, 1971 (*Tammuz 13, 5731*), to Neil and Josephine, who named me Stuart Michael Fowlie. I grew up completely ignorant of Judaism, in Prince George, B. C., a town with no open Jewish culture or exposure. At twenty years old, I found myself on a spiritual journey and I began attending churches in 1991. I looked everywhere for the right spiritual way. I tried everything: praying, retreats, repentance, fasting. I moved to Vancouver in '95 and I began studying about the Sabbath in 1996 because I was curious to know why I would attend church on Sunday while the Word of G-d said to "remember the seventh day of the week." 1997 was my last x-mas. Since birth I was baptized three times, became a member of three churches and visited countless more, attended two bible colleges intending to become a pastor, only to find that I needed something else, something true and consistent with the Word of G-d. I read my bible a lot, really wanting to know G-d's ways. I found the A B C's to holiness in T'hillim 119, where you discover that the 10 commandments are not the only 10. The rest of the 613 still stand. So I studied to find what they were. When I discovered the truth about Shabbos, that it was, is, and always will be, I

thought that I had the duty to reform the entire Christian body. My pastor told me that I was not allowed to talk about it to anyone in the 1200+ member congregation, and told me to go to the Seventh-day Adventists. And I did go to them. Thank G-d I found Judaism instead. But I swam in both pools for a few years. After years of searching for the truth, I finally found it. There wasn't much of a choice. I



was drawn to the truth, and all else failed.

I learned about Chabad when I rode the bus past their synagogue window at 41st Ave and Oak Street, in Vancouver, B.C., and I wanted to know about the mysterious Jews. One night, I walked into the *shul* when the light was still on. Alone, I prayed for Jews in general and for other things. I took a

*siddur* and found the *alef beis* very wonderful, attractive and interesting. I later met R' Baitelman and R' Dubrawsky to ask some questions regarding purity and holiness.... There was a book fair at the JCC where I found a *Beis Moshiach* magazine and I commented to the guy next to me, "You don't think that *he's* the Messiah do you?" I was convinced otherwise.

Later, after attending the Chabad *shul* every Shabbos for one year, I approached the *Beis Din*. A friend said that it is better to go to Toronto, L. A., or N.Y. if I wanted to convert.

When I told my dad that I wanted to become Jewish, he wasn't surprised. He said, "At least you're going in the same direction." When I told my mother, who is spiritual in her own way, wasn't so sure, but she encouraged me. I tried to convince them that the past pursuits and efforts were not in vain. I knew I was onto something big.

I was really curious to know if I had any Jewish blood. My mother's family tree went back only five generations to a Mrs. Paraskevia Prokop in Ukraine. No one knows her maiden name. But why did I have this desire to learn about Judaism? I was puzzled. I asked my father, "Are we Jewish?" He laughed, "Noooo! Why would you ask that?" I then bought a one-way ticket to Toronto and flew on the 5th of Adar, 5763.

## CRASH COURSE IN YIDDISHKEIT

Nine days later, *HaShem* brought me to Crown Heights unexpectedly, as if to say, “So, you want to become Jewish, do you. Fine. I have a plan for you!” My friend Pinchas invited me to help a *Litvishe* couple load all their belongings into a truck bound for Monsey, N. Y. As it happened we offered to drive the truck and unload in Monsey. Then we went to Manhattan for the fun of it. Why not? I didn’t know what would happen next. My friend took me to 770. But he was a *Breslover*.

What a thrill! Seven days in Crown Heights, my first *mikva* dunk, hat, *tzitzis*, a trip to the *Ohel*, a letter to the Rebbe, the Purim parties. Wow! The *bachurim* let us stay in unoccupied beds in their dorm. I thought I had made it clear that I wasn’t Jewish and that I was seeking conversion. Maybe the language barrier let them assume that I was actually Jewish. They set water by me in the morning, invited me to go to the mikva before Shabbos, corrected me when I did improper things, like wring out a face cloth on Shabbos, “That’s forbidden!” “Oops. Sorry.” The problem was that I looked very Jewish also: white skin, dark hair, beard, black suit.

R’ Weber invited me for a Shabbos meal. He told me that I should go to Sea Gate to talk with R’ Lipskier. I called him, but he told me to call back after conversion. (Exactly two years later, I attended his yeshiva, but I was still only Jewish-*ish*, until my conversion.)

Did you ever get onto a bus and not know where it is going? On Sunday, passengers were boarding an old school bus parked in front of 770. I perceived a vibrant, exciting energy buzzing around them. So I asked how much it cost and when it was coming back. I got on the bus and paid the fare. Then I asked, “Where is this bus going?” “The *Ohel*.” I never knew what the word *Ohel* was, and I didn’t ask, but so

I just went along for the ride. I looked like any bachur with my suit, new *tzitzis*, hat and beard.

When we arrived I followed the instructions. I had never written to someone at their grave before, but I confidently wrote to the Rebbe for help to know about the Messiah, because although I understood the concept of the *bris* and the 613 *mitzvos*, I still held the belief in so-and-so. And the Rebbe answered promptly because when I got back to Toronto, I took Jews for Judaism’s Counter Missionary Course with R’ Skobac. I was seemingly caught by a hook and could not free myself because of the small barb of the hook, which was the wonderful deception and brainwashing by the x-ians and the so-called messianic proof-texts. R’ Skobac explained things as clear as day, and I found that the hook could be removed when I found out about a mistranslation of Isaiah 7:14 (*betulah for alma*). From the virgin birth doctrine stems all of the fantasy beliefs of their cult. When that issue cleared up, everything else that was connected with x-ianity crumbled away. After six Wednesdays of classes, I was able to release the counterfeit religion completely and embrace Judaism with full confidence, unreservedly with a complete faith.

### THANK G-D, A BLACK HAT!

At the end of another trip to C. H., I had only one hour to catch the bus in Boro Park to go back to Toronto (subway-system panic). I decided to just go towards the direction and I would eventually find it with G-d’s help. Thank G-d for faith. I entered the subway and made my way. I tried to ask anybody who could help, but everyone ignored me and walked straight past without paying any attention. The tension got worse. At one station I saw a black hat over the crowd. Then I knew everything was all right.

He told me his name (Professor Silman) and I recalled seeing his name in the new Beis Moshiah magazine

that I had just picked up the night before, and I took it out of my bag and opened to his article. I was carrying a hat-box with Boruch Merkur’s name on it. “Oh, you know Boruch Merkur?” “Yes. I am taking this hat to him.” Also, he needed Boruch’s phone number, which I had, so I told him. I explained that I needed help to catch the bus and I didn’t know how to get there. “Just follow me,” he said. He was on his way to work, which was only three blocks from Mendy’s Pizza, the place where I needed to catch the bus. I arrived right on time for the bus because of a personal escort from H’.

### MY YECHI YARMULKA.

In Toronto, I heard more miracle stories about the Rebbe’s *brochos*. I asked a certain rabbi, “Why does it work when someone writes to or asks the Rebbe for something? Why can’t we just ask G-d and expect a direct answer from Him?” He answered, “When your finger gets pain, it sends a message to the brain which decides what to do. The Rebbe is the brain of the Jewish people.” A few weeks later, during a *Yud Shevat* 5764 visit to 770, I heard a man say over the microphone that the Rebbe was addressed as Melech HaMoshiach and he did not rebuke to correct the person. But I knew well enough that the Rebbe often expressed himself strongly against even seemingly insignificant mistakes that people made. Surely, he would have corrected this person if he had made a mistake. Therefore, I bought a *yechi yarmulka*. I already knew that the Rebbe was *emes* because I had heard so many miracle stories about him and I saw the videos. I just didn’t know how much *emes* the Rebbe was.

The following Shabbos in Toronto, I emerged from the *mikvah* to hear that certain rabbi say, “I see that you have one of **those** *yarmulkas*! They surely won’t convert you now!” I was shocked and asked him why not, since I had only done what he said, and I answered him in his own language – “I made the Rebbe my brain!” He said some kind of

confused answer, then refrained and said, "Go to your Rabbi, ask him."

When I told him that I bought a *yechi yarmulka*, he said "You're not even Jewish and you're getting involved with this *machloikes?!?*" He said that no one would convert me because the majority don't hold that opinion.

I was dumbfounded. Many children played around in *shul* openly wearing this type of *yarmulka*. I never heard that there was even a dispute about it. And of course at 770, the place of all places, many *bachurim* wear one. They were Jews, too, singing "Yechi," before and after *davening*. All I wanted was to become a Jewish *bachur* just like one of them, and so what if I believed that the Rebbe is Moshiach! Why should that prevent me from becoming a Jew?!

I thought, let me get this straight! I want to convert to become a Jew because I believe in the Torah of Moshe and I want to keep all of the *mitzvos*, and the Lubavitcher Rebbe is of such great stature - and many *chasidic*, pious, intelligent and brilliant scholars and professional people believe this, and I want to believe it, too, but you won't convert me because of the words on my *kipa*, just like these other joyous and happy Jews have! I told him, "I don't have to justify what I believe." He didn't have a further answer except to also 'pass the buck' and tell me, "There's Rabbi \_\_\_\_\_. Go talk to him!"

So I immediately went to talk to the third rabbi and all he could answer me was, "You have more important things to be concerned with right now." At that I left the *shul* furious. *Chutzpah!* What hypocrisy! Are there any things more important? This issue is the last *shlichus*, the last work to do - accept Moshiach!

### **YOU'RE GOING TO BE A CHOSID SOON SO STOP WASTING TIME!**

On *Yud Beis Tammuz* 5764, I walked into the Toronto *shul*, surprised to see a nicely set arrangement for the *farbrengen*. I felt unfit because I was in

my work clothes and didn't even know that there was a *farbrengen*. In a feeling of awkwardness, I shot a prayer up to G-d asking that He would make a real *chosid* out of me. A moment later, Dr. Block from London, Ontario, was asked to speak. "*L'Chaim!*" He related about an incident that happened exactly 52 years earlier in 1952, on *Yud Beis Tammuz* in the year *Yud Beis*, in 770 by the Rebbe MH"M. "Nu, have you had cake?" the Rebbe asked him. "No, thank you," replied the bashful 22 year-old *bachur* Block. So the Rebbe found another angle to get to him by using another *bachur*: "Here, take this cake and give it to him, and tell him to

***All I wanted was to become a Jewish bachur just like one of them, and so what if I believed that the Rebbe is Moshiach! Why should that prevent me from becoming a Jew?!***

stop wasting time because he's going to be a *chosid* soon!" Dr. Block said that his friend didn't tell him what the Rebbe had said until 35 years later.

### **A CONNECTION IS ESTABLISHED**

As more months passed in Toronto, I still had not seen the *beis din* even once. R' Katz, who runs the *shul* called the Co-Op Shtibel, told me that I should get in touch with Rav Ulman from Sydney, Australia, because he sent his daughter there for one year, and also went himself to visit and met with R' Ulman. When I visited C.H. again during *Kinnus HaShluchim* 5765, a

special friend of mine, R' Goldstein, told me that I could meet R' Ulman because he was his uncle, and would be at their Shabbos *tish*. I met him and told him the situation. He asked many questions to find where I was holding. He said that he was returning to C. H. in about six months and he could form a *beis din* for me then, provided that I met the special criteria. Progress! Wonderful! Now we're talking!

Motzei Shabbos, a month later in Toronto, I wrote to the Rebbe to ask for help for things to happen regarding conversion and family and life in general. The Letter and the Spirit (*Igros Kodesh*) was still open to the Rebbe's answer (which said to not commit myself to big projects so as to be free and ready for some changes to happen). The phone rang at 1:17 AM. Unusual. My friend called to ask if I wanted to go to Brooklyn Monday morning for one night. Of course I did! On the way there, I said, "Don't be surprised if I don't go back with you." On the night of our return, I was at the Goldstein's house and I said that I wanted to stay, but I felt compelled to travel because I didn't want my friend to travel alone at night in the cold winter. I wrote to the Rebbe to ask if I should stay or go back to Toronto. The answer in *Letters From the Rebbe* Vol. 3, p. 96 was unclear. The letter on the left was not an answer, but the right side was about the Noachide laws (an offer to quit my quest for being Jewish?) No way! I couldn't do without Shabbos, *kiddush*, Chanukah, kosher food, Pesach cleaning, *Sukkos*, *tzitzis*, a Jewish wife and children! I couldn't give up all I had worked for. No way!

A few minutes later I called Dr. Gotfryd who was staying in C. H. that week and I offered to take something back to Toronto for him. When I saw him, I said, "Dr. Gotfryd, force me to stay!" I showed him the Rebbe's letter and explained how I wanted to stay. He read the letter (and the preceding one which was an answer to him, a confirmation of his speech on

Moshiach and redemption). But he answered me with a story: “Here is what will happen if you go back,” and he told me how I would do such and such mundane work, and continue as I had been in a community which is not helping me become Jewish; and here’s what will happen if I stay: the *Yeshivacation*, furthering my Jewish education, involving myself in Torah and *mitzvos*, proceeding in conversion, and towards all that things that I really wanted to do. So with that, I was forced to stay. That trip ended up being 14 nights including a great time in *Yeshivacation* in Hadar HaTorah. I also visited Sea Gate *Yeshiva* and I became interested in attending *Yeshiva* full time.

Two months later on the 5th of Adar, exactly two years after leaving Vancouver, during my eighth trip to Brooklyn in two years, I came to Sea Gate *Yeshiva*. R’ Lipskier let me attend based on R’ Ulman’s commitment who had references about me from Dr. Gotfryd and R’ Tzvi Freeman. I continued learning and preparing for conversion. During the Gush Katif Crisis, I was concerned whether I was fulfilling my duty as a Jew. I wrote to the Rebbe who responded that I should not make one *mitzvah* primary and other *mitzvot* secondary because that would cause a separation in the Torah, rather make all *mitzvot* on the same level, and to study Torah in the USA. Sea Gate *Yeshiva* was wonderful for me because I grew in ways that will help me for the rest of my life. *Farbrengens* every week, new visitors and speakers, the Torah learning was great. There is a website with on-line live and archived classes ([www.tiferes.org](http://www.tiferes.org)).

## A NEW NAME

On Shabbos, *Beis Tammuz*, 5765, I was walking on Union Street pondering about my Jewish name. I had already chosen Menasheh, but what else? What name expresses my attitude about G-d and Judaism and life? Instantly, the name Yehudah came

to my mind. I thought about it and quickly realized that it was exactly fitting. Okay, but what about a last name?

The next day I made a bank withdrawal and went to 770. They were selling letters in the Gush Katif *Sefer Torah* for \$104. I only had \$102, so I borrowed the rest, and I explained to them that I was expecting to be converted in ten days. The *Sofer* permitted me to fill in the letter on the basis that the letter already exists. I filled in the last letter *Shin*, assuming the name Yehudah Menasheh *ben Sarah*. The whole thing was a miracle, to have just enough money, and that they accepted me by my future name, and to be allowed to fill in the letter.

My secular birth date came the following Wednesday, and I wrote to the Rebbe. The response was about the significance of a name, and that when Adam *HaRishon* named all of the creatures it was because the name describes the essence of the creature. The Rebbe’s response included the name **R’ Boruch Mordechai**. The Israeli friend who translated the letter for me calls himself **Borchuli Mordechai**. He asked me what name I would call myself. We looked each other in the eye, and he said “Yehudah!” I was shocked and I showed him where I had written the name Yehudah Menasheh just three days prior.

A former Olympic wrestler and fellow Sea Gate *bachur* from Sydney, Michael Proporschikov, was engaged to be married on *Yud Alef Tammuz*. His Rav, R’ Ulman, scheduled his trip to officiate with the *chosonah*, and told me that he could take care of me around that time also. My birthday was *Yud Gimmel Tammuz* – that’s when R’ Ulman tested me. We met the next day. He told me that I was approved and that he was prepared to form a *Beis Din*, perform the *bris*, and take me to the *mikvah* the next day, Friday, the 15th of *Tammuz*, two days after my 34th birthday. He invited me to his in-laws’, the Goldsteins, for that Shabbos night meal. We went through the

procedure as planned and everything went smoothly. “Kosher,” said R’ Ulman. When we were finished, I was told to go put on *tefillin*. I went with very intense, great joy, exclaiming to everything that I saw, “I’m Jewish! I’m Jewish! I’m Jewish!” I was so happy I could hardly believe it. I kept on telling myself that I was finally Jewish. It was a remarkable feeling, like winning a world championship match.

When I went to 770 to put on *tefillin* and say the *Shma* there was a big difference in the sound of my voice because it sounded very pure, harmonious, and peaceful. That’s when I knew that there was a change. It was like going from the 49th to the 50th day of *sefirot*: from still having impurities to being completely pure.

I emailed a picture and the news to family and friends. That night at the Goldstein’s I received a last name also. R’ Goldstein said that Yehudah Menasheh has a *gematria* of **425**. We were at address **#425**. And when Yosef named Menasheh he said, “Hashem has caused me to forget the troubles of my father’s house” [*beis avi* - also **425**]. At that moment the thought came to me, and I said that since R’ Goldstein’s son had been better than a brother to me, and that R’ Goldstein was all I could want in a father, and I couldn’t find a better mother than his wife, I said, “So I want to take on the name Goldstein.” He said, “Welcome to the clan!” On Shabbos day they called me to the first *aliya* at the Rebbe’s *Mincha*. Wow. I felt so proper and normal finally, vindicated, accepted and validated. There could not have been a better culmination to all of my efforts to become Jewish.

Recently, I met with R’ Gafni, seeking to find out if I should attend his *yeshiva*. At the end of our meeting, I told him that I would write to the Rebbe. And the answer in *The Letter and the Spirit* p. 242 was affirmative. Through following the words of this letter, I am looking forward to attending Ohr T’mimim in Kfar Chabad!

# THE 6TH EUROPEAN MOSHIACH CONGRESS

SPEECH OF RABBI CHAIM YITZCHOK COHEN

I would like to extend a hearty Shalom Aleichem to all those Shluchim and visitors who have come to join us on this auspicious occasion from all over Europe, Israel and USA who all wish to help ensure that we complete the task that the Rebbe Melech HaMoshiach Shlita has given to each and everyone of us assembled here to be Mekabel P'nei Moshiach Tzidkeinu, and that the Hisgalus should take place Mamash NOW!

Therefore, first and foremost, there must be a verbal proclamation and outcry, with great joy, as we have been commanded, of Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed! It is vitally important that this proclamation be heard at every opportunity, penetrating every location in every corner, particularly on occasions as is customarily done in 770, e.g., after davening, Krias HaTorah, etc.

Thus, it is also very important to encourage other Jews to say "Yechi," even if we are not certain that they understand or feel what they are saying. It is especially appropriate that when we help a Jew to put on t'fillin that he should say "Yechi" after the Krias Shma, using t'fillin pamphlets with "Yechi" printed on them as part of the text, just as we add "Hareini M'kabel" and "Ach Tzaddikim," in accordance with the explicit instructions of the Rebbe MH" M Shlita.

Above all, according to the simple interpretation of "Yechi HaMelech" in Tanach (as explained in the sicha of Beis Nissan 5748), this proclamation must specifically establish the recognition of Melech HaMoshiach, and the fact that "we are his people and his flock." This is "the revelation of the essential



existence of Melech HaMoshiach" (sicha, Shabbos Parshas Toldos 5752).

Through this proclamation, we accept his complete and total sovereignty upon us to fulfil his will and his instructions in every detail. This proclamation is an expression of the ultimate bittul of our essence, our being, and our very lives to him, and our readiness to give and sacrifice everything for the Rebbe MH" M Shlita. As a result, we naturally initiate even personal decisions on how to carry out the fulfilment of his holy instructions, down to the letter.

In addition, this proclamation even includes our fervent wish,



request, and prayer for his eternal life and his eternal success in a clear and evident manner, revealed for all to see in its simplest interpretation, immediately, mamash, now. Furthermore, we ask G-d Alm-ghty that Melech HaMoshiach should come and reveal himself, as in words of the pasuk, “And they requested Hashem, their G-d, and (not only this, but more specifically) Dovid, their king” – “this is Melech HaMoshiach, and they shall make their request of him, for he will rule over them.” Thus, in fact, the call has its effect!

Clearly, when we fully comprehend the meaning of “Yechi Adoneinu” and the effect that it possesses, when we contemplate more about this proclamation and “establishment of fact” regarding the essence of the existence of Melech HaMoshiach, the crowning of the king, and the acceptance of his sovereignty with a full heart, then all this will certainly add to the fact that “his entire existence and his entire life is devoted to the leader of the generation, the Final Redeemer, whose entire purpose is to bring the days of Moshiach.” Thus, the main thing is that the proclamation will have its effect.

This is particular so when the Rebbe Shlita looks with anticipation upon each and every one of us to see what we are doing with “the only thing that remains in the work of shlichus – to greet Moshiach Tzidkeinu in actual deed.” In this light, it is appropriate to reemphasize that the Rebbe himself stresses that this is not a reference to the most important “detail” or the “most important principle” or even “the main thing.” This refers to “the only thing that remains in the work of shlichus,” and therefore, everything, literally everything, must be instilled with this knowledge. Furthermore, if “*nisht far keinem gedacht*” (may G-d help



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us), we are involved in something else, as vitally important a matter as it may be – this is not our task, this is not what we have been commanded, this is not how we fulfil the Rebbe’s will!

Therefore, it is important that everything we want, understand, feel, think, speak, and do will be instilled with this concept in a revealed sense.

Above all, the proclamation must have its desired effect, and we will see our king, our Moshiach Shlita in its simplest sense, revealed before our flesh eyes, literally standing to redeem us immediately with the true and complete Redemption, mamash, mamash, mamash.

Just as we were told to dance and rejoice on Simchas Torah 5738 and we proclaimed “*der Rebbe is gezunt*” even before we saw him completely well; and it was this conduct which led to his complete recovery which we celebrate on Rosh Chodesh Kislev. Just as we were told to dance and proclaim “*Didan Natzach*” even before the final victory and the s’farim were still in “captivity”, and it was the proclaiming, dancing and singing which were done despite the apparent situation, which led to the redemption of the s’farim when the Court made its decision on 25th MarCheshvan and the s’farim were returned on Beis Kislev. So too, by proclaiming, singing and dancing, without acknowledging galus – on the contrary by “living” with Moshiach and geula, “breathing” it and looking for it everywhere – we will merit the final Geula.

I therefore call upon each and everyone of you to strengthen your personal connection with the Rebbe Melech HaMoshiach Shlita, to follow his directive and commands, hearken to and accept his advice, and believe in and publicise his prophecies including the foremost prophecy (“which is certain”) of “Behold, Melech HaMoshiach is coming” immediately.

And before the end of this Congress we should all merit the Hisgalus of the Rebbe Melech HaMoshiach immediately NOW!

Yechi Adoneinu Moreinu  
V’Rabbeinu Melech HaMoshiach  
Lolam Va’ed!



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