

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | THE PLEASURE OF 'NOT EATING' THE THIRD MEAL (CONT.)

D'var Malchus / Likkutei Sichos, Vol. 6, pg. 81-85

6 | ONE ATTACK IS BETTER THAN 1000 DEFENSIVE MEASURES

Thought / Rabbi Chaim Ashkenazi

10 | THE MEKUBAL RABBI YITZCHOK KADURI ZT"l

Feature / Shneur Zalman Levin

16 | CALLED BEFORE THE KING

Story / N. Avraham

19 | A STUDENT IN THE CHABAD UNDERGROUND IN RUSSIA

Profile / Shai Gefen

24 | RESPONSE TO AMONA

Amona / Aliza Karp

28 | AND THE LAND WAS FILLED WITH CHAMAS

Shleimus HaAretz / Shai Gefen

31 | 'A SHOCKING THING REGARDING CHEVRON'

Chevron

36 | TAKING MOSHIACH ON THE ROAD

Shlichus / Nosson Avrohom

42 | SHLUCHIM SHOW SUPPORT FOR CHEVRON

News

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiach is not responsible for the content of the advertisements.

THE PLEASURE OF 'NOT EATING' THE THIRD MEAL

LIKKUTEI SICHOS, VOL. 21, PG. 84-88
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

4. Accordingly, we may say:

Regarding the fact that from the outset there is a requirement to eat bread for the third meal, this is specifically when it is considered to be pleasurable for the person to do so.

This is not so, however, when one has no pleasure in eating bread, knowing with complete faith that in the time of the third meal, [which is described as] *Raava D'Raavin* (the [time] of Ultimate Desire [On High]), the aspect of "today you shall **not**" shines, the aspect of "*ayin*" (nothingness), and that this time is a semblance of Yom Kippur (which is called "*Shabbos Shabbason*" (the Ultimate Shabbos)) and a semblance of the World to Come (when "there is no eating and no drinking"). Thus, it is **painful** for him to eat bread. In such circumstances, from the outset the requirement to eat bread in the third meal does not apply. On the contrary, for him it is an especially beautiful way of doing the Mitzva, **according to Torah law**, that he should not cause himself to suffer by eating bread, fulfilling his obligation to have a meal, rather, with the slightest taste [of some food]. [See FN 20 for the parallel between this rationale and with regard to not sleeping in a sukka during Sukkos, as discussed in *Likkutei Sichos* Vol. 29, beginning on pg. 212.]

We may assert that for this reason it was the custom of our Rebbes, our leaders, to fulfill their requirement to have a meal with a mere taste, for they felt the [G-dly] light that illuminates at the third meal. Of course, the Chassidim, being **bound** to them, learn their Torah (for the sake of acting in accordance) and go in their ways.

5. We must still, however, understand:

Since there is an illumination of "today you shall not" in Mincha time on Shabbos, [at first glance] no meal whatsoever

should be required during that time, like Yom Kippur, when it is forbidden to eat (as we find [FN 22: Zohar III 95a, cited in Magen Avrohom 444:2 (in the name of the Shla)] that Rebbi Shimon bar Yochai replaced the third meal of the eve of Pesach, when it fell out on Shabbos, with words of Torah (describing the [Supernal] Chariot)). Why [then] do we connect this with the custom [to maintain] that there **must** be a taste (at least of fruits)?

In several places in Chassidus [FN 23: *Or HaTorah*, *Hemshech* 5666 and *Hemshech* 5672 mentioned in FN 9] it is apparent that the fact that at the third meal there must be the slightest taste [of some food] – unlike Yom Kippur, when eating is prohibited – is not in virtue of the advantage of the third meal, but on the contrary: it is because it is no more than a **semblance** of the World to Come (and Yom Kippur).

However, in a handwritten note of my revered father-in-law, the Rebbe, in the name of his father, the revered Rebbe (Rashab), *nishmaso Eden* (whose soul resides in heaven), it is written: "The fact that [with regard to] the third meal [it says], 'today you shall not, etc.,' means that there is no need for bread. However, one must sample some [food] item. [Indeed, we find in Meseches Shabbos 118b that] 'Rebbe Yossi said: May my portion be of those who eat three meals.'"

From this expression and the development of the topic – [saying] "one **must** sample some [food] item" and supporting this by citing the statement of Rebbe Yossi, "**May** my portion **be**, etc." – the implication is that the fact that "one must sample, etc." is [actually] an **advantage** and virtue (of the third meal).

At first glance, it is also not so clear why the Rebbe [Rashab], *nishmaso Eden*, would cite the statement of Rebbe Yossi as proof for his words. That is, if he is speaking here about the requirement of eating the third meal according to the law, he should have brought first and foremost reference

to the requirement itself [in the context of Torah law, not from the Talmud]. And if he is speaking about the inner reason of, “one must sample, etc.,” how is this proved by [quoting] Rebbe Yossi?

6. We may assert the following explanation, with a prefatory discussion of the statement of Rebbe Yossi:

At first glance, it is not understood: The requirement to eat three meals on Shabbos is a ruling that is explicit in the discussion there [in the Talmud]. So what does Rebbe Yossi mean by wishing himself, “**May my portion be**, etc.?” [That is, why would he wish himself the seemingly extra merit of eating the third meal when it is actually an explicit obligation?]

The Maharsha explains that the reason why Rebbe Yossi said, “May my portion be of those who eat three meals, etc.,” and likewise with regard to his saying, “May my portion be” with regard to several other matters brought there in the Gemara, is “in order to inspire others (*l'zarev es ha'brios*).”

However, at first glance, it is not clear: It goes well to say that with regard to those matters that are an especially beautiful manner of performing a Mitzva, the approach of the pious, and the like, it is appropriate to say the phrase, “May my portion be” in order to inspire others. But how is it appropriate to say this specific phrase with regard to the three [Shabbos] meals, which are outright obligations?

We cannot answer that Rebbe Yossi's statement was intended as a precaution of “the eyes of the wise are in his head” – that he should not fill his belly in the morning meal in order that he may [also] partake of the third meal, for it is difficult to say that Rebbe Yossi should wish upon himself, “May my portion be,” regarding something so obvious.

7. We may assert the following explanation of the matter:

The fact that in the World to Come “there is no eating and no drinking,” does not mean to say that then the advantage of the Jewish body will be diminished, its [very] existence being nullified or at least its significance. It means, rather, that in the World to Come the adjoining of the body with the soul will not be [sustained] through physical eating and drinking [as it is today].

As it is known, Chassidus [*Likkutei Torah*, Parshas Tzav 15c, and in several other places] rules according to the opinion of the Ramban – that (the ultimate stage of) the World to Come is the time after the dead have been resurrected, when there will be souls in bodies, indicating the especial advantage of the Jewish body unto itself.

Accordingly, we may posit that there is an **advantage** in the fact that there is a nominal eating [requirement] for the

third meal, being that the meal is a semblance of the Future to Come, when there will again be a body which will receive its reward. For this reason the body must feel pleasure also at this meal – [but] through a mere taste, [i.e.,] together with the concept of “**nothingness**,” of “you shall **not** (find it),” for which reason we do not eat bread.

Moreover, it is clarified in several places [*T'shuvos U'Biurim* Section 11, end – see FN 33] that the meal of the Leviathan and the Wild Ox of the **Future to Come** will be a physical meal [i.e., it is not simply intended as a metaphor signifying a spiritual experience].

We may assert that the [obligatory] nominal taste alludes to this. (However, this is a great innovation, requiring further study and the discovery of a precedent.)

8. In a deeper sense, we may say:

The fact that the ultimate reward of the Future to Come is specifically with regard to souls in bodies is because then the advantage of the body over the soul will be revealed. Indeed,

the soul will be nourished by the body [*Hemshech V'Kacha* 5637, Ch. 91-2 – see FN 35]. The soul will have to approach the body in order that it should appreciate the level of His blessed Essence and Being, Whose existence is from His very essence.

Accordingly we may assert the following with respect to the third meal: The fact that there must be at least a nominal taste [of food] emphasizes an advantage; namely, it underscores the advantage of the body, thus further characterizing the Shabbos of the Future to Come [as a profound physical experience].

9. And this is the (inner) intent of the words of Rebbe Yossi:

“May my portion be of **those who eat** three meals on Shabbos” – one may **eat** (the slightest amount) for the third meal. In fact, this should be pleasurable for him. Indeed, it lends itself to the appreciation of the advantage that will be first revealed in the Future to Come, the advantage of the body.

And this is the proof the Rebbe Rashab, *nishmaso Eden*, brings from the statement of Rebbe Yossi: Since Rebbe Yossi said, “May my portion be, etc.,” notwithstanding the fact that it says, “today you shall **not**,” he thereby gave the potential to eat a nominal amount for the third meal in a manner that it should be an advantage ([even] wishing upon himself, “May my portion be”). Not only does this not detract from the, “today you shall **not**,” but on the contrary, it is [emblematic of] the greatness of the advantage of the Shabbos of the Future, the soul being nourished from the body.

(From the address of Shabbos Parshas Balak 5716 and of Acharon shel Pesach 5739)

Indeed, the soul will be nourished by the body. The soul will have to approach the body in order that it should appreciate the level of His blessed Essence and Being.

ONE ATTACK IS BETTER THAN 1000 DEFENSIVE MEASURES

BY RABBI CHAIM ASHKENAZI
(SAID AT A CHASSIDISHE FARBRENGEN)

*The Rebbe went out to the streets of Paris, got up on the roof of a car, waved his hand and people gathered round to hear his impassioned speech about religious observance. This was in the era before mitzvaim and nobody had heard of “u’faratzta” and “tanks.” * This is what the Rebbe taught us about going on the offense.*

A SIEGE IN BELEAGUERED LANDS AND FREE LANDS

Yud Shvat, the day the Rebbe accepted the Chabad leadership and began to lead all of Jewry towards Geula, corresponds to Yud Teives, when the siege in Yerushalayim began. We have spoken previously about the spiritual significance of the siege, which leads to Galus. It is the enormous test of social pressure, which a person faces on all fronts. This pressure lays siege to one’s thought, speech, and action and tries to dictate to these three soul garments: what to think, about whom to think, how much to think, and when to think.

As for speech – about whom, about what, how much, and when. As for action – our surroundings exert pressure on us throughout the day and

tells us when to get up, when to go to sleep, where to hang out, where to eat, what to eat, and with whom to eat. So too with clothing, a haircut, body language while talking, dancing, eating, etc.

There is a siege on every aspect of life that threatens to dictate to us how to do what and cause us to lose any vestige of freedom that remains to us. Seemingly, we cannot make any decision in life without being dependent on and influenced by what people will say.

This outside influence is especially prevalent in our generation. In years gone by – there was no connection or at least there didn’t have to be a connection – between the Jewish people and influences from the street, because the Jewish people were

isolated in ghettos and generally kept to themselves. However, since we have moved to Western countries we have experienced a siege on every aspect of our lives.

Likewise, unlike previous generations when the siege was on a detail or part of the mitzvot, and even when there were decrees against all the mitzvot, there was no siege on **all our thoughts, speech, and actions**. It was possible to continue thinking as a Jew, and speaking and behaving as a Jew.

Today the siege encompasses everything and is not a decree from the government, for then it would be possible to train our children and ourselves to act with **mesirus nefesh** like Avrohom Avinu. What we are subjected to, rather, is a social and cultural influence that subtly worms its way deep into our lives without our noticing it. Suddenly, a person finds himself influenced by the street and by the lowest elements in it, as this is the style that is accepted and that which seems reasonable.

Someone who is afraid of this, because he sees the inherent dangers, seemingly has only one choice: to shrug and say to himself: It’s hopeless! It’s a mighty current, which cannot be stopped. The choice is to either enter a ghetto or to be swept away by the rushing waters.

ON THE OFFENSE

On Yud Shvat, the Rebbe started an approach that was different than that of all the g'dolim of his generation. The Rebbe declared that we would not wage a defensive war and hide out in ghettos of our own making in order to preserve the status quo. We would go out to war with the slogan, "U'faratzta, west and east, north and south," while using all of modern technology until we achieved victory.

Until then, every new invention caused from Jewry to withdraw within their own little world so as to avoid harm. The Rebbe, on the other hand, said there was no reason to flee; we had to spread Yiddishkait with the aid of these new inventions: Chassidus on the radio, Chassidishe niggunim on records, articles in secular newspapers, public menora lightings, etc. Even cable TV was used to transmit farbrengens. The Rebbe also gave permission (unlike in the past) for his picture to be publicized everywhere, and the events of the month of Tishrei were videotaped so they could be seen around the world.

This new approach of breaking new ground within enemy territory was particularly obvious with the use of mitzva tanks. The Rebbe said they should be called tanks because the purpose of a tank is to penetrate enemy territory. With the same goal in mind, the Rebbe met with all the Who's Who and with people from all walks of life in key positions in all sectors of society including secular society, in order to have his message conveyed through them.

All these people were graciously received by the Rebbe so that the Rebbe could use them for his purposes of promoting Jewish chinuch and advancing mitzva observance in every possible forum.

In all these activities there was a clear trend of laying siege against the enemy. It wasn't a defensive reaction to yet another siege from the other side, a resistance of the blandishments of the

outside world and a posture of cowering before the big, bad world, but the opposite! It was a matter of instilling the feeling that it was no shame to be a Jew and this was followed by – one should be ashamed *not* to be Jewish.

Within Chassidic life, Chassidim were expected to go with their tzitzis out (unlike in Lubavitch where a person who did so was considered a chitzon). Ovdim were expected to do their avodas ha'tfilla in shul where they could be seen (unlike previously where they hid modestly in a corner). And those who weren't really ovdim were asked to "make themselves" into



Rabbi Chaim Ashkenazi

ovdim in order to create a reverse siege.

TRANSFORMING SHEKER INTO KERESH

This approach, of using the enemy's tools to achieve our own aims, is like the explanation the Rebbe gave on 10 Teives on the pasuk, "the King of Bavel *samach* on Yerushalayim." The word "*samach*" for "siege" is not the word we would expect, for "*samach*" means "support as in '*somech noflim*' (supporting those who fall)." From this, the Rebbe learned that out of the

siege must come the strengthening of the one who falls.

Back to us and our lives. When we use the technology of the King of Bavel, who came to confuse (*mevalbel*, sharing the same root as "Bavel") our values, thus confusing our order of priorities, we can derive the strength for matters of k'dusha. All these things were created only so we could use them for avodas Hashem: posters, billboards, media, etc. We need to take hold of the threatening item, rise up and ride the wave, using the enormous power within it, for good.

We see how these unconventional means make an impact on people, even on people usually thought of as intellectuals who are not impressed by publicity and glitter. All this was created for holy purposes, but what happens? Certain people are using them to spread the opposite of holiness.

In the maamer for Yud Shvat, the Rebbe explains how *sheker* (lies) are transformed into *keresh* (a board or beam of the Mishkan) and that the words "*sheker*" and "*keresh*" in Lashon HaKodesh are comprised of the same letters. What happens when you rearrange the letters? The words have very different meanings. The same is true when you take a poster and a billboard, etc., and use them for a purpose different than the original intention. This turns them into a *keresh*, which connects the roof and the floor, i.e., G-dliness with the world.

FIGHTING THE ENEMY WITH HIS OWN WEAPONS

In the farbrengen following the Six Day War, the Rebbe gave an example of this process when he spoke of *is'hafcha* (transformation). When you take the enemy's tank and you aim the turret at the enemy, this is literal *is'hafcha*.

The same is true in our lives. If we don't take the tools that were invented in the world in order to spread

Yiddishkait with them and conquer the world: 1) we won't be successful because the world is influenced by these tools and by the messages conveyed by these tools, 2) then it's as though Hashem created them for nothing, 3) then where is the *is'hafcha*?

Furthermore, as in war, everybody knows that you can't win by using the weapons that were used hundreds and thousands of years ago: arrows and catapults or by riding elephants. Nor will we win by using rifles that shoot one bullet at a time and after shooting some bullets you have to allow the gun to rest because otherwise it will melt from the heat, etc. Antiquated weapons will not enable us to win the war!

In order to win we need to use the most advanced weaponry, technology that we take from the enemy and use on him, whether it's missiles or warplanes. As the saying goes, "the handle of the axe is made out of wood and this axe is used to chop down a tree."

An example of this is using the media for holy purposes. We know that when people want to make a revolution, the rebels grab the broadcasting stations and tell the people that there's a new government. This is the way to create a revolution in Yiddishkait and Chassidus.

A DIFFERENT SORT OF DEFENSE

As for those who want to stick to a defensive war, even that isn't done the way it used to be: with a shield that causes the arrow to be deflected or with walls or sandbags to hide behind. These won't help protect against missiles. Even today's bomb shelters are not what they used to be but have to be reinforced to withstand unconventional weapons.

So too, it's not enough to stay within the four cubits of Torah and t'filla. This used to provide good protection from the yetzer ha'ra, who was far away in the big city and not in the small villages. Chassidim were able

to hole up in a little town, like Lubavitch, that was far from the hustle and bustle of the big city, and even then, much *siyata d'Shmaya* (help from Heaven) was needed.

However, nowadays, the yetzer ha'ra is more blatant than ever. All pleasures are available under our noses and all we need to do is extend our hand and help ourselves. So the solution to the current yetzer ha'ra is as the *Shulchan Aruch* tells us regarding the laws of kashrus, "one who emits does not absorb." In other words, when you are involved in an offensive war with all the tools available, you can escape the yetzer hara's siege and avoid being influenced by it.

This is because, when you attack, you bring the war to enemy territory. When you close yourself up and make do by preserving what you've got, the enemy besieging us is so close, right there on the other side of the wall, and it threatens the spiritual territory that we already acquired.

When you move forward, you discover that the opposition of the world is imaginary, that their soldiers are toys and their weapons are made of cardboard. The Rebbe demonstrated this even before his nesius when he went out to the streets of Paris, the capitol of the gentiles besieging us, went up on a roof of a car, waved his hand, and people gathered round to hear him speak passionately about mitzva observance. This was in the era before mitzvaim, when nobody had heard of "u'faratzta" or "tanks." Some of his listeners became more observant as a direct result.

This is the approach that the Rebbe taught us and this is what we've done over the years when it comes to mitzvaim and the other mitzvos. We did the same thing with shleimus ha'Aretz and MiHu Yehudi. We used all the tools the world uses. We stamped messages on envelopes that we sent in the mail, we stamped money, put ads in the papers, used flags and signs in parades, advertised on radio and

television... It was like Moshe telling Pharaoh: not only our cattle will go with us; **you will even give us** sheep and cattle so we can worship Hashem. In other words, not only will we use the powers of k'dusha but we will also take those things that you use for idol worship and use them too for avodas Hashem.

This is also what is meant when it says that Yaakov's job is to inherit Mt. Seir – not only to win it, not to destroy it, but to inherit it, to take Eisav's weapons and property and use it to fulfill Hashem's wishes.

THE ULTIMATE BATTLE

Now, as we are close to conquering Mt. Seir, we have to deal with the ultimate issue, which requires employing these tactics. All the work until now was only preparatory for the main thing, which is the victory in the war and Kabbalas P'nei Moshiach. To accomplish this, all the treasures are squandered and all tools and methods are used. But the Satan rises up, wearing Chassidische clothing, and dares to disguise his opposition. He maintains that it isn't dignified and proper to use the enemy's weapons because it pushes people away.

In the yetzer hara's opinion, the topic of Moshiach and Geula should only be taught in shiurim and not publicized with flags and signs, etc. Satan claims that we didn't get the Rebbe's approval for these other methods and so we are forbidden to use them. Those who follow Satan seek out every possible source to substantiate their position. They don't offer an alternative about how to publicize Kabbalas P'nei Moshiach to the world, and actually, they are not involved in this at all.

Regarding this, it says in Chassidus in connection to the s'firos of Atzilus that the lights therein are simple and all the forms they take on as chochma, bina, etc., is only from the aspect of keilim. The analogy given is to water, which is colorless and takes on the

color of the vessel it is in. Therefore, there could be light of chesed within a keili of g'vura, referred to in Kabala as the "exchanging of places."

So too with our subject. The non-negotiable subject is Moshiach (to publicize his arrival and what he is about and how one should prepare to greet him), but the vessels take on various forms. Once upon a time, there were keilim like avodas ha't'filla and reviewing Chassidus in shuls and

We have to deal with the ultimate issue, which requires employing these tactics. All the work until now was only preparatory for the main thing, which is the victory in the war and Kabbalas P'nei Moshiach. To accomplish this, all the treasures are squandered and all tools and methods are used.

farbrenging with Chassidim. These were keilim with a specific function. Now the same light is also placed in a different vessel, that is expressed, for example, in how the French national anthem was changed, or in a flag or sign, but the light remains the same light.

Whoever insists on using only the old tools, as though the tool is the main thing and not the goal for which it is used, is guilty of transgressing the

warning in Chassidus about not davening to the s'firos themselves but to the G-dliness revealed within them and subsequently drawn down.

In the maamer "Basi L'Gani" it says that the prophets added another name to Hashem – **Tz'vaos**, which is a holy name that expresses G-dliness as it exists within BY"A (the lower worlds of Bria, Yetzira, Asiya). There too, "He and His revelations are one," and not only in the world of Atzilus.

The Rebbe said in the maamer of 5743 in the name of the Tzemach Tzedek that even in BY"A our job is to accomplish this inyan, that is, to bring down the G-dly intention not only to the world of Atzilus but also to the worlds of Bria, Yetzira, and Asiya: into the forms and means of publicity of BY"A.

ACTIVE PUBLICITY OR PASSIVE GIVING IN

The Alter Rebbe, in *Igeres HaKodesh*, siman 25, at first justifies those who question the words of the Baal Shem Tov, because the writers didn't know how to translate precisely. At the end of the letter, however, he writes: I think that their grasp (their complaints) is not because of the precision of the wording but because they lack the requisite emuna in all this.

So too in our situation: it seems as though the complaints about how the publicity for inyanei Moshiach is done is not because "they don't know how to translate precisely," but because they have a problem with the whole topic!

You've heard of the phenomenon of a person discovering that someone is a hidden tzaddik, one of the 36 tzaddikim and he immediately tells everybody. Although this harms the tzaddik, whose job in this world is meant to be secret, and although we know from many stories how after being discovered he had to pass from this world, the person just can't keep the news to himself.

What about when we know who

Moshiach is and were told to publicize it? Especially when it wasn't a matter of only us discovering it (which was the way it was all the years – that Chabad Chassidim believed this without publicizing it, because those who didn't know didn't have to know)! Today, after **the Rebbe himself publicly announced that he is Moshiach**, obviously it's not because he had an itch to publicize this scoop to the papers, G-d forbid, but because the time has come to publicize this information. And since this is the call of the hour, we need to do it with all the tools of BY"A that are at our disposal, so that they too are one with G-dliness, as will be the case when Moshiach is revealed to all. At that time, every single person will see that Moshiach is revealed through all the possible means available in the world at that time plus more.

The main thing is to **take action**. Those who sit apathetically and say they are waiting for Moshiach to come, whenever that happens, are the ones referred to in the list of negative things that take place in "Ikvisa d'Meshicha." After the Gemara lists the abundant chutzpa and inflation, etc., it says: "and we have no one to rely upon except our Father in heaven." The Rebbe says that this last line is part of the tzaros of the Ikvisa d'Meshicha, for it refers to passivity, when people don't take action with the excuse that there is no need to do anything; our Father in heaven will do the work.

The Rebbe gave us the job to do all we can to bring Moshiach! As the Rebbe explains the words, "make your will His will" – **make** Hashem have a new ratzon, as it were, to bring the Redemption now! One action is better than a thousand sighs, i.e., one action in an offensive war is better than one thousand defensive maneuvers. So let us go out to the final and decisive battle before the ultimate victory: the hisgalus of the Rebbe Melech HaMoshiach with the true and complete Redemption now!

THE MEKUBAL RABBI YITZCHOK KADURI ZT”L

BY SHNEUR ZALMAN LEVIN

*On Motzaei Shabbos VaEira, the tzaddik and mekubal, Rabbi Yitzchok Kaduri, senior mekubal of our generation, passed away. He was a gaon and a tremendous baal middos, whose heart was open to the suffering of the Jewish people. * He was a friend and admirer of the Rebbe and of Chabad Chassidim, and expressed this on various occasions.*

The Jewish people were saddened at the news of the passing of the senior mekubal, Rabbi Yitzchok Kaduri, disciple of the great mekubalim in Iraq and Yerushalayim of yesteryear, rosh yeshivas ha'mekubalim Nachalas Yitzchok. He passed away Motzaei Shabbos VaEira after taking ill a few weeks before, at the age of approximately 108.

Rabbi Kaduri was born in Baghdad, Iraq on a Shabbos in Tishrei, and his father was Rabbi Zev Diba. In his youth, he studied in the Zilka Beis Midrash, where the religious families of Baghdad studied.

He traveled to Eretz Yisroel at a young age – one time through Jordan and another time through Damascus. It was only after his

second trip that he decided to settle in Eretz Yisroel. He studied in Yeshivas Porat Yosef in the Old City of Yerushalayim.

When he had studied back in Baghdad he had learned the secrets of Kabbala and when he settled in Eretz Yisroel he wanted to learn the kavanos of t'filla. He joined the group of mekubalim in Yerushalayim that gathered around Rabbi Suliman Eliyahu for a number of years. Rabbi Kaduri was the youngest of the group.

He became very close with Chacham Efraim HaKohen, head of the mekubalim in Yerushalayim, who was greatly mekarev him. Subsequently, he joined the group of mekubalim who studied in the Oz V'Hadar Shul in Porat Yosef.

Rabbi Kaduri refused to accept

gifts from others and he started a bookbinding business with some money he had brought with him from Baghdad.

After he married, he lived in the Bucharim neighborhood of Yerushalayim. He learned with a group of mekubalim throughout the day and when he went home at night, he worked a bit at bookbinding and went to sleep after reciting Tikkun Chatzos.

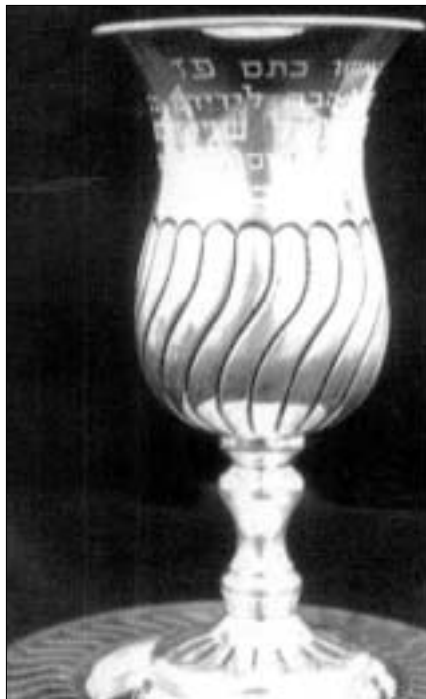
After the passing of Rabbi Efraim HaKohen, around 1950, only ten remained of the group of mekubalim who had been followers of his. They appointed Rabbi Kaduri as their leader. The roshei yeshiva of Porat Yosef designated a room in the yeshiva for him, and this is where people met with him for many years, until he started his own yeshiva, Nachalas Yitzchok, on Rechov Dovid in the Bucharim neighborhood.

Rabbi Kaduri wrote a number of Kabbala works, including various versions of *kameios*, but he refused to print them for the public. When Jews came to him and asked him for a kameia for refua or hatzlacha, he would make it conditional on their saying a chapter of T'hilim for a certain period of time. He warned them that without fully observing Shabbos the kameia would be useless.

Rabbi Kaduri studied Torah throughout the day all his life. He davened with his talmidim in the Nachalas Yitzchok yeshiva and this took a long time as he concentrated on the deep secrets he had learned from his teachers, the kabbalists.

He ate very little and refrained from eating many foods. Each morning he learned *Chok L'Yisroel* after breakfast and then he delved into Gemara for many hours. Late at night, summer and winter, he would sit for hours and learn and didn't rest. Whenever he received a new Torah book, he would learn it from beginning to end and could quote whole sections to the authors. His talmidim say that he knew Shas and poskim by heart.

For dozens of years Rabbi Kaduri's house was open to all and for many hours he received hundreds of people who came for his guidance, brachos, and prayers. Many were helped by his brachos yet he remained modest in his ways and spent most of the day learning Torah.



The cup Rabbi Kaduri sent to the Rebbe

Rabbi Kaduri was a great admirer of the Rebbe and his work throughout the world. He spoke about this publicly. He signed on the proclamation that encouraged Mivtza T'fillin and along with the

Rebbe fought for the amendment of the Law of Return, and encouraged the mitzvaim and the enactment to study Rambam daily.

In his blessing at the first siyum ha'Rambam in 5745 he wrote, "I bless all the participants in the siyum of the study of Rambam, foremost among them the Lubavitcher Rebbe shlita. May Hashem lengthen his days and years in pleasantness and he should make great the Torah and strengthen it. Amen, may it so be."

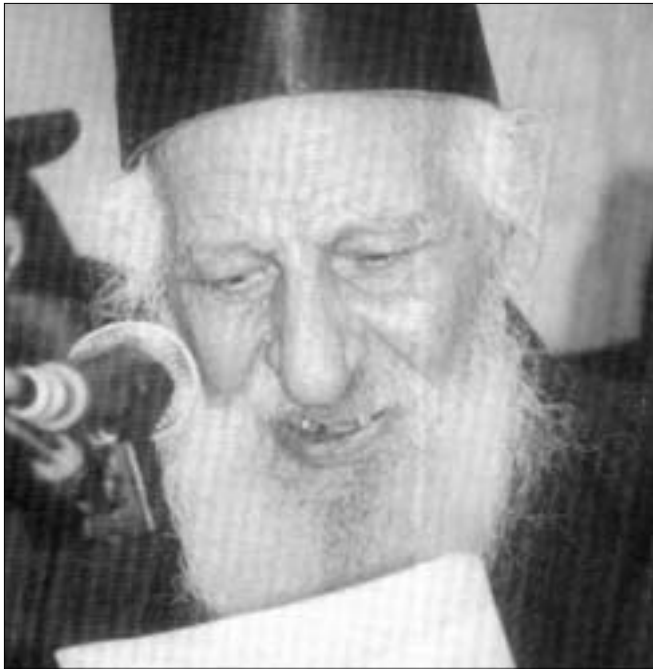
For the seventh siyum ha'Rambam in Cheshvan 5751, he wrote: "It is a great and special simcha, the siyum of the seventh cycle of Rambam and the start of the eighth cycle is connected with Geula, as is known. May it be Hashem's will that we soon merit the fulfillment of the promise quoted at the end of the Rambam, 'And the earth will be filled with knowledge of Hashem.' And his holiness, teacher of Israel, tzaddik foundation of the world, the one who loves and is beloved by all our fellow Jews, the Admur of Lubavitch shlita, initiator of this wonderful enactment of learning Rambam, may Hashem lengthen his days and years for good and pleasantness, and with him may we merit the complete Redemption."

As someone who spread the teachings of p'nimius ha'Torah, on two occasions Rabbi Kaduri reached out to defend the honor of Chassidus. The first time was in 5743, when he was told that a Chassid was assaulted for teaching Chassidus in Williamsburg. He was shocked, and along with Rabbi Yisroel Abuchatzera (the Baba Sali) signed a letter against those who attacked the Chassid:

"...all this for spreading the teachings of Chassidus and their cleaving to the light of the Seven



Rabbi Kaduri visits the Rebbe in June 1990



Rabbi Kaduri



A letter from Rabbi Kaduri to the Rebbe

Days of Creation the holy Baal Shem Tov, through the in-depth teachings of Chabad whose foundations are rooted in the mountains of holiness, namely, the G-dly teacher, Rabbeinu, author of the Tanya and the Shulchan Aruch. And those who succeeded him until the wonder of the generation, the gaon and holy Admur of Lubavitch shlita.”

The second time was in 5749 when controversy was stirred up against the talmidim of the Baal Shem Tov and against Chabad. Rabbi Kaduri then wrote the following “bracha and warning”:

“Let us come and be grateful to G-d-fearing men, emissaries of the honorable and holy Admur of Lubavitch shlita, the likes of whom there is nobody in the world in drawing the hearts of the Jewish people close to our Father in heaven, as there is no corner where his Chassidim do not go to in order to make great the Torah and strengthen her. Therefore, I strengthen their work with blessing,

chizku v’imtzu, and spread forth even more. And to my dear friend, the honorable Admur shlita, I bless him with length of days and good and happy years, for him and all those around his honor and glory.

“And I warn our fellow Jews not to be drawn in controversy and quarrels...and all those who hold firmly to peace shall be blessed from the One who makes peace up Above, who will impose peace upon the camp of Israel.”

After the passing of Rebbetzin Chaya Mushka in 5748, Rabbi Kaduri wrote the following moving letter to the Rebbe:

“To the holy Rabban shel Yisroel, pure menora, tzaddik foundation of the world, one who loves and is beloved by all the Jewish people, Maran Rabbi Menachem Mendel shlita, Admur of Lubavitch. ...I hereby express, from the depths of my heart, my sharing in your sorrow and pain over the passing of your wife, the Rebbetzin and righteous woman, and may you be consoled by Heaven. May Hashem

lengthen your days and years, and “Days upon the days of the king” should be added to you. These are the words of your friend and admirer, Yitzchok Kaduri.”

For the Yud-Alef Nissan 5749 celebration:

“On the eve of 12 Nissan 5749, birthday of the Rebbe...the honorable Admur of Lubavitch shlita. We bless him for length of days and good years to continue to guide all members of his flock in Eretz Yisroel and throughout the world, to Torah and avoda. And to make great the Torah and strengthen her, with Torah and mitzvos and good deeds. I turn to all our fellow Jews wherever they live, especially the emissaries of the Admur, to increase their efforts in the area of Torah and good deeds, to hasten the Geula speedily in our days, and may we merit to eat from the Pesach sacrifice.”

That day, Rabbi Kaduri sent the Rebbe a gift for Yuf-Alef Nissan through a shliach traveling that day to New York. The Rebbe took the

gift when he went to the Ohel that day.

In Sivan 5750, Rabbi Kaduri visited the Rebbe as the Rebbe distributed dollars for tz'daka and blessed him, "May the Rebbe merit to lead the righteous congregation in good health...until the coming of Moshiach."

Rabbi Kaduri asked the Rebbe for a bracha for the success of the new yeshiva he had founded in Yerushalayim. The Rebbe answered with a hearty bracha, "bracha v'hatzlacha...this great edifice is a preparation for the true edifice, the construction of the third Beis HaMikdash very soon... And then it will influence the entire 'kadur ha'aretz' (globe of the earth), as your name 'Kaduri' signifies, to have influence not only within Eretz Yisroel but throughout the entire world."

At the Yud-Alef Nissan 5751 celebration in Kfar Chabad, Rabbi Kaduri said:

"Let us bless the Admur, today is his birthday and the start of his 90th year, may Hashem lengthen his days with good and his years with pleasantness, length of days and years of life. May Hashem grant him length of days until the coming of Moshiach Tzidkeinu speedily in our time. May Hashem give him the merit to make great the Torah and strengthen her throughout the world and give him success ... I am offering a gift, a token of love to the Rebbe shlita in order that it be sent to him, and I have added a written note."

On the Rebbe's 90th birthday, Yud-Alef Nissan 5752, Rabbi Kaduri wrote the Rebbe:

"To the honorable Admur Menachem Mendel Schneersohn, may his name live forever, Amen. In Nissan, they were redeemed and in Nissan, they will be redeemed. On this great day, I bless you with good health... May you be given length of days and years of life and renew your youth like an eagle, continuing to

add in Torah and mitzvos, and the Redeemer will come to Tziyon, may it so happen. From one who esteems and respects him, Yitzchok Kaduri. I am sending a kameia of silver for refua shleima and all good."

In the winter of 5752, the book *Tiferes Tzaddik* was published by the Vaad of Kfar Chabad. R' Moshe Gelbstein, a member of the Vaad, came on Motzaei Shabbos to give Rabbi Kaduri the book. Rabbi Kaduri said it was not his practice to receive people on Motzaei Shabbos but in honor of the Nasi HaDor and its leader, he received him with great honor and showered him with words of appreciation and blessing.

At the Yud-Alef Nissan 5753 farbrengen in Kfar Chabad, Rabbi Kaduri said, "Refua shleima to the Admur. May the One who blessed our Fathers,

Avrohom, Yitzchok, and Yaakov, Moshe, Aharon, Dovid, and Shlomo, bless and protect and help and send a refua shleima to the Admur Rabbi Menachem Mendel ben Chana shlita ... *amen kein yehi ratzon*. This cup is the cup of salvation," and when he said this, he gave a silver cup with brachos and various segulos



Rabbi Kaduri's funeral procession

engraved on it (see photo), and the cup was sent to the Rebbe that night.

Former Chief Sephardic Rabbi, Mordechai Eliyahu said as follows:

"The mekubal Rabbi Kaduri prayed a lot for the Rebbe's refua, and wrote kameios and segulos for him. In 5752, when the Rebbe's condition worsened, the g'dolei rabbanei Chabad gathered in his home in Yerushalayim with the g'dolei ha'mekubalim, and recited t'fillos and tikkunim for the Rebbe's refua. The feeling was that we were involved in a most momentous inyan that affected the future of the Jewish people. The t'fillos burst forth from the depths of the heart and whoever was present felt a special spiritual

elevation.”

The last time Rabbi Kaduri participated in a Chabad event was at the huge Kinus HaAchdus that took place Erev Shavuot 5760 facing the 770 building in Kfar Chabad attended by Chabad Chassidim from around the country. Although Rabbi Kaduri was weak, he attended this Kinus.

Before blessing the participants, the video of him and the Rebbe was shown on the screen. Along with everybody else, Rabbi Kaduri watched the video and was visibly moved. Following the video, Rabbi Kaduri blessed the thousands present: “May Hashem bless you, succeed in all you do in the merit of your achdus.”

A few weeks ago, Rabbi Kaduri became ill with pneumonia and was taken to Bikkur Cholim hospital.

“And then it will influence the entire ‘kadur ha’aretz’ (globe of the earth), as your name ‘Kaduri’ signifies, to have influence not only within Eretz Yisroel but throughout the entire world.”

When he recovered somewhat, he went home. Shortly thereafter, he was stricken with a serious lung infection. When his kidneys stopped functioning, he was put on

dialysis. He remained in the hospital on life support until he passed away.

Shortly after Shabbos Parshas VaEira, Rabbi Kaduri’s family, close talmidim, and a group of mekubalim were brought to his bedside to recite Vidui and Maariv and after 10 o’clock, he passed away.

The funeral took place on Sunday, Erev Rosh Chodesh Shvat, with reports of hundreds of thousands of people in attendance. Rabbi Kaduri was laid to rest on Har HaMenuchos and is survived by a son and daughter, grandchildren, and talmidim. May he speedily rise together with those who “dwell in the dust” with the hisgalus of the Rebbe Melech HaMoshiach.

(Based on the chapter about Rabbi Kaduri in the book Shemen Sasson MeiChaveirecha Vol. 2)

LIVE SHIURIM ONLINE

Anywhere, Anytime!

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עניני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש

WWW.770LIVE.COM



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

In Memory of HaBochur HaTomim Safer Stam Sholom Dov-Ber Raitport a"h

5th Annual Auction

Sunday, February 12, 2006 / 14 Shvat, 5766



Oholei Menachem, 667 Eastern Parkway

Viewing Hours

Women: 1:00pm-4:00pm

Men- 4:00pm-6:00pm

Women: 6:00pm-9:00pm

Program Begins 9:00 pm

Chairperson: Miriam Friedfertig

Special Video Presentation

Entertainment: The Wedding Day

For Women & Girls Over 12-years of age

718.774.4578 / 917.225.2515

www.kscvck.org

THIS EVENING IS IN MEMORY OF CHAIM DOVID SHLOMO A"H BEN PINCHUS LEVY, SHEYICHYEH, RIEBER

CALLED BEFORE THE KING

BY N. AVRAHAM
TRANSLATED BY MICHOEL LEIB DOBRY

My eyes filled with tears. I stood outside and I tried again to enter. I tried to convince the person who was pushing me that I must speak with the Rebbe. I explained that I don't want to trouble the Rebbe; I only want to request a bracha for a child. However, he remained firm and did not respond to my pleas. I did not relent. No matter what, I would not move from the Rebbe's threshold without a bracha.

As part of my brief shlichus in the city of Eilat, I went out with a friend on T'fillin Campaign activities each afternoon among the employees at the prestigious Harrod's Hotel. Afterwards, we would set up a t'fillin stand on the walkway with a variety of pamphlets on Judaism and Moshiach as thousands of tourists from all the country and the world passed by.

This past Erev Yud-Tes Kislev, a tall Jewish man named Rafi, his arms covered in tattoos, approached our stand, with an appearance that seemed to testify how far he was from a life of Torah and mitzvos. To our surprise, he happily agreed to our request to put on t'fillin. Despite his tough-

looking exterior, he looked genuinely moved during those moments that he put on t'fillin.

After removing the t'fillin straps, we had an opportunity to chat with him. His appearance and his excitement had aroused our curiosity, and we opened a discussion over the auspicious day of *Chag HaGeula* and the Rebbe MH"M.

When we mentioned the Rebbe, his whole body began to quiver.

"You're telling *me* who the Rebbe is?" he asked in undisguised astonishment. "I have come to know hundreds of rabbanim, even m'kubalim and tzaddikim, but the Rebbe is my guide and role model. Every mitzva that I do, I recall him.

Every step that I take in my life, I ask for his support. He is like a father to me..."

We found ourselves primed and waiting for him to begin his exciting story..

"Twenty years ago, I arrived in New York. This was after an exhausting tour of military duty in the Israeli Air Force. As with many Israelis of my age group at that time, I decided that I wanted to have a little breather from the pressure-filled atmosphere of Eretz Yisroel, take a vacation in New York, and also make some money. The moment I set foot in New York, I felt that I was on my home court. I quickly adapted to the American way of life and found work as a limousine driver. I had this job over a period of several years, and I met many people in the business world, both in and out of New York. I was not surprised to discover that most of them were Jewish..."

"One day, a friend of mine introduced me to a Jewish girl of Syrian descent, who lived in Brooklyn's Flatbush neighborhood. After a while, we decided to get married.

"This was the happiest time of my life. I had the wonderful feeling that everything was good on all fronts. I had 'captured America,'

totally free, a good wife, earning a good living – who could ask for anything more?

“Yet, over the passage of time, it started to bother us that while we had been married for several years, we still had no children. We wanted to be parents very much, and we had visited many prominent doctors at various leading clinics – but nothing seemed to help.

“Now, I will tell you how I came to know the Lubavitcher Rebbe.

“Even when I was still in Eretz Yisroel, I had heard the name of the Lubavitcher Rebbe, known as an upstanding leader, whose advice was sought by leading politicians and other public figures. He was mentioned in the newspapers as one who performed miracles. We heard numerous miracle stories, and not necessarily regarding religious Jews. Such people connect their personal miracle with the Rebbe’s bracha.

“Even from the first week after my arrival in New York, I heard

that the Rebbe gave out dollars every Sunday for tzedaka and a bracha. I eventually made my way to Crown Heights to receive his blessing. When my turn came to stand before the Rebbe, after a long wait, I couldn’t manage to open my mouth. His shining face and his uniquely penetrating eyes made a powerful impression upon me. But I didn’t have much time, and after I received my dollar, I found myself pushed outside.

“From that moment on, I would make regular trips to see the Rebbe and receive a dollar. While I wasn’t given time to speak to him, his image, his every movement, and especially his eyes captivated me. Deep within me, I knew that this was not your average rabbinical figure.

“Months and years went by, and my wife and I had still not been privileged to have children. As a result, I decided to go to the Rebbe again. No matter what, I would ask him for a bracha for children. I knew that it would be difficult to

speak to the Rebbe, but I also knew that no one could stop me.

“The following Sunday, I arrived in Crown Heights. As on every other occasion, I spent several hours waiting in line. I eventually got closer to the Rebbe, and soon found myself standing in front of him. The Rebbe gave me a dollar, and blessed me with ‘*Bracha v’hatzlacha*’ (blessing and success). As in the past, before I had a chance to open my mouth, I was pushed towards the doorway.

“My eyes filled with tears. I stood outside and I tried again to enter. I tried to convince the person who was ushering me through that I must speak with the Rebbe. I explained that I don’t want to trouble the Rebbe; I only want to request a bracha for a child. However, he remained firm and did not respond to my pleas.

“I did not relent. No matter what, I would not move from the Rebbe’s threshold without a bracha.

“The argument continued for maybe about half a minute, when suddenly I noticed that they were calling me. I soon realized that it was the Rebbe who was calling me, and the confusion turned into embarrassment. I was certain that the Rebbe had heard our argument. But I didn’t have much time to think, and in a matter of seconds, I was standing before the Rebbe again.

“‘Did you want to request something?’ the Rebbe asked.

“My lips quivered and my teeth chattered. I was gripped by a true sense of fear that I had never felt before, even during the most difficult days of my military service. In a voice choking with emotion, I told the Rebbe that I have been married for several years, and still had no children.

“The Rebbe gave me a fatherly look, then handed me one dollar



for myself, a second dollar for my wife, and a third dollar for the child that 'will be born in the near future.'

"I was both moved and overwhelmed. I kissed the Rebbe's hand. I had almost left when the Rebbe suddenly told me that I should try to give three coins to charity every day.

"I went out to the boulevard facing the Rebbe's beis midrash. On each dollar I received, I wrote for whom it was intended. A feeling of calm and tranquility swept over me. I knew that I had received a bracha that must be fulfilled.

"And so it was. Less than three months later, I was informed that my wife was pregnant. All of my friends, acquaintances, and family members already knew in whose merit we had been blessed.

"Since then, I have been stringent, no matter where I am, to keep my promise to the Rebbe and set aside three coins for charity every day.

"Now you know why I shook when the Rebbe's students asked

"Did you want to request something?" the Rebbe asked.

"My lips quivered and my teeth chattered. I was gripped by a true sense of fear that I had never felt before, even during the most difficult days of my military service. In a voice choking with emotion, I told the Rebbe that I have been married for several years, and still had no children."

me to put on t'fillin..."

In a good and auspicious hour, Rafi's wife gave birth to a baby boy, named "Ben E-l." When I asked him why he specifically chose this name, he replied, "I clearly felt that this child had been given to me from G-d, a gift above and beyond nature in the merit of his shliach, the Lubavitcher Rebbe.

"Today, Ben E-l is fifteen years old, an outstanding player on the B'nei Yehuda youth soccer team," the father said proudly," and according to all the experts, a bright future awaits him..."

"Does he know in whose merit he was born?" I asked.

"Absolutely," the father responded. "He knows quite well. On more than one occasion, he has told his friends the story of how he was born..."

As our friendly strongman continued on his way along the Eilat walkway, I thought to myself: There's goes another Jew connected and bound to the Rebbe MH"M, leader of the generation.

Van Service



שרות הסעות

15 passenger van for all your travel needs:
airports ,pick ups, weddings, etc.
long distance trips, and light moving

טלפון: (718) 778-8661
פלאפון: (917) 699-3937
שרות הסעות בארץ ישראל 300-810-8508

שדה תעופה ◇
חתונות ◇
הובלות קטנות ◇



Y.S. MOVING

Yossi

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Tel: 718-467-0171
Cellular: 917-805-7757

A STUDENT IN THE CHABAD UNDERGROUND IN RUSSIA

BY SHAI GEFEN

*R' Moshe Zaldin, resident of Kiryat Shmuel in Chaifa and gabbai of the HaEmuna Shul, is a man in his eighties. He credits his religious observance to having been part of the Chabad underground in communist Russia, where he met the great Chassidim and learned Nigleh and Chassidus. * In a special interview with Beis Moshiach, Moshe Zaldin tells his fascinating life story in which we get a glimpse of what Chabad, under the leadership of the Rebbe Rayatz, accomplished in the dark days of the evil communist regime. * Presented for Yud Shvat.*

I met Moshe Zaldin on Motzaei Shabbos of the fifth Chanuka light at the HaEmuna Shul in Kiryat Shmuel. The shul looks like something out of pictures of Jewish towns of yesteryear as it is still in a shack with a slanted roof. We sit inside for a Chassidishe farbrengen, along with the gabbai, Moshe Zaldin, who takes us back 65 years, to the days when a sharp sword rested on the necks of Russian Jewry.

The ones who stood as a fortified wall against the evil, raging waters were the Lubavitcher Chassidim, who established an underground network by instruction of the Rebbe Rayatz. They continued learning Torah and maintained Yeshivos Tomchei T'mimim with mesirus nefesh. Hundreds and thousands managed thus to preserve the Jewish spark so it wouldn't be extinguished altogether.

Moshe Zaldin was one of the children of the Chabad revolution in Russia during the days of terror. He says he owes his Yiddishkait to Chabad. When Moshe Zaldin tells his story, you can feel him taking you back to those stormy days, to the terror of the K.G.B., who sought out young children who went to learn Torah.

R' Moshe began his story and told us the following:

I was born in 5684 (1924) in White Russia in the city of Mazir near Gomel (Hamel) in the Chernobyl district. I was born into the communist revolution. My father, Chaim Dov, was a simple man and a farmer. He grew a beard even in those difficult times, a rarity in the Russia of those days. At night, after he finished work, he would sit and learn Torah b'chavrusa with someone named Zalman, a talmid of the Chafetz Chaim.

In 1936, my father wanted to move to Eretz Yisroel. A Jew from our town who had moved to Eretz Yisroel via France took 400 gold rubles from my father so that he could buy a visa for him and his children as well as for his chavrusa. After the long-awaited visa arrived, my father went to Minsk and presented a request to move to Palestine, as Israel was called then.



Moshe's father-in-law with his grandchildren

“I am not a philosopher, and I can’t prove it. I know that the world is divided into two groups, those who believe in G-d and those who don’t. I belong to the group that does.”

A Jewish K.G.B. agent sat there and he said to my father, “You won’t get a permit here and I suggest that you flee immediately so they don’t arrest you.”

This was in 1937. My father fled to Kursk, which is on the Ukrainian border. You could say that it was there that we met the “underground Chabad” for the first time and that’s when our connection to Chabad began. Chassidishe farbrengens took place in our house. My father loved the Lubavitchers and they were really the only people to turn to if you were seeking Judaism. The great Chassidim such as R’ Dovid Horodoker, the Pinson, Rappaport, and Raskin families came to us.

At the end of 5699 (1939), the K.G.B. invaded our house and other places where Lubavitchers were and arrested them all. In my father’s house six additional bachurim were arrested, including Henoeh Rappaport. They also closed the big shul with the excuse that the building was dangerous and was about to collapse.

The state of Judaism in Kursk became unbearable, for up until then many rabbanim of cities and rabbanim in general used to come to Kursk and the shul was active. The arrests successfully stifled activity in that area.

As a result, the bachurim scattered to other cities in Russia,

where each joined another underground. You can say that of all the beautiful k’hillos in Russia before the revolution, nothing remained. Chabad Chassidim with their mesirus nefesh were the only hope.

For about two years, I had the privilege of being in Chabad underground yeshivos. These two

years shaped my Jewish life. That I can sit here in the HaEmuna Shul today is thanks to those years that were difficult but in which I absorbed what I did not absorb the rest of my life.

After I celebrated my bar mitzva in 5697 (1937), I went with Moshe Morosov to Malitopol in the Crimea, which is part of the

STRENGTH OF CHABAD

Moshe Zaldin relates:

I once took a train from Kursk to Kiev. The train left at 12 at night and was supposed to arrive at four in the afternoon. I was in a compartment for four people and my luck, in my compartment was a Russian lieutenant colonel along with his wife and child.

In the morning, I had to put on t’fillin. I got up early and put on t’fillin quietly and quickly, and said the Shma and Shmoneh Esrei. The high-ranking officer made believe he was sleeping but he watched me the entire time.

When I finished he asked me, “Are you religious? Do you believe in G-d?”

I said yes, I did.

“Can you prove it to me?” he asked.

I told him, “I am not a philosopher and can’t prove it. I know that the world is divided into two groups, those who believe in G-d and those who don’t. I belong to the group that does.”

He liked my answer and said, “More power to you...” and we parted as friends.

Obviously, it was dangerous to talk to an officer in the Russian army in that way but I got the strength to do so thanks to those years that I spent underground with Chabad. Although I didn’t spend many years with them, those few years left a deep impression on me.”



Moshe Zaldin in the entrance to the shul where he serves as gabbai

Ukraine. This is because my parents wanted me to join Chabad. My older brother a”h was also in a secret Chabad yeshiva. The trip was not simple, for in those days if a boy of my age did not attend school, this was a crime, and so the danger was great.

In Malitopol, we rented a room that was twenty meters. Of the entire community, only one person knew about us. We were four bachurim and our mashgiach was R’ Moshe Morosov, the son of the famous R’ Chonye Morosov (may Hashem avenge his blood).

Our day went like this: we got up early in the morning and went

Despite the hardships, there was an uplifted feeling. We felt that we were supporting all of Russian Jewry. I cannot describe to you the sweetness that we felt when we learned despite the fear.

to shul and davened with the others. After everybody else left, we went up to the women’s section. There was someone by the name of Shraga Feivish (whose last name I do not recall) who supplied us with food. We learned all day. We learned *Tanya* for a few hours and until this day, I have a *Tanya* from that time. I remember that I knew six chapters of *Tanya* by heart from the days we hid and learned in Malitopol.

We thoroughly learned Chassidus and Gemara, Meseches Bava Metzia. Despite the hardships, there was an uplifted feeling. We felt that we were supporting all of Russian Jewry. I cannot describe to you the sweetness that we felt when we learned despite the fear.

Every evening we went back to sleep in the rented room. On Shabbos and Yom Tov we did not go to shul at all since women went to shul on Shabbos and there was no place for us. We spent the entire day at home.

When I was a boy in Mazir, Zalman, my father’s chavrusa once said to me, “Moshe, wherever you go, you should have emuna p’shuta (simple faith) without chakira (philosophical inquiry)...” This line guided me my entire life and in Chabad, I felt how this line was its motto. Emuna p’shuta without chakira – this is what kept us going.

Our underground learning in Malitopol lasted for a year, until one day, at the end of 5698 (1938) we had to flee and disperse. It was after we saw three men heading for the shul from our hideout in the women’s section. We didn’t take unnecessary chances since we realized immediately that they were on to us. We descended via a balcony in the back with a rope and fled for the train station.

That’s how the Chassidic underground in Malitopol ended. I

went back to my parents in Kursk. A short while later I was asked to go open a new place for learning with Berel Horodoker, the son of R' Dovid Horodoker (Kievman). Berel was five years older than me, and he was about twenty.

His father was famous as a great Chassid and oved. He learned in Lubavitch and the Rebbe Rashab said about him that it was worth founding Tomchei T'mimim just for him. They also said about R' Dovid that he was on the level of the beinoni in *Tanya*. When he passed away in Nissan 5703 (1953), I took part in preparing for his burial and funeral.

We went together to Astrechein not far from the Caspian Sea, where we spent two weeks, and from there we went to Kutais in Georgia. We didn't stop there either but continued on to Tchechkiya and Puti, where we learned for half a year.

The situation in Georgia wasn't as bad as in Russia. In Georgia, there were Lubavitcher rabbanim who had been sent there by the Rebbe Rayatz. We learned in the shul and there was less persecution. However, it didn't take long before I heard that the situation in Kursk was very bad. Six bachurim were arrested in my parents' house in the middle of a farbrengen. My father was in Moscow for his work and that is how he was saved. This news and other reports spurred us to return to Kursk.

The way home was long and exhausting and I was saved miraculously. On the train to Kursk we had to pass through Baku. On Monday, we left Tbilisi on the train to Moscow but there were heavy snows and the trip was slow. We figured we wouldn't make it by Shabbos, so we decided to take a break. On Thursday, we got off the train in Machtchekala, the capitol of Tajikistan.

Outside it was dark like in Egypt and I, who wasn't dressed properly for the elements, feared for my life in the freezing cold. We sat in some corner and prayed for a miracle that we wouldn't freeze to death.

We got there at nine in the evening and that's when the great miracle occurred. It was bitter cold outside and we wanted to spend the night in the train station but they chased us out of there because the cleaning crew had to work. Our goal had been to continue traveling the next morning to a close and familiar place. Outside it was dark like in Egypt and I, who wasn't dressed properly for the elements, feared for my life in the freezing

cold. We sat in some corner and prayed for a miracle that we wouldn't freeze to death.

Suddenly I saw three people walking, two women and a man. We stopped them and saw that the man was Jewish. I showed him my birth certificate and explained that we had gotten stuck because we didn't want to desecrate the Shabbos. That Jew did us a tremendous chesed and brought us to his house. He even bought new utensils for us so we could eat. We spent Shabbos in his house and he prepared Shabbos food for us, fit for a king.

On Motzaei Shabbos, he gave us 25 rubles and warm clothes and accompanied us to the train station and from there we continued to Kursk. After all our exertions, we arrived in Kursk and that's when I began to understand what had happened to the k'hilla in our absence. The entire k'hilla had been demolished. The shul had been closed, under lock and key. Minyanim were held in houses. I remember that after the communists closed the shul some people broke into the shul and "stole" five Sifrei Torah so they could use them in prayer. But officially, when I



Moshe's father-in-law with one of the Chassidim

returned to Kursk, nothing Jewish remained because of the many arrests that had been carried out.

On Rosh HaShana 5701 (1940), we held the prayers in our house. A minyan gathered. I was the baal tokeia for the first time and since then I have been the baal tokeia every Rosh HaShana. It was the middle of World War II. On Chol HaMoed Sukkos, the entire family fled east from the Germans. We traveled 50 kilometers from Kursk. My father took 90 cows and we took two Sifrei Torah with us. After 50 kilometers of travel, the horses got stuck in the mud. It was a very difficult journey. I threw everything off the wagons except for the sifrei Torah. I asked my father to get on the train together with the rest of the family while I remained with the cows. It turned out this was the last train they could have taken out of the area.

In 5702 (1942), I arrived in Samarkand far from the dangers of war, intending to settle there until the war was over. However, I was caught by those looking for draft dodgers and was taken to work in the army for five years without a single day off.

In 5703 (1943), I was placed in an elite unit on the front. I was among those who conquered Berlin and Prague. I was saved from certain death a number of times.

In 5704 (1944), they wanted to appoint me as an officer. They came to me and asked me to take an officer's course and I was happy since this meant I could get away from the front. But they told me that this meant that I had to become a member of the communist party. I told them that I couldn't do that since in the party's rules it said you could not be a believer and I believed and couldn't lie. So they sent me back to the front.

In 5705 (1945), we had a

difficult battle in the city of Ovtzan, not far from the border of Czechoslovakia. Many Russian soldiers were killed. They shot at us a lot from the houses in Ovtzan. They threw grenades. Along with another soldier, I entered one of the houses from where they were shooting at us and we met a German officer. I killed him with his own revolver.

Near him was a photo album with pictures of his family. Among them was also a picture of him standing next to four men who were hung. I don't know if they were



Moshe's father

Jews but I gave my son the picture. I felt that I had taken revenge for those people.

Miraculously, I made it out of the war alive. In the two years after the war, I wandered between cities in Hungary and Romania, and from there I returned to Kursk. I saw that the Jews had reopened the shul.

In 1948, I married. My father, who had also had his share of suffering during the war, somehow made it to Georgia where he was a shochet and mohel. He did the bris on my oldest son. In 1955, I also

moved to Georgia in order to live near my father.

In 1972, I requested permission to emigrate. They agreed to let me and my wife leave but did not give my son permission to go since he had just finished his studies at university and the government wanted him to pay for his studies. My wife didn't want to leave, but we knew this was a golden opportunity and if we didn't leave there was no knowing whether we'd ever get out.

With heavy hearts, we went to Eretz Yisroel and left our son behind. It was only much later, with the tremendous immigration in the 90's that my son came to Eretz Yisroel and settled in Chaifa.

When we came to Eretz Yisroel, they announced in the news that the first family from Kursk had come to Eretz Yisroel and was living in Dimona. R' Betzalel Schiff, a good friend of ours who was also from Kursk, immediately came to Dimona to meet us. It was a joyous meeting. He took us to Kfar Chabad where we lived for half a year. We met many families with whom we had shared the days of terror.

Three years later, I moved to Kiryat Shmuel and I've lived there ever since.

* * *

In 5749 (1989), Moshe was appointed gabbai of the HaEmuna Shul in Kiryat Shmuel, a position he has kept until today.

Throughout our conversation Moshe emotionally described the work of Chabad in the C.I.S. and ended the conversation by saying, "If I have remained a Jew it is only thanks to Chabad." This reminds me of the famous Chassidic aphorism that whoever holds on to the doorknob of the Rebbe will not die without doing t'shuva.

"Lubavitch is my badge," he proclaims with undisguised pride.

RESPONSE TO AMONA

BY ALIZA KARP

As I read in the news about the early dawn attack by the Yasam Special Police, special to crush the Jewish youth whose only desire is to live in the heartland of the Jewish homeland, it became clear to me that it is not only the attacking Yasamniks and the government who sent them who are guilty. The silence of the world Jewish community determines us to be part of the conspiracy. We are also guilty.

The youth are being beaten by clubs and they are being injured by horses trained in Germany. Meanwhile, the representatives of the perpetrators, the ambassadors, seated in their embassies and consulates around the world are not interrupted from their daily routine. Because world Jews are not interrupting their routine to demand an accounting. These ambassadors are not even asked to give a public explanation as to what the hell is going on!

Is it eight homes are nine homes that are standing without building permits? Is it six thousand or seven thousand police and soldiers who have entered the area to destroy the homes? Scores of Jews have been arrested and incarcerated. Hundreds of Jews have been injured. This is not a disgrace to democracy; this is a disgrace to civilization! There is an eclipse hiding the light unto the nations. A total eclipse.

There are more than seven thousand illegal Arab buildings in the Jerusalem area alone. By what right does the government have to destroy the few modest homes of Amona while they do not even mail eviction

notices to the thousands of Arab squatters?

The public in Eretz Yisroel is told that they need to retreat from areas with large Arab populations in order to keep the Jewish majority. This rings familiar. In the early stages of the Holocaust, the Jews did not resist being moved into ghettos. They felt more secure amongst only Jews. It was crowded and distasteful but it was worth it in order to not have to deal with the goyim.

The procedure of huddling together in the ghetto was overseen by Jews known as the Judenrat. History is a witness to what the ghetto mentality facilitated. And here we are, barely 60 years later, running into ghettos to be SAFE!

The borders in which the Jews would have a majority would be indefensible. We are no longer dealing with the enemies of 1948 and 1967. The enemy is much more sophisticated, not to mention the self confidence and determination attained as a result of the Disengagement Plan. The election went to Hamas because terror works! As we run behind the new ghetto wall, the enemies will begin to knock us off by breaching that wall. Next the Judenrat would have us retreat further in order to insure the Jewish majority. What about having the majority of Jews ALIVE?

I urge the members of the world Jewish community to use whatever means they can to raise a voice in wherever they find themselves. Let as many rabbis and laymen as possible, send faxes to the consulate demanding a public meeting... let the meeting be

after hours if the consulate general has a full schedule. Get in touch with influential people to use their contacts to arrange the meeting. But get the perpetrators out in the open and challenge them.

Don't think the violence reached its peak at Amona. This was the test to see if there will be an outcry. The government carried out a brutal midnight eviction of a widow and her children from Hilltop 26 near Kiryat Araba and they saw that world Jewry was quiet, so they knew they could throw out thousands of families in Gush Katif and Northern Shomron. They destroyed a Shul in Tapuach and saw there was no outcry, so they went ahead and facilitated the destruction of more than 20 Shuls in Gush Katif. Now they have stormed into gatherings of unarmed, unprotected youth on horseback, swinging clubs.

Will there be an outcry or not? The government is very sensitive to international pressure.

Let the embassies know they cannot rely on our ignorance in order to brainwash us. Tell them we are aware that, as stated by Rabbi Sholom Dovber Wolpo, author of *Bein Ohr L'Chosheh*, "It has been the methods of the government which have empowered Hamas. By destroying Jewish homes – they are in essence, partners with Hamas."

If not now when, will the Jewish community abroad raise their voices, contact their embassy, contact the media – so that the voices of our youth on the hill at Amona will not turn to us and say: Gam Atem Yehudim B'Chutz L'Eretz.

AMONA FALLOUT

BY CHANA KATZ

It is very difficult and painful to discuss the traumatic destruction of the Amona neighborhood. Everyone agrees that the shocking level of violence and brutality of Jew against Jew was unprecedented. The pictures beamed around the world showed the horrific reality of police raising their clubs and lowering them on weaponless, already-fallen protesters with a striking swiftness and repetitive motion. If they wanted “the law” upheld that was one issue. But why the vicious beatings? One member of Anash who caught a glimpse of the club-swinging, helmeted police galloping into the crowd, said they looked just like Roman warriors coming to attack the Jews. Where is the l’havdil here???

* * *

Within the same week that some 6,000 police and army forces were amassed in Amona – all to clear out protestors and bulldoze nine homes – the Arabs had plenty of time to mobilize their own forces. Kassam rockets slammed into Israel from Gaza, one of them wounding several members of a family, including a two-month-old infant who sustained serious head injuries. In Petach Tikvah, an Arab terrorist wildly starting stabbing Jewish passengers on a mini-bus, killing one and seriously wounding four others. But there were no massive mobilizations here.

Yes, the government chose to spend millions to quash a couple thousand Jewish souls whose main “crime” was following the Torah and not the law of the state which

declares pasul the G-d of Israel, His Torah, Land and People.

“All of the youth were traumatized. They couldn’t believe the hatred, the violence,” said a Shomron shlucha familiar with several of the families who went to protest the evacuation. “Who uses such treatment against people?! You’re talking about youth who were in Gush Katif and now they came here and when they saw these police the pain came flowing out. I do understand that the police attacked first. They hit to cause great pain and serious physical damage. You could use tear gas or water – they came in with kicking horses.”

Chevron Shaliach Danny Cohen’s sister was at Amona. As bad as the images appeared on television, they were “even worse” at the scene, he said. “There’s not a lot to say. They would have killed Jews too if they had to,” sighed Cohen. “It’s unprecedented – a wake-up call. I don’t even know how to interpret these pictures. The people leading this country are out to crush the settler movement. The (acting) Prime Minister wanted to bash heads.”

But one thing is certain, Cohen added: “People are waking up from the Zionist dream.”

* * *

There does seem to be some truth to Cohen’s words. A resident of Elon Moreh whose son was at Amona, shared some very interesting thoughts on exactly this idea and others...

Sara G., a fourth-grade English teacher and a Magen David Edom

emergency driver, has formed a women’s group at her Shomron yishuv. “We (the women) are the ones that are going to bring the Geulah. We have to start doing stuff,” is their battle cry.

The night before the Amona evacuation, Mrs. G and 100 other women and children went out to block a road to try to prevent security forces from entering the area.

“I would love to hear what the Rebbe said about (this form of protest)” said Mrs. G. “He was very adamant about the land and not giving any away. What does it accomplish? We have to show Hashem this is what we believe. We’ll do our little bit and He’ll help us along.”

Mrs. G. said she would like very much to meet with Chabad women and share ideas. Meanwhile, her organization was formed in response to the growing threat of neighborhood (“outpost”) evacuations which are getting “very close to home – in fact they’re aiming to take down our whole settlement.”

After raising a family of Dati Leumi chareidim, Mrs. G. says her children no longer want to go into the once-revered army and the youth feel that the police are “muktza.”

Many of the youth, including her own children, were in Gush Katif, yet the impact of Amona, she said, was completely horrific. “I’ve seen links to neo-Nazi sites that said, “Look, Jews are doing this to Jews (so) why are you picking on us? People are in shock. They were hitting people with metal clubs.”

As an ambulance driver, Mrs. G. was on call at Elon Moreh the day of the Amona expulsion. All the other ambulances from the area had been called to the scene. Her son, 15 ½ was at Amona although she, like the other parents, did not gauge how traumatic the battle was going to be.

“These kids are really 100 percent pure. The land of Israel is the main thing in their lives. You can’t really tell them not to go, not to practice what one is preaching. My kid didn’t go there in order to beat up policemen. He went there to protect the houses.” He returned home bruised and beaten up, but fortunately nothing more serious.

The disengagement, she concluded, has weakened her trust in an entire generation of policemen and soldiers. But even more importantly,

she noted, it has begun to shatter her faith in the Medina.

“I did believe the State of Israel was holy and I still believe the State of Israel is something Hashem gave us on a silver plate. But in its present format, it’s not holy. They don’t care about Judaism.”

Mrs. G said her children’s generation actually came to this realization a lot earlier.

“The children for a long time have been saying – and not just my kids – that they can see what’s going on. They haven’t grown up with preconceptions. They say the State of Israel should be started again from scratch – because it’s not Torah – and the parents are coming around to thinking this as well.”

BM: And now you have started your own women’s organization. . .

Mrs. G: As women, we’re trying to do what we can to show that Eretz Yisroel is important to us. We’re not prepared to sit around in our little ghettos and not go out. We’re going to walk outside of this yishuv and build outposts. We all have families to raise.

BM: Will the Amona evacuation dampen the spirits for this?

Mrs. G: I don’t think so. People are so upset that in Gush Katif they simply got up and left or allowed themselves to be carried out, without a fight. The young feel something should have been done. You shouldn’t get up and leave your home. You have to fight for it. How to do so is a question. As long as people feel safe, it doesn’t bother them. I think Amona was a big wake-up call.”

**NEW IN MERKAZ KFAR CHABAD
AND FACING 770 - NEW YORK**

**Spacious, air conditioned rooms
Rented on a weekly or monthly basis**

**For details call:
054-4300770 03-9607536
In US & Canada
718-770-7746**

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- ◆ Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- ◆ Breakfast, drinks in fridge all day
- ◆ Broadband Internet
- ◆ FREE calls & video



**917-691-5212
718-473-5937**

KINGSTON HOTEL

Linen & Towels changed
Fancy Bath & Shower with plenty
of Shampoo & Soap



INTERVIEW WITH ARIEL KAHANA

BY CHANA KATZ

Interview with Ariel Kahana, a former Amona resident (and reporter for Arutz-7) who is serving as the community's spokesman

BM: Where is Amona?

AK: Amona is close to Ofra and Beit El, about 25 minutes north on the main road between Jerusalem and Sh'chem called the Derech Avot (Path of our Fathers).

BM: Amona is a part of Eretz Yisroel, yet it is called an outpost.

AK: Outpost is a media word. From the legal side there is no such thing as an outpost. There is a neighborhood – a new one, an old one, a neighborhood of caravans or built houses – but it's all the same thing. The media here in Israel like to call it an outpost to give people the impression that it's not something serious or something big. Amona was established 10 years ago. Some 35 people, mostly professionals such as teachers, lawyers, and paramedics, lived there. They were very regular – not hilltop youth. Although we like the hilltop youth very much, it was many years ago that (the residents of Amona) were youths.

BM: Can you tell us the ratio of police/army forces to Amona residents and those opposing the destruction of the nine homes that comprised Amona?

AK: I didn't count. They said they brought in 6,200 forces, but not all were in Amona. Like the disengagement last summer, they were positioned in circles and I don't know what happened in the outer circles. It's also hard to say how many protestors were there – maybe 2,000 to 3,000.

BM: In Chevron, which was also facing a dismal scenario, an agreement was reached that supposedly will resolve the issue there. What was different in Amona?

AK: Of course, we think as Jews we have a right to live anywhere in Eretz Yisroel. I said that last week to Fox news. Everyone who opens a Bible sees that the land of Israel belongs to the Jewish people. This is our basic belief. But because we live in the State of Israel, meanwhile, not the state of Torah, we walk in two paths. One of them is our basic belief. The second one is the legal one.

We do want to work with the legal authorities. We think that the people of Israel have to respect the law and act within the law. But we are not in Amona by chance. We were sent to Amona by the government and we had permission by the government to be here. This is not the best legal license that I ever saw. It could be, should be, better. We think we have the moral right to be there and two, we think that the government, instead of destroying our houses, could have waited until we arranged a peaceful solution.

BM: Why wasn't there an agreement in this case?

AK: I can't give you a definitive answer. Every person can only give his explanation. We think at least part of their motive was a political one – at least. . . Olmert made a compromise with the settlers of Chevron and it was hard for him to make a second compromise in one week because the newspapers would write that Olmert was afraid of the settlers. He preferred to fight us instead of compromise.

BM: How are the people who were there?

AK: Now that the houses are destroyed, I really don't know what the people will do. They are living in caravans with three or four children. It's hard. People can't be happy with what happened but they do feel that

the ruach (the spirit) won because they fought and didn't go with hugs and coffee to those who came to take them away. At least they fought for a place that was important.

(Building) self-confidence was important. From the (Gush Katif/Shomron) expulsion until today many felt the government was trying to crush them and break them in every way. What happened at Amona let the government know that if it wants to ruin Jewish homes and expel us from our land, at least it won't happen so easily.

BM: The police force against the protestors was visibly brutal and harsh, yet on the other hand there were reports of more than rocks being thrown at the evacuating forces.

AK: Our instructions to the people in Amona and the people who came to help us was do not throw stones. Do not take action that will harm the soldiers.

BM: Yet you did say you were not prepared to walk away with hugs. . .

AK: There's a difference between throwing stones and walking away without a fight. You can, for example, throw water and paint. . . The police came to Amona determined to fight us with their horses and metal batons – and we know it, and we have evidence and we're going to prove it.

BM: Do you see a breaking of the strong belief by some that the government will lead us to the Geulah and an understanding of the importance of the Redemption occurring through Moshiach?

AK: This is a very serious subject, one which I would have to discuss separately at another time. Now I am answering calls from all over the world and can only talk for five minutes.

AND THE LAND WAS FILLED WITH CHAMAS

BY SHAI GEFEN

WITH OPEN EYES

As soon as we learned of Hamas' victory in the P.A. elections, the headlines screamed, the commentators commented, the politicians were "shocked," and everybody put on innocent faces as though they didn't know this was expected. Everybody wondered how Israel's celebrated Intelligence failed to predict these results. They spoke about an "Intelligence failure." Even the U.S. was enlisted in helping Fattah win in the elections.

Once again we see the machinations of the politicians and even those in Security. Unfortunately, since the blissful Oslo days, the army and a sizable portion of Security have become politicians dressed in uniform. Whoever doesn't toe the line is sent packing.

For years, the Left, and more recently, the political Right and Center too, has insisted that the Palestinian people seek peace and Hamas is a peripheral phenomenon. Operating under this illusion, they continued to brainwash the Israeli public about how important it is to give in and give them land, for this would achieve the long-awaited peace.

This ideology officially collapsed

with the elections results. While every kid on the street could see what was coming, the people in high places were blind. They expelled Jews from Gush Katif and gave the Gush to the Arabs, calling this "a great victory for the Jewish people." We got the results immediately: Hamas rose to power. This is the same Hamas which openly states its goal as the eradication of Israel.

The same thing happened after we fled Lebanon. Ehud Barak, then prime minister, tried to present it as a mighty achievement, but our withdrawal cost us dearly. The Arabs realized that it's possible to send the Jews running and as a result we had the El Aktza Intifada in which over 1000 Jews were massacred on the streets of Eretz Yisroel. Now, after we've fled Gush Katif and northern Shomron, we have Hamas in power.

It's important to clarify that to us there is no difference whether Abu Mazen is in power or Halad Mishel; Fattah or Hamas. They are all terrorists who plot to annihilate Israel. But those who still believe the nonsense about differences got a Hamas state and Al Qaeda.

The Rebbe, in a conversation with Oded Ben Ami in 5750, explained that the more they concede territory the more the results will be the

opposite of peace of mind and peace. Since they began making concessions and withdrawals, we see that the more Israel wants to give land, the more distant the hope for peace. The Arabs realize that they can vanquish Israel and therefore they are not interested in peace.

Arabs are not interested in signing a paper peace. They're not even interested in ceremonies on the White House lawn in order to attain land. They know that with the incremental approach, they will chase us out of every place.

It's unbelievable how Israel has debased itself in recent years, and with open eyes too.

THE OSTRICH GAME

The current situation definitely raises pointed questions about our Intelligence infrastructure, like why they couldn't even predict a sure thing like a Hamas victory. If they flubbed something so simple, how can they be relied upon for vital issues? Why are the Intelligence forces surprised time after time?

We are not surprised. Only a fool on the Arab side wouldn't have voted for Hamas, who brought them the greatest victory. That is precisely the problem. While here they're still playing the ostrich game and don't



tell the public the truth, as they try to delude us that a withdrawal exemplifies “Israeli heroism” – the other side sees the truth. They understand that Israel is weak and submissive. While the Arabs are patient, we hear the clock ticking and try to give everything away for nothing. We let them smuggle weapons and don’t bother stopping them.

There is no reason why Hamas shouldn’t have won and won big. A few weeks ago, this column quoted a poll that was printed in *HaAretz* that said that 86% in the P.A. think that armed battle is what compelled Israel to flee Gaza.

NOT ACCORDING TO PLAN

In the past ten years, Hashem gave the Jewish people many “ways out” so we could make up for our mistakes and do better. Now, with a new prime minister, Hashem immediately gave him an excellent opportunity to get out of the quagmire of his predecessor and to announce to the world that all negotiations are off, that we intend to re-conquer all the places they gave the Arabs and to wipe out the Hamas leaders, and to let the world know that this is an evil empire, like Afghanistan and Iraq. What could be simpler than that?

However, once again we see the hemming and hawing. At first there was stunned silence that the prime minister decreed on his ministers and then stuttering about Hamas being Israel’s enemy while winking that right after the elections it will be possible to begin forging new ties with murderers, perhaps with the help of a third party.

They want to draw Israel into a cycle of murder, maiming, and bereavement again. If just a few weeks ago the word “Hamas” was mud, soon they will be considered our new “peace partners.” The

government is waiting for Hamas to change its tune and then they’ll sit with them and give them everything. In the meantime, though, they aren’t interested in changing their tune.

The politicians’ shock over a Hamas victory is not so much from the victory but that things didn’t work according to plan, shock over the illusory dream of peace shattered by some tens of thousands of ballots. Instead of learning their lesson and telling us the truth, and that the idea for a new Middle East is a pipe dream, they are pursuing the policy of “I gave and I’ll give again.”

In any normal country, the leaders who led their country to this state would be put on trial for the catastrophe they brought on their nation. Everybody sees the results. It’s only here in Israel that they continue to govern, to expel, and destroy.

JOKE OF THE WEEK

P.M. Ehud Olmert announced that since Hamas’ rise to power, Israel would react with unilateral action without reaching an agreement with them. In other words, giving them land unilaterally.

If he wouldn’t be our lunatic we would be laughing.

GIVING PRIZES TO HAMAS

No. No one admits their mistake. There’s no shame.

While Hamas won and celebrated its victory with joyous volleys of bullets, spineless Defense Minister Shaul Mofaz announced that he plans on continuing to transfer tax money to the P.A.!

If that wasn’t enough, he threatened the Jews of Chevron and sent the police to destroy nine buildings in Amona while brutally injuring hundreds of people, some seriously. It’s obvious to all that this is another gift to the Hamas murderers.

Mofaz continues his destructive

*It’s important to clarify that to us there is no difference whether Abu Mazen is in power or Halad Mishel; Fattah or Hamas. They are all terrorists who plot to annihilate Israel. But those who still believe the nonsense about differences got a Hamas state and Al Qaeda. * If just a few weeks ago the word “Hamas” was mud, soon they will be considered our new “peace partners.” The government is waiting for Hamas to change its tune and then they’ll sit with them and give them everything.*

policies without any acknowledgement of the reality. Don't confuse him with the facts. The government is planning on evacuating anyway, even as it's all blowing up in their faces. The Kassams are landing in Ashkelon, the katyushas are on their way to us, Hamas is in the driver's seat only thanks to the Disengagement, and our leaders continue as though oblivious to it all.

The natural and healthy reaction should have been to make a radical policy shift. To warn the world that a dangerous Al Qaeda state is forming and threatening to annihilate us, and to use the momentum to change the old policy. However, for Mofaz and his friends in government, life goes on as usual. Unbelievable.

The Rebbe warned about this back on 3 Tamuz 5742 (edited sicha):

This is not the first time they are making this mistake – to prefer the views of politicians over the views of military men who are expert in security matters. This is a recurring mistake. With the unfortunate signing of the Camp David Accords, the Yom Kippur War, the Six Day War, and the war in Sinai. Each time, they chose to follow the politicians' view even though this was absolutely contrary to the view of the military, which was based on security considerations, as they said explicitly (and also said during the Peace in Galilee campaign) that it would lead

With all natural options exhausted, we must bring the message of Moshiach Ben Dovid, that now is the time to demand the malchus Beis Dovid and to be mekabel the Rebbe Melech HaMoshiach.

to additional sacrifices, Heaven forbid!

Because of the politicians' political considerations, there have been Jewish korbanos (and each one of them is an "entire world") for no purpose! ... Their fear of the goyim is so great that they act in a way that the goyim themselves didn't dream of demanding of them.

The real reason for their fear of the goyim is the fear and submission to the goyishkait within them, which is the animal soul, "the strange god within you." There is no greater galus than when a person fears the goyishkait within him. And the higher the person's personal position, the deeper his galus!

THE ONLY SOLUTION – MOSHIACH!

The situation makes us worried and very sad. The government persists in its policy of pro-Arab, anti-Jewish action, while getting the public used to its ideas.

There is no solution. None of the people who present themselves as candidates for prime minister has a different policy. Even Netanyahu did not agree to sign on the request to postpone the destruction in Amona and Chevron until after the elections. On the contrary, he announced that the government under his leadership would also give away land to our murderers.

With all natural options exhausted, we must bring the message of Moshiach Ben Dovid, that now is the time to demand the malchus Beis Dovid and to be mekabel the Rebbe Melech HaMoshiach.

Many people, even from those groups that didn't exactly appreciate this message in the past, are realizing that Moshiach is the only realistic solution. We, who received this shlichus from the Rebbe as the "only avoda left in shlichus," must forcefully publicize this message, and with Hashem's help, and in the merit of anticipating Moshiach, sincerely crying out ad masai, and preparing for Moshiach's coming, we will immediately merit the hisgalus of the Rebbe MH"M.

Raskin's
"if it grows we have it"

Consistently Superior

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



‘A SHOCKING THING REGARDING CHEVRON’

*Excerpts from sichos of the Rebbe about Chevron and the prohibition of giving it away to gentiles. * How pertinent these quotes are when the Israeli government is poised to expel eleven Jewish families from their homes in Chevron, from Jewish-owned property.*

“DID YOU MURDER AND THEN INHERIT?”

...Not only that but they want to concede on Chevron too! This is scandalous that in Eretz Yisroel there is a law, which was signed by all the government ministers of Israel, that Jews may not live in Chevron and near the M'aras HaMachpella. This law was happily given to the mayor of Chevron whose family members murdered Jews in Chevron in the massacre of 1929 – “did you murder and then inherit?”

(Eikev 5730)

PURCHASING A PHYSICAL PORTION IN CHEVRON

Just as in certain matters, an addition was seen with the Mittlerer Rebbe as compared to the life of his father, so too with tz'daka, an innovation was added with the Mittlerer Rebbe that was not the case with the Alter Rebbe.

An example: we know that the Mittlerer Rebbe purchased property in Chevron. We did not see such a thing with the Baal Shem Tov, nor with the Maggid, and not with the Alter Rebbe. It was a new inyan of the Mittlerer

Rebbe, as he writes in a letter – that he was purchasing property in Chevron because coming from the spiritual inyan of Chevron, one purchases a physical portion thereafter.

(VaYitzei 5729)

BEHIND THE SCENES TALK DID NOT HELP

I was asked a while ago why I began to speak publicly about shleimus ha'Aretz. The answer is that since until now I tried to work on this quietly and I saw it was ineffective, I had no other choice but to begin speaking about this publicly and perhaps this will help.

And so, regarding Chevron, it was a mistake that I did not speak about this publicly. I only worked quietly and it did not help. The proof is that they passed a law that Jews may not live in Chevron but only outside of it and only 240 families.

I asked: How is this possible?! How can Jews pass a law that gives Chevron, City of our Fathers, to Arabs?



And if they don't want Jews to live in Chevron, why must they make a law about it? As soon as they want to throw Jews out of Chevron, they sent the army to expel Jews and this was done without a law, and so why did they enact this law which was signed by all the ministers?

THEY'RE GIVING CHEVRON TO THE MURDERERS OF 1929

I don't understand how they are passing a law that forbids Jews from living in Chevron! How does a Jewish government approve giving Chevron to Arabs?

Not only that, the mayor of Chevron is an Arab who participated in the pogrom of 1929 against the Jews and now he is the mayor there, when we know that he or his brother or father took part in the pogrom against Jews! There are pictures of that time that prove that the mayor of Chevron had a connection to the massacre. And not only does this mayor not hide this but he is proud of having rid Chevron of Jews. And to these Arabs – not to the Arabs who live in Egypt, but to those Arabs who murdered Jews in 1929 – they are giving Chevron!

What do government representatives tell me? That there is the "status quo," for Chevron has belonged to the Arabs for the past thirty years. What status quo are they talking about? This is a situation of "you murdered and now you inherit"! They killed the Jews and then took their property. Is that what you call status quo?

(Noach 5731)

THEY WILL TURN CHEVRON INTO A MUSEUM

What will happen to Chevron after they give it away? They will say: Since Chevron is the "City of our Fathers," it should be a museum. Jews will also be allowed to enter Chevron. We know what it will be like at the museum: they will allow entry for three, four,

and perhaps for seven hours a day, and then they will lock it and give it to the Arabs, Heaven forefend.

(19 Kislev 5731)

WHY ARE THEY ASHAMED TO SAY THAT IT IS WRITTEN IN THE TORAH?

I don't understand: why are they ashamed to say that this is what it says in the Bible, which would help them understand us. When Chaim Herzog visited here on Simchas Torah, I told him: Since you are a Levi and Chevron belongs to the Levites, announce in the U.N. that Chevron belongs to you and you do not concede it. He did so and I received reports about it.

*This is a situation of
"you murdered and
now you inherit"!
They killed the Jews
and then took their
property. Is that what
you call status quo?*

I received reports from both sides (Eretz Yisroel and Washington) that Carter himself was amazed that the Jews retreated more than he had hoped. The reason is because the government has no self respect.

(yechidus with the Sadigora Rebbe)

A SHOCKING THING HAPPENED WITH CHEVRON

A very shocking thing is taking place, especially concerning Chevron. It's unbelievable. Several dozen people have convened in Israel, and what are they busy with and what are they using their intelligence for – to discuss the status of Chevron – was Chevron conquered from others or perhaps it

was liberated from a foreign government!

And they are not ashamed of themselves or of others. They are not even ashamed of the gentiles who know, at least what it says in the Written Torah, that Chevron, the M'aras HaMachpella and the field that surrounds it, was purchased by Avrohom Avinu even before the Giving of the Torah, and he paid 400 silver shekels for it. They even know about Yehoshua conquering it and the conquering of those who went up from Babylon. Yet these Jews convene and display the sharpness of the "wise and discerning nation" – in how to purify a *shertz* (an impure creature). This reasoning is incomparably lower than the *shertz*.

CHEVRON IS PART OF ERETZ YISROEL

Even when we stand in a situation that is similar to the material situation in the time of the Russian Czar, without looking at his desires, his nature, his education and those who mock, a Jew ought to have the strength to openly say that there is nothing to discuss regarding Chevron! Chevron is part of the borders of Eretz Yisroel!

"YOU ARE GIVING MORE THAN THEY EXPECT OF YOU"

Chevron is within Eretz Yisroel and it is an essential inyan in Eretz Yisroel with all the details that pertain to it. And the gentiles know it no less than the Jews. As said before, a few weeks ago they told the Israeli representative when he was in Washington that you are giving away more than we expected of you!

To emphasize what we see happening: we still have the Mittler Rebbe's deed for land in Chevron. This is aside from the strongest and greatest deed of all, what it says in the Torah. And this is not only with regard to Chevron.

(10 Kislev 5740)

POLICE ARE STRIKING INNOCENT WOMEN AND CHILDREN

INTERVIEWED BY SHAI GEFEN
TRANSLATED BY MICHOEL LEIB DOBRY

In a pain-filled interview on the frightful situation regarding Ehud Olmert's decision to expel Jews from Chevron, Givat Shalhevet resident Rabbi Yisroel Schlissel speaks about the neighborhood and the preparations for action to prevent the government's expulsion decree. Rabbi Schlissel, son-in-law of HaRav Shlomo Raanan (may his blood be avenged), who was murdered in his home in Chevron, sees a connection between his father-in-law's murder and the expulsion of Jews from this holy city. "What the Arabs couldn't attain through murder, the government will supplement through expulsion."

Rabbi Schlissel, how many years are you living in Chevron's Givat Shalhevet neighborhood?

We arrived here three years ago for the purpose of living in Chevron, the City of the Patriarchs. We live near my mother-in-law, Rebbetzin Raanan (may she have long life). Many still remember the tragic death of my father-in-law, HaRav Shlomo Raanan (may his blood be avenged), murdered in cold blood by Arabs *yemach sh'mam*, who afterwards attempted to burn down his house. We view our dwelling in Chevron as the most natural form of continuity.

Regrettably, the recent affair over the government's brutal efforts to expel Jews from the inheritance of their forefathers only shows how seriously

things have deteriorated.

The media is talking about violence and rioting by the settlers...

What the media is talking about is provocation by the police. The police are the ones who are heating up the atmosphere. The officers hit people and drag them out of their homes. As for the young people who put on masks, they naively agreed to do so at the request of the reporters who were looking for acts of provocation. The police and the security forces are using extremely shady methods with the objective of slandering the settlers.

They're also talking about invading Arab storefronts...

First of all, we're speaking about Jewish homes, not stores. Anyone who

comes can see that these are houses that have been beautifully renovated. The new neighborhood named after the infant Shalhevet Pass (may her blood be avenged) belongs to Jews and is built only on Jewish land. It is the property of Sephardic kollels that gave us their permission to be there. The government's whole reason for expelling the Jews is a baseless lie. As a local resident, they never charged me in court, and now all of a sudden, they say that I'm an invader.

In your opinion, why is Ehud Olmert so interested in quickly driving out the Jews without trying to reach a mutually accepted agreement or compromise?

In my opinion, this stems from pre-emption vindictiveness and accumulation of political capital for the purpose of demonstrating how valuable he is. I sincerely hope that his plot will fail. We have turned to the courts, who determined that the land belongs to us. This issue is about to come before the High Court of Justice, and our attorneys will decide if and when to plead our case before them.

Do you rely upon the High Court of Justice?

No. We have no confidence in them whatsoever. However, in order to overturn this evil decree, we must consider the possibility of bringing our case to the High Court.

As a resident of Chevron on the verge of going through an expulsion *r"l*, how do you accept this?

It's unbelievable. Since the days of Avraham Avinu, except for the period between the Tarpat riots of 1929 and the Six Day War, there has been a continual Jewish presence in Chevron.

The so-called Jewish government is about to drive children away from their father's table again... What the despicable terrorists have failed to do since the Six Day War, will Jews do instead? They murdered my father-in-law *hy"d* in cold blood in his Tel Romeida home in order to destroy the Jewish settlement of Chevron. Who is coming now to the aid of that horrid murderer? – The Jewish government by carrying out his scheme and expelling Jews.

The expulsion government has already proven that it is prepared to drive thousands of Jews out of their homes. Aren't you concerned?

We hope that such a hasty and bitter day will not come, and we are absolutely waiting that

G-d's salvation will come in the blink of an eye. Even if those thousands of soldiers do arrive, we will continue our struggle to nullify this decree with all our strength.

I wish to take this opportunity to call upon all rabbanim and community leaders throughout Eretz Yisroel and the world not to rest for a moment and do everything possible to nullify the decree. The more the Jewish People identify with us, the greater our chances for success. Everyone must come to Chevron and protest. Thousands of Jews must come here, and then the government will understand that it can not commit this criminal act.

How is the mood these days?

There is naturally a lot of pressure and tension as a result of the situation. The children don't want to go to school, afraid that the evictors will come any minute. There is much anxiety. We are seriously trying to continue our everyday lives. The police hit innocent women and children walking in the street, and do other things that are virtually unthinkable. If they would act this way towards the murderers, it would save many lives.

Is it true that your wife was also arrested on baseless charges?



One of the homes in the Chevron marketplace (photo by David Wilder)

My wife was standing outside and speaking with one of her neighbors. Police squads (those constantly surrounding the settlement with the purpose of instilling fear among the local residents) came and told her that she was to be detained for an investigation. Before she even had the chance to ask, "Why? I haven't done anything!", they brutally pushed her to the floor in a highly immodest fashion and dragged her to the patrol car. The neighbor screamed that my wife has a sick six-month old nursing baby at home, but that didn't seem to interest them. Tzippi was thrown to the floor of the patrol car, and they drove away with her leg still sticking halfway out the door. The door remained slammed on her leg for the duration of the journey. She loudly recited Psalm 109 the whole time.

They told her at the police station that they had arrested her to conduct an investigation. An investigation of what? Two weeks earlier, when the police came to Chevron to hand out the expulsion orders, they saw her picture as she was holding her baby. She was charged with "neglecting an infant", since she left the house when the police came to distribute the orders, and thus endangered the child's life!...

You understand? The police came to her house to hand her an edict. She goes outside, three feet from the door with the baby in the arms, and she is charged with reckless endangerment of a child! Kafka couldn't have written it any better!

In addition, the police informed her that she had been charged with "insulting a public official", because during her detention, she loudly recited Psalm 109, which includes curses...

Naturally, she did not cooperate with the police. After a while, they allowed the neighbor to bring her the baby, who was very hungry. She was released several hours later, and even this was only after she posted bail. Tzippi is convinced that she was released as quickly as she was due to the many phone calls and faxes on her behalf from Chevron supporters in Eretz Yisroel and the world at-large. If such pressure had not been applied, there is no telling whether they would have left her to rot in prison for several days.

Regrettably, we're not the only ones being pursued in Chevron without cause. Nevertheless, we are not giving up, and as we recently read in the Torah, "As much as they would afflict them – so did they multiply and so did they spread out!"

CHEVRON QUIETED, FOR NOW

BY CHANA KATZ

The Holy city of Chevron quietly but painfully upheld its part of a deal last week to evacuate nine families and a Kollel from Jewish land. Now the residents will see if the government will uphold its part of the deal – which, if kept, would enable their quick return. In an interview with Beis Moshiach, Chevron spokesman Dovid Wilder discussed the Chevron deal and gave some shockingly blunt insight into the roots of the “bloodthirsty festival” further north at Amona – where, instead of a deal being struck, the heads and bones of Jewish men, women and children were smashed and battered, r”l.

Beis Moshiach: What was the agreement reached in Chevron?

DW: The government was going, in two stages, to void any legal jurisdiction the Arabs have over those buildings. Everyone agrees the Arabs have no right as this is Jewish property. The problem is with the buildings; the Arabs may have the classification of being a protected resident. This involves a two-stage process. First they have to notify the Arabs. They’ve already been notified they will remove their protected resident status. And we agreed to move out. By Monday night, everyone moved out and by Thursday all possessions and furniture were moved out. And then the third stage – they will lease the buildings to us and everyone will live happily ever after.

Beis Moshiach: Happily ever after...?

DW: We have to wait and see if they can really do what they said. Just as we removed ourselves, just as it involved physical and emotional difficulties – not easy for anyone to stomach... (The agreement was presented to us by members of the army and we took it to the entire yishuv which decided to adopt it)...Now we hope everything will be upheld on their part.

Beis Moshiach: When should we see this?

DW: We want to be back in a

couple of months. (This includes the nine families who lived there, some 60 adults and children, and the Kollel).

Beis Moshiach: What about those who were arrested?

DW: There are those who still have indictments pending against them. A 17-year-old (Chevron resident) is still in jail...

Beis Moshiach: His crime?

DW: He had on a mask; he was dressed in a costume, and spit on a policeman. They want to keep him in jail until legal proceedings against him are complete – part of (an antiquated) legal code from 1945. His brother, Elazar Lebovitch (may Hashem avenge his blood) was murdered by terrorists two years ago. (Note: Many hundreds of Arab terrorists have been released from jail over recent years by the Israeli government as “good-will” gestures to the Arabs, yet this 17-year-old youth is considered to be a danger).

Beis Moshiach: Can you take this beyond the bare facts?

DW: What we’re dealing with is a total travesty of justice. As we’ve seen in Amona and everywhere else, the government has basically declared war on everyone living in Judea and Samaria. Their goal is to de-legitimize us. It was just reported that an advisor to (Acting Prime Minister Ehud) Olmert admitted that his first job is to make the public hate us even more than the terrorists!

Beis Moshiach: There was a settlement in Chevron, why not in Amona? Is Chevron land any more Jewish than all of Eretz Yisroel?

DW: Rule number one: Jews should be able to live wherever they want. As for the property in Amona, people were in the process of purchasing the land from Arabs within a matter of time within classifications of Israeli law they could legally live there. The (residents of Amona even) sealed their houses

with cement to show that no one would live there and they offered as a last proposition that they would physically remove the houses. (Yet Olmert refused to negotiate with the Amona residents). They wanted to draw blood. I think they wanted to kill people. All the witnessed accounts proved it was a bloodthirsty festival. And this is the kind of leadership today Israel is living with – no yirat shomayim, no understanding of Torat Yisroel and no understanding of mesirut nefesh. Their idea of mesirut nefesh is sending out thugs in uniform. I don’t even think they would hesitate to use weapons. (Police chief) Karadi said about Chevron that they wouldn’t hesitate to use arms.

Beis Moshiach: Why did they make a deal with Chevron?

DW: (Defense Minister) Shaul Mofaz was involved with this before Ariel Sharon had a stroke. The Prime Minister’s Office had nothing to do with this. Shaul Mofaz was interested in making a deal with us. He knew this was Jewish land. Deep down inside, someplace, he understands that Chevron belongs to Am Yisroel. He was interested in preventing what happened in Amona and therefore the negotiations with the Defense establishment and State Attorney’s office. After the stroke, Olmert came into the picture and decided he wanted to utilize this as a political tool. I’m not sure Olmert was in favor of a deal in Chevron. However Mofaz and others were already involved.

Beis Moshiach: Do you view the deal as a compromise?

DW: We don’t view it as a compromise. We view it as a total victory, even though it was unpleasant to move people out and no other normal country would do anything like it, because we’re going to get what we want, b’ezrat Hashem.

TAKING MOSHIACH ON THE ROAD

BY NOSSON AVROHOM

*He began his outreach work in Netivot and then realized that there were dozens of moshavim and kibbutzim in the northern Negev that had nobody reaching out to them and no Yiddishkait. R' Lior Maimon Malka then began the difficult work of reaching out to dozens of moshavim, conveying the Rebbe's message of Moshiach and Geula. * Story of a shliach who leaves home base in Maagalim and spreads light and Chassidus to all the yishuvim of the northern Negev.*

It is six and a half years since outreach work to settlements in the northern Negev began, through the Chabad center located in Yishuv Maagalim. Rabbi Lior Maimon Malka, director of the Chabad center, runs programs that encompass yishuvim in the regional communities of Sdot HaNegev, Merchavim, and B'nei Shimon.

Unlike most Chabad houses, here the work is spread out over dozens of moshavim and kibbutzim scattered over a huge area. One can access them only by traveling the winding roads of the northern Negev.

You need a lot of energy to work in the places where Rabbi Malka works, not only because of the

difficulty in getting into some of the moshavim, especially the kibbutzim under his area of jurisdiction, but also because of the long trips and logistics the work entails. However, if you know Rabbi Lior Malka then you know he is not the type to throw up his hands in despair. He is a man with great ambition, with a pleasant personality along with endearing stubbornness. When he decides to go ahead and do something, no one can stop him. His energy can sustain quite a few active people.

I met him at his base in Yishuv Maagalim, the Chabad Center, which contains multi-media equipment, offers shiurim for adults and programming for children, in

addition to an office and library.

It wasn't only the beginning that was difficult but even now, after years of intensive work. The committee of Maagalim (which is religious-Zionist) refused to recognize Chabad's work. They preferred viewing Chabad as outside the parameters of the yishuv. The Atar family, who came to live there, was his sole supporter.

Rabbi Malka, with his characteristic obstinacy and amiability, slowly widened the crack and now his base is on the yishuv, having succeeded in winning over the residents. His approach is that of long-term investment, and he knows that you can't do half a job. When he plans an event, along with the Jewish content he also makes sure to have topnotch speakers and artists and holds the events in expensive venues.

"If you want to influence people to take part in your events, you must take it all seriously and really invest in it," he says.

When R' Lior talks about "smoothing the edges," he also included inyanei Moshiach and Geula. "What the Rebbe said endures forever and if you know how to convey it properly, people accept it. At first, there were people who rolled their eyes over 'Yeichi' and in general, about our emphasis on Moshiach, but now you won't



Putting on t'fillin at the army base in the northern Negev

find anything like that. They all understand that it is halachically based and not something invented by Chabad Chassidim.”

Rabbi Malka began his shlichus after he got married, when he was one of the active workers at the Chabad house in Netivot. In 5753, he wanted to start his own place and after sending in a number of



Rabbi Lior Maimon Malka

offers to the Rebbe, he received the Rebbe's approval for running his own center rather than working for others.

In the course of his work in Netivot, he got to know people in the nearby settlements of the northern Negev. He looked on the map and saw that over the area were scattered dozens of moshavim and kibbutzim that nobody visited. He realized that if he undertook to work in these places it wouldn't be easy, but R' Lior Malka is not the type to look for the easy way out and he took on this challenge.

“The first project I did in the yishuvim was with the children who are referred to as ‘mishicho’ (my anointed ones). I visited the yishuvim and the children loved it.”

He runs holiday parties, Tzivos Hashem clubs, Lag B'Omer parades, and each time he visits a yishuv he announces his arrival over the sound system.

Early attempts were not easy. His car was stolen and in it was his sound system.

“I thought, here I was just starting to get into things in a big way and now I suffered this financial loss. A week later I met someone who had heard about the

theft and he gave me a substantial donation that covered the loss plus much more.”

He had to face another hurdle in preparation for his first Lag B'Omer parade. He anticipated that 500 children would gather from all the moshavim. He planned on having separate events for boys and girls but the district council refused and said it wouldn't subsidize the event. “By that point we were accustomed to miracles and a donor appeared and paid for the whole thing.”

Throughout the hard times he experienced, Lior's wife Denise stood by his side. She takes an active role in organizing events and is the woman whom the ladies in the area turn to for help in writing to the Rebbe.

Each week there is a Shaloh (modeled on the American released-time after school programs) club for children at each of the yishuvim. There are also camps, activities before holidays, Lag B'Omer parades at the yishuvim. It's all done in a classy and original way.

“You people are experts in reaching kids,” is what R' Lior Malka was told by one of the members of the committee of yishuvim.

“Our programs for children are free so that every child can participate. Every day (female) counselors go from one yishuv to the next so that over a week they can visit all the yishuvim. About 250 children take part in these weekly activities.

“The impact on the kids is amazing. Every week we take a different Jewish concept and do all the activities with that as our theme. One week it was tznius and the following week the girls came in skirts and happily announced, ‘Today we came tzanua!’ and the boys came with kippot. To see this at kibbutzim and yishuvim that are

so far from religious observance is our reward for all our hard work. The parents who meet me say that their children don't stop talking about our programs."

The Chabad house also provides an array of shiurim. There is a shiur in D'var Malchus that takes place every week in the home of one of the participants and there is a *Tanya* shiur, which takes place at the Atar family in Maagalim. There are also lectures and get-togethers.

Rabbi Malka considers the shiur in D'var Malchus the highlight and says that most of the participants are not Lubavitchers. "If you would see them on the street, you would find it hard to believe that they are knowledgeable in the Rebbe's sichos."

Mrs. Atar who hosts the weekly *Tanya* shiur says that it has an enormous impact on the participants. She tells of one of the participants who finds the lessons from *Tanya* so pertinent that he doesn't miss a single day without studying *Tanya*. Since the shiur is weekly, he decided to start his own daily shiur. Every day, after Shacharis, he gathers other people round and gives them a shiur in *Tanya*!

Rabbi Malka: "This is someone who, if you saw him on the street, you wouldn't believe he was so involved with Chassidus. People are searching today in this time of confusion. They seek truth and they find it in Chassidus. Sometimes there are participants who strengthen us and explain to us how the Rebbe is everything and we are only the shluchim.

"The mother of one of the women in our yishuv came to visit her daughter. When she heard about the shiur by the Chabadnikim she wanted to attend. At the end of the shiur, she wanted to write to the Rebbe through the *Igros Kodesh*.

FUNDRAISING ADVICE

Like every shliach, I periodically visit New York in order to fundraise. A week had gone by since I had arrived in New York but all my fundraising attempts hadn't produced much money. I poured out my heart to the Rebbe and put the letter into a volume of *Igros Kodesh*. I asked whether I should return to Eretz Yisroel or remain in New York.

The Rebbe's answer became my guiding light in fundraising. The Rebbe wrote (not an exact quote): Is your profession fundraising?! Your job is hafatzas ha'maayanos.

After showing this answer to some mashpiim, I understood what the Rebbe was saying. Even when fundraising, I shouldn't forget the meshaleiach and I should know my true role is spreading the wellsprings. The Rebbe's answer made a drastic change in my approach to fundraising. Since I read that answer, I have not been embarrassed to take along with me t'fillin, *Igros Kodesh*, and material on various subjects. The bottom line is that I've been successful ever since.

A year later, I went to the Kinus HaShluchim and planned to fundraise afterwards but terrible pain in my leg immobilized me. The next day I wrote to the Rebbe and asked for help. In addition, I had to send 10,000 shekel that night to Eretz Yisroel to cover a debt. The Rebbe's answer in the *Igros Kodesh* was that the point of a *nisayon* is to raise one up (from the root "nes," banner). That same day one of the women gave me a \$2500 donation.

Later on she astounded the participants with a personal miracle she had experienced many years earlier."

Rabbi Malka sets up a special area to write to the Rebbe at kinusim that he makes and many people avail themselves of the opportunity.

"Recently, a woman came to write to the Rebbe about her problem. I explained to her how to do it and she wrote her letter. After I explained the answer (she asked me to help), she burst into tears. When I asked her why she was crying, she told me that the Rebbe answered her about every single



Soldiers receiving the Rebbe's perek for Yud-Alef Nissan and shmura matza for Pesach



In the early days – Tishrei programs

issue: family purity, chinuch of her children, and work for her husband.”

This wonderful opportunity of writing to the Rebbe is a growing phenomenon. Aside from special areas set up at events, Rabbi Malka tries to set up a video screen that shows clips of the Rebbe. These inspire many more people to ask Rabbi Malka or the Atar family for help in writing to the Rebbe.

As mentioned earlier, R' Lior is gifted with a certain lovable obstinacy. This paved the way for him in the beginning when many yishuvim refused to allow Lubavitchers in, not to mention the kibbutzim. In some places, they even had the local roving security patrol show the Lubavitchers where the exit is!

“We didn’t break and we didn’t give up. Every Yom Tov we continued to try and gain entry. Chanuka 5765 I told the guys with me that it didn’t matter what

happened – we would break the wall of refusal. When we entered a kibbutz, all the members were at a meeting in the dining room and we walked in with lots of l’chaim and simcha.

Rabbi Malka considers the shiur in D’var Malchus the highlight and says that most of the participants are not Lubavitchers. “If you would see them on the street, you would find it hard to believe that they are knowledgeable in the Rebbe’s sichos.”

“One of the young girls surprised us when she said that recently some boys had started a shul at the kibbutz. She stressed that this was progress towards Geula. Ever since then, this kibbutz is on our list of places that we visit regularly.

“Here’s another example. Chanuka 5765 we went to Kibbutz Reim. They stopped us at the entrance. I said to myself that since I had already come I wouldn’t leave without doing something, so I lit a menorah at the entrance.

“This year, despite the difficulties connected with the Gaza expulsion, we went to the kibbutz and did large scale activities. At the end I was shocked to see the menorah of the year before in the booth of the guard.

“I had problems getting into the Tzolim army base too and had to be very persistent. A few years ago, I asked my friend Shimon Abutbul, who was a commander at the base, to arrange a permit for me for Purim. The day before he told me that there was no permit but I decided that I would go anyway. It turned out that not only did I get in to the base but we were taken by military vehicles to sensitive training areas.

“Today, baruch Hashem, we are on good terms with many of the kibbutzim in the area. On 22 Shvat last year, I decided to do an event in honor of the Rebbetzin. I decided to make a kinus at Moshav Mabuim, whose residents are not exactly what you’d call chareidi. To my surprise, more women than expected came to the event and some of them committed to saying Chitas every day.”

Maagalim is fifteen kilometers from Gaza, as the crow flies. Naturally, the shocking events of the expulsion and everything connected with it, impacted on Rabbi Malka’s work. He made sure to publicize the Rebbe’s message of the danger to the Jewish people in conceding parts of Eretz Yisroel.

Before the expulsion and churban took place, the Chabad center produced a booklet called *Cry and Protest*. Ten thousand copies were distributed in short order. In the months preceding the expulsion, Lubavitchers went out every day and distributed the booklets to passersby.

The Center has also distributed the Rebbe’s picture, which says: Melech HaMoshiach: The Expulsion is Dangerous for Us All.

In the days following the expulsion, Rabbi Malka visited the tent cities of those thrown out of Atzmona, “City of Faith,” that was set up in the Negev. He went with a

MOSHIACH AND BABA SALI

Tens of thousands of Jews who visit the grave of Baba Sali in Netivot are exposed to the Besuras HaGeula and the identity of the Goel. They are even given the opportunity to write to the Rebbe through the *Igros Kodesh*.

Rabbi Lior Malka arranges this each year for the yahrtzait on 4 Shvat and is helped by T’mimim from the yeshiva in Tzfas. The Chabad Center produces an attractive brochure called, “Baba Sali with the Goel.” It is given out in the tens of thousands and it contains material on the close connection between the Rebbe and Baba Sali along with stories and instructions for Yud Shvat.

At the stands, passersby can buy letters in a Seifer Torah and can purchase sifrei Chassidus and volumes of *Igros Kodesh*. A mitzva tank is stationed there which plays songs of Geula and Moshiach. Women and girls distribute candles for Shabbos along with material about Moshiach. For many days that follow 4 Shvat, people call the Chabad Center to ask for a bracha and guidance through the *Igros Kodesh*.

mitzva tank and had cheerful music playing from the loudspeakers, and gave out hot meals.

The Chabad Center also cared for the counselors who came to the tent city to occupy the children with

games and crafts. Their children’s parents were grateful and all expressed their amazement that Chabad is there wherever you need them.

“Our work in shleimus ha’Aretz

BRACHOS FOR RABBANUS

The rav of Netivot is Rabbi Pinchas Cohen who used to serve as rav in Yishuv Beit HaGedi, which is among the yishuvim that Rabbi Malka visits.

It was on Yud-Tes Kislev, before being appointed rav of Netivot. Rabbi Cohen came to a Yud-Tes Kislev farbrengen attended by hundreds and afterwards he asked Rabbi Malka if he could buy a volume of *Igros Kodesh*.

Rabbi Cohen meditated on whatever he meditated and then opened the volume. It was volume 5, p. 291 and it said: **In answer to your express letter of Motzaei Shabbos in which you inform me that you were offered a position as rav and shochet in the city of X ... and you ask my opinion. 1) If you accept the position: based on the information you’ve received, if the community is Orthodox then it is worth looking into it and accepting it.**

In the rest of the letter, the Rebbe speaks about rabbanus. Rabbi Cohen was flabbergasted.

“I asked whether I should accept the suggestion of rabbanus in Netivot and this is the Rebbe’s answer!”

A while later there were elections and Rabbi Cohen was elected as rav of Netivot. Since then he often asks the Rebbe questions through the *Igros Kodesh* and at Chabad gatherings he tells of this amazing answer he got.



The brochure explains the connection between Baba Sali and the Goel



At a Chumash party



Working on behalf of shleimus ha'Aretz

has just begun. Our neighbors the terrorists aren't satisfied now that they've gotten Gush Katif and we are working on waking people up to the dangers that loom."

All the work Rabbi Malka does

has a Moshiach emphasis. Before I said goodbye to him he asked me to convey a message to his fellow shluchim:

"We are in the midst of a nisayon but we cannot remain silent. Our

main message must be our belief in the hisgalus of the Rebbe Melech HaMoshiach immediately. From experience, I see that people know whether we are fudging or are telling the truth."

*to find an attractive
real-estate investment,
is hard*

*to make a phone call,
is easy.*

U.S. & CA Tel: 1-718-770-7746
P.O.B. 247 Kfar Chabad
Tel: 972-3-9607536
Cell: 972-54-4300-770
Fax: 972-3-9606278
E-mail: shm770@bezeqint.net

TRUMP INTERNATIONAL REAL ESTATE

TEL: 03-9607536 :טל
shm770@bezeqint.net

השקעות בע"מ
אמת ג. ברכה

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.
SHLUCHIM; SPECIAL RATES FOR
SHABBATONS & PARTIES

COME SEE
OUR BRAND NEW
SUSHI BAR

OPEN FOR IN HOUSE DINING
TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

SHLUCHIM SHOW SUPPORT FOR CHEVRON

About 100 shluchim – directors of Chabad houses in Eretz Yisroel, visited Chevron in a display of solidarity and support. The visit was motivated by the plan of the Israeli government to expel Jewish families from their homes in the market area at the entrance to the Avrohom Avinu neighborhood. Two buses left from Kfar Chabad and Yerushalayim for a visit to Chevron, arranged by the shluchim in Chevron – Kiryat Arba.

The visit began with a prayer at the gravesite of Rebbetzin Menucha Rochel a”h, mother of the Jewish settlement in Chevron, who is buried in the old Ashkenazi cemetery. Shliach in Chevron Danny Cohen addressed the shluchim and told them the history of the place, the development of the kollel at the gravesite and about the battle against the construction of an Arab school nearby.

From there the shluchim went to the M’aras HaMachpella. They passed sites of historic interest to Chabad: Beis Schneersohn, Beit Romano, The Shul of the Mittlerer Rebbe, etc. Rabbi Danny Cohen explained the extensive Chabad history in the city and about how the Chabad Rebbeim related to the Jewish settlement in Chevron.

At the M’aras HaMachpella, the shluchim met Rabbi Leibel Groner, the Rebbe’s secretary. After Mincha, the shluchim recited chapters of T’hilim to annul the expulsion decree and said l’chaim. Then they sang, “utzu eitza v’sufar” – may the enemies’ plans be nullified for G-d is with us.

From there the shluchim went to visit the market area where Jewish families have lived for years. They

listened to the speaker for the Jewish settlement in Chevron, Noam Arnon, who told about how the area was purchased over 200 years ago by Jews and how the Arabs, after the massacre of 1929, stole their property.

Ten years ago, the Arab market was closed by order of the army and for years, the Jews requested permission to live there but were not answered. Five years ago, after baby Shalhevet Pass was murdered, the Jews reacted by moving in to the area, investing hundreds of thousands of dollars and turning the abandoned shops into beautiful homes. There is also a kollel called Rinat Shalhevet in memory of the baby a”h.

Arnon said they were not interested in a violent battle and that pressure should be exerted on public figures, military figures, and government figures from abroad so that the army and court would back off their demand that the Jewish families leave.

The shluchim went to farbreng in the Avrohom Avinu neighborhood with Rabbi Groner.

* * *

Another solidarity visit was made last Shabbos by a delegation of Chabad Chassidim led by Rabbi Meir Drukman, rav of Kiryat Mochkin. Farbrengens were held with residents of Chevron and Kiryat Arba. At Kabbalas Shabbos in the M’aras HaMachpella, Rabbi Drukman addressed the crowd and said that the controversy over the continued Jewish presence in Chevron is part of the stages before the coming of Moshiach. It is specifically through the difficulties of galus and mesirus nefesh that we will merit to see what the Avos did not see. Rabbi Drukman praised the Jews of Chevron for their mesirus nefesh and warned the security forces not to tamper with the portion of the Patriarchs.



The shluchim with the M’aras HaMachpella in the background

COMMEMORATIVE STAMP OF CHABAD

100 years after the Rebbe's birth, the Israeli postal system decided to issue a stamp in honor of the Lubavitcher Rebbe. After they were told that printing the Rebbe's picture on a stamp was out of the question (based on a previous directive of the Rebbe), they agreed to choose a picture of Beis Moshiach – 770 instead.

Rabbi Shlomo Maidanchik a"h, director of Aguch, worked on this project for a year and a half until his passing on Pesach 5764. To further the cause a committee comprised of members of Aguch, members of the Hisachdus HaChassidim LKabbalas P'nei Moshiach, and Rabbi Maidanchik's family members, was formed.

The Postal Authorities have treated this stamp with special respect. Much effort was exerted to produce a stamp that is worthy of the Rebbe Nasi Doreinu. The stamp, attractively designed with gold print, features a picture of 770 with the words: Chochma, Bina Daas over it (with the acronym in gold). In the background is a map of the world to illustrate the

idea that Lubavitch headquarters spreads light to the entire world.

On the margin of the stamp are pictures of t'fillin and Shabbos candles with the word "U'faratzta" in gold.

Each sheet consists of eight stamps. On the border appears the number 770 alongside red bricks, which makes the sheet valuable.

Exposure to the picture of 770 and to the slogan of U'faratzta, particularly through official channels such as the postal service, is definitely another stage in hafatzas ha'maayanos chutza.



ATTN. GUESTS/VISITORS

Very nice apartment
(1 block from 770)

Fully furnished
Sleeps up to 12 people
Available on daily or weekly basis
(917) 699-3937

Make a "Mivtzah Kashrus" in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

- ✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support
- ✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)
(mention code "770" for special ANASH Rate)

