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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

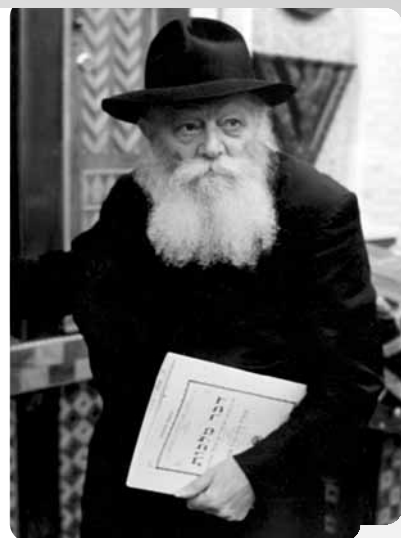
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WOMEN GOING OUT TO HELP OTHERS

LIKKUTEI SICHOS, VOL. 35, PG. 150-155
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

3. Analysis is needed on this matter. For at first glance, Dina's outing does not resemble that of Leah. Leah went out "for she desired and sought to be numerous in [children, who would be the progenitors of the future] Tribes [of the Jewish people]." Through Leah, the Tribes were begotten by Yaakov. Whereas, the purpose of Dina's outing was to correct the young ladies of the **land**. What is the connection between the capability of reforming Eisav the Wicked and the young ladies of the land to Leah's outing, which served to conceive the Tribes?

Especially insofar as Rashi explains in his preceding commentary, on the verse [VaYitzei 29:17], "Leah's eyes were tender" – for she was under the impression that she would go up in the lot of Eisav, and she cried, for everyone would say: 'Rivka has two sons and Lavan has two daughters. The older daughter will go to the older son and the younger daughter will go to the younger son.'" [See FN 20.] That is, she did **not** want to go up in the lot of Eisav, notwithstanding the fact that through this she could have reformed him. [See FN 21.]

The resolution of the above according to the inner dimension of these concepts:

Notwithstanding the fact that all three founding fathers – Avrohom, Yitzchok, and Yaakov – are called "Patriarchs" (as our Sages say, "there are only three who are called 'Patriarchs'" [Brachos 16b]) on account of their having bequeathed their character traits to **every** Jewish person [FN 23: see *Torah Ohr*, VaEira, beg.], nevertheless, there is an especial quality every Jew possesses in their connection to Yaakov Avinu over their connection to Avrohom and Yitzchok. Being that only

regarding Yaakov it is said, "his bed was complete" [Psachim 56a, etc. – see FN 24] ("not like Avrohom, from whom came Yishmoel; nor like Yitzchok, from whom came Eisav" [ibid]), it is understood that he is the principle Patriarch of the Jewish nation, the all-inclusive foundation of all the Jewish people for all generations. (In the terms of the Alter Rebbe [*Tanya Igeres HaKodesh* Ch. 7 (111b, end)], "the soul of Yaakov was, "inclusive of all the souls of the Jewish people"). It is for this reason that this nation is called "the nation of Yisroel" (the name of **Yaakov** [given to him upon his return from Padan Aram]).

Now, although all the various levels of the Jewish people stem from the Patriarchs, as they exist in Yaakov they are classified as being aggregate in nature. These distinctions were in turn revealed in actuality through the children of Yaakov, [the fathers of] the Twelve Tribes, which correspond to the Jewish people's twelve approaches and distinctions in the service of G-d [*Torah Ohr*, VaEira, beg].

We may assert that the revelation of the source of the various levels of Divine service of the Tribes is from Yaakov. Yaakov, that is, by means of the intermediary of the mothers – Rachel and Leah (Bilha and Zilpa) – who established the House of Yisroel [Rus 4:11]. (This concept is in accord with the difference between the contribution of the father and the contribution of the mother in the birth of a baby, for the existence of the child comes about from the seed of the father [FN 27: see *Pirush HaMilos* of the Mitteler Rebbe, Ch 111 (71c)], whereas the differentiation of the fetus into particular forms comes about through the nine-month gestation period in the mother's womb [FN 28: see *Tanya*, Ch. 2; *Seifer HaMaamarim* 5659, pg. 3].

Thus we find that it was specifically the mothers – Rachel and Leah – who named [the fathers of] the Tribes, not Yaakov, as it is explained elsewhere [FN 29: see *Likkutei Sichos* Vol. 10, pg. 96 ff; see footnotes there]. This bears significance insofar as all names have meaning and interpretation signifying the particular quality of the one named.

4. Now, although in particular there are Twelve Tribes, representing twelve pathways and approaches to the service of G-d, in general they are divided into two pathways of Divine service: the righteous and the penitent (as is known that the service of repentance, *t'shuva*, is not relevant only to one who has sinned and has acted corruptly, transgressing the correct path; it is, rather, a particular approach in the service of G-d, relevant also to the righteous [FN 30: *Torah Ohr*, VaYechi, beg. (45a, end); *Likkutei Drushim* L'Rosh HaShana 60d, Parshas Haazinu, beg.; as well as **several other places**.]). The service of the righteous takes place in a world of holiness, with the fulfillment of Torah and Mitzvos, whereas the service of repentance indicates the service of transforming evil to good, or in a more general sense, to elevate the mundane to the sanctified.

The latter distinction comprises the difference between the approach to Divine service characteristic of the children of Leah and that of the children of Rachel, a concept that is understood from what is written in the Zohar [Vol. 1, 259a] regarding the reason that the majority of the foundation of the alter was specifically in the portion of [land designated as an inheritance to the

Tribe of] Binyamin, not Yehuda [see FN 32], notwithstanding the fact that Yehuda was “higher than all the Tribes.” The reason for this is because Binyamin was a righteous individual. Yehuda, on the other hand, who was one of the sons of Leah, was among those who “hated him [i.e., their brother, Yosef]” [VaYeishev 37:4] and was a partner in the sin of the sale of Yosef into slavery. Although he repented, the foundation of the alter did not stand in the portion of a penitent but in the portion of Binyamin, who was righteous [see FN 34].

From this it is understood that the (Ten [FN 35: so it reads in *Seifer HaMaamarim* ibid [5626, pg. 111, published 5749], but from the Zohar [Vol. 1, 259a] it is understood that “they hated him” is primarily relevant to the children of Leah, but is not the case with the sons of the two concubines, see there]) Tribes who were partners in the sale of Yosef, although they repented, are not at the level of Yosef and Binyamin, the children of Rachel, who were specifically noted as being righteous from the outset.

Perhaps we may posit that the foundation of the distinction apparent in the service of the Tribes – the fact that the children of Leah

represent (primarily) the service of repentance [FN 37: to note that Reuven, the firstborn of Leah, was the one who first **introduced** the concept of repentance (B'Reishis Rabba CH. 84:19)] and Yosef [see FN 38] and Binyamin represent the service of the righteous – is rooted in the mothers, Leah being associated with the service of penitents [see FN 39] and Rachel with the service of the righteous [see FN 40].

[To be continued be”H]

What is the connection between the capability of reforming Eisav the Wicked and the young ladies of the land to Leah's outing, which served to conceive the Tribes?

CLARIFICATION:

The article printed in last week's issue pg. 24-25, which portrays a single perspective of the events discussed, should be considered the personal view of the author. We regret any suggestion that the fault lay on one side, especially in light of recent discoveries. Naturally, this is not meant to detract from the general message of the article that violence has no place in Chabad.

--The Editorial Board

NOTHING TO BE AFRAID OF

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

When we're talking about Heavenly matters, when circumstances do not favor the goy, and the generation is standing on a very high level, all of us equipped with p'nimius ha'Torah, which grants us the strength to compete with evil in any situation – there can be neither excuse nor justification for a lack of activities in spreading the wellsprings in general, and the announcement of the Redemption in particular.

Is it permissible to provoke the wicked? The chachamim of the Talmud dealt with this question, and they differed on this issue in two sections of the Gemara (Brachos 7b, Megilla 6b). Rabbi Yitzchok says that “if you see a wicked person when things favor him – don’t provoke him,” whereas Rabbi Shimon bar Yochai says that “it is permissible to provoke the wicked in this world.”

On the surface, we have here two differing opinions, but the Gemara explains that there really is no disagreement here, rather, each one speaks about a different situation.

The Gemara also proposes a number of ways to connect the two opinions: a) one speaks about mundane matters – the other about matters of holiness; b) one applies when the situation favors the wicked – the other when things don’t favor the wicked; c) one speaks of an incomplete tzaddik – the other about a complete tzaddik.

Even after the Gemara reaches its conclusion that there is no dispute, there is still a need to explain why Rabbi Shimon bar Yochai was specifically the one who presented the argument that it’s permissible to provoke the wicked?

The Rebbe explains in *Likkutei Sichos* (Vol. 35, p. 149) that the general prohibition against provoking the wicked stems from the fact that the G-dliness that runs the world is in a state of concealment, and on this level, there can be a situation where the wicked can overpower the righteous.

Therefore, it is specifically Rabbi Shimon bar Yochai, who revealed the inner teachings of Torah that reveal the hidden aspect of G-d – i.e., the level of G-dliness that is higher than the world and where there are no natural limitations from the world – who possessed the strength to subjugate the wicked.

Elsewhere in *Likkutei Sichos* (Vol. 16, p. 75), the Rebbe goes even further, saying that when the Gemara brings that even Rabbi Shimon bar Yochai agrees that we should not provoke the wicked when things favor him, this is a general instruction. However, Rabbi Shimon bar Yochai himself, according to his level, was allowed to provoke a goy even when things favored him, for when someone reveals the inner teachings of Torah, and thereby reveals the p'nimius of G-dliness, there is no power in the world that can stand against him.

The teachings of chassidus, which the Alter Rebbe revealed and spread with even greater fortitude after the redemption of Yud-Tes Kislev ("after Petersburg"), are a direct continuation of the teachings of kabbala, as revealed by Rabbi Shimon bar Yochai. Furthermore, just as the Zohar provided Rabbi Shimon bar Yochai with the ability to fight evil in the world, similarly, chassidus has given us powerful spiritual strengths and special protection that enables us to fight against all the wickedness that this world represents.

This is the reason, the Rebbe explains, that the Alter Rebbe succeeded in his war in a manner of "He redeemed my soul in peace," i.e., the redemption itself was through peace, and as the Talmud Yerushalmi states regarding Dovid HaMelech's war against Avshalom, even the men of Avshalom prayed for Dovid's victory.

The Alter Rebbe succeeded in turning the wicked (for the moment) into believers, since the revelation of the teachings of Chabad chassidus represent a continuation of the teachings of Rabbi Shimon bar Yochai in comprehension and understanding, and therefore, it also possesses the unique strengths of the Rashbi.

These special strengths to fight against evil, even when circumstances stand in its favor, and not only to be victorious over it, but even to transform it into holiness (at least temporarily), have been bestowed upon us by our Rebbeim throughout the generations, including of course, the leader of the seventh generation, the Rebbe Melech HaMoshiach.

As mentioned above, even the opinions in the Gemara that forbid provoking the goy derive that they

apply only in three cases: a) when speaking about mundane affairs; b) when circumstances favor the forces of evil; c) when referring to an incomplete tzaddik.

It is interesting to note here the Rebbe MH"M's innovation in connection with the recent war to bring the Redemption, a war conducted against the concealment of the Exile.

1. The Rebbe emphasizes that the battle to bring the Redemption must be in every detail of a person's life – "Know Him in all your ways" – to the point that we reach a state of "I was created only to serve my Maker."

***The Alter Rebbe
succeeded in his war
in a manner of "He
redeemed my soul in
peace," i.e., the
redemption itself was
through peace.***

No one can come and say today that he can't fulfill a certain detail of the Rebbe's directives to bring the Redemption, out of a fear of "What will the goyim say?" including the goy within him. He can't quote the saying in the Gemara "Don't provoke the wicked" and interpret it as meaning, for example, "Don't provoke the wealthy donor," since we're not talking about mundane affairs but matters of pure holiness. Every detail is a part of the holy battle to bring the Redemption.

2. The Rebbe emphasizes that the world is already prepared to accept the announcement of the

Redemption and all the tremendous revelations that he publicized in his wondrous sichos of 5751-5752. The Rebbe thereby pulls the rug out from under the feet of those who claim that it is impossible to provoke the world because things are going in its favor.

The Rebbe establishes categorically that things are moving only in one direction: towards the Redemption. If you think that circumstances are favoring the forces of evil in the world, this is merely a figment of your imagination, and you should learn a little more about Moshiach and the Redemption in order to open your eyes and see the truth.

3. Regarding the point of incomplete tzaddik and complete tzaddik – we are still not complete tzaddikim. However, even when we're talking about the generation in general terms, the Rebbe uplifts the entire generation and establishes that "they have already done t'shuva," and it is known that not even tzaddikim can stand in the place where baalei t'shuva stand.

Therefore, when we're talking about Heavenly matters, when circumstances do not favor the goy, and the generation is standing on a very high level, all of us equipped with *p'nimius ha'Torah* that grants us the strength to compete with evil in any situation – there can be neither excuse nor justification for a lack of activities in spreading the wellsprings in general, and the announcement of the Redemption in particular, since we have been given all the strengths and all we have to do is take these tremendous strengths and utilize them in the right direction: fulfilling the main and only shlichus left – to greet Moshiach Tzidkeinu, immediately, mamash, now!

ILLUMINATING THE DARKNESS WITH THE LIGHT OF MOSHIACH

A compilation of aphorisms about Chanuka

PURE CHINUCH

The word “Chanuka” is etymologically connected with the word “*chinuch*.” Just as the Maccabis did not want to compromise by using impure oil, even though it was halachically acceptable, so too we may not compromise when it comes to the pure chinuch of children. When you resolve to approach chinuch without compromising, without any leniencies, Hashem will “deliver” on every level on behalf of “those who toil in Your Torah.”

As He performed miracles for our ancestors in those days, so too, nowadays we can be sure that speedily in our day we will merit that the pure Mikdash built Above will descend and Jewish children will illuminate the Beis HaMikdash and the world around us.

(Likkutei Sichos vol. 1)

ADDING LIGHT

Although the source for the Chanuka lights is the lights in the Mikdash, in the Beis HaMikdash they lit a fixed number of lights, seven, whereas on Chanuka we add a candle each night.

The reason for this has to do with the fact that the mitzva of

lighting lights in the Mikdash was given in the time of Shlomo HaMelech when peace prevailed. It was enough for them to light the same number of lights without adding any because everything was normal, routine. But during the time of the miracle of Chanuka until the present time, great spiritual darkness prevails and we need to increase the light.

(Likkutei Sichos vol. 1)

A TIME FOR EVERYTHING

Despite the source for the Chanuka lights being the lights in the Mikdash, in the Beis HaMikdash they lit the lights during the day when the light of day still prevailed while the “their mitzva [i.e. the Chanuka lights] is when the sun sets.”

The explanation for this is that during the era of the Beis HaMikdash there was a spiritual light in the world, a light that derived from the Beis HaMikdash. However, nowadays, when a spiritual darkness prevails, we need to light candles specifically “when the sun sets,” in order to illuminate the spiritual darkness with the spiritual light of the lights of Chanuka and other mitzvos which

are compared to a candle, “a mitzva is a candle and Torah is light.”

(Likkutei Sichos vol. 1)

THE CHANUKA LIGHTS ARE MORE LOFTY

The Chanuka lights are more lofty than the lights in the Mikdash. The lights of the Mikdash were annulled when the Greeks defiled the Beis HaMikdash, but the Chanuka lights “are never annulled”; they illuminate even in Galus, at the time of the greatest darkness.

(Likkutei Sichos vol. 3, based on Ramban)

ABOVE THE ORDER OF HISTALSHLUS

The number of lights lit on Chanuka is greater than the number lit in the Mikdash. Seven lights were lit in the Mikdash and eight on Chanuka. The number seven indicates “the seven days of the cycle,” which is the order of hishtalshlus, nature. The number eight indicates a level beyond the order of hishtalshlus. In order to light the darkness of Galus we need a light that transcends hishtalshlus: the eight lights of Chanuka.

(Likkutei Sichos vol. 3)

EVERY JEW IS AN AMBASSADOR

The demand of every Jew: he must know he is Hashem's ambassador to warm up the gashmuis in his portion of the world until he and his surroundings are illuminated. The way to carry this out must be – not to remain satisfied with what was done yesterday but to increase the light each day. What was done yesterday is not enough for today; there must be an increase.

(Likkutei Sichos vol. 1)

THE LIGHT OF SHABBOS AND THE LIGHT OF CHANUKA

The halacha states: If a person has a candle for his home and a candle of Chanuka, the candle for his home takes precedence, because the light of Shabbos is for shalom bayis: "Great is peace, for the entire Torah was given to make peace in the world."

The lights of Chanuka represent the peace which unites the light of the Mikdash and the darkness of Galus, while the Shabbos lights represent making peace within the home, between man and wife.

When a Jew doesn't have the capacity to invest in both types of "shalom," he has to devote himself to his home and not to illuminating the outside. Shalom bayis takes precedence.

(sicha VaYeishev 5722)

BEING A LAMPLIGHTER

The inner meaning of the Chanuka lights is to illuminate the soul and home of every single Jew with "a mitzva is a candle and Torah is light," until the "oil" of Torah, the secrets of the secrets of Torah, and to awaken the "outside" too by placing a "lantern" in the public domain, which naturally attracts people to the light.

(sicha VaYeishev 5747)

MEZUZA AND NEIROS CHANUKA

Chazal say that the Chanuka lights should be placed in the doorway of the house on the left side with the mezuzah on the right side.

The right side represents the positive mitzvot, whose purpose is to influence "the inside." The left side represents the negative mitzvot, whose purpose is also to rectify the "outside." The concept of the Chanuka lights is to wage war with the "other side," so that G-dliness extends even to the darkness, the left side.

(Maamer Tanu Rabbanan Ner Chanuka 5744)

*Why is the menorah lit
in the doorway?
Because the days of
Chanuka are an
opening and
beginning for the
future Redemption.*

TO FIX AND COMPLETE

The special quality of the eighth day is that it includes all the days of the holiday within it. This day is auspicious for correcting and completing all that needs correcting and completing from that which was lacking the previous days in a way of "double strength."

(sicha Shabbos Chanuka 5744)

CHANUKA VERSUS PURIM

There is a common denominator between Purim and Chanuka, yet there is an essential difference between them:

The inyan of Chanuka is mesirus nefesh for Torah and the neshama of the Jewish people, whereas with Purim the decree affected their physical lives.

On a deeper level one can say that this is the difference between the body and the neshama. Purim is connected with the inyan of mitzvot (the body) and Chanuka with the Torah (neshama). This is the inyan of the oil, which alludes to Torah, the secrets of Torah and its pnimiyus.

(sicha Shabbos Chanuka 5744)

THANKS IS NOT ENOUGH

(Shabbos 21b) "They made them Yomim Tovim with Hallel and Hodaa." Hodaa (thanks – Al HaNissim) is not enough, for this is the power of emuna. Hallel is also needed – understanding and grasp of Elokus, "know the G-d of your father and serve Him wholeheartedly."

(Igros Kodesh)

AN ALLUSION TO CHANUKA GELT

In the parsha that is always read during Chanuka it talks a lot about giving money: the money for the grain in Egypt, the money that Yosef returned to his brothers, the double money the brothers took with them to Yosef, and the gifts Yosef gave the brothers. This is an allusion to the custom of giving Chanuka gelt.

DREIDEL

The miracle of Chanuka was when the few vanquished the many and the weak defeated the strong, etc. Likewise, there are eight days of Chanuka, alluding to going beyond nature, which is symbolized by the number seven.

This is why we play dreidel on Chanuka, because the dreidel cannot stand upright according to the laws of nature, and as such it alludes to

nature being transcended.

*(said in the name of the talmidim of the Baal
Shem Tov)*

AN AUSPICIOUS TIME TO ASK FOR THE GEULA

On the verse, "He makes great the salvations (On Shabbos, etc., He is a tower of salvations) of His king and bestows kindness upon

His anointed," it is brought that during Chanuka the light of Melech HaMoshiach shines forth, while after Chanuka it dissipates. This is why, when you play dreidel, which looks like a tower, it's a time to ask Hashem to make great the salvations of His king and do chesed with Moshiach ben Dovid, who bears our many sins, so that he will be "for Dovid and his

children forevermore."

(Nachalas Yaakov)

AN OPENING AND BEGINNING

The Sfas Emes of Ger said: Why is the menorah lit in the doorway? Because the days of Chanuka are an opening and beginning for the future Redemption.

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ב"ה



THE UNDERGROUND

DEBATE

I was the youngest one sitting there at the table – a first year yeshiva ketana (mesivta) boy. It all began one lunch time in the dining room of the Itri yeshiva in the Talpiot neighborhood of Yerushalayim.

The bachurim around the table were heatedly discussing the beliefs of “Chabadtzkers.” Their comments were not complimentary but there was one bachur there who was “a bit of a Chabadnik.” What does “a bit”

mean? His maternal grandfather a”h was a well-known Chassid, but his father had sent him to a Litvishe yeshiva. This bachur sided with Chabad in the conversation and this was reason enough for the debate which ensued.

“How could they put t’fillin on, in the street?”

“Why do they study Chassidus for hours, instead of Gemara?”

As I said, I was young and so I didn’t get involved in the debate.

Then the “bit of a Chabadnik” asked the person debating him, “Maybe, instead of arguing, you would like to see what *Tanya* is about?”

His opponent didn’t answer of course because if he said, “no,” that would mean that technically, he lost the debate. If he said “yes,” well that sounded heretical. Of all people it was me, who hadn’t participated in the discussion, who piped up and said, “I’m interested in learning *Tanya*!”

*They were eight bachurim from Litvishe homes who were mekurav to Chassidus and all transferred to Yeshivas Tomchei T'mimim in Kfar Chabad. Today, 25 years later, most of them are shluchim in Eretz Yisroel and abroad. * How did this happen? How did a group of bachurim manage to change direction despite the strong opposition of the hanhala of the Litvishe yeshiva? How was the first farbrengen organized and under what conditions? Why did they run every morning to a mikva in an Arab village? Who was the shliach who was hit with tomatoes? Why did the Tanya class take place by candlelight if the electricity worked? * Rabbi Yaakov Shmuelewitz, shliach in Beit Shaan, answers these question in a series of articles about his youth. * Presented for the month of Kislev, the month of Hafatzas HaMaayanos.*

Then that bachur – Shmuel Freiman was his name (a”h), and it is thanks to him that I began getting involved with Chabad – said to me, “No problem. I will arrange a chavrusa for you in *Tanya*.”

It was still forbidden to tell me that there was a weekly shiur in *Tanya* in the yeshiva. They would only tell me that a month later, only after I had proven that I was serious about learning *Tanya* and wasn't just an informer who would tattle to the hanhala about where and when the

shiur took place.

In the meantime all I was told was that there was a leader of the Chassidishe underground at the yeshiva, a genius of a bachur, and they confided his name to me, Dovid Kramer. He was the one who began learning *Tanya* with me. At that point I didn't dream what I was in for, what challenges... I just wanted to learn *Tanya* but that led to changes and upheavals in every aspect of my life.

During the break between sessions in the afternoon, we sat down together in a corner of the beis midrash (which is called a *zal* in Lubavitch) and began learning chapter one of *Tanya*. Kramer knew how to make it interesting and I agreed to come again, and again, and again.

It reached the point of no return because afterwards they told me when the *Tanya* shiur took place and they told me that there were other bachurim in the yeshiva who learned *Tanya*. If I wouldn't tell anyone, they would tell me where the shiur took place, tomorrow night ... (they changed the location each week because we could never know who saw and what he would have waiting for us the following week).

TANYA SHIUR WITH R' BEREL SHUR A”H

He came every week, on a set day, quietly, carefully. I don't know who told him where to go each time but he came. It wasn't easy. Sometimes he came and the shiur did not take place. Sometimes the shiur began but didn't end because they cut off our electricity from outside. Sometimes we learned by candlelight to begin with. Sometimes we were ten boys and sometimes two. One time boys waited for him at the entrance to the yeshiva and yelled at him to get out and pelted him with tomatoes.

You have to understand the atmosphere of opposition that prevailed in the yeshiva world at that time. Officially, the rabbis in the yeshivos could not oppose learning *Tanya* or *Likkutei Torah* because they are divrei Torah. Unofficially however, they let their talmidim know to stay away and avoid anything having to do with Chabad or even remotely connected with Chabad.

I remember that one time one of the bachurim donated two volumes of *Likkutei Sichos* to the yeshiva library l'ilui nishmas the Rebbe Rayatz. I was very happy to learn in these s'farim for two or three days but then they disappeared. I figured

that the Misnagdishe zealots had hidden them but didn't have proof. A few days later I found the s'farim in a closet with fire extinguishing supplies and they were soaking wet.

Greatly upset I took the ruined s'farim to the rosh yeshiva. I

expected him to investigate the matter but he merely said "sadly," "Nu, now they can't go back into the library, it's not respectful!" I was quite frustrated.

I got permission from the bachur who had donated them to take them

RABBI YAAKOV STEINBERG

Today – a menahel of a Chabad Talmud Torah in Yerushalayim

I particularly remember the farbrengens of those years. We would go at night, after the learning seider, to a shul in a nearby neighborhood where we also made Mesibos Shabbos for the children of the neighborhood. We had the key to the shul and began to farbreng. There was no budget for these farbrengens and so each of us would bring what we had. We said l'chaim over wine we collected every Motzaei Shabbos from what remained after Havdala.

I also remember the broadcasts. It was 5738 and the Rebbe farbrenged every Motzaei Shabbos. Towards midnight we checked to see that nobody was following us and we took the last bus towards Yeshivas Toras Emes in order to hear the broadcasts.

We napped on benches as we waited for the broadcast. When we finally heard the Rebbe's voice we were very excited. Afterwards, we waited for the first bus in order to return to yeshiva.

One time R' Eliezer Lichtenstein (who was in charge of the broadcasts) realized what it took for us to be present at the broadcasts and he insisted on giving us money for a taxi. From then on it was easier to go and listen to the broadcasts.

I remember that there was one shelf in yeshiva for sifrei Chassidus. At first there were only s'farim from Poilishe Rebbeim like the *Be'er Mayim Chayim*, etc., but little by little sifrei Chabad were added until they needed additional shelves.

Sometimes we walked to the Tzemach Tzedek Shul in the Old City on Shabbos, about an hour's walk, in order to daven in the Chabad minyan and to be at the farbrengen afterwards. Then we walked back in order to be at yeshiva for Mincha so they wouldn't realize where we had disappeared to.

RABBI SHLOMO BERKOWITZ



Today, a shliach in Rosh Pina

I spent three years in the Chassidic underground and planned, as did my friends, to switch to the yeshiva in Kfar Chabad. Then the rosh yeshiva, Rabbi Elifant, exerted pressure on me, "Continue with us

here and I will learn b'chavrusa with you ... You can learn Chassidus here too, just don't leave."

I agreed but at the end of Elul I went to the Rebbe (for Tishrei 5741) and there I realized that my ultimate place was with Chabad. Boruch Hashem I merited to have a yechidus and the Rebbe answered me:

Regarding your learning in yeshiva, it says in *Shulchan Aruch Admur HaZakein* that you should learn where your heart desires ... you just need to arrange for your parents' consent.

As soon as I arrived back in Eretz Yisroel, my parents said on their own, "Nu, now surely you'll continue in a Chabad yeshiva."

After switching to a Chabad yeshiva I went to visit my friends in the Litvishe yeshiva. I met my chavrusa, a serious bachur who was a yerei Shamayim. He whispered some good news to me: Baruch Hashem, I have attained the quality of *anava* (humility)! And he had proof of this. There was a shiur klali given by his rosh yeshiva and he had thought of an excellent question but restrained himself and didn't ask it so as to remain humble.

I was reminded about the Chassidishe stories of the anav from Minsk and all the imaginary middos that are the lot of all those who do not study Chassidus.



Rabbi Shmuelewitz when he learned in the Litvishe yeshiva

At that point I didn't dream what I was in for, what challenges... I just wanted to learn Tanya but that led to changes and upheavals in every aspect of my life.

to my room. I learn in them till this day. I have a special love for the water-damaged crinkly pages.

It was in this atmosphere of fear and caution that the weekly *Tanya* shiur took place, underground and top secret. For me this created a magical atmosphere that came from "stolen waters being sweet." We had to learn quietly so we wouldn't be heard. Rabbi Berel Shur a"h spoke quietly, with an accent that was partly American and partly Russian, part ultra-refined, from another world.

For us it was the highlight of our week, a moment of inspiration and hiskashrus to the Chassidic movement. He was the shliach of the Rebbe but also the shliach of liberated Chabad that was outside the underground. Each week we waited for the secret, sweet, fascinating shiur.

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ACCORDING TO CHABAD CHASSIDIM, AREN'T WE ALREADY IN 'THE DAYS OF MOSHIACH'?

RABBI SHOLOM DOVBER HA'LEVI WOLPO
TRANSLATED BY MICHOEL LEIB DOBRY

In response to requests by our readers, we now present the twenty-sixth and final installment in a series of questions and answers from the seifer Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.



QUESTION:

The Lubavitcher Rebbe's chassidim lecture to us that we should not look upon these times as "is'chalta d'Geula," but they personally have "progressed" even further, saying that our times are

"the days of Moshiach," and that in their opinion, the Moshiach is the Lubavitcher Rebbe, even after Gimmel Tammuz 5754. Therefore, before they tell us "Return the **splinter** of wood between your teeth," we reply "Return the **beam** of wood before your eyes."

ANSWER:

1. The fact that we are in "the days of Moshiach" was not established by Lubavitcher **chassidim**, rather it was stated explicitly by the Rebbe on numerous occasions. The author of this book personally received a letter in the

Rebbe's own handwriting on Yud-Alef Nissan 5751 where he writes that we are already in the days of Moshiach. Similarly, the Rebbe said on Motzaei Yud-Tes Kislev 5752 (*Seifer HaSichos* 5752, Vol. 1, p. 173): "In these times of **the days of Moshiach in which we are now...**," and he expressed himself along these lines many times during 5751-5752.

2. The days of Moshiach are neither the Redemption nor *is'chalta d'Geula*, but the situation whereby Moshiach is already here at the end of the time of the exile. Similarly, Moshe Rabbeinu came to Pharaoh on G-d's shlichus, and nevertheless, the oppression became more intense. However, the fact was that Moshe was already here and had come to redeem the Jewish People, and therefore, that period of time was called 'the days of Moshiach' of the bondage in Egypt.

See *Sfas Emes* (Rosh HaShana 11b), where he explains this matter at length, establishing that this is also how things will be at the Future Redemption. At the beginning of that time period, Moshiach will already be here in a manner of "revealed and hidden," and he will carry out his activities with the people of the generation, yet this will still be the time of exile. Furthermore, only when he will be revealed and will build the Beis HaMikdash and gather in the exiles of Israel will this mark the Redemption proper.

3. It is understood from all the aforementioned that there is no contradiction between the fact that we are in the manifold darkness of the exile and the faith that within this darkness, Melech HaMoshiach is already here and on his way to bringing the Redemption. In addition, the Rebbe himself agreed with the rabbinical p'sak din

(Shabbos Parshas Mishpatim 5751) that all the signs of "presumed to be Moshiach" already exist in the Melech HaMoshiach of the generation, further adding (Shabbos Parshas Toldos 5752) that the Moshiach of the generation is already winning the wars of G-d on a number of fronts, e.g., the Persian Gulf War that caused no harm to the Jewish People, according to his well-known prophecy, and the emigration of Russian Jewry, as mentioned earlier. See the Erev Sukkos 5766 article in *Beis Moshiach* written by Rabbi Yosef Yitzchak

This obviously has no connection whatsoever to the false messianism of the medina, because we are in the days of Moshiach not due to the medina, but in spite of it.

Meizlish, the Rebbe MH"m's shliach in Mexico.

4. Furthermore, and this is the main thing, all this obviously has no connection whatsoever to the false messianism of the medina, because we are in the days of Moshiach not **due to** the medina, but **in spite of** it.

5. Regarding your suggestion that Gimmel Tammuz is an apparent contradiction to the faith of Chabad chassidim, I have already dealt with this matter at length in the seifer *V'Torah Y'vakshu M'fihu* (primarily Ch. 6). I will not elaborate here as

that is not the subject of this seifer, and I don't want anyone to get the mistaken impression that this is my intention. It should prove sufficient if I say now that if people would tell you that Moshe Rabbeinu has come to redeem the Jewish People ("the first Redeemer is the last Redeemer"), you would accept it plainly and joyfully, and you wouldn't ask, "Didn't Zayin Adar happen thousands of years ago already?" Furthermore, if they told you that Dovid HaMelech ("*Dovid Malka Meshicha*") had come to bring the Redemption, you would happily agree to this, and you wouldn't ask, "Didn't Shavuot take place thousands of years ago already?"

6. Therefore, we see clearly that "Dovid, King of Israel, is *chai v'kayam*," fulfilling his activities through his thousands of shluchim all over the world. Just as we have seen until now that all of his words are true and just, and only he was correct in his interpretation of all the events the Jewish People have endured over the past several generations, down to the last detail, both in general matters and in the prophecies he gave to hundreds of thousands of private individuals, there can be no question that this also applies to his promise that the True Redemption of the Jewish People is very close indeed, and it will be fulfilled by the leader of the seventh generation of the Rebbeim of Chabad.

This too shall come to pass in the very near future, when "the Merciful One will **restore** for us the **fallen** sukka of Dovid," and there shall be the realization of the Rambam's halachic ruling that "a king will arise from the House of Dovid," etc., until the fulfillment of the criteria for "*Moshiach vadai*" (definitely Moshiach).

CHANUKA LIGHTS IN 770 AND KENNEDY AIRPORT

Last year I participated in a family “Latkes Evening.” The event quickly turned into a Chassidishe farbrengen and one of the cousins, a shlucha, told us fascinating stories about her personal experiences of Chanuka 5752 in Beis Chayeinu. This is what she told us:

Being shluchim in a far flung area of Eretz Yisroel, we felt, perhaps more than ordinary Chassidim, the need to take a child or two along with us on our visits to the Rebbe MH”M. The children also have a reservoir that needs filling up. This wasn’t always practical, for financial reasons, but we always made the effort.

For Kislev 5752 my daughter and I went to the Rebbe for Chanuka in honor of my daughter’s bas mitzva. We arrived at the beginning of Kislev. Moshiach fever was in the air.

We were pleasantly surprised to find at least another ten girls and their mothers, who also came to the Rebbe for their bas mitzva. Some of them were from Eretz Yisroel and others were from France, London, etc. My daughter quickly made friends and they formed a group and spent their time in 770 together. The expression “Chassidim are one family” was our daily reality.

It’s difficult to describe what we

experienced. We experienced Moshiach and Geula, literally. We were floating a bit off the floor. We spent most of the day in 770 with davening, yechidus, dollars, shiurim, farbrengens, just talking with shluchos from around the world, and mitvtzaim.

It was freezing outside but that didn’t stop us from waiting for the Rebbe as he left for the mikva, his return, when he went to the Ohel, etc. We didn’t miss an opportunity to see the Rebbe and the Rebbe reciprocated our love as well as giving lots and lots of encouragement and chizuk. The feeling of “*ashreinu* – how fortunate we are” filled our very beings.

One day there was a yechidus for guests. We deliberated over which yechidus to go to, the one for guests or the one for bar and bas mitzva children. The sicha was longer for the guests but there were many more guests. The sicha for bar/bas mitzva group was shorter but more personal. What should we do?

One of the secretaries solved the problem by saying we should enter at the beginning of the sicha for guests and stand on the side and present the Rebbe with a pidyon nefesh to receive a dollar at the end of the yechidus for the bar/bas mitzva group. That’s what we did.

770 became our home. We appeared rarely at our hostess’ home to take care of material things which no longer spoke to us or interested us. I think we forgot we were in America with all its comforts and felt we were in the Beis HaMikdash.

At a certain point the Rebbe asked that people farbreng until Chanuka, Chanuka included. Ms. Ariella Benayoun took responsibility for the gashmius part of the farbrengen and the bas mitzva girls helped her pour l’chaims and prepare the food. There was no need to go home for breakfast and they stayed in 770 from the giving out of tz’daka before Shacharis until after mincha-maariv.

* * *

Chanuka: There was the Menora lighting, the rally, and the round-the-world satellite. At the last minute we heard that the Rebbe would be giving Chanuka gelt not only to children of Tzivos Hashem and their counselors like in previous years, but to everybody present. It was pouring outside, but who felt it? We were thrilled.

We went on mitvtzaim every day, sometimes to apartment houses with Russian immigrants (that made us feel at home) or to hospitals or stores in distant neighborhoods. We gave out

Menoros, doughnuts, and Chanuka gelt.

Each day we participated in the Menora lighting in the Rebbe's presence in 770. Each additional candle reminded us that another day had passed and the trip home was sooner than ever. We felt something had to happen. We heard the Rebbe say things like "the Days of Moshiach, in which we find ourselves right now." We knew that if we had to return home it would only be temporary.

Shabbos Chanuka – who can describe it? There were the t'fillos of Chanuka, the giluyim, an amazing farbrengen and simcha that burst all boundaries. It was actually right before sunset when we managed to extricate ourselves from 770.

That was that. It was over. The dream was coming to an end and we had to verify our flights, do some shopping and spend the remaining time in the Rebbe's four cubits. The last Menora lighting: We tried to absorb the holy sights, to implant them firmly in our memories.

Then came the surprising and

Each additional candle reminded us that another day had passed and the trip home was sooner than ever. We felt something had to happen. We heard the Rebbe say things like "the Days of Moshiach, in which we find ourselves right now." We knew that if we had to return home it would only be temporary.

joyous news: the Rebbe was giving out Chanuka gelt again to everyone! A quick glance at the time told us that our time was limited. The flight would

be leaving shortly but we wouldn't relinquish this opportunity to receive Chanuka gelt from the Rebbe before our trip. Thousands would be passing by the Rebbe to receive Chanuka gelt and then we would be over the Atlantic Ocean, bodily at least.

The news spread like wildfire. We happily stood in line with the huge crowd that had been present for the Menora lighting. We could see bachurim on Kingston Avenue standing in line for the phone to let people know to come and get Chanuka gelt. Entire families burst out of cars, wrapped in coats, and joined the winding line outside.

The hands of my watch kept moving. We hadn't packed, hadn't lit the Menora yet (not to mention sitting there for half an hour). We tried pushing to the head of the line. There are people who are expert at getting themselves, their cousins, and neighbors to the head of the line; we were well brought up and couldn't do that. The line got longer instead of shorter and time was running out for us.

We finally got to the door of the shul. The person in charge there had long since lost his patience. A quick look at the watch on the arm of the person standing on the toes of my right foot (I couldn't look at my own watch due to the crowding) told me that if I didn't get in now, we were done for. We had to make a choice: either the flight or the Chanuka gelt. Believe me, we wanted to see the Rebbe!

Finally, the man in charge heard my plea. "If you are traveling tonight, show me your ticket! How can I believe that you are flying tonight?"

There was just one problem. When we left the house in the morning, we didn't dream that this would happen and we didn't take our tickets to 770. We begged and





**Menora lighting and dancing at the Chabad stand
at Kennedy Airport**



still light there without a bracha. No. Deep in our hearts we felt this wasn't right. "Everything follows the conclusion" and what sort of conclusion was this?

We arrived at Kennedy airport which is like a small city with its own atmosphere and got caught up with the carts, checking-in, showing our papers, our luggage, etc. Hugs and kisses for our dear ones and we went upstairs.

I kept on telling my daughter how uncomfortable I felt about not having lit the Menora. She tried to calm me down but it continued to bother me. I had had no intention of fulfilling my obligation with the Menora lighting in 770 since on the other nights we had lit with our hosts. None of the duty-free shops beckoned to me. I was lost in thought.

Suddenly my daughter tugged on my sleeve and said, "Ima, look over there!" I turned and saw a large table with many T'mimim standing around it. T'mimim on mivtzaim! With piles of doughnuts and Menoros and matches and candles!

Hooray! I had never appreciated this precious mivtza as I did then. There were years that we ourselves had done Mivtza Chanuka and I had tasted mivtzaim from the perspective of the giver. I had felt satisfaction, simcha, maybe a bit of yeshus. Now I was on the other side of the fence, which is rare for a shliach.

I sighed with relief and said the brachos. So much light and warmth spread out from the Menoros there. I knew that the Rebbe MH"m was accompanying us even as we were boarding the plane, materially and spiritually! The Rebbe doesn't allow any Jew to miss lighting the Menora on Chanuka, not even us!

pushed and we were in.

We were enveloped in waves of warmth of k'dusha and actual warmth. There was vapor rising from the large crowd in their winter coats. The line moved and there we were, standing before the king for the last time on this trip. Some instructions for my daughter: look carefully, remember to say "*a dank*," face the Rebbe, don't turn your back, etc. I tried to order my knees not to buckle.

And then the moment came. The king...Chanuka gelt...and shtuuuuup, we were outside. We tried to gather our thoughts. Time was of the essence and there was an order of priorities. First, we had to head to the house. Second, we had to light the Menora, pack, get into the car and pass by 770 in order to catch one last look for now and head for the airport.

* * *

We arrived home. All the Menoros of our hosts were already in use. What should we do? Our host said we had fulfilled our obligation with the lighting in 770. There was no time to ask a rav, no time to look for another Menora. There was no time!

Is this how we would conclude a visit so suffused with ruchnius to the Rebbe? With a doubt about whether we had properly fulfilled the Mitzva? Would we leave without lighting? We felt that the Satan wanted to ruin the conclusion of our trip. Would we let him? But we had no options and with the "*heter*" from our host we got ready to leave.

Our hearts were heavy. We tried to calculate when we would be arriving in Eretz Yisroel and whether we could

WHEN CHABADNIKS 'HIJACKED' A PLANE

PREPARED FOR PRINT BY SHNEUR ZALMAN BERGER

PHOTOS BY MICHOEL FREIDIN

*Chanuka 1972. About 130 Chassidim left their homes for three days and went to bring light and the joy of Chanuka to dozens of bases and strongholds on the banks of the Suez Canal. * The campaign – including Menoros and doughnuts as well as an accompanying cameraman – was financed entirely by the Rebbe MH”M! * Rabbi Lipa Kurzweil, one of the organizers of the mivtza, gave Beis Moshiach an album of Mivtza Chanuka 5733. We present some pictures from this historic-Chassidic album.*

THE HIJACKING

“The Lubavitchers hijacked a plane with Mivtza Chanuka” – that is how the newspaper *Maariv* began its report on Mivtza Chanuka 5733. The article went on to say, “Two planes of the Arkia Airline that flew a domestic flight (within Israel) were ‘hijacked’ this past weekend by Chabad Chassidim. The planes, with dozens of soldiers on board, were taken to their posts by the Chabad Chassidim after an original ‘hijacking’ operation. One of the Chassidim announced over the plane’s loudspeaker: ‘Dear passengers, the plane has been hijacked. We ask you to sit quietly and please listen to orders given by the hijackers.’

“The hijackers also managed, despite heavy security at the airport, to smuggle in ‘explosive’ material in the form of t’fillin and bottles of vodka. During the flight the Chassidim spoke about Chanuka and sang Chanuka songs and Chabad niggunim.

“When the plane arrived in Refidim, it was returned to the army. When the passengers left the plane, they were swept up in a Chassidic dance at the airport, to the amazement of all those waiting to return with the plane to Lud.”



The newspaper
Yediot Acharonot
tells about Mivtza
Chanuka

חב"דניקים, חטפו מטוס ב, מבצע חנוכה

THREE DAYS AWAY FROM HOME

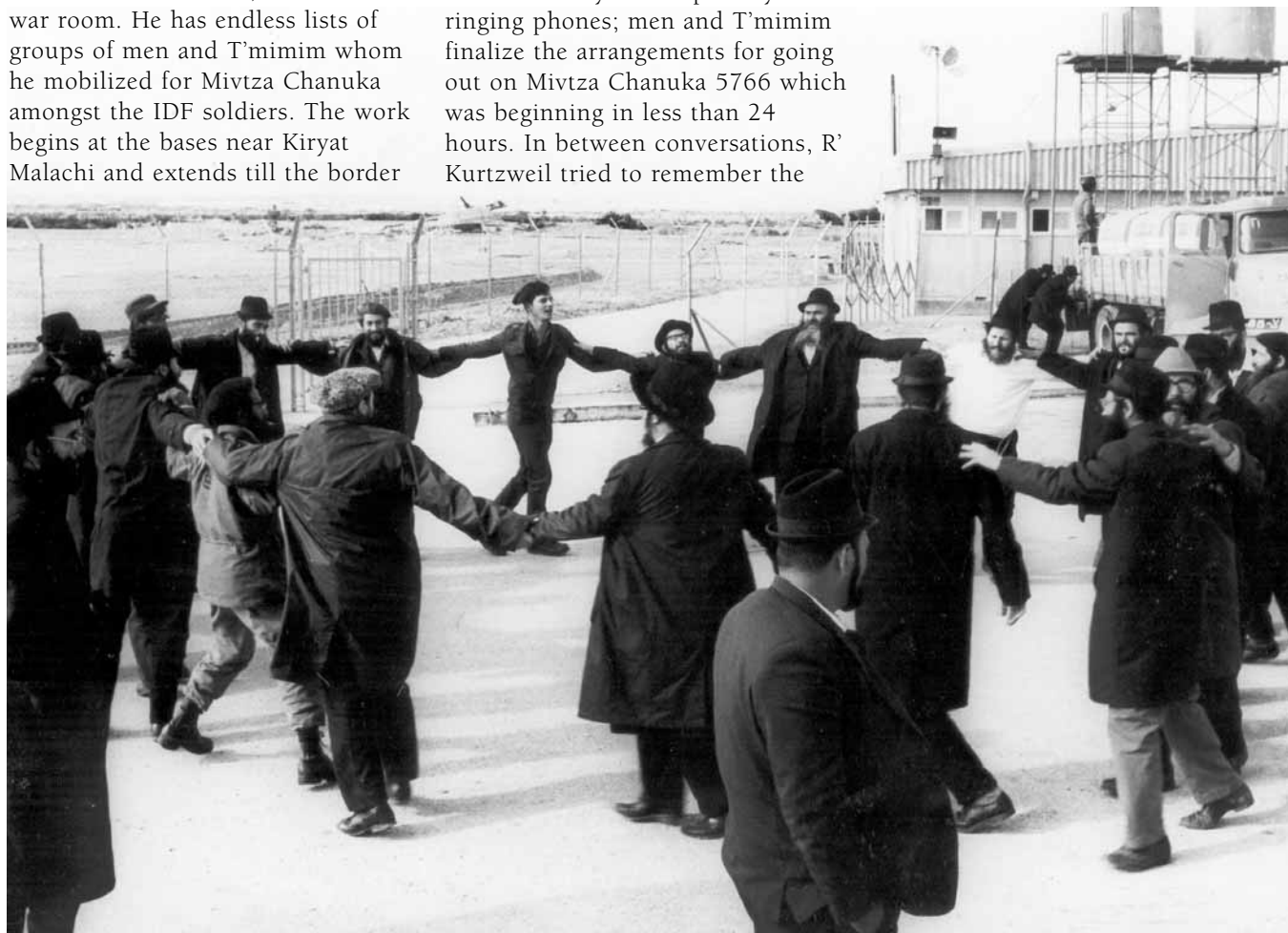
Motzaei Shabbos, eve of 24 Kislev 5766. The home of Rabbi Lipa Kurtzweil in the center of Nachalas Har Chabad, looks like a war room. He has endless lists of groups of men and T'mimim whom he mobilized for Mivtza Chanuka amongst the IDF soldiers. The work begins at the bases near Kiryat Malachi and extends till the border

with Egypt.

R' Kurtzweil found the time to open the album *Mivtza Chanuka* 5733, which he helped organize and his eyes sparkle. Our conversation was constantly interrupted by ringing phones; men and T'mimim finalize the arrangements for going out on Mivtza Chanuka 5766 which was beginning in less than 24 hours. In between conversations, R' Kurtzweil tried to remember the

details of the Chanuka campaign on the Sinai Peninsula, 33 years ago:

"Today we go out for a few hours and return home. Back then...we didn't see our homes for



Dancing upon landing in Refidim

three days! Most of the people were young men with large families. We left our wives and children alone on Chanuka because the Rebbe said to light the Menora and to put on t'fillin with soldiers on the borders of Eretz Yisroel.

"Mivtza Chanuka in 5733 was done with IDF soldiers throughout the country but the largest campaign of all took place in the Sinai Peninsula. R' Nachum Cohen (then) of Tzach was the one who took charge of the campaign, liaising with the army, preparing the Menoros, candles, doughnuts, pairs of t'fillin, etc.

"The mivtza began when about 130 men, most of them from Nachalas Har Chabad, boarded the military plane at the airport in Lud. After a short flight we landed at the military airport at the military camp in Refidim in the Sinai Peninsula. Within a short time, together with some military advisors I had divided all the men into small groups and they continued in military vehicles to bases and outposts scattered over a large area.

"Each group had a specific route so that at the end of the campaign not one base or stronghold on the banks of the Suez Canal would remain unvisited by the Chabadnikim. Wherever we went we distributed Menoros and candles along with doughnuts. If we came in the daytime we put t'fillin on with the soldiers.

"A special mivtza took place in which any soldier who committed to putting on t'fillin, received a gift of a pair of t'fillin! At night we lit the Menora with the soldiers and brought lots of simcha and dancing, singing, and the saying of l'chaim.

"It happened more than once that when we lit the Menora and danced around it, the '*pirsumei nisa*' (publicizing the miracle) was seen



R' Moshe Goldschmid putting t'fillin on with soldiers

across the border. The Egyptian soldiers watched in incredulity. They weren't used to such sights.

"The army helped us in every way. They took us from place to place and supplied us with vegetables, which was our main diet

for three days. The soldiers were very happy that we came and nobody refused to put on t'fillin or to light the Menora.

"Each evening, each group ran an Evening with Chabad with Chabad niggunim, discussion about



R' Dovid Nachshon pouring l'chaim



R' Menasheh Chadad (right) with R' Binyamin Mizrahi on Mivtza T'fillin



R' Yechezkel Sofer (right) with R' Dovid Nachshon and a soldier

the significance of the holiday, etc. When the opportunity presented itself, several Evenings with Chabad were done on one night.

“The soldiers’ joy was indescribable. They were away from home for months and were in the middle of nowhere, and they were thinking about Chanuka at home with their families when suddenly in came a group of Chassidim who brought with them the joy of Chanuka.

“The funds for this mivtza – from start to finish, including peripheral expenses (such as a photographer) – came from the Rebbe!”

THE REPORTS IN THE PAPERS

In the Leftist paper *Davar* they described Mivtza Chanuka 5733 in a special report on Wednesday, 1 Teives: **Chanuka invasion of Chabad Chassidim on the military strongholds along the ceasefire lines.**”

The article said, “Accompanied by planes, an armored vehicle, half-tracks and other combat vehicles the Chabad Chassidim invaded the Suez Canal, Golan Heights, and Jordan Valley yesterday and two



Dancing before boarding the plane



The newspaper *Davar* reports about the “invasion”

days ago. The Chassidim brought lots of ammunition with them, including 4000 “doughnut bombs,” and 300 “Molotov cocktails” full of vodka. They were also equipped with “secret weapons” – dozens of pairs of t’fillin for the soldiers for

Chanuka.

“Chabad Chassidim set out on their invasion in the three sectors according to specific orders by the Lubavitcher Rebbe to visit IDF soldiers on Chanuka. Preparations



Joyous dancing at an outpost on the southeast edge of the Sinai Peninsula. From right to left: R' Meir Lerer, R' Lipa Kurtzweil, R' Yechezkel Sofer



An Evening with Chabad
From right to left: R' Lipa Kurtzweil, R' Zalman Abelski, R' Yechezkel Sofer, R' Ben-Tzion Lipsker

for the mitzvah were made carefully and efficiently and each soldier received a doughnut and a small cup of vodka. The amount prepared sufficed for the thousands of soldiers whom the Lubavitchers visited.

"The great privilege of invading the Golan Heights fell this year to the Chabad Chassidim of Kfar Chabad who left the Kfar at dawn with three large forces and when they arrived in the Golan Heights they were divided into 12 units which dispersed the length of the border and visited every single outpost.

"The Chassidim stayed at the outposts throughout the day and taught the soldiers how to put on t'fillin and served them doughnuts,

marshke and other treats. In addition, there were seven Evenings with Chabad at various units in which the Menora was lit and a talk delivered about the significance of the holiday. The Chabad emissaries sang and danced together with the soldiers and the atmosphere was uplifting.

"The Chassidim of Nachalas Har Chabad in Kiryat Malachi went to the Sinai on a special plane that was provided for them by the army. This group also dispersed into small squads that went to every outpost and camp. Thus the soldiers of the Sinai also put on t'fillin and had doughnuts and vodka.

"Forty Lubavitchers from Yerushalayim went to the Jordan Valley and dispersed to outposts

and did similar work.

"In addition, groups of Lubavitchers visited army bases in the center of the country upon explicit orders from the Lubavitcher Rebbe. Chabad women worked hard for days to prepare the doughnuts and other treats and joyfully accompanied their husbands who went to bring joy to the soldiers as per the Rebbe's command.

"The Chanuka invasion was organized by a special committee that was formed in Kfar Chabad. The soldiers welcomed the Chassidim joyfully and gratefully and asked them to convey their thanks to the Rebbe. Tzachi left a gift at every outpost: a picture of an Israeli soldier putting on t'fillin."

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PUT TO GOOD USE

BY ELI SHNEURI

As in all Chabad yeshivos, every Friday bachurim from Yeshivas Toras Emes in Yerushalayim go out with t'fillin to enable people to do the mitzva. Army bases are given special attention primarily because of the importance the Rebbe accorded the IDF soldiers for protecting our land. The Rebbe said that when soldiers put on t'fillin it is a segula for protection and he would quote the verse, "because the name of Hashem is called upon you, they will fear you."

A.N. is a talmid in Yeshivas Toras Emes. Every Friday, he and his friends go to the Chevron area and visit the army posts and bases of which there are many. Wherever they go they impart a spirit of hope and faith and the soldiers respond with smiles and a willingness to put on t'fillin.

One Friday, at the end of a successful mitzvaim outing in the course of which many people put on t'fillin, A. and his friends returned to yeshiva. One bachur suddenly shouted that his t'fillin were missing. They managed to stop the driver who had brought them and searched his cab but did not find the t'fillin.

The bachur wracked his brains, wondering where he had last seen them. He quickly made phone calls to the bases in order to try and locate his t'fillin. That Shabbos he couldn't help but worry about his missing t'fillin and wondered how he would replace such expensive items if he didn't find them.

He continued looking on Sunday but did not find his t'fillin. Although he still retained the hope that they would turn up, at times he pictured himself asking people for help as he collected money for new t'fillin.

The next Friday the bachurim went

to the army bases once again. The Tamim took someone else's t'fillin for the day. When he got to his usual base an interesting surprise awaited him. No, his t'fillin weren't located yet, but the watchman who stood in the entrance greeted them with more than his usual warmth.

"I've been waiting for you all week," said the soldier. "Come to my room and I will tell you what happened."

"I do not come from a religious background and mitzva observance

I was so taken aback by this turn of events that when I arrived at the base I realized I had forgotten my t'fillin behind, but it was too late. I was devastated.

wasn't required of me, certainly not a daily mitzva like t'fillin. If not for the rabbi who prepared me for my bar mitzva, I wouldn't keep it but this rav knocked it into my head that t'fillin is especially important and is comparable to all the mitzvos.

"I absorbed his message and when I became bar mitzva, like all my friends I began putting on t'fillin. Unlike my friends however, who put on t'fillin for a short while and then stopped, I stuck to it. From the day I became bar mitzva I didn't miss a day. Even if it

happened that I wasn't sure about putting on t'fillin on a holiday, I was stringent and put on t'fillin.

"Last week we had the weekend off after exhausting work in this area. I planned on relaxing. I headed for home and everything was fine until the commander of the base 'caught' me. 'Yoram,' he said to me, 'I need you at the base this Shabbat and I'll compensate you with another Shabbat.'

"I quickly realized he wasn't joking and this was an order. Before I could digest the news, he said, 'Be ready because a jeep will be there in half an hour to bring you back to the base.'

"Half an hour later the jeep came and took me to the base. I was so taken aback by this turn of events that when I arrived at the base I realized I had forgotten my t'fillin behind, but it was too late. I was devastated. Not only was I pulled away from my vacation but I didn't have my t'fillin.

"In my anger and frustration I turned to heaven and spoke directly to G-d. 'Hashem,' I said, 'I am not religious and I don't observe mitzvos, but there is one mitzva that I keep, t'fillin. If the fact that I've been putting on t'fillin for years is truly important to You, then provide me with a replacement.' That's what I said to G-d, from my heart and I felt like a rock had rolled off my heart.

"I headed towards my barrack and there, as I opened the door, was a sight I could not believe. I recoiled and pinched myself to make sure I wasn't hallucinating. On the table were t'fillin!"

The T'mimim listened to the soldier's story. They all knew whose Lubavitcher t'fillin they were.

DESTRUCTIVE DIPLOMACY AND SPURIOUS SECURITY

BY SHAI GEFEN

DEBASED GOVERNMENT

Once again we see how despicable our government leaders are who are supposedly there to defend us. The farce of a ceasefire didn't last for even a day. The missiles keep flying (17 Kassam rockets since the ceasefire on November 26 through December 6) but the Security Cabinet decided, in opposition to the position of the military leadership and even the Defense Minister, to react with restraint and not take action to stop terrorists about to launch rockets towards Israel nor to strike back at them immediately thereafter.

Defense Minister Amir Peretz and Public Security Minister Avi Dichter both argued that Israel is obligated to protect its citizens from rocket fire. They were overruled, however, by PM Olmert and Foreign Minister Tzippi Livni, who asserted that there are "other considerations."

Restraint means giving the enemy a break, giving them relief from the long arm of our defense forces, which, prior to the ceasefire, was poised for a massive military operation. The ceasefire enables them to bring even more weapons into the Gaza Strip under the





protection of the State of Israel.

This is a crime taking place in broad daylight! Olmert says he will not react so that the world won't say he broke the ceasefire agreement. No one can dispute the fact that the ceasefire didn't last an hour, but this man wants to show the world how wonderful he is.

The significance of his decision is that more Jews will die, Heaven forbid. It's clear to all that as long as action is not taken in the Gaza Strip, our security is in jeopardy. This is not about a local threat but an existential threat to the State of Israel.

The present government has lost its legitimacy. It is a government to whom Jewish blood is cheap, a government which crossed the red line long ago. How can one understand a government that puts "other considerations" ahead of the lives of its citizens!

Those who think the situation will change are right; it will change for the worse. The Arabs continue conquering Eretz Yisroel inch by inch. They have achieved a balance of power in which we fear them more than they fear us. They look at us with disdain and know that each time they decide that things are not in their favor they can cry and ask for a ceasefire and we'll crawl on all fours and give it to them. They know us well.

In the past, Sharon sent Operation Defensive Shield to eradicate terrorists from Yehuda-Shomron. Today, the government is afraid of taking action like that, which would stop the establishment of the largest terror center in the Middle East.

We constantly witness the debate between the political and military echelons. Those in Security warn of

the repercussions of a ceasefire while the politicians opt for diplomacy over the security of the lives of their citizens.

CEASEFIRE BECAUSE OF LACK OF EMUNA

Why is this happening? What makes a government abandon its people and prefer an imaginary and temporary quiet?

During the War of Attrition, Egypt asked for a ceasefire and the Rebbe warned and called upon Israel not to make the terrible mistake that turned out to be a serious strategic error when, in the Yom Kippur War, Israeli warplanes were unable to cross over the Suez Canal without taking missile fire. The Rebbe analyzed the situation and explained why the Arabs had suddenly become peace-seekers and wanted a ceasefire and why Israel agreed. Since our own government has unfortunately agreed to a ceasefire, the Rebbe's sicha takes on new meaning:

Now (three years later) the Arabs have suddenly agreed to make a peace agreement and they make this conditional on a three-month ceasefire. Anybody with some sense realizes that the reason the Arabs want a ceasefire is not because they cannot speak of peace when there is killing, because until now they spoke about peace even during war.

The reason they want a ceasefire is very simple. Until now, Egypt was unable to rebuild the devastated areas along the Suez Canal and couldn't bring in weapons since Israel bombed it nonstop. But now, the moment there is a ceasefire – for then they are still prior to any signing and they are not obligated in peace – they will immediately begin rebuilding.

It is completely

Defense Minister Amir Peretz and Public Security Minister Avi Dichter both argued that Israel is obligated to protect its citizens from rocket fire. They were overruled, however, by PM Olmert and Foreign Minister Tzippi Livni, who asserted that there are "other considerations."

incomprehensible. How does Israel agree to something like this when the Arabs are not interested in peace at all! If they were interested in peace they would sign a peace agreement within 24 hours. What do they need a ceasefire for? The only reason they want a ceasefire is to rebuild the devastation and therefore, all the dead and money go for naught! It's completely illogical!

Israel claims there is nothing to worry about since they will send overseers there to supervise so that during the ceasefire Egypt will not

build nor bring in weapons. But we all know what happened in 1956 when four countries signed and promised that they were responsible for peace on the border and even sent overseers there: the moment that Nasser merely hinted to them that they were no longer wanted, they fled.

Furthermore, a few weeks ago, a UN representative went to speak to Egypt about peace. They knew that he came to speak about peace but they murdered him nonetheless. From all these stories we see clearly that Egypt does not and will not honor any agreement and promise of a ceasefire and the like.

In addition to all this, it's quite obvious that this ceasefire is a diversion, since at this time Nasser wants to build and bring weapons in through the Suez Canal. Now, the weapons that were bought from and delivered by the French and Russians are in Libya and waiting to be delivered. They wait only for the moment when Israel stops bombing and then they can send all the weapons and begin building there.

Does Israel really not know that the ceasefire is utterly illogical and is a game of the Egyptians? Israel certainly knows and understands this. The problem is that Israel is afraid of saying this to "good friends" – the US. Even though in the US they understand how illogical it is, and even though in Israel they know that the Americans think so, they are still afraid to say it to them.

The reason that they are afraid to say the outright truth to the goyim is they lack emuna in Hashem, the Creator of the world. Even though Hashem openly showed, "see that they have no more strength," insofar as Israel was miraculously victorious in the Six Day War and the War of Independence, they still do not believe in Hashem.

(Sicha Shabbos Parshas Mattos-Massei 5730).

WHERE ARE THE LEADERS?

Every week there are people demonstrating outside the home of the Commander General of Central Command Yair Naveh, who issued 19 restraining orders to settlers, forcing them to evacuate their homes in Yehuda-Shomron without a trial. These are fathers of young children who have been expelled from their homes and nobody speaks up in protest. This is what is going on while the really serious security problems are only getting more serious.

Recently, flyers have been distributed among Chareidim promoting an insurance program called Areivim designed to

*Unfortunately, we
lost our mutual areivut
long ago. We didn't
notice mutual areivut
when Gush Katif was
destroyed.*

financially protect families that experience a tragedy, G-d forbid. The question is, where is our mutual areivut (sense of responsibility)? Why don't we hear rabbis protesting when Jews are cruelly expelled from their homes so that these Jews won't interfere with the ongoing expulsions planned from Yehuda-Shomron? Unfortunately, we lost our mutual areivut long ago. We didn't notice mutual areivut when Gush Katif was destroyed.

We don't see mutual areivut as thousands of expellees are living under difficult conditions, as their financial-emotional-familial situation continues to deteriorate. We recently heard reports that the caravillas in

Nitzan have begun to fall apart in the wind and rain.

The more "mercy" and concessions to terror that we see, the greater the hatred towards the settlers. It seems that we can't go any lower and from now on we will only rise up towards the Geula and the eradication of evil.

THE ISRAELI POLICE AND ONE CRIMINAL

In previous columns I wrote about failures on the part of the military in the war in Lebanon. The army was busy for a year, preparing for the expulsion of Jews while it neglected all military training. The humiliation of the IDF this summer was apparent to all and showed how weak the army really is.

In recent weeks we see the failure of the Israeli police as it frantically tries to locate one escaped criminal. A policeman interviewed by one of the newspapers said it's an embarrassment to wear a police uniform since the public now looks down its nose at policemen.

The escape of this convict revealed what we knew for a long time, how rotten the security, legal and police systems are. One of the news items publicized in *Kol Yisroel* said that Police Chief Karadi heard about the escaped dangerous convict as he sat in a café in Tel Aviv and he continued to sit there as though nothing had happened.

The Israeli police force, some of whom are facing criminal charges for beating demonstrators, has proven itself to be greatly adept at expelling people from their homes, cruelly beating innocent people in Amona, and in dismantling outposts. Yet when it comes to carrying out their real jobs, like catching criminals, they don't do nearly as well.

It's amazing to see how in the

past year, since the Disengagement, the three entities which did the most to perpetrate the expulsion have been exposed for their corruption: the legal sector, the police, and the army. One can see that the siyata d'Shmaya which accompanied these sectors has disappeared. The Israeli police was capable of stopping thousands of demonstrators and turning innocent citizens into criminals, and now cannot manage to locate an escaped convict.

THE SPEECH AT THE GRAVESITE OF DAVID BEN GURION

In an address to the nation, Olmert has promised more land and concessions to the Arabs. He promised to release many prisoners as well as many surprises, the main thing being that they agree to a ceasefire.

Clearly, this speech was a desperate attempt at political survival by a prime minister who has failed in every area, who has demonstrated weakness and humiliation, and an inability to do anything. In order to gain the status of a statesman like Ben Gurion, Olmert chose to deliver his conciliatory speech at the gravesite of the man who spoke quite differently than Olmert. It would be worthwhile for those who rewrite history and the speechwriters of the prime minister to listen to those words.

There were days when even Zionist leaders, despite their faults, knew how to speak like Jews. However, those who abandon the Torah way of life ultimately abandon plain logic and our current leaders speak worse than the leaders of other nations.

"No Jew is at liberty to surrender the right of the Jewish Nation and the Land of Israel to exist. No Jewish body is sanctioned to do so. Even all the Jews alive today have no authority to yield any piece of land whatsoever. This right is reserved to the Jewish People throughout the generations. This right cannot be forfeited under any circumstances. Even if at some given time there will be those who declare that they are relinquishing this right, they have neither the power nor the authority to negate it for future generations. The Jewish Nation is neither obligated by nor responsible for any such waiver. Our right to this land, in its entirety, is enduring and eternal. And until the coming of the Redemption, we shall never yield this historic right."

—David Ben-Gurion, speech to the 21st Zionist Congress, Basel 1937



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PREPARED TO SACRIFICE EVERYTHING FOR MOSHIACH

SPEECH OF RABBI CHAIM YITZCHOK COHEN TO THE 7th EUROPEAN MOSHIACH CONGRESS

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

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

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

Above all, according to the simple

interpretation of *"Yechi HaMelech"* in Tanach (as explained in the sicha of Beis Nissan 5748), this proclamation must specifically establish the recognition of Melech HaMoshiach, and the fact that *"we are his people and his flock."* This is *"the revelation of the essential existence of Melech HaMoshiach"* (sicha, Shabbos Parshas Toldos 5752).

Through this proclamation, we accept his complete and total sovereignty upon us to fulfil his will and his instructions in every detail. This

proclamation is an expression of the ultimate bittul of our essence, our being, and our very lives to him, and our readiness to give and sacrifice everything for the Rebbe MH"M Shlita. As a result, we naturally initiate even personal decisions on how to carry out the fulfilment of his holy instructions, down to the letter.

In addition, this proclamation even includes our fervent wish, request, and prayer for his eternal life and his eternal success in a clear and evident manner,



Rabbi Sholom Ber Kalmanson speaking at the Moshiach Congress

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

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

This is particular so when the Rebbe Shlita looks with anticipation upon each and every one of us to see what we are doing with "the only thing that remains in the work of shlichus – to greet Moshiach Tzidkeinu in actual deed." In this light, it is appropriate to reemphasize that the Rebbe himself stresses that this is not a reference to the most important "detail" or the "most important principle" or even "the main thing." This refers to "the only thing

that remains in the work of shlichus," and therefore, everything, literally everything, must be instilled with this knowledge. Furthermore, if "*nisht far keinem gedacht*" (may G-d help us), we are involved in something else, as vitally important a matter as it may be – this is not our task, this is not what we have been commanded, this is not how we fulfil the Rebbe's will!

Therefore, it is important that

***This proclamation is
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Rebbe MH" M Shlita.***

everything we want, understand, feel, think, speak, and do – will be instilled with this concept in a revealed sense.

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

mamash.

Just as we were told to dance and rejoice on Simchas Torah 5738 and we proclaimed "der Rebbe is gezunt" even before we saw him completely well, and it was this conduct which led to his complete recovery which we celebrate on Rosh Chodesh Kislev. Just as we were told to dance and proclaim "Didan Natzach" even before the final victory and the s'farim were still in "captivity," and it was the proclaiming, dancing, and singing, despite the apparent situation, which led to the redemption of the s'farim when the Court made its decision on 25th MarCheshvan and the s'farim were returned on Beis Kislev.

So too, by proclaiming, singing and dancing, without acknowledging galus – on the contrary by "living" with Moshiach and geula, "breathing" it and looking for it everywhere – we will merit the final Geula. I therefore call upon each and everyone of you to strengthen your personal connection with the Rebbe Melech HaMoshiach Shlita, to follow his directive and commands, hearken to and accept his advice, and believe in and publicise his prophecies including the foremost prophecy ("which is certain") of "Behold, Melech HaMoshiach is coming" immediately.

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

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

**ADD IN ACTS
OF GOODNESS & KINDNESS
TO BRING MOSHIACH NOW!**

MENACHEM MENDEL GINSBURGH A"H: 'WHEN I GROW UP I WILL CHANGE THE WORLD'

The ten-year-old soldier in Tzivos Hashem, Menachem Mendel Ginsburgh a'h, shliach in Ramat Aviv and son of Rabbi Yossi Ginsburgh and Nechama Dina, passed away after a tragic accident. Mendy was returning home from yeshiva by bike after Maariv. He waited for a green light on a traffic island and was wearing a helmet, however, his bike stuck out into the street and a car hit the wheel and Mendy sustained a fatal head injury.

The Shabbos following the funeral, the community in Ramat Aviv gathered to eat together. During the week there were also gatherings in which decisions were made to dedicate various projects in Mendy's memory.

"Mendy was a shliach through and through," people said. "He was born a year after his parents went on shlichus and he lived and breathed shlichus 24 hours a day."

Mutty Ayalon, a resident of Ramat Aviv, who sometimes visits the yeshiva, said that when he had picked his Dalet minim in yeshiva, Mendy asked him why he didn't buy a Calabrian esrog. "What's a Calabrian esrog," Mutty asked. Mendy explained at length and tried to convince him to buy one.

"During a seminar in the Judean Desert," said actor Amnon Abutbal, "we went together to immerse in the

Dead Sea. On the way I asked Mendy, 'What do you want to be when you grow up?'

"Mendy didn't answer right away. After thinking a bit he said confidently, 'When I grow up I will change the world.'"

Mendy felt like a shliach in his Talmud Torah. He always helped his friends with their studies. "When we got work sheets," said his friends, "we would gather around Mendy and he would dictate the answers and we would write them down."

"A boy came to our school who needed chizuk and kiruv," related one of Mendy's close friends. "Mendy and I took him in hand and tried to be mashpia on him but after a while the boy stopped cooperating and went back to his bad ways. I called Mendy and told him that I quit and suggested that he stop putting in efforts into this boy. The next day Mendy came over to me and said, 'It says, "Those who sow with tears will reap with joy." You should know that if you continue and don't give up, I promise you that in the end you will succeed in being mashpia on him and you'll eventually take pride...'"

From a young age Mendy accompanied his father to shul. People regularly saw Mendy sitting next to his father and finishing the entire Tehillim on Shabbos Mevarchim. On Yom Kippur Mendy

davened with his father in the tent that was set up for the residents of Ramat Aviv Gimmel. After the davening, Rav Yossi gave a shiur for an hour and a half and Mendy sat there the entire time saying T'hillim. At the end of the shiur, his father went home, but Mendy stayed on longer to say T'hillim. Mendy was nearly alone in the huge tent and the air conditioners were working full blast. "It's like 770," he said.

Mendy was born on 18 Adar and he was a child full of chayus and simcha with a perpetual smile. He loved to sing happy songs and cantorial pieces and his favorite time was when niggunim are sung Shabbos afternoon. Each Shabbos he sat with the talmidim of the yeshiva and sang with d'veikus.

Mendy had asked for a bicycle for some time and only recently had accumulated enough money to buy one. The condition was that he daven Maariv with a minyan. Indeed, since the bicycle was purchased hardly a day went by that he didn't daven Maariv with a minyan.

Rabbi Boaz Segal, principal of the Chabad Talmud Torah in Tel Aviv, where Mendy learned, spoke about a mature boy, talented, sharp, gifted with intellectual acumen beyond what is common for a boy his age. Mendy participated in all the contests and always did well.

At the scene of the accident the medics found little pieces of paper in Mendy's pocket with Mendy's writing on them. On one small paper he had charted all the keilim of the Mikdash and their measurements and on another paper he had summarized the measurements of Eretz Yisrael.

R' Meir Kenigsburg explained, "In school there was a contest in which the boys learned various concepts. One concept referred to the Chazal which says that Eretz Yisrael measures 400 *parsa* by 400 *parsa*. In a booklet that was given out to the boys it said, 'see the Tosafos in Bava Metzia.'

"Mendy did just that. He took a Gemara from the teacher's room and didn't leave me alone until he understood the Tosafos. He summed it up on the little piece of paper in his pocket."

"Last Shavuos," said Mendy's uncle, "Mendy reviewed a sicha of the Rebbe at the table that he had learned in class. He repeated the sicha clearly with all the details and it took nearly half an hour!"

"At the table was a somewhat learned Jew who serves as a chazan in one of the shuls in the area. He thought that Mendy had prepared the pilpul himself and he went wild over the ten-year-old genius. When Mendy realized that the man thought it was his original thought, he said, 'Don't worry, I am only reviewing a sicha of the Rebbe.' Then he went with his father to shul and finished saying the entire Tikkun while constantly nudging those around him to know exactly which corrections the Rebbe made to the Tikkun Leil Shavuos."

Mendy's sharpness and his love for the Rebbe are apparent in something one of the bachurim related. When this bachur entered the yeshiva he didn't understand the great love the Chassidim have for the

Rebbe. One day he chatted with Mendy and he asked him, "Do you love the Rebbe?"

"Of course, what's the question?" said Mendy.

"More than your father?"

"Yes."

"That's impossible, how could you



"Mendy was a shliach through and through," people said. "He was born a year after his parents went on shlichus and he lived and breathed shlichus 24 hours a day."

love the Rebbe whom you've never seen?"

"So what," retorted Mendy, "there are lots of people who *did* see the Rebbe and don't love him."

Seeing Mendy was to see him looking into a little volume and studying something by heart. Mendy memorized many mesechtos but he

especially loved to learn *Tanya* by heart.

The last one to speak to Mendy before the accident was a boy in yeshiva. During the week he repeated Mendy's final words time and again. "We finished Maariv and I saw Mendy studying *Tanya* by heart from a *Tanya* with grammatical annotation. I asked him to teach me how to learn *Tanya* by heart. 'See,' he said, 'you read *Tanya* 'b'sof perek Gimmel d'Nidda,' until the comma and repeat that five times. Then you continue, 'mashbiin oso tehi tzaddik "al tehi rasha,' until the next comma, and repeat that five times. Then you read it all together until you know it by heart.'

"How many p'rakim do you know?" I asked him.

"At first he tried to avoid answering me. After I pressed him he answered, 'Until perek 13.' I took his volume and opened it at random to chapter 3. I asked him how the chapter begins and Mendy told me. Then he took off on his bicycle.

Professor Eliyahu Sorkin, director of the Emergency room at Ichilov hospital, is a regular participant in Rabbi Ginsburgh's shiurim at the yeshiva. When he heard that Mendy was in his department, he immediately used his connections and within a few hours he had urged the doctors to do all they could to save him.

During the shiva Professor Sorkin said that the medical team took Mendy's passing personally. The next day one of them came to him and said that because of what happened he was committed to observing Shabbos.

Mendy is survived by his parents, four sisters and a brother who will continue to do all they can to bring about the immediate hisgalus of the Rebbe MH"™.

THEY ARE DROWNING AND WE NEED TO SAVE THEM

BY CHANIE NUSSBAUM

*They are only on shlichus for a little more than a year but in this brief time they have reached out to many Jews and have opened a new Chabad house. They run many projects among the tourists who come en masse to the island and they also look for Jews who live in Sri Lanka. * The story of shlucha Talia Crombie in Colombo, Sri Lanka.*

SRI LANKA

Sri Lanka is a mostly Buddhist island nation about 19 miles off the southern coast of India. The capitol is Colombo. About 20 million people live in Sri Lanka which is called "The Pearl of the Indian Ocean."

Sri Lanka, formerly Ceylon, is a lush island in a turquoise sea. There are many Buddhist temples in Sri Lanka and many mosques, Hindu temples and churches all across the island. In the 19th and 20th centuries, Sri Lanka became a plantation economy, for its production and export of cinnamon, rubber and tea. Being one of the largest exporters of tea in the world, Sri Lankans drink a lot of tea. More recently, Sri Lanka exports textiles, sea products, flowers and tropical fish.

Sri Lanka abounds with traditional artisans and colorful markets amidst the tropical rainforests and nature preserves.



"If we don't have the money immediately, you won't take you child out of here alive." This was one of the threats that Menachem and Talia Crombie, shluchim in Sri Lanka, were faced with.

A year is a very short time but this dynamic couple has accomplished a great deal. We are pleased to introduce you to: Chabad in Sri Lanka!

Sri Lanka is a small island near India which is three times larger than Israel. It's a tropical country which is warm and humid most of the year. Sri Lanka was badly damaged by the tsunami that hit two years ago and it still hasn't recovered from it.

Talia and her husband and their one year old, Levi Yitzchok, arrived on the island and had to contend with various challenges. Life is more primitive in Sri Lanka. Laundry, for example, is brought to the washerwoman once a week. In order to obtain milk, they have to milk the cows themselves, in the middle of the jungle.

If that wasn't enough, the natives aren't nice and they don't like Jews or Israelis.

How do you manage?

"With the strength of the meshaleiach," Talia says simply.

Although they operate on the island alone, Talia is in touch with the shlucha in Bombay who is a three-hour flight away. They bring kosher food from Israel, Thailand, and Australia. Of course, there is no problem with fruits and vegetables.

“When he was still a bachur, my husband was drawn to this area. He helped out, filled in for the shliach in Rishikash, and after we married it was obvious to us that we would be shluchim in this area.

“Several Chabad houses had opened in India and then the suggestion came up that we go to Sri Lanka, a vacation spot that attracts thousands of Jewish tourists from Israel and around the world.

“When we asked the Rebbe through the *Igros Kodesh*, the answer we opened to said, **“to save the youth who are drowning in the sea...”** so we knew that we were heading in the right direction.

“The Rebbe’s answer was especially pertinent because one of the amazing features of the island that attracts thousands of surfers from around the world is the ability



**R. Menachem Mendel Crombie
and his son, Levi Yitzchok**

to surf amidst huge waves that break on the beach. The youth here know how to surf the physical sea but spiritually, they are drowning and we need to save them.

“Before we arrived here we knew that a Jew named Kotzin from India had tried to open a shul here a few years ago, but was unsuccessful. We

came nevertheless.

“On the plane to Sri Lanka were other Israelis with whom we continued to the beach area. There was a blockade at the time because of the elections that had taken place in the country. Soon it was Friday and within a few hours we needed to find a house and set up a kosher kitchen. You have to understand that Sri Lanka is considered a third world country (the capitol city is a little more developed). On one side is the jungle and on the other side is the sea.

“On Motzaei Shabbos we began looking for a building that would be suitable for a Chabad house. There was one place that met our needs and we wrote to the Rebbe and opened the *Igros Kodesh* where it said, **“Behold, the Guardian of Israel neither slumbers nor sleeps.”** We didn’t understand the answer for what did this have to do with renting an apartment? We spoke to the landlord and after some negotiating we signed a contract.

“In the courtyard of the house was an idol and various other



idolatrous items as you would expect to see in Buddhist Sri Lanka. Of course we got rid of it all and replaced it with pictures of the Rebbe etc. Then the irate landlord showed up and began to threaten us. He demanded more money which we couldn't pay him. That's when we discovered that he was associated with one of the Mafia chiefs who rule the beaches.

"He kept demanding more money and we had to leave. The night before we left he came to our house with his wild friends. They closed the place with gates, sat down and informed us, 'Your little boy won't leave here alive if you don't pay what we're asking!'"

"The police showed up and although the police are bribed they sided with us and it was quite amazing. We left the house miraculously and that's when we understood the Rebbe's answer about the Guardian of Israel not sleeping!"

"Baruch Hashem we were saved but two hours before Shabbos we had to find another place to live!"

"Since there is no Israeli embassy in Sri Lanka, a Chabad house also serves as a center for Israelis. Even though everything here is complicated, we see great blessing in our work and we can help Israelis not only spiritually but materially too.

* * *

"Shortly before we came here, the season in which there aren't good waves for surfing began. Israelis who came to the island just for surfing were disappointed because they had spent a lot of money to come to Sri Lanka for just this purpose. They ended up sitting and talking with my husband and pouring out their hearts.

"My husband advised them to write to the Rebbe which they did. The answer they opened to amazed

them all, '**After strengthening in Torah and mitzvos, all the pipes will open**' (the special waves for surfing are called surfing pipes), which is just what they needed. But the Rebbe demanded spiritual strengthening. Spontaneously, they all asked my husband to help them put on t'fillin.

"The next morning, at 4 a.m., a miracle took place and the ocean

"The Rebbe's answer was especially pertinent because one of the amazing features of the island that attracts thousands of surfers from around the world is the ability to surf amidst huge waves that break on the beach. The youth here know how to surf the physical sea but spiritually, they are drowning and we need to save them."

began to swell and the "pipes" opened, to everyone's satisfaction. Even I, who don't understand surfing, went with Levi Yitzchok to see the wonder. The Rebbe promised and it happened!

* * *

"An Israeli guy came to the Chabad house who enjoyed the

singing but was afraid to get more involved. We could see that he was hesitant and tried to be mekarev him. He always had excuses... Then one day, at six in the morning, we heard strong knocks at our door. The bachurim who were helping us opened the door and there was that young man.

"He excitedly related the following: 'Last night I saw the Rebbe in a dream and he said to me: 'Immediately pack your bags and go live in the Chabad house.' I didn't wait a moment and here I am.'"

"He lived with us for three months and grew a lot in his observance. He returned to Eretz Yisroel and today he is living in a large Chabad community and is known to all as a Lubavitcher.

"I mentioned the bachurim who help us so I want to say that when we lived in the beach area, we had three bachurim who helped us. Every day they went out on Mivtza T'fillin. One day, as they were on mivtzaim, an American businessman went by. At first he thought he was dreaming but a few minutes later he saw the bachurim when he returned with his jeep while driving in reverse. He ran over to them, touched to the point of tears. He could not believe that he would find Chabad in this forsaken place. He began coming to the Chabad house regularly every Shabbos, a distance of three hours each way from where he lived! Today he lives in America. He put up mezuzos on his house and became much stronger in his Judaism after being in Sri Lanka.

"One neshama draws another one... This man told us that the wife of the American ambassador in Sri Lanka is Jewish. We tried to contact her and with his help she agreed to meet with us. We took our baby along with us and drove a few hours to the capitol.

"Due to a delay in our



Israeli tourists at the Torah reading in the Chabad house



Rabbi Crombie and bachurim who came to help him on shlichus with surfers

appointment, we went to wait in a mall. As we walked in we saw a girl whom we felt was following us. When she saw that we had noticed her, she asked us where we were from. We said we were from Chabad and upon hearing this, she burst into tears and said, 'That is what I prayed for, to meet you here.'

"She went on to say that she had come to Sri Lanka from distant Australia because of a Sri Lankan boy she knew and now she wanted to become more involved in an observant life. Of course we helped her. Her boyfriend underwent

conversion and both of them became more involved with Judaism. Another neshama finding the light in Sri Lanka, of all places."

* * *

"In a relatively short time we found about 40 Jews who live here on a permanent basis. Who would believe that on an island in the middle of nowhere we would find so many Jews. Each one of them was sure he was the only Jew in Sri Lanka!

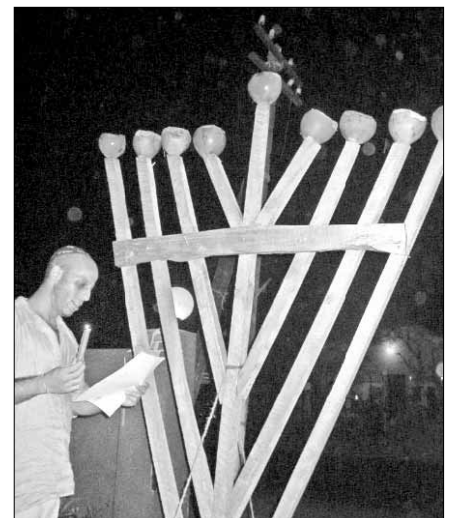
"This compelled us to move to the capitol, Colombo, and to

organize a community. There is a couple here who wanted a Jewish wedding. Another family wanted a bar mitzva for their son. We also try to supply kosher food for all those who are interested. We held a meeting with some local Jews in the course of which we discussed how to expand our work with them here.

"Miracles accompany us constantly. No official organization stands behind us and we have to manage financially completely on our own. A typical house here is very expensive and we need to fundraise and as I said, we see miracles and the Rebbe constantly with us.

"We've also experienced big miracles with gentiles that we meet here. For example, a visa is generally given for three months and then you have to leave Sri Lanka for at least half a year and then return. Obviously, we couldn't manage like that due both to financial considerations as well as the fact that it would interfere with our work.

"We found ourselves traveling among various government offices and it looked never-ending. Then suddenly, on one of the visits, the clerk asked my husband whether he is a rabbi. We sat in his office as he told us about Judaism and the Bible



Bringing the light of Chanuka to Sri Lanka



Meeting with government officials



In the airport on the way to Sri Lanka on shlichus

stories that he knew while emphasizing that he wasn't Jewish but he was interested in Judaism. This was quite unusual since most of the gentiles here don't even know that Judaism exists!

"The story doesn't end there. He told us that he runs the immigration department and he could help us, and he did! He arranged a visa for us without our having to leave the country and without any more exhausting red tape. One time he even invited my husband to pray in his office!

* * *

"We knew a Sri Lankan Jew who converted and went out of his way to help us. He has connections with many government figures including the Minister of Tourism. Through him we met with the Minister of Tourism and with other government people. In the middle of the meeting a discussion ensued and since we don't know the local language yet, we asked what was going on. They told us that they were discussing how to turn the Chabad house and our work into something recognized by the government, no less!

What about a mikva?

"Of course we want to build one, but how? We have no property and

"He kept demanding more money and we had to leave. The night before we left he came to our house with his wild friends. They closed the place with gates, sat down and informed us, 'Your little boy won't leave here alive if you don't pay what we're asking!'"

where can we get the money for it when we are barely managing our daily expenses?

"We met a businessman who told us that he has a partner who is a priest but he wants to donate money towards buying land for the mikva since he believes that if there will be a mikva in Sri Lanka, it will be to his benefit.

"In the era of Geula the neshamos are everywhere and you just have to gather them up. After eight months here we went to Eretz Yisroel for a brief visit in the course of which we got hold of a recording of Channel 8, which spoke about Judaism in Sri Lanka! From the program it was obvious that there are many Jews here in the ashrams.

"We recently found out that there is a Jewish man who runs an ashram in Sri Lanka and we are working on contacting him and extricating him from there. It's complicated because the ashram is in the forest, but I am sure that with the Rebbe's kochos we will be successful.

"Then there was the Holocaust survivor who fled to London after the war, met a Sri Lankan and married him. She is living here for nearly fifty years. She is a famous writer, assimilated, but she doesn't deny her Jewish origins. We recently got in touch with her and we hope to maintain contact with her, to strengthen her in her Judaism."

* * *

The interview with Talia took place before the Yomim Tovim in Tishrei and Talia was excited about celebrating Yom Tov with the Jews of Sri Lanka for the first time!

G-D IS EVERYWHERE, EVEN ON THE STREET

BY CHANA KATZ

Bachurim can be a shaliach's best friend. Even in places where there were none...

Filled with a special energy and dedication, they travel to spots far and near across the globe, fulfill their purpose, and eventually move on. But sometimes, perhaps more than we know, a special bond between bachur and place is formed, a bond which neither time nor marriage, nor even moving half way around the world, can sever.

This is how we met R. Yitzchok Rosenstein. Although he is now married and living with his wife and baby in Eretz Yisroel, R. Yitzchok was fortunate to spend the recent Tishrei by the Rebbe. But instead of enjoying a relaxing Shabbos in Crown Heights, R. Yitzchok would tell the balabus in Crown Heights, R. Simcha, not to wait up for him. Then he would leave, usually around midday Friday, for the Williamsburg area and come back sometime in the middle of the night. Week after week, this behavior repeated itself. Why would he want to spend his Shabbos evening taking a two-something-hour walk through the streets of New York City? And in the middle of the night, no less!

And this is the story that began to

unfold. . .

* * *

During his four and a half years as a bachur learning at 770, R. Yitzchok had many opportunities to serve as a foot soldier of the Rebbe MH"M. Driving a mitzva tank, doing mitvzaim in Eretz Yisroel and helping out in Mexico were all a precious part of his bachur years. But some of his most special moments were spent with R. Kuti Feldman, developing a new Chabad House in north Brooklyn, a neighborhood sandwiched between Williamsburg and Greenpoints.

While Chabad houses began to sprout in the most remote corners of the world, here was a spot relatively close to the King's palace that was void for many years – in fact, since the famous "last Tahalucha" to Williamsburg in 1976.

But over the past 10 years, the neighborhood bordering Williamsburg began to change. Just one train stop out of Manhattan, the area known as the "Northside" became a relatively affordable place for the college student, artistic and musical crowd. As a bachur, R. Yitzchok decided that as a present for the Rebbe's 100th birthday, he

would start a mitvzaim route in that area, with R. Kuti. With no route, and no money, they searched out Jewish souls on the streets, in offices, in bars and CD rental places.

"It was the kind of neighborhood where a lot of Jews weren't connected to anything," recalls R. Yitzchok. "One time, in front of the Williamsburg Savings Bank on Broadway, where many Satmar Chassidim walk by, I put t'fillin on a kid from Long Island who had his bar mitzva in a church because the Reform congregation wasn't big enough. A Chassidishe guy from Williamsburg said to me in Yiddish while I was putting t'fillin on the guy, "*Nisht oifen gahs*" (not on the street). I answered him in English so the (young man wrapping the t'fillin) would understand: "G-d is everywhere!"

* * *

In time, as with any place where the soldier follows the general's directions with diligence and determination, the success becomes evident and events become more organized and better attended. But while R. Kuti nurtured this new area of shlichus, and brought in others to assist, R. Yitzchok married, and baruch Hashem, started a family in

Eretz Yisroel. But whenever he gets a chance to visit the Rebbe, he remembers the shlichus he helped nurture in its tender formation stages. Although the Chabad House is only large enough to fit one family, R. Yitzchok recalls how one Tishrei, he and his wife, who was then expecting their first child, participated in a Shabbos there and then took the long walk back to Crown Heights.

“When we started to make Shabbatons we had to stand out on the street for an hour,” says R. Yitzchok. “Now a regular Friday night minyan has some 30 to 40 people. They have a Kiddush and a farbrengen. After R. Kuti’s wife had a baby, R. Shmueli Lane and his wife spent every Shabbos there is the Chabad House. There they were, farbrenging with Shmueli one Shabbos afternoon following the davening until four in the afternoon.”

Says R. Yitzchok of his attachment to the Northside: “I consider it as my heart and soul.”

* * *

The importance of a shliach being in a place where there once were none, is a concept R. Yitzchok understands well. In fact, he calls himself a “miracle of the Rebbe.”

Yitzchok’s parents were living in Buffalo shortly after they married and his mother became very ill. The doctors were not sure whether she would live, let alone to ever have children. A shliach in the area, Rabbi Heschel Greenberg, began to mekarev his parents, in the course of which the Rebbe gave Yitzchok’s mother a blessing that she should have a *refua shleima* (complete healing). The Rebbe also gave her a blessing for children, and R. Yitzchok became one of six children to follow that blessing.

While still a baby, Yitzchok and

his family moved to Cleveland and lived for awhile in the upper floor of the home of shliach R. Zalman Kazen.

Rabbi Kazen brought the family to the level of chalav Yisroel and started to teach young Yitzchok *Likkutei Torah* from the age of five. As a bachur he spent four-and-a-half years learning at 770, including



Sometimes you see something happens – the hashgacha – that you helped out, when something works in a very out-of-nature way. It gives a sign in the right direction.”

many years of helping and learning from various shluchim. But while shluchim were reaching across the globe for some 50 years since Tzach began, the areas closer to home were more or less an area that only really began to grow in the past 20 years.

“This neighborhood sandwiched between Williamsburg and

Greenpoints, the main population was all the anti-Semites, where it’s not an exaggeration to say literal Nazis from the war. You could look at the eyes of every guy over 70 and you could know where he was during the war. One time I was attacked there physically, and one time by name. It wasn’t the kind of place people would go to do mitvtzaim until someone broke the ice.”

This breaking the ice, says R. Yitzchok, is exactly what was meant by “spreading the wellsprings.

“The Frierdike Rebbe explained that outside means breaking to the outside world. The Rebbe explained that there are many ways to spread outside. One can be physically, which the Rebbe did in the 60s when he sent shluchim to Australia. Then there were the *Tanya* printings which weren’t printed only in (physically) far places but in places that were far in other senses (time). Then there is outreach to the level of nefesh, when the publications were printed for the blind...”

And this brings us to Northside, yet another place in the world with Yidden whose lamps needed to be lit.

A place where Yitzchok once went up to a guy with tattoos from head to toe who responded to his offer to put on t’fillin by threatening to call the cops if he ever saw him again. A place to which Yitzchok returned years later to see the same man now wearing a kippa and tzitzis and putting on daily the kosher mehadrin t’fillin they bought for him.

Yes, sometimes it does get discouraging that Moshiach hasn’t yet been completely revealed. “But then,” concludes R. Yitzchok, “then sometimes you see something happens – the hashgacha – that you helped out, when something works in a very out-of-nature way. It gives a sign in the right direction.”