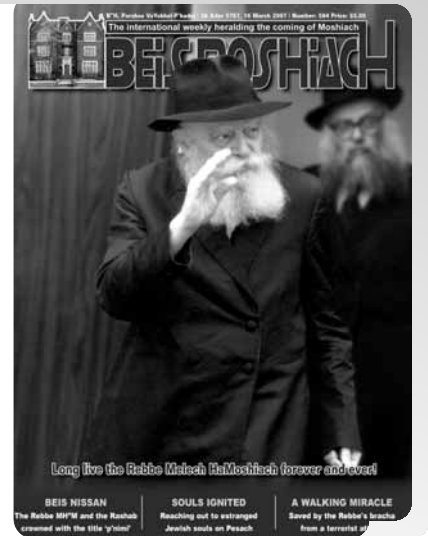


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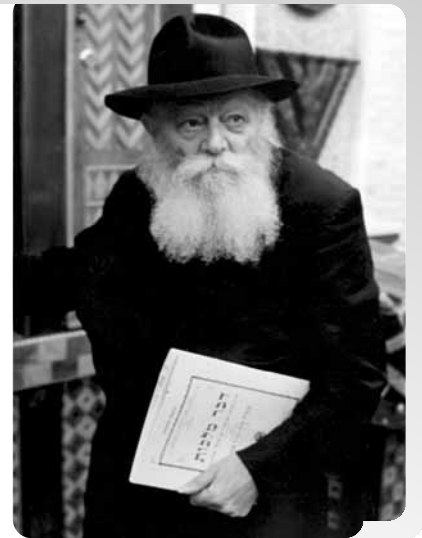
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I AM LEAVING MYSELF OVER TO YOU

LIKKUTEI SICHOS VOL. 27, PG. 24-28
TRANSLATED BY BORUCH MERKUR



1. It is known that just a few hours prior to his passing, the honorable Rebbe (Rashab), whose soul is in the Garden of Eden, said, "I am going to heaven; the writings I am leaving with you."¹

We have already discussed on several occasions² that we may assert the following explanation – that through the "writings" we have the **Rebbe himself** (in fact, we have him as he is in heaven).

"The righteous resemble their Creator."³ [Thus, we may learn about the qualities of the righteous by citing a known quality of the Creator.] [It is said of] G-d [that He] has, so to speak, given Himself over in Torah, as in the well known commentary⁴ on the sayings of our Sages [regarding the elucidation of the word "Anochi" ("I," referring to G-d) as an acronym], "I have given Myself over in writing"⁵ (*Ana nafshi k'savis y'havis*) – that G-d wrote Himself ("nafshi") and gave Himself over in Torah,⁶ for which reason, through Torah "it is I [G-d Himself] that you are taking."⁷

So too with regard to the righteous – they have given themselves over in the Torah concepts they taught (especially their innovations in Torah). Thus, by studying their Torah we connect with them personally.

2. In comparing the wording of the Rebbe Rashab with that of our Sages mentioned above (in connection with the Giving of the Torah [at Mount Sinai]), we notice a distinction.

Namely, [in reference to the Giving of the Torah] our Sages use the term "y'havis" (a term denoting the act of **giving**), whereas the Rebbe said, "the writings I am **leaving** with you."

At first glance we may assert that the reason for this difference is in accordance with the state of affairs at the time (a few hours before the Rebbe Rashab's passing), for which the term "leaving" is appropriate (as we find use of the expression, "I am leaving [over such and such to...]," in Jewish law⁸ regarding the gift of one who is bedridden).

However, according to what has been discussed on several occasions regarding the great precision of the statements of our Rebbes, our Leaders – that the precision is not only in the general meaning, but also in every word and connotation – it is logical to say that the expression, "I am **leaving** with you," relates (not only to a side matter – the state of affairs at the time when this was said) also to the **significance of the matter** which the Rebbe wished to communicate in the statement (namely, that through studying his writings, we "take" him himself, as mentioned above).

The Rebbe Rashab accomplished that the grasp of the inner dimension of the Torah should be (entirely) through the effort (the application of the intellect) of the recipient and the one who studies it.

3. The difference between the two terms, "y'havis" (giving) and "leaving":

Giving emphasizes that the thing comes to the person who receives it by **the power of the giver**⁹; it is not necessary that there should be any action on the part of the recipient to

take possession of the gift. Whereas “leaving” means that the giver simply enables the possibility for the other to take it. However, in order that the other should actually gain possession of it, he must **take** it himself (through his action).

The two approaches – “giving” and “leaving” – are exemplified in the study of Torah,¹⁰ as our Sages say,¹¹ “At first it (the Torah) is called by the name of the Holy One Blessed Be He (“his delight is in the Torah of **G-d**”¹²), but in the end it is called by his name (the name of the one who studies it: “and in his Torah he shall delve”¹³). That is, when we study Torah by recital [i.e., in order to commit it to memory or to cover ground], the Torah is “called by the name of the Holy One Blessed Be He” – it is connected with the **Giver** of the Torah. When there is, however, “he shall delve” (**in-depth** study of Torah¹⁴), it is then “called by his name” – the words of Torah become **his** (since he has “**taken**” them through his toil in delving in study, etc.): “It is his Torah.”¹⁵

In this light we can explain the precise terminology of the Rebbe Rashab, “the writings I am **leaving** with you,” for this is in accordance with his innovation in the manner of the revelation of the teachings of Chassidus. Namely, he accomplished that the grasp of the inner dimension of the Torah should be (entirely) through the effort (the application of the intellect) of the **recipient and the one who studies it**, insofar as he “**takes**” the topics studied, as will be discussed.

[To be continued be”H]

NOTES:

- ¹ Quoted in a letter of the elder Chassidim, published in the holy correspondence of the Rebbe Rayatz, whose soul is in heaven, Vol. 1 pg. 113.
- ² See *Likkutei Sichos* Vol. 17 pg. 423; Vol. 22 pg. 185, end; among others.
- ³ B'Reishis Rabba 67:8; Rus Rabba 4:3; among others.
- ⁴ See *Likkutei Torah* Shlach 48d, end; *Ohr HaTorah* Yisro pg. 901 ff.
- ⁵ Shabbos 105a (according to the Ein Yaakov's version).
- ⁶ See Tanya Ch. 47.
- ⁷ Wording of the Tanchuma Emor 17. See Shmos Rabba 33:1; ibid 6; Tanchuma Truma 3.
- ⁸ *Shulchan Aruch Choshen Mishpat* 253:2 – see FN 8 in original.
- ⁹ So too in the saying of our Sages mentioned above, “I have given Myself over in writing” – that the Holy One Blessed Be He “gave Himself over to us, as it were” (*Tanya* ibid) – this is a concept that comes from above, having no human participation.
- ¹⁰ which is not so with regard to “the **Giving** of the Torah,” as discussed in the previous note.
- ¹¹ Avoda Zara 19a
- ¹² T'hilim 1:2
- ¹³ ibid
- ¹⁴ See Rashi Avoda Zara ibid
- ¹⁵ Kiddushin 32b, beg.

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B"H

A DAILY DOSE OF MOSHIACH & GEULA: 26 ADAR – 3 NISSAN

*Selected daily pearls of wisdom from the Rebbe MH”M
on Moshiach and the Redemption.*

COLLECTED AND ARRANGED BY RABBI PINCHAS MAMAN, SHLIACH, RISHON L'TZION, ERETZ YISROEL
TRANSLATED BY MICHOEL LEIB DOBRY

26 ADAR I: THE ANNOUNCEMENT OF THE REDEMPTION – MOSHIACH IS ALREADY ON HIS WAY

At a Sunday dollars distribution, one of the secretaries of the Rebbe shlita MH”M presented a journalist, who asked the Rebbe for his message to the whole world.

The Rebbe shlita replied: Publicize in your newspapers that not only is Moshiach about to come; he is already on his way.

(26 Adar I 5752)

26 ADAR II: THE SERVICE OF THE WOMEN IN BRINGING THE REDEMPTION

The Song of Devora emphasizes the main concepts in the service of Jewish women, in whose merit the Redemption will come:

“Now, Devora was a woman prophetess, the wife of Lapidos” – “What is the significance of the wife of ‘Lapidos’ (torches)? She made wicks for the Beis HaMikdash.” The pattern derived from the Beis HaMikdash is that in every Jewish home there is the action by women in lighting the Shabbos (and Yom Tov) candles to illuminate the entire house, and thus the entire surroundings and the whole world, as exemplified by the wicks in the Beis HaMikdash that Devora made to illuminate the Beis HaMikdash and the whole world.

“And she sat under the palm tree of Devora” – “‘Under the palm tree’ comes to teach us about *yichud*” (“for it is high and has no shadow [it has no leaves below] and no

one could seclude himself there with her as he could in his home”) – the quality of modesty – (all the honor of the daughter of a king is hidden).

(Shabbos Parshas Bo and B'Shalach 5752)

27 ADAR I: THE TEST OF ELIJAHU AND THE PROPHETS OF BAAL WILL RETURN PRIOR TO THE COMPLETE REDEMPTION

Before the True and Complete Redemption there will be a return of that “trial” that Eliyahu HaNavi made on Mt. Carmel, when he said to the entire Jewish People that had gathered together: “How much longer will you waver between two ideas? If Hashem is G-d, go after Him, and if (*ch*)v the Baal, go after him” (Melachim Alef 18:21).

In the end, despite all the trickery of the prophets of Baal, the fire did not descend for them, whereas the fire did descend from Heaven for the side of holiness: “And the fire of G-d descended and consumed the burnt offerings...And all the people saw and fell on their faces, and they said, ‘Hashem is G-d, Hashem is G-d!’”

Leading up to the Redemption, this story will repeat itself, but with one difference: The fire will descend specifically upon the side of the prophets of Baal, on the side of those who claim towards the Prophet that he is “the one who brings trouble upon Israel,” as is related there, and not on the side of holiness.

This will be the final test and trial of the Jewish People,

and despite all this, they will not be confused and they will not go, *ch"v*, after "Baal," rather they will proclaim together, out of a sense of steadfast faith and complete trust, "Hashem is G-d, Hashem is G-d!"

(excerpts from a yechidus, as told by Rabbi Aharon Dov Halperin)

27 ADAR II: MITZVOS WILL BE NULLIFIED IN THE FUTURE TO COME (A) – WEARING A GARMENT MADE OF SHATNEZ

It is known that according to many opinions, the period of "mitzvos will be nullified in the Future to Come" refers to the period of the Resurrection of the Dead, the second period in the days of Moshiach (as opposed to the first period in the days of Moshiach, prior to the Resurrection of the Dead, when the fulfillment of mitzvos will be at its ultimate level, and therefore, "a garment that includes a prohibited mixture of wool and linen...may be used for shrouds of the dead").

"Rav Yosef says that this means mitzvos will be nullified in the Future to Come" (Nida 61b): "Shrouds can be made at the outset from a prohibited mixture of wool and linen, even though when [the deceased] will arise in the Future, he will stand in the clothes in which he was buried. Thus, mitzvos will not apply in the World to Come" ...

(Kuntres on Laws on the Oral Torah That Will Never be Nullified)

28 ADAR I: THERE WILL BE NO NEED FOR FASTING TO BRING THE REDEMPTION

In reply to a suggestion to establish a fast to hasten the Redemption, and to the question as to whether it would be appropriate, the Rebbe shlita said:

"The Chabad approach is not to cause sorrow to Jews with fasts and the like (except when the situation mandates it and there is absolutely no alternative), totally unlike this situation. I will mention it at the *Tzion*."

(Beis Chayeinu #85)

28 ADAR II: MITZVOS WILL BE NULLIFIED IN THE FUTURE TO COME (B) – THE COMMAND IS NULLIFIED

Thus, regarding the matter of "mitzvos will be nullified in the Future to Come," it appears that this contradicts the eternal nature of Torah, i.e., "something that is a

clear and explicit in the Torah that it is a mitzva that stands forever and ever, that we are commanded to fulfill all the words of the Torah forever?"

The explanation is that the interpretation of "mitzvos will be nullified in the Future to Come" only relates to the command ("mitzvos" specifically defined as a command to a person), and "when a person dies (after completing his service in the fulfillment of mitzvos), [the person] is made free of mitzvos."

This means that even in the World of Resurrection (after the completion of our work and our service in the fulfillment of mitzvos during the time of "Today, to do them"), he will have no command to fulfill the mitzvos,

but the existence of mitzvos in and of themselves is eternal, "a mitzva stands forever and ever" – not as a command to the person per se, but as the will of G-d Alm-ghty.

(Kuntres on Laws on the Oral Torah That Will Never be Nullified)

29 ADAR I: THE FIRST RED HEIFER AND THE LAST

The ashes of the first red heifer made by Moshe remain as a "reminder" until the tenth heifer, which Melech HaMoshiach will make (see Rambam, Hilchos Para Aduma, end of Chapter 3).

This heifer [the red heifer of Moshe Rabbeinu] exists forever. From it, all the heifers are sanctified, and its ashes are hidden as "a continual reminder" for the future (BaMidbar 19 and the commentary of the Razo).

(excerpt from a sicha of the Rebbe shlita)

29 ADAR II: MITZVOS WILL BE NULLIFIED IN THE FUTURE TO COME (C) – FULFILLMENT OF THE MITZVOS WILL COME NATURALLY AND WITHOUT A COMMAND

The definition of "mitzvos" as a command – only has relevance when the person has a separate existence unto himself, as then it is defined as the command of G-d Alm-ghty to conduct oneself according to His will.

However, after the completion of a person's service in the fulfillment of the mitzvos, when his entire existence (in every detail) is instilled with the will of G-d, the person is placed in a situation of *tzavsa* (the word "mitzva" is a derivative of "tzavsa") *v'chibbur*, a connection with G-d Alm-ghty, to the point that they become one, "Israel (through Torah) and the Holy One,

*We must complete
"our actions and our
avoda," including the
request and demand
of "Ad Masai" and
the proclamation of
"Yechi HaMelech"
Dovid Malka
M'shicha – with the
ultimate alacrity,
connected with joy
and vitality.*

Blessed Be He, are truly one,” as it will be in an actual and revealed sense in the Future to Come.

Thus, there will then be no relevance to the concept of a **command** (since the person will have no separate identity), except that it is G-d's will, which will surely be fulfilled (automatically) in an actual sense through the **existence** of the mitzvos.

(Kuntres on Laws on the Oral Torah That Will Never be Nullified)

ROSH CHODESH NISSAN: PARSHAS HA'NESIIM AND THE MONTH OF THE REDEMPTION

“It is the custom...to read the Torah portion of the nasi's sacrifice offered on that day: from Rosh Chodesh Nissan – ‘And he who presented his offering on the first day’, etc.” (Alter Rebbe's *Shulchan Aruch*, Orach Chaim, sec. 429).

It thus can be said that the custom of reading the Torah portion of the nasi in the month of Nissan is connected with the overall concept of redemption in the month of Nissan:

The month of Nissan is “the Month of Redemption,” “in Nissan they were redeemed; in Nissan they will be redeemed in the future,” as even alluded to in the name Nissan, derived from the word “nes” (miracle)...

Thus, we read the order of the sacrifices offered by the n'siim at the dedication of the Mishkan in the month of Nissan, because this is the most auspicious time for the True and Complete Redemption, the time when the Third Beis HaMikdash will be dedicated, the culmination of the Mikdash and Mishkan.

(Shabbos Parshas Tzav 5750)

2 NISSAN – THE YAHRTZAIT OF THE REBBE RASHAB: PROCLAIM “YECHI HA'MELECH WITH ALL DELIBERATE SPEED

There (also) must be a primary increase in the concept of life through the action of the people who proclaim

“**Yechi HaMelech**”... and this is also the clamor at [the time of] the Footsteps of Moshiach regarding the need to proclaim “Ad Masai,” which hastens the Redemption.

It can be said that in addition to the emphasis on the anticipation, the request, and the demand for the Redemption [and] that Moshiach Tzidkeinu will come **in actual deed**, this proclamation also possesses the concept of the coronation, “Yechi HaMelech,” through which we can bring about the coming of Dovid Malka M'shicha...

Furthermore – the deed is the main thing – we must complete “our actions and our avoda,” including the request and demand of “Ad Masai” and the proclamation of “Yechi HaMelech” Dovid Malka M'shicha – **with the ultimate alacrity, connected with joy and vitality.**

(sicha, 2 Nissan 5748, boldface in the original)

3 NISSAN: THE TIME AND SIGNS OF THE REDEMPTION – QUIET REVOLUTIONS THROUGHOUT THE WORLD

There have recently been extreme revolutionary occurrences (in Russia, China, India, etc.) for the better. These revolutions (which have a direct influence upon most of the world, as we're talking about the governments that rule most of mankind) are occurring with the benevolence of G-d, quietly and in tranquility, without war and bloodshed – a phenomenon unparalleled in the annals of all mankind.

These revolutions are signs of Redemption. “If you see kingdoms provoking each other, expect the footsteps of Moshiach” (B'Reishis Rabba 44:4).

Furthermore, “kingdoms provoking” is represented by the revolutions in the world, except that now the “provoking” is from a sense of quiet and tranquility. We see in a revealed manner how the world is continuing to purify itself, and becoming fit and worthy of the days of Moshiach.

(Shabbos Parshas Toldos 5752)



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CROWNED WITH THE TITLE 'P'NIMI'

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

The Rebbe Rayatz said to his son-in-law, the Rebbe MH" M: Tatte was p'nimi (internal), and you also are p'nimi. Therefore, make the title page as Tatte did. And so, starting with the seifer HaYom Yom, the title page for the Rebbe's s'farim was set according to the same design that adorns the Rebbe Rashab's s'farim. This story raises an amazing question: Wasn't every Rebbe p'nimi? What is unique about the Rebbe Rashab and the Rebbe MH" M that specifically they were crowned with the title "p'nimi"?

Next Wednesday, Beis Nissan, we commemorate the yahrtzait of the Rebbe Rashab. As I have already written previously in this forum, the Rebbe taught us that every event and subject must be connected to the leader of the generation, and this most certainly applies in general matters, such as the passing of a Nasi.

In this regard, I once heard that at a farbrengen in 5736, the Rebbe spoke about the Rebbe Rashab, and concluded by saying that all those who were privileged to see the Rebbe Rashab living in this physical world should form an image of the Rebbe in his mind, and make a good resolution

connected with the Rebbe Rashab's avoda of revealing G-dliness in the world.

This was a unique and most unusual instruction, and all those present instinctively turned their eyes towards the Rebbe's place. Thousands of chassidim focused their gaze in the Rebbe's direction.

Suddenly, the Rebbe turned towards Rabbi Alter Hilvitz, who was located behind the farbrengen table in the place designated for the elder chassidim, and said to him with a smile that since he saw the Rebbe Rashab, what was said in the sicha

applies to him as well.

"I see the Rebbe (Rashab), *nishmaso Eden*, quite clearly," R. Alter replied, meaning to say that he doesn't need to form an image of the Rebbe Rashab in his mind, since he actually sees the Rebbe Rashab's likeness in the face of the Rebbe MH" M!

When he heard this response, the smile disappeared from the Rebbe's face, and a serious and even fearful expression enveloped his holy countenance.

TATTE WAS P'NIMI, AND YOU ARE ALSO P'NIMI

The revealed connection between the Rebbe MH" M and the Rebbe Rashab is that both of them are sevenths: The Rebbe Rashab is the seventh from the Baal Shem Tov, and the Rebbe MH" M is the seventh from the Alter Rebbe.

However, there is also a more inner connection, as revealed in the following story:

Every Rebbe of Chabad has a unique title page for his s'farim. Among the chassidim, the publishing of a seifer is a most lofty spiritual matter, and this even includes the matter of choosing a title page. Therefore, when the Rebbe published his first seifer *HaYom Yom*, he went in to the Rebbe Rayatz and asked him how the title page should look for the seifer.

Tatte was *p'nimi* (internal), and you also are *p'nimi*. Therefore, make the title page as Tatte did. And so, starting with the seifer *HaYom Yom*, the title page for the Rebbe's s'farim was set according to the same design that adorns the Rebbe Rashab's s'farim.

This story raises an amazing question: Wasn't every Rebbe *p'nimi*? What is unique about the Rebbe Rashab and the Rebbe MH" M that specifically they were crowned with the title "*p'nimi*"?

P'NIMIUS HA'MALCHUS

This matter will be understood from the Mittler Rebbe's marvelous explanation in his seifer *Ateres Rosh*, on the words in the "*Yaaleh V'Yavo*" liturgy in davening, where it first says, "the remembrance of Moshiach ben Dovid, Your servant," and only afterwards, "the remembrance of Yerushalayim Your holy city": Moshiach comes before Yerushalayim, because Moshiach represents *p'nimius ha'malchus* (the inner aspect of S'firas HaMalchus, Kingship), whereas Yerushalayim is *chitzonius ha'malchus* (the external aspect of Malchus).

In simpler terms, the whole world was created from *chitzonius ha'malchus*, and since Yerushalayim is the center of the world, it represents *chitzonius ha'malchus*. However, the inner meaning of the world's creation, *p'nimius ha'malchus*, is the revelation of Melech HaMoshiach, through whom G-d's sovereignty is revealed in the world.

(It is interesting to note that the words of "*Yaaleh V'Yavo*" were set in practice according to the Rambam, who established that the process of Redemption begins first with the revelation of Melech HaMoshiach, and only afterwards comes the building of Yerushalayim and the Beis HaMikdash.)

Based on this methodology, we see that all the Rebbeim represent *binyan ha'malchus*. From the Alter Rebbe to the Rebbe MH" M, the Rebbeim have

built G-d's sovereignty in the world, preparing it for the final objective of the revelation of His sovereignty in a manner of "may all that has been made know that You have made it...and all who have the breath [of life] in his nostrils say that Hashem, G-d of Israel, is King and His kingship rules over all." This is the objective and this is the purpose.

Binyan ha'malchus includes the entire concept of the Redemption, corresponding to Yerushalayim, *chitzonius ha'malchus*, and this was the general principle of all the Rebbeim of Chabad.



The exceptions to this principle are the two sevenths, who were not limited merely to the general concept of Redemption, rather they pertained to the inner point of the Redemption – *p'nimius ha'malchus*, Melech HaMoshiach.

The Rebbe Rashab, leader of the seventh generation since the Baal Shem Tov, founder of the method of chassidus, began fighting the wars of Melech HaMoshiach in the world. For this purpose, he founded Yeshivas Tomchei T'mimim, and destined its students toward the lofty role of *Chayalei Beis Dovid*.

It isn't for naught that the Rebbe Rashab said (*Toras Shalom*, p. 176): "His candle should never be extinguished...for Dovid, King of Israel, is *chai v'kayam*, and this was the Baal Shem Tov...and so forth, we are from the seed of Dovid, and this continues on until Moshiach," and he said further: "We have been chosen, He who chose Dovid and his seed after him."

Similarly, the Rebbe Rashab arranged the teachings of chassidus in a very orderly, encyclopedic fashion, rendering it more readily understood. Indeed, for this reason the Rebbe Rashab has been called "the Rambam of chassidus."

If the Rebbe Rashab had the *nekuda* of Moshiach in the hidden sense, revealed only on isolated occasions, the Rebbe MH" M has revealed this point in all its power and strength, starting from the day he assumed the leadership.

This *nekuda* of Moshiach has grown and intensified over the years, as revealed in all of the activities of the Rebbe MH" M. It began gaining tremendous momentum during the years 5751-5752, when the Rebbe proclaimed the announcement of the Redemption to the Jewish People, and commanded us to publicize his prophecy of "Here comes Melech HaMoshiach," and it reached incredible heights of excitement during the years 5753-5754, when the Rebbe encouraged the proclamation of "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed*" before the eyes of all the world.

BESTOWING STRENGTH FROM ABOVE

In connection with the auspicious day of Beis Nissan, we must increase and strengthen the main point of the Rebbe MH" M, as he defined in his sicha before the 5752 International Shluchim Conference as "the only remaining shlichus: preparing the world to greet Moshiach Tzidkeinu."

In addition, we must know that we have been given the strength, we simply have to utilize what the Rebbe has bestowed upon us in order to attain this objective.

In this context, it is interesting to note a fascinating expression in the maamer "VaYita Eshel," delivered on Shabbos Parshas VaYeira 5747, exactly twenty years ago:

This maamer is based upon a discourse by the Rebbe Rashab in 5650, printed just before that Shabbos. The Rebbe mentioned this fact at the beginning of the maamer, saying, "Our generation has merited that it has been printed and published before this Shabbos (as many other chassidic texts that our generation has merited). Since in these times there must be a spreading of the wellsprings outward, to the point where one can go no farther, therefore, there must be a bestowing of strength from Above

The Rebbe states clearly that all these instructions to print s'farim are "a bestowing of strength from Above" in the spreading of the wellsprings of chassidus!

through a new revelation, and as is explained in [the maamarim of Yud Shvat] that the king squanders the treasures that he amassed and has not used, etc., and gives them through the officers to the soldiers, etc."

We all know that the one who

instructed us to prepare the seifer for printing and to print it before that Shabbos was the Rebbe MH"M himself, and he is also the one who ordered the printing of all chassidic texts that have been published in the last generation. Thus, the Rebbe states clearly that all these instructions to print s'farim are "a bestowing of strength from Above" in the spreading of the wellsprings of chassidus!

Now that we stand after much "bestowing of strength from Above," we have an obligation to utilize all these strengths to prepare the world to greet Moshiach Tzidkeinu, so we should be privileged that the upcoming celebration of Yud-Alef Nissan will take place in the Beis HaMikdash in Yerushalayim, *chitzonius ha'malchus*, after the hisgalus of *p'nimius ha'malchus* – the Rebbe, Melech Moshiach – immediately, mamash, NOW!

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MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "Magvis Yud Shevat, Purim" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

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SOULS IGNITED ON PESACH

BY MENDEL TZFASMAN

Three special stories about those who were estranged from Judaism but whose souls were aroused on Pesach.

FOOD OF FAITH

Rabbi Shneur Zalman Turkov, shliach in Teveria, who was on shlichus in Costa Rica for three years, relates:

One of the mekuravim of the Chabad house was an Israeli by the name of Shelley Tal. Despite the friendliness between him and the T'mimim-shluchim, he refused to do a single mitzva, no matter how small. He didn't even put on a kippa when he entered the Chabad house.

We invited him to the seider for Pesach 5764 and he mumbled, "We'll see, I'm not sure." I looked out for him at the seider but he didn't show up. I felt that it was because he came from a religious background and this is why he insisted on running away from anything having to do with religion.

When we got up to Shulchan Orech he suddenly showed up. "I told you that I don't believe in religious ceremonies," he explained, "but in order not to reject your invitation I decided to come at least for the meal. This way you're happy and it doesn't go against my principles."

I was very happy to see him and made sure he had what he needed. He

refused to wash and I thought, at least let some matza get into him because that will have a greater effect than thousands of talks.

For Tishrei 5766 I went back to Costa Rica, this time with my wife and son, in order to help the shluchim. Shelley Tal was still there. When I suggested that he shake the lulav in

the sukka, he agreed, to my surprise. He even agreed to say the blessing but he added a condition, "I want to add my own blessing."

I agreed and he took the lulav, said the blessing over it with great feeling as well as the *SheHechyanu* and then, right before my astonished eyes, he closed his eyes and turned his head upward as he still held the four minim and he yelled, "Shma Yisroel, Hashem Elokeinu, Hashem Echad!"

I DON'T KNOW WHAT CAME OVER ME

All agree that in order for matza to have an effect, it must be eaten!

THE SEUDA OF THE LUBAVITCHER REBBE

Sderot, a besieged city, has in addition to mortars also experienced many miracles. One of the miracles took place at the end of Nissan 5761 when despite repeated explosions, nobody was hurt.

On Shvii shel Pesach the shluchim in Sderot, Rabbi Zev and Rabbi Chananel Pizem organized many Moshiach Seudos with the help of T'mimim who came from outside the city. It worked out better than they expected.

On Shvii shel Pesach they had a tahalucha-parade through the streets of Sderot and in the afternoon Moshiach Seudos were held in various locations. At each location, the shluchim and T'mimim encouraged the residents of Sderot with talk of faith and the anticipation of Moshiach's coming.

R' Zev relates:

We announced the Moshiach Seudos in the shuls. When I approached one of the gabbaim of a shul and asked him to announce the Moshiach Seuda, he was taken aback at first. It sounded too extreme to him. As a "compromise" he decided to announce "the Seuda of the Lubavitcher Rebbe."



Israeli tourists dancing with shluchim

However, every rule has its exception and sometimes, the matza is effective even before it is eaten. A story like this happened with Moshe Goldstein, brother of Shimshon Goldstein, shliach in Pushkar, India:

In 5765 my wife and I went to replace my brother Shimi in his place of shlichus. We landed in the capitol, New Delhi, and went to the local Chabad house in order to rest from the flight and to prepare for the long trip to Pushkar. We were in New Delhi for one day and while we were there, the phone rang...

Among the many Chabad houses

and shluchim throughout India, not only is there no jealousy or competition, but there is a beautiful harmony. When you go to India you feel that there is no such thing as "my Chabad house," or "my mekurav." All the Chabad houses belong to the Rebbe and we are all his shluchim. So it wasn't surprising that I answered the phone. What was surprising was the amazing timing that caused me to arrive on that particular day and to be present when the phone rang.

The man on the other end said, "Hello, Chabad? Listen, don't tell me anything – not what is happening in

Israel, not who the prime minister is, not who is alive and who isn't. I don't want to hear anything, certainly not about doing t'shuva or an invitation to the Chabad house!"

"Fine, I won't tell you anything," I smiled to myself. "Just please tell me, if you don't mind, what *can* I tell you? Or how about telling me who you are, where are you calling from, and whether you need anything."

"Oh, I'm sorry for my outburst. I'll tell you who I am but again, no news, okay?"

I agreed to his terms and listened.

It turned out that the person on the line was in an ashram somewhere, a two-week journey from Pushkar. He had been in the ashram for seven years, in the course of which he had cut himself off from the entire world. He had stopped speaking Hebrew, did not listen to the news, and hardly ever contacted his family.

"I have no idea what has suddenly come over me – that I'm using my monthly phone call to contact a Jewish religious place. For years now I've been climbing spiritual rungs in this isolated place and have risen above crime, politics, and all the material things that prevail throughout our cruel world. I am about to undergo the ritual immersion that will crown me with the title of 'senior monk,' but suddenly, when I somehow found out that Pesach is approaching, I decided that I want to eat matza Pesach night. I really don't understand myself, but I would be very happy if you could send me matza..."

I took the address of the ashram from him and as soon as I arrived in Pushkar I got a package of a kilo of matzos ready for him along with brochures and learning material. I sent it off with prayers for his wellbeing.

Later on I tried to contact him and when I finally managed to get through to him he told me, "Please leave me alone. I have no connection with Judaism. It was a passing fancy of mine for which I have no explanation."

It was incredible Divine Providence that I was there just that day. If he had spoken to the bachurim who run the Chabad house I was staying in, the matzos would never have reached him since the T'mimim there got their matzos at the very last minute.

* * *

Shimi Goldstein continues his brother Moishy's story:

On 15 Shevat 5766 an Israeli came to the Chabad house and who was



Preparing for the seider – the Israeli tourists help out.

dressed weird and looked awful. I am used to the odd getups of the Israeli tourists who visit the Chabad house but this guy was really pathetic. It was obvious that he was very far from Judaism and was deeply immersed in some cult.

I began talking to him and he told me about his phone call approximately two weeks before the previous Pesach in which he had asked for matzos. "Although I don't consider Judaism as the true religion, I decided to make the two-week trip from the ashram to the Chabad house in order to thank you. You made me so happy with the matzos you sent me."

When I invited him to stay with us at the Chabad house, to put on t'fillin, to listen to a class or to do a mitzva, he strongly refused. He only agreed to eat something and to say a bracha on the food. I haven't seen him since.

Maybe the third part of this story will be printed one day in *Beis Moshich* along with a picture of a Chassid with a beard and hat. Until then, let us all wish this Jew a kosher and happy Pesach and a personal redemption along with our collective redemption, from all material and spiritual obstacles.

FROM SATMAR TO 770 VIA GOA

Chilik, Yechiel Yehuda Kupchik, son of the shluchim in Poona, who was a shliach in Goa, has this amazing story to tell:

On Purim I was still in Poona with my parents at their Chabad house. Two weeks before Pesach we went to Goa in order to make a seider there. One day I left the Chabad house and met an Israeli with a thin ponytail and wearing a baseball cap.

"Excuse me, where is there a minyan here?" he asked.

I told him when Mincha would take place and invited him to come inside, in the meantime. He said his name is Kuti, an odd name for an Israeli. I got into a conversation with him and discovered, to my surprise, that he was originally a Satmar Chassid from Williamsburg!

"One day I decided that I had had enough of religion. I told my parents that I was going to Eretz Yisroel to learn in the Mirrer yeshiva. I flew to Eretz Yisroel but didn't go to yeshiva. I enlisted in the army in Nachal HaChareidi. After the army I decided to go to India, but I wasn't comfortable traveling around looking religious, so I



Erev Pesach, waiting for the seider

removed my beard and all other outward signs of religiosity except for my peios which I pulled around my head in a ponytail."

Kuti was in Poona for about a week and then he went to Goa. I didn't know yet that we were going to Goa and I tried to convince him to stay at least until the first night of Pesach but he refused. "Maybe I'll come back," he said noncommittally. I told him that I might go to Goa in order to organize a seider there and I asked him to be in touch with me there and to look out for the flyers there.

While in Goa, we signed up every Israeli we met on forms for the Sale of Chametz. My father told me to send the completed forms by fax to Rabbi Groner of Australia and he warned me, "Find out ahead of time where you can find a fax machine so you won't get stuck at the last minute looking for one on the streets of Goa!"

I knew that I could send the faxes until six a.m. Indian time. I found a place with a fax service and when I asked when they opened I was told that they worked until twelve at night.

I went to the store at 11:30 the night before Pesach and discovered that it was closed. I inquired about another place with a fax and found out

that there was another place, somewhere on the other side of Goa. I took a bicycle and began to ride in the direction I was told. It was the middle of the night and I was riding on unfamiliar roads. I didn't know if I was going in the right direction.

I rode and rode and at a certain point the road went up a mountain. As I climbed it I heard music in the background and I felt assured I was on the right road. When I got there, I was told that the Internet café was past a dance area. It wasn't pleasant for me to go in but I had no choice. I walked quickly passed the revelers and breathed a sigh of relief. Then I discovered that I didn't have enough money to send the fax to Australia.

I thought of asking the store owner to send the fax and then, when it came time to pay, I would apologize and say I didn't have enough money. I would promise to come back the next day and pay, but I was afraid of his reaction.

I didn't know what to do and then suddenly, like an angel from heaven, I saw someone with a bare head with a familiar ponytail. "Kuti!" I yelled. He was shocked to see me there.

"What are you doing here Chilik?" he asked me.

"There's no time for talking. The Rebbe sent me here so that you can sign this form and sell your chametz, and so that I can tell you to come tomorrow night to the seider here in Goa, and – to ask you for a loan of 100 rupees so I can send these forms to the rabbi in Australia."

I told Kuti briefly what was going on and he said, "A loan?! Take 100 rupees as a gift to the Chabad house and see you tomorrow!"

He showed up the next night and was very moved. At a certain point he took me aside and said, "In the army I was careful with *kitniyos* and I didn't know what to do this year, would I be able to manage it this year?"

"I don't understand," I said in surprise. "How did you think you were going to get matzos?"

"Oh, that's no problem. I bought a new frying pan and I planned on asking one of the Indians to make me *chapatti*. That takes less than 18 minutes."

* * *

I heard this amazing story four years ago in 770. A few of us T'mimim were sitting together farbrenging in the north-east corner, under the women's section. Chilik, who had returned that day from shlichus in India, told everybody this story.

Suddenly we heard a shout, "KUTI!"

Before we could figure out why he was yelling, we saw two bachurim dressed in the garb of Satmar Chassidim and Chilik was hugging one of them.

Kuti told us what happened after that Pesach.

"I decided to return home. I opened my ponytail, grew my beard, and went back to Williamsburg as though nothing had happened. I recounted my adventures to only one person, my good friend. Today, I told him, 'We have to go to 770 – the center of Chabad. Believe me, these are the most genuine people I've met in my life.'"

FIRST STEPS

Part 7 in the series “Stories from the Chabad House”

BY RABBI YAAKOV SHMUELEVITZ, MENAHEL OF THE CHABAD HOUSE IN BEIT SHAAN

In that sicha the Rebbe promises whoever goes out on the shlichus of the tzaddik that an angel goes before him to arrange everything. There are two conditions: 1) that he is indeed going on shlichus and doesn't have any personal agenda and 2) prayer.



HASHEM SENT HIS ANGEL BEFORE ME

This happened two weeks after I got married. I began to feel pressured since we still weren't living in Beit Shaan; we simply could not find a suitable apartment to rent. We had gotten the Rebbe's bracha to go on shlichus there even before the wedding (and in the meantime I had gone to the Rebbe for a few weeks in preparation for the wedding). We had tried to find an apartment a few times but nothing worked out.

Then my wife and I decided that we were going (by bus) to Beit Shaan to look for an apartment. It was a four-hour trip from Kfar Chabad to Tel Aviv, from Tel Aviv to Afula, and from Afula to Beit Shaan. We arrived exhausted but satisfied and we sat on a bench in a public park near the Egged bus stop in Beit Shaan.

I said to my wife: Do you remember the sicha we learned? It's a sicha that was published the Shabbos

before the wedding. In that sicha the Rebbe promises whoever goes out on the shlichus of the tzaddik that an angel goes before him to arrange everything. There are two conditions: 1) that he is indeed going on shlichus and doesn't have any personal agenda and 2) prayer (Chayei Sarah 5746, *muga*).

Then I said: Nu, we've come here solely because of the Rebbe's shlichus. We don't know anybody here and we have nothing else to do here aside from the Rebbe's shlichus. As far as prayer, "Please Hashem, help us find an apartment to rent!"

Two ten-year-olds entered the park through a hole in the fence. "Hi kids," I said. "What are your names? Where do you go to school? Would you know about an apartment for rent?"

"Yes!" They asked us to follow them and they would show it to us. We walked together for a minute or two and then they pointed at an apartment building. "Here, the third

floor," they said and walked on, as though they were angels from heaven.

We walked up three flights, knocked on the door and when someone opened the door I asked him, "Excuse me, is this apartment for rent?"

"How did you know that I was home today? I've moved to Nes Tziyona and just happen to be here today to get some things from the apartment and here you are!"

I told him that we didn't know that, but being emissaries of the Lubavitcher Rebbe we had an angel helping us out. He was so excited by this, and the angel continued to help us, so that within half an hour we had signed a contract to rent the apartment. He came down on the price and was accommodating about the payments and a few renovations we wanted. He actually did them within three days. We moved in a few days later and spent our first nine months on shlichus there.

THE WORK BEGINS ON ITS OWN

Baruch Hashem we had a place to live in Beit Shaan but how were we to begin our shlichus? I decided we would begin with children. I went to the schools and met with the principals and told them about the new shlichus in town and how I was willing to visit the classrooms and tell the children about Chanuka, Purim, and any other Jewish topic.

No less interesting than what happened in the schools is what happened to me as I walked down the street. As I walked for half an hour I met many new people who supplied me with at least a week's worth of shlichus work.

One person told me that he had learned in a Chabad school in Morocco as a child and I had to come to his house to see pictures of all his rabbis. Another person asked me to come to

his house to check his mezuzos. A third person invited me to say divrei Torah at his shul and a fourth asked me when he could learn what Chassidus and Chabad are, not to mention the schools who practically offered me three positions (with no pay for the meantime) and said I should just come!

I was surprised by the tremendous cooperation I met with. It was only years later that I heard from my fellow shluchim that when they went on shlichus the work seemed to start on its own. People came from all directions and asked for the shliach's help in every possible way.

I suddenly realized that it was one week to Chanuka and I had to organize a party for the children of Beit Shaan. I found out which shul was the largest. This was the Beit Yitzchok Shul with 200 seats. I made arrangements with the gabbaim and began to advertise. A few "local advisors" said

we'd be lucky if 100 people came, but in the end we had 400 people! The children packed in and stood in every possible spot.

For Chamisha-Asar B'Shvat, I began negotiations with the manager of the youth sports/cultural center so we could have a gathering in the auditorium. It had 400 seats. The manager said we were new and no more than 100 children would come, but in the end we had 600!

Lag B'Omer was approaching and we told the manager of the youth sports/cultural center that this time we wanted to have our event in the movie theater which had 800 seats. He said we were a bit overambitious, but in the end there were 1200 kids. Then came the manager of the center with his two children and he told the people standing there when he walked in, "Tell Yaakov that Prosper came and my children should be allowed in."

Back then people couldn't believe it. How did a young couple (without experience) publicize religious activities and get the children to come? Today, every city has several religious organizations, and their people have learned the method and are all doing the same thing. Today, if I want to organize a Chanuka party or a Chamisha-Asar B'Shvat event, I have to reserve the auditorium two months in advance, otherwise I'll be told that all the dates are taken by other organizations. They all learned from Chabad how to do it and how to invite the children.

This phenomenon is repeated in many different ways. We see how the Rebbe's influence, which paved the way with all the mivtzaim and special missions, first experienced opposition. Today everybody concedes we were right and praises it and even do the same thing themselves.

HE PULLED OUT A VERSE ON ME!

Back to our first steps on shlichus in Beit Shaan. As I said, we were living



Bird's eye view of Beit Shaan

in the apartment we rented thanks to the angel who helped us, and we began inviting the neighborhood children to Shabbos parties in our house. We started with five children and more and more children came each Shabbos until the house was full and we had to move to the youth center where 150 came.

They sang songs, said p'sukim, heard a story and got ices or some other treat (depending on the season), which the parents happily donated since they were so impressed by our educational activities.

This is how we became beloved and famous in our neighborhood and the city. I remember a funny incident but it also illustrates the good relationship we developed with our neighbors.

One evening as my wife was baking a cake, she discovered that she had run

"Listen, there is a verse, 'one who hates gifts will live.' I want to live a long time. Please don't give me gifts and take the sugar back."

out of sugar. I went down to a neighbor and asked if I could borrow a kilo of sugar. Two days later I went to the neighbor to return it but the wife said, "Don't take it from him! It's a gift! Don't take it!"

I wanted to return it (so I would feel comfortable borrowing in the future) and I said, "Listen, there is a

verse, 'one who hates gifts will live.' I want to live a long time. Please don't give me gifts and take the sugar back."

The man was willing but his wife continued to yell from the kitchen, "Why are you taking it?" I heard him answer his wife, "What can I do? He pulled out a verse on me!" Well that silenced her and we've remained good neighbors until this day.

To sum up: Experience has shown that anybody who goes on shlichus, no matter his age or level of Torah knowledge, to any city or neighborhood is assured that he will soon find himself busy with dozens and even hundreds of interested Jews who want to learn and know Chassidus. This tips the scale for him and his city to the side of merit and brings salvation to the world. May it hasten the true and complete Redemption now!

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PESACH IN QUITO, ECUADOR

A short and moving diary that Mrs. Rivka Rotem, shlucha in Quito, wrote describing making Pesach with her husband and many Israeli tourists.

Friday, Erev Pesach 5765.

"Yom Tov is approaching and the work only grows. I must finish the Pesach cleaning and cover the kitchen, etc. Tomer [Rivka's husband] hasn't been here all day. I'm holding the baby who doesn't want to be put down. If I put him down, he screams. The parts for the gas oven for Pesach didn't arrive yet. We are missing food items, the phone keeps ringing, and more and more people are reserving a place for the seider. People are knocking on the door, just wanting to visit. I have to take care of the guests who have already come and delegate jobs.

"It's already two in the afternoon and the gas parts just arrived. We want to cook but discover there is no water. The guard says that we'll have water within the hour. In the meantime, all the utensils that came from the mikva have to be washed, the pots have to be kashered, the vegetables have to be washed, we want to wash our hands – what do we do? Time is passing and there are lots of guests and it's another two hours until Shabbos."

This is from a letter that shlucha Rivka Rotem wrote to her family in Eretz Yisroel about the Pesach preparations and about Yom Tov. You

read it and get a sense of what the shluchim's work is like.

* * *

Time is flying by. The distribution of matzos and the seider night are already behind us. It was all accomplished with big miracles and baruch Hashem, it all worked out well.

A few days before Pesach we received a delivery of 55 pounds of matzos, some of it donated by a special person who wants to provide shmura matzos for the seider night for Jews living in Ecuador. Satmar and Polish Chassidim helped bring the shipment from New York to Quito and my husband distributed it to Jews throughout the city and the country. (The previous year, when we distributed matza, a Jew who lived outside Quito got some. We told him that it was shmura matza. A few months later he came to us and when we asked him if he ate the shmura matza he said he's keeping it in his closet...).

Over time we discovered that there were Jews who knew absolutely nothing about Judaism so we have since added two brochures with explanations, a general letter, and a

story about the Rebbe.

We baked matzos with the children and explained what shmura matza is, as they do in Eretz Yisroel. The difference between the children here and the children there is that the children here don't know the Ma Nishtana and don't even know what it is, even children of Israeli families. They live among gentiles and have not heard about a Jewish concept that children in Israeli preschools know backwards and forwards.

Two days before Pesach the first Israeli tourist had already shown up to stay with us for Pesach. He was from a Gerrer family and he was the only religious tourist (so he said) who toured while proudly wearing a kippa.

Afterwards, a pair of tourists came to stay with us for the entire Pesach. They immediately got to work helping me.

Then came that fateful Friday, Erev Pesach. No water. Tomer had not come back yet. There was no chicken. Some wings and necks had to be washed that had been left over from the previous sh'chita. Sh'chita for Pesach did not work out. We had to clean the fish of their scales.

In the meantime, Sholom went to get water with containers and we began to work as they do in villages. The Indian maids began the work. Baruch Hashem we have good friends who when they heard about the situation sent their maids. One friend gave me salad recipes to replace the chicken:

- Put parsley on the fish.
- But we don't use parsley on Pesach.
- So make it with garlic.
- We can't.
- Then cauliflower.
- Nope.
- Black pepper.
- Uh uh.

- Then what can you use? There will be no flavor to your food! What will you make your salads out of and how will you season them?

Needless to say the water came back on first on Shabbos morning.

One friend sent me her maid Shabbos morning in order to prepare for the seider that night, but I couldn't let her do anything since you can't prepare on Shabbos for after Shabbos.

I won't tire you with all the events of that day. I'd rather skip to Motzaei Shabbos. As soon as Shabbos was over we began to work. We had just started cooking at the time we had told people to come and people did indeed start coming. They were great. They came right into the kitchen in the most natural way, as though that was part of the plan. Everybody was in good

spirits.

They all looked to me as the supervisor. One checked lettuce, another dried it, while another cut it up into salad. One mashed avocado while another grated horseradish as another watched the pots, etc., while still others set the tables. Tomer prepared the seider plate.

As the food cooked, the guests sat down and the seider began. There were Israelis and Americans, local Jews, old people and children, of all backgrounds. All sat side by side enjoying the Yom Tov. More people came than we anticipated but with the help of the guests who by then no longer felt like guests, we immediately set up additional chairs and plates.

Each person read a passage from the Hagada, sang songs and by the time we reached Shulchan Orech the food was ready. There was a tourist who worked in a restaurant and he showed us how to apportion the food so that there would be enough for all and nobody would go hungry. This is what he said: first fill them up with matza, "let them nosh on matza," then give them chicken (flavored) soup with vegetables and only afterwards serve the salads and a little piro (a vegetarian dish). Dessert is unnecessary for after the afikoman you can't eat. His method worked and people were full and happy.

Tomer slept heavily after the four cups of wine and I went to put the baby to sleep and fell asleep with him while the rest of the crew continued to sit until at least two in the morning.

There was a second seider in Spanish. There were guests who spoke Spanish aside from the Israelis who were sleeping at our Chabad house and it was really nice.

The oil was used up so our options in food preparation were severely limited but Hashem helped and we managed. We feel that the Rebbe is constantly with us.

(See issue 488 for an in-depth account of the Rotems' shlichus in Quito)



R' Tomer Rotem giving shmura matza to mekuravim



R' Tomer Rotem speaking at an event

NOW IS THE TIME TO PREPARE FOR MOSHIACH

*A compilation of thoughts and stories about the Rebbe Rashab
to mark his histalkus on Beis Nissan.*

REVELATION OF G-DLINESS IN A WAY OF WONDERS

The Rebbe Rashab connected the saying of the famous *hemshech* “Yom Tov Shel Rosh HaShana Sh’Chal Lihiyos B’Shabbos – 5666” in that particular year to the *keitz* (time that Moshiach is said to come) which is mentioned in a number of s’farim about that year.

(Sicha Acharon shel Pesach 5730)

SPECIAL NIGGUN

The Rebbe Rashab related:

In the summer of 5639 (1879) three great Chassidim, R’ Shmuel Dovber of Borisov, R’ Gershon Ber of Pahar and R’ Chaim Dovber of Kremenchug met in Lubavitch and stayed there for two weeks. They farbrenged several times and each time they sat for many hours and reviewed maamarim, sichos, and stories that they heard from the elder Chassidim.

One of the things that they discussed was an old niggun that the early Chassidim sang in the early years of the Alter Rebbe’s leadership. However, five or six years after his son, R’ Dovber, succeeded him, he said they should stop singing it in public except for certain people who continued to sing it with a special flavor and sweetness. Naturally, as time went on, fewer people knew the niggun until it was completely forgotten.

Apparently, this niggun was composed at the beginning of the Baal Shem Tov’s leadership and is comprised of three movements that correspond to the three worlds of Creation, Formation, and Action.

The words of the third movement are, “blessed is He, our

G-d, Who gave us the Torah of truth and *chochma, bina*, and *daas*, to conceive the purpose of Creation and understand the intent of the soul’s descent to this world to do His will, may He be blessed and elevated, in subjugating the mind and heart.”

The Rebbe Rashab concluded:

Before the imprisonment of the Alter Rebbe, the avoda of the Chassidim was in the content and subject of the second movement, which corresponds to Formation, but after he was released from jail, and the teachings of Chassidus went from constriction to liberation, the avoda of Chassidim was specifically in the third movement and the emphasis was on what He gave us.

The third movement is the foundation of all of Chassidus and Chassidim delve in it from then until this day. With this movement we will welcome Moshiach the righteous redeemer speedily in our days, amen.

(Igros Kodesh HaRayatz, vol. 4, p. 298)

GOOD FRUIT

At one of the farbrengens of the Rebbe Rashab, the Rebbe suddenly got up and began dancing with the T’mimim, the students of his yeshiva, Tomchei T’mimim. Then he sat down and said, “May I merit to meet with them before Moshiach and then I can say, see the produce I have raised.”

(Toras Sholom)

WITH THE REBBE’S NIGGUNIM

One day the Rebbe Rashab stood up and said:

“All of us Chabad Chassidim must give praise and thanks to Hashem for the merit of his Kashrus to the Rebbe, for through this we are connected with the Ein Sof of Chochma of Atzilus, and with the niggunim of the Rebbe – the Alter Rebbe – we will go and greet Moshiach Tzidkeinu.”

(Seifer HaSichos summer 5700, Shabbos Parshas Pinchas)

“Now, in the time of Exile, are the days of avoda, to prepare for the coming of Moshiach.”

FROM TEARS TO HOPE

The Rebbe Rayatz described the seider at the home of the Rebbe Rashab:

“The heartfelt saying and the pleading voice while saying, “pour Your anger on the gentiles who do not know You,” who do not **want** to know you, aroused the heart. The words, “for he consumed Yaakov and destroyed his dwelling,” led to heartfelt tears but then immediately there was the heartfelt, inner cry of, “next year in Yerushalayim!”

(Seifer HaSichos 5701)

YEARNING

The Rebbe Rashab said:

“When Moshiach will come, speedily in our days amen, all will long for the days of Exile. They will then be angered over why they didn’t busy themselves with avoda; then they will feel great pain for the lack of avoda. Now, in the time of Exile, are the days of avoda, to prepare for the coming of Moshiach speedily in our days, amen.”

(HaYom Yom)

SELF-SACRIFICE AND LOVE

One Erev Rosh HaShana, the Rebbe Rashab told his son, later to be the Rebbe Rayatz, what his father R’ Shmuel, the Rebbe Maharash, had told him:

“When the soul of the Alter Rebbe had to descend, they told it that aside from it having a revelation of the essence of the soul down below, it would also appear in the role of the first leader of the Chabad leaders, and that through the service of self-sacrifice and love and kiruv that it would have for the Jewish people, the Jewish people would merit the revelation of Moshiach Tzidkeinu.”

(Seifer HaSichos 5701)



A WALKING MIRACLE

BY NOSSON AVROHOM

*Fifteen years have passed since the bombing at three o'clock in the afternoon destroyed the Israeli embassy in Buenos Aires. Dozens of people were killed and hundreds were wounded in this terrorist attack. Security forces arriving at the scene were shocked to see a Chassidic Jew walk out of the building. Isser Kirszenberg is a walking miracle. He is a Lubavitcher Chassid who lives in Buenos Aires who had received an explicit blessing from the Rebbe for long life just days before the attack. * In this article, he recounts the moments of terror and tells of his encounter with the Rebbe that preceded it.*

The Jewish community in Argentina is marking fifteen years since the terrorist attack on the Israeli embassy in Buenos Aires, on 12 Adar 5752. About thirty Jews were killed in the attack and nearly four hundred were wounded.

A pickup truck loaded with explosives and driven by a suicide bomber smashed into the front of the embassy and detonated, destroying the embassy and nearby buildings. Remnants of the truck were found on the roofs of nearby

buildings and the Argentinean police estimated that there were two hundred kilograms of explosives. Islamic Jihad claimed responsibility for the attack.

This attack was the first of two major attacks experienced by the Jewish community in Argentina and which took many lives. Till this day, the community has not fully recovered.

I met with one of the employees of the embassy at that time, R' Isser

Kirszenberg, a Lubavitcher Chassid in Argentina. He had worked as an administrator in the culture and media division of the Israeli embassy (in addition to running a kosher restaurant), and he was miraculously unhurt in the attack. He attributes the miracle to the Rebbe's blessing.

Isser had visited 770 a few days before the attack, and when he passed by the Rebbe at "dollars," the Rebbe blessed him with "long life." This blessing was surprising





Left inset: R' Isser exiting the embassy building following the terrorist attack

to him since he was young and in good health. A few days later, when he emerged from the demolished building on his feet, he understood the significance of the blessing.

* * *

"I was born in Tukman, Argentina. In my early childhood years we moved to a small village in the north of the country. My father was born in Poland and he emigrated to Argentina after World War II. He survived the Holocaust

by the skin of his teeth. My mother was born in Argentina as her parents emigrated to South America many years earlier.

"The atmosphere at home was traditional. My childhood memories include a large Jewish community with Jewish and religious institutions. However, as the years went by, more and more Jews left the small towns for the big cities, especially Buenos Aires.

"I did not celebrate my bar

mitzva since the shul did not have a minyan and I couldn't have an aliya. Putting on t'fillin was also postponed.

"At first I went to a Jewish school where I could also learn about Judaism, but later on this school was closed due to lack of pupils. I acquired my knowledge of Judaism from my parents. I have a recollection from my later childhood years of an interesting conversation that I had with my father as he taught me Chumash. I

asked my father why my gentile friend didn't have to study as I did. My father looked serious and said, 'Because you are a Jew.'

"At home they always spoke about Judaism and there was an awareness of the fact that we are Jews and different than all the gentiles around us. However, it was all theoretical since there was no Jewish community and we did not go to shul. I didn't know how Jewish holidays were celebrated and the fact that I was Jewish did not have practical relevance to my life.

"Nevertheless, I always felt connected to the Jewish nation. I felt great pride in being part of a nation that led the way for all religions and humanity as a whole.

"The turning point in my observance was when I turned 19 and left home and moved to Buenos Aires. I began to hear and understand, in a more organized way, about Judaism and what it represents. I took the first step with the help of the Mizrahi groups. Many of my friends belonged to the B'nei Akiva movement.

"Later on the Rebbe's shliach, Rabbi Berel Baumgarten, came to Buenos Aires. He was a special, charismatic person and I was quickly won over by him. At first, I regularly attended the shul he ran, I began attending classes and the farbrengens he organized. Later, I began to understand the concept of 'Rebbe,' and I heard the Rebbe's farbrengens and listened to the sichos. I was won over by it all.

"This was the beginning of the sixties. I hadn't yet changed the way I dressed but I was a true friend and a big mekurav to the way of Chabad Chassidus.

"At this time I got a job at the Israeli embassy. I started with the

newspapers and media and later on transferred to various administrative positions. One day a new ambassador showed up who made the rounds of the different departments. When he entered my office he asked me in surprise, 'If you are a Chabadnik, how come you don't have a picture of the Rebbe in your office?'

"To be honest, I was circumspect and didn't dare to hang a picture of the Rebbe in my office, but since he asked – the very next day I put up a large

After a day or so, when the names of the wounded and dead were listed, it turned out that all the people who had asked that I mention their names to the Rebbe before I traveled, had been miraculously saved.

picture of the Rebbe on the wall. From that point on I felt brave and I began spreading the Rebbe's messages among the embassy employees.

"In addition to my own efforts, every Friday men came from the Chabad community to distribute candles to the women and to put t'fillin on with the men who wanted to do so. The Chabad outreach efforts at the embassy were quite extensive.

"There was a young woman working at the embassy who at first was very distant from anything religious, but little by little, thanks to the Lubavitch men who came regularly, she became more interested and involved. When I would travel to New York occasionally to visit my son Yosef Yitzchok who lives in Crown Heights, I always took the names of the embassy workers who wanted to be blessed by the Rebbe or to receive his advice and guidance."

* * *

"On the last day that the Rebbe distributed dollars, 26 Adar I, 5752, I told the Rebbe that I was returning to Argentina shortly. The Rebbe gave me a dollar and blessed me, 'Have a good trip.' Although I had passed by the Rebbe several times in the past, there was something special about this time. I felt that the Rebbe was looking at me with X-ray vision.

"The Rebbe looked at me and gave me another dollar and said, 'Good news.' I felt that I hadn't gotten everything I could get from this yechidus. I continued standing there as the Rebbe looked at me. It's astonishing that I wasn't pushed out. I told the Rebbe that my birthday is 22 Adar II and the Rebbe gave me another dollar, gazed at me, and blessed me with 'long life.'

"When I went out, my friends asked me what the Rebbe had said and I told them. They were all surprised and I too could not understand the blessing. I was still young so why the blessing for long life? My friends asked me whether I was sure that was what the Rebbe had said because sometimes, being overcome with emotion people did not always accurately remember what the Rebbe had said to them. I was sure. The Rebbe had said, 'long life.'

"I had a special feeling about that encounter with the Rebbe, and felt that something was afoot. I arrived in Argentina a few days before Purim and went back to the routine of my job at the embassy."

* * *

"It was a typical Tuesday, or so it seemed. I had an official of the media division in my office who wanted to make some copies on the copier in my room. He wanted to leave and have me continue making the copies for him, but to my surprise I said to him, 'If you are going to your office now I will stop making copies for you. Stay here until I finish.' He was taken aback by my curtness and stayed until all the documents were printed out.

"He was standing and waiting for me to finish when the explosion took place close to three o'clock. It was a powerful noise and the whole building shook. In the first seconds I didn't know what had happened. I thought that a copy machine or the air conditioner had exploded. Nobody thought it was a terrorist attack.

"Within a minute or two the room filled with smoke. As a result of the explosion one of the walls of my room collapsed. Without realizing precisely what I was doing, I quickly went over to the official to see if he was okay.

"We tried to open the door of the room to get away from the choking smoke and dust and saw a terrifying sight. Half of the building had collapsed! We were in shock. A few minutes went by and then instinctively, we began helping other people extricate themselves from the rubble, some of whom were wounded.

"My office was on the second floor. The first floor was completely destroyed. This is when I realized that the fact that I had delayed the

official in my room had saved his life because his room was an inferno.

"Ambulances and policemen arrived shortly. I remember exiting the building a bit dusty but otherwise fine, to the amazement of the reporters and the other people congregating outside. I continued helping extricate people until many more rescue workers showed up and took over.

"As time passed I began to realize the magnitude of what had



happened and what I had been saved from. I looked at the scene of the attack which only minutes before had been a quiet, secure work place and which was now a pile of rubble. Hundreds of people cried out for help as they lay on the ground. It was a frightening sight of dead and wounded.

"I was still standing there when I suddenly recalled the wondrous moment as I stood before the Rebbe at dollars and he had blessed me with the unexpected blessing of

long life. If that wasn't enough, after a day or so, when the names of the wounded and dead were listed, it turned out that all the people who had asked that I mention their names to the Rebbe before I traveled, had been miraculously saved. At most they had scratches here and there, while people who had been standing next to them were severely injured or worse.

"My office was in better shape than other rooms, as though a spiritual power had protected it, for it had not been built with stronger material than the rest of the building. All it needed was to have the dust swept up and I could go back to work. I also found that the pushka, Chitas, and picture of the Rebbe that were in my room, remained intact, a miracle!

"Many demonstrations took place in Argentina following the attack and the atmosphere in the city was tense. Purim, which was two days later, was celebrated in a subdued fashion. There was a terrible sense of insecurity and fear. All feelings of security and quiet had been blown to bits with one mighty explosion.

"On the one hand, I felt very grateful to Hashem and happy about my miraculous rescue with the Rebbe's blessing. On the other hand, I was extremely sad over those who had been killed, among whom were people I knew personally.

"The shliach in Argentina, Rabbi Tzvi Greenblatt, didn't waste a moment. As soon as he heard about the tragedy, he began sending people to help organize funerals and say T'hilim near the coffins. He also sent people to visit the wounded who were hospitalized in several hospitals in order to have the Megilla read for them and to strengthen them.

“On Purim, there was a huge parade of about 200,000 people, led by the President and ministers to protest the terrorist attack.

“The story of my rescue and the Rebbe’s blessing got around and made a *kiddush shem Lubavitch* and a spiritual awakening among many people in the Jewish community.”

* * *

Isser concluded the interview with this:

“In one of the interviews that I gave to the media in Argentina, a reporter asked me, ‘After an attack like this, are you going to remain religious?’ I immediately responded by saying that not only would it not diminish my religious feelings, I would be *more* religious and a greater believer in G-d. Things like this don’t weaken faith, but strengthen it.”

After 44 years, 31 years before



the attack and 13 years afterward, Isser Kirszenberg retired and today he is the gabbai in the Chabad shul in the Aguero neighborhood of Buenos Aires. He is the proud grandfather of fourteen grandchildren and will soon marry

off a granddaughter. His greatest joy is that all his descendents are following in the ways of Chabad Chassidus and are mekusharim to the Rebbe.

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RABBI YITZCHOK HA'KOHEN HENDEL A"H

Anash around the world were saddened by the news of the passing of the elder Rav of Anash, the Gaon and Chassid, Rabbi Yitzchok HaKohen Hendel, Av Beis Din and Rav of the Lubavitch community in Montreal, on Shabbos Parshas Tetzaveh.

Rabbi Hendel a"h was born on the 8th of Kislev 5677/1916 in the Polish town of Komavov, to his parents R' Yisroel Yosef and Yenta Leah. His father was a Chassid of the Rebbe of Hosiatin. Later, his parents moved to Chelm, and in his youth he studied in the local cheider.

In 5691/1931, his father sent him to learn in Tomchei T'mimim in Warsaw, because he wanted his son to receive a Chassidic education. It was there that he became mekushar to the Rebbe Rayatz.

In Tishrei 5695/1935, the Rebbe MH"M was appointed by the Rebbe Rayatz to serve as the acting dean of the yeshiva. However, since he was not able to get the necessary papers to become a permanent resident of Poland, the Rebbe returned to Paris after Tishrei. During this brief period, the Rebbe demanded from the bachurim that they should review the maamarim of the Rebbe Rayatz by heart. He even tested the bachurim, among them, Rabbi Hendel.

When the yeshiva moved to Otvotsk, Rabbi Hendel moved there as well. In the summer of 1939, he was appointed by the Rebbe Rayatz as the head of the younger division in Warsaw, but a few months later, the

war broke out and the yeshiva was closed.

Rabbi Hendel snuck across the border to reach the town of Ludmir, where his parents were living at the time, and from there he proceeded to Vilna, as per the instructions of the Rebbe Rayatz, for Lithuania was then

an independent and neutral country. From there, he was saved along with the other students who escaped via Russia and Japan to Shanghai, and was from the first group of bachurim who arrived in Montreal in 1941, thanks to the intensive rescue efforts of the Rebbe Rayatz.



Immediately upon their arrival in Montreal, the Rebbe Rayatz instructed them to establish the yeshiva Tomchei T'mimim in that city. Rabbi Hendel was one of the founders and Roshei Yeshiva.

In 1944, Rabbi Hendel married his late wife Chava, and the Rebbe Rayatz was directly involved in the match. In honor of the wedding, which took place in Montreal, the Rebbe sent a special delegation of elder Chassidic Rabbis: Rabbi Shmuel Levitin, Rabbi Shlomo Aharon Kazarnovsky, and Rabbi Yisroel Jacobson.

The Rebbe MH"M sent him a special letter for his engagement as well as for the wedding, both of which are published in the *Igros Kodesh*.

After his wedding, he was appointed by the Rebbe Rayatz to serve as the Rav of the Lubavitch community in Montreal. From that time, for over sixty years, he devoted himself completely and tirelessly to the community and the yeshiva.

After the passing of the Rebbe Rayatz, Rabbi Hendel was one of the leaders of the delegation from Montreal who was mekasher to the Rebbe and

pleaded with him to accept the nesius.

In 1952, he was appointed to serve as a member on the Vaad HaRabbanim of Montreal. He used this position to spread the wellsprings of Chassidus amongst all the different Jewish communities in the city. In fact, since that time, all of the different streams of Orthodoxy live in harmony with mutual respect. Doubtlessly, Rabbi Hendel's personality contributed greatly to this phenomenon.

Throughout the years, despite his heavy load of public service, he always maintained the daily schedule of a

OUR GOALS AND ASPIRATIONS REMAIN THE SAME

BY A. EINEKEL

As I reminisce about the stories I've been told about my grandfather HaRav Yitzchok HaKohen a"h, I realize that despite the apparent disparity of the circumstances of our lives, our goals and aspirations remain the same: raising a generation of Chassidishe children.

He was born in pre-war Poland, to parents who struggled to earn a decent living. He was a talmid in Yeshivas Tomchei T'mimim Lubavitch of Otvosk. He escaped the clutches of the Nazi. They cornered him, threatened him and humiliated him, and baruch Hashem, let him go. In 1940, he trekked across the frigid USSR, until he reached Kobe, Japan and then continued on to sweltering Shanghai, China.

He then sailed the Pacific and finally found refuge in Montreal, Canada, orphaned and penniless.

I was born and raised in a democratic country. I, too, learned in Yeshivas Tomchei T'mimim Lubavitch.

I always had two wardrobes and two pairs of shoes – one Shabbosdik and one Vochdik. My house was always warm in the winter and cool in the summer.

My children baruch Hashem have grandparents, uncles, aunts, and cousins to share simchas with.

In 1941, he, and eight other bachurim arrived in Montreal. People flocked to greet them. They came to see if what they had heard was really true. These nine bachurim dressed so differently and refused to change their wardrobes. They spoke only Yiddish, and did not

bother to take language classes nor to look for jobs.

Aside from these oddities, they had also full beards. On such young gentlemen this was most unusual, since, at that time there were only a handful of older rabbis who had beards.

Soon after they arrival, they announced that they were founding a new yeshiva: Tomchei T'mimim Lubavitch. Some of the wealthier citizens approached them with a proposition: "Please leave Montreal, and move to Toronto. We will cover the expenses."

They refused.

Thus, the first seed of the beautiful Lubavitch community of Montreal, and its mosdos, was planted.

The lonely bachurim would farbreng together, encouraging each other in their shlichus. They brought up memories of their yeshiva years in Otvosk, and how they missed the kiruv and special moments that they used to share with the Rebbe Rayatz. They would recall the farbrengens, after which some of them even reviewed maamarim directly to the Rebbe Rayatz. How they yearned to travel to NY to be with the Rebbe on Yomei d'Pagra and Yomim Tovim. If only they could afford to travel.

They shared their concerns about raising a family in a foreign country – one so very different from the Alte Heim. This environment would definitely not be conducive to raising children who are Yerei Shamayim. Would they merit seeing Yiddishe nachas from their children? Would they dare dream of raising Chassidishe children in

Tamim – from mikva and the study of Chassidus in the morning, to the study of Nigleh during the day and Chassidus at night.

He received many directives from the Rebbe regarding rabbinic matters, and he was the model of a Chassidic Rav, who always took the lead in promoting any new directive or practice instituted by the Rebbe.

When the Rebbe announced the B'suras HaGeula, he was one of the leading rabbis to publicize it around the world. After Gimmel Tammuz, he encouraged Anash worldwide to stand

firm and to continue with even greater force to promote the B'suras HaGeula, and the belief in the Rebbe as Moshiach as expressed in the proclamation of "Yechi Adoneinu." He was also one of the first to sign on the halachic ruling that the Rebbe must be revealed as Moshiach. His signing encouraged other rabbanim to sign as well.

In his final years, despite his weakness, he continued to lead his flock devotedly until his last day. His funeral took place on Purim, with the participation of all the rabbis of the

city and all of Anash.

Rabbi Hendel left behind generations of Chassidim. His sons are Rabbi Zalman Eliyahu, director of Ohr Menachem in Tzfas, and Rabbi Yisroel Yosef, shliach of the Rebbe and Rav of Anash in Migdal HaEmek. His daughters are Mrs. Sarah Plotkin of Montreal; Mrs. Chaya Devorah Levitansky, shlucha in S. Monica, California; Mrs. Rivka Cohen, shlucha in Montreal; Mrs. Wilansky; and Mrs. Berkowitz. He was predeceased by his daughter Mrs. Gurary, a shlucha of the Rebbe in Buffalo, New York.

Canada? They would say L'chaim and wish each other that their children should be shomer Shabbos and keep kashrus b'hiddur.

Baruch Hashem, with the Rayatz's and the Rebbe's brachos they merited to see children, grandchildren, and great-grandchildren, who are all frum and Chassidish, following in their footsteps, just like in the Alte Heim.

The hour is late. The farbengen is officially over. Around the table, a few men remain schmoozing. As always, the conversation eventually turns to our favorite topic: Memories.

Nostalgically, we would remember our younger years. Eltere Mashpiim, Merkos shlichus, smicha, fathers – and of course, 770. Some of us remember Mivtza Seifer Torah, when we would spread out all over town, to apartment buildings and supermarkets to collect more, and still more names. Many of us remember Didan Natzach and the 24/7 dancing. We remember Rebbetzin Chaya Mushka's levaya, and the awe we felt the first time we entered her "simple" home on President St. We would go for dollars on Sunday.

Hakafos – impossible to describe! The pushing,

stuffiness, yes, even the fighting.

How about the long wait to bentch on the Rebbe's Lulav? *Ashreinu Ma Tov Chelkeinu*. We were so lucky! We experienced such amazing giluyim!

Instinctively, the conversation shifts. We share our concerns about raising our children. What about our children? Are they as excited as we were to go on Mivtzaim? Will they also have a love and "bren" for the Rebbe, without having ever seen and experienced everything we did in 770?

Baruch Hashem, we can see how the Rebbe's brachos and hashpaos are not for naught. They are being fulfilled, of course, but not without our own efforts. YES! Our children are going on Mivtzaim. They are learning the Rebbe's sichos. They are memorizing his maamarim with a chayus. They do love the Rebbe, and do everything they can to give him nachas.

We will IY"H proudly greet the Rebbe with our Chassidishe children and grandchildren in

tow, with the revelation of Melech HaMoshiach NOW!

Soon after they arrival, they announced that they were founding a new yeshiva: Tomchei T'mimim Lubavitch. Some of the wealthier citizens approached them with a proposition: "Please leave Montreal, and move to Toronto. We will cover the expenses."

THE IDF: A 'HUMANITARIAN' ENTITY

BY SHAI GEFEN

Rabbi Sholom Dov Wolpo told me that he got a phone call from a bus driver who used to live in Netzarim in Gush Katif. The man was moved to tears by Rabbi Wolpo's book *Bein Ohr L'Choshech*, but he had a complaint: "Why did you publish the book only after the Disengagement? We needed to know about the State beforehand so we could relate to it the way it deserves!"

Those who choose to ignore the halachic angle will have to get the message the hard way, as they watch the State go downhill. In the past, many people did not understand how important it is to remove the Zionist *dibbuk* from the hearts of the nationalists. They thought it was merely a difference in outlooks.

The expulsion from Gush Katif and the disastrous results showed how the State is destructive not only for the fulfillment of Torah and faith in the coming of Moshiach but it weakens the power of *bitachon* (trust) and our hold on all of Eretz Yisroel. The Rebbe wrote this explicitly to Rabbi Zevin, "Those who hold the perspective of *is'chalta d'Geula* [that the founding of the State of Israel represents the beginning of the Redemption] are in favor of giving away land and

bringing on tragedies."

Zionist corruption fulfills what our Sages say at the end of the Tractate Sota about the generation of *Ikvisa d'Meshicha* (the era of the "footsteps of Moshiach"). Our job today is to bring the "Word of G-d" to all, to implant the awareness of "Dovid, My servant, will be their leader forever." We need to disseminate the Rebbe's message that "behold, Moshiach comes." This is

the only message for the Jewish people.

Jews today are yearning for real leadership. Hundreds of thousands of people blindly follow the pseudo-Torah party that promises the world, but they are seen to be big talkers who do little. People are fed up with politics and the Israeli leadership and this gives us an opening to bring the Rebbe's message, the *Besuras HaGeula*.



The IDF entering the mud or exiting it?

A BRESLOVER CHASSID – ANOTHER VICTIM OF CAPITULATION

The army entered Sh'chem in a four-day operation called "Operation Hot Winter" but most army forces left Sh'chem on the Wednesday night before Purim. Several terrorists were arrested during the offensive, and three explosives labs were discovered and destroyed but not all the terrorists they sought were found. Yet again, the army is a political pawn rather than an organization whose sole purpose is to defend the nation.

The government, which gives the orders to the IDF, doesn't make its decisions based on life and death considerations but on how Israel will appear to the world, how it will affect the "peace" process, and what Condoleezza Rice will say.

The murder of 42-year old Breslover Chassid Erez Levanon, father of three, as he was praying near his home in Bat Ayin, was thanks to the removal of roadblocks in Yehuda-Shomron. They were removed despite the fact that all knew the ramifications of such a move.

Many people wonder what happened to our great army. What don't they understand? The army has been subjected to the brainwashing of officers and commanders that "only a pragmatic political process will lead us to the path of peace," and therefore, we can lower the threat preparedness and training in quantity and scope.

How can such an army succeed? If the army preaches the need to leave Yehuda-Shomron and to establish a Palestinian state, and considers its presence in those areas to be under duress, no wonder the results are the way they are! An army that doesn't want to conquer,

that wants to be a humanitarian entity, cannot be a victorious army. Period.

We saw the results live, as we watched the recent war in Lebanon. If things don't change, Heaven forbid, we'll see it again on additional fronts. It's not surprising that no military operation is crowned with complete success because this is the State's desire.

The politicians know that withdrawing troops from Yehuda-Shomron will bring tragedy upon Ramat Aviv, which is why they have retreated from the implementation of the Convergence Plan, but not to worry – they are waiting for the next opportunity to sell us another mirage of peace with new packaging in the hopes that people will buy it again.

THE ROLE OF SECURITY EXPERTS

People are mistaken when they think that those who run the army are motivated solely by security concerns. In a sicha of Purim 5745 the Rebbe defines what motivates them, when we saw in the past some well-known security figures who made an instantaneous switch in their position.

Avi Dichter, former head of the Shin-Bet, was adamantly opposed to the Disengagement until he became palsy-walsy with Sharon and he began to sing a different tune. That's what happened to most of them as those in the army began preparing for their political future. This amazing sicha and the Rebbe's prophecy about the expulsion from Yamit is relevant in our times:

According to halacha, when there is a question regarding something pertaining to the army, you must do as directed by military experts. However, there is an essential condition – that his view be based

How can such an army succeed? If the army preaches the need to leave Yehuda-Shomron and to establish a Palestinian state, and considers its presence in those areas to be under duress, no wonder the results are the way they are! An army that doesn't want to conquer, that wants to be a humanitarian entity, cannot be a victorious army. Period.

solely on pure military considerations (which is his area of expertise). Then, according to halacha, we are assured that "no craftsman undermines his craft."

If he bases his opinion on political considerations, especially if he was bribed, and especially if he was promised promotions worth



several thousands of dollars or a ministerial position, and this enables him to concede on other matters - he has no authority according to halacha.

Heaven forbid that his opinion be accepted. Instead of this campaign ending within a few days, they would not even have had to use ten fingers to count the number of days – the fingers of one hand would suffice – the members of the Jewish army were ordered to remain in their position without attacking the enemy and without finishing the job. By doing so hundreds of additional soldiers were slain and wounded!

Furthermore, after all this, nothing was done and they had to leave the area in shame. I won't go on at length about something painful to the point of shock. This is not the place to talk negatively about Jews and it is only being mentioned briefly – perhaps it will help from now on.

Back to our topic about Egypt. Those people who caused the tzaros mentioned earlier, are the same as the present day leaders and they try, forcefully, to continue on this path whether in southern Lebanon, the Galil etc. – to concede more land of Eretz Yisroel that was given to the Jewish people by Hashem in a miraculous manner. They merely seek an appropriate way of wording it to shape public opinion so they can accept it, and just as they expelled Jews from Yamit, so too they can expel Jews from other places – Heaven forbid, and we shouldn't "open our mouth to Satan" – and also regarding Egypt – they seek ways to concede to Egypt on other matters.

BEWARE THE HYPOCRITES

A few weeks ago, Mishael Cheshin, former Deputy Chief Justice of the Supreme Court promised he'd cut off the hand of

whoever lifted a hand against his home, i.e., the Supreme Court. Of course, the legal system simply ignored his outburst, since it's permissible to threaten and incite.

The Worldwide Matteh to Save the Nation and the Land decided it would have a similar slogan. They put out an ad that was publicized around the country which showed

Jews today are yearning for real leadership. Hundreds of thousands of people blindly follow the pseudo-Torah party that promises the world, but they are seen to be big talkers who do little. People are fed up with politics and the Israeli leadership and this gives us an opening to bring the Rebbe's message, the Besuras HaGeula.

the pictures of senior government figures who have suffered in their personal lives since they carried out the Expulsion Plan in Gush Katif. Over the pictures the heading says: I cut off the hand of whoever raised his hand against My home."

The media ran to Cheshin to get his reaction to the ad and this is

what he said, "It's important to understand the difference between what I said and this media campaign. I used the expression metaphorically. I have already said in radio interviews, and I repeat, it was too strong a metaphor and I'm sorry about that, but most people understood that it was a metaphor.

"Apparently those who use this metaphor in connection with the Disengagement are giving an entirely different meaning since in that case there was physical violence. Therefore, you need to differentiate between what the campaign is doing and what I said."

Do you understand the difference? What Cheshin and the Left can say cannot be said by anybody else, and that's that.

NO TRAITORS ELECTED AS CHIEF RABBI

In recent weeks there have been reports that the former military Chief Rabbi Yisroel Weiss is a candidate for chief rabbi of Netanya (something which will be decided in elections). It is out of the question for a rav who defied his rabbis, and who was a collaborator with the expulsion, destruction, and desecration of shuls and graves, to be appointed an official rabbi. Various people have spoken up, among them the committee of rabbis of the Worldwide Matteh to Save the Nation and the People, who have warned the leaders of Netanya about electing a man of dubious character.

This is also a means of preventing additional expulsions when anybody in uniform who carries out orders knows that if he carries out an order that is not legal and moral, he will be ostracized by Israeli citizens later in life, even after he removes his uniform. These people need to be placed "outside the camp" where they won't desecrate G-d's name again.

RABBI SHOLOM CHASKIND A”H

BY SHNEUR ZALMAN BERGER

On Shushan Purim, Anash mourned the passing of Reb Sholom Chaskind at age 79. In recent months, he went through a great deal of suffering, and the week before, he was hospitalized for pneumonia.

Rabbi Chaskind was one of the eminent elder Chassidim in Eretz Yisroel, who was known for his brilliant mind, as well as being fluent in a number of mesechtos in Talmud Bavli, an amazing storyteller and a man of chesed.

He was born in Moscow on the 14th of Elul 5687/1927, to his parents, Rabbi Berel and Mrs. Golda

Chaskind. A few years later, the family succeeded in leaving the Soviet Union and settled in Riga, where the Rebbe Rayatz lived at the time. From Riga, they moved to Eretz Yisroel according to the instructions of the Rebbe Rayatz, where they settled in Tel Aviv.

Later in life, he would always be one of the first to answer the call in all matters of holiness, and as a young boy in 1938 he was of the first students in the Achei T’mimim yeshiva in Tel Aviv, founded by Rabbi Eliezer Karasik. In 1940, the family moved to the US, and Reb Sholom was one of the first students in the newly established Yeshivas

Tomchei T’mimim in New York. His Bar Mitzva, which took place in Elul of 1940 was the first event held in 770.

In the following years, he became a member of the Rebbe Rayatz’s household, and he filed away in his memory everything that he saw and heard, to the point that years later, the Rebbe MH”M consulted him to clarify the practices of the Rebbe Rayatz regarding certain customs.

Reb Berel and his son Reb Sholom were models of hiskashrus to the Rebbeim, to the degree that the Rebbe Rayatz wrote about them: “They are from those who are truly close to us.” (From a letter to the grandfather, Rabbi Eliezer Shlomo Tumarkin – published in a t’shura for the wedding of R’ Chanoch Chaskind.)

Anash in Tel Aviv recall how even many years after the passing of the Rebbe Rayatz, when Reb Sholom would tell a story or read a sicha of the Rebbe Rayatz, he would cry bitterly. His tremendous hiskashrus to the Rebbe suffused every fiber of his being, and his longing for the Rebbe Rayatz was great.

After the passing of the Rebbe Rayatz, he was mekasher himself to the Rebbe, heart and soul. He participated in the first seider conducted by the Rebbe on Pesach 5710/1950, and together with Reb Yosef Zalmanov, he was given the



The wedding of R’ Sholom Chaskind on the porch of the Beis Knesses ha’Gadol in Tel Aviv. From right to left: Rabbi Eliezer Karasik, R’ Sholom Chaskind, the grandfather R’ Daniel Chaskind, the father R’ Berel Chaskind

honor to open the door for "Shefoch Chamas'cha." When the students in yeshiva began publishing the sichos of the Rebbe, he was one of the first to get involved.

In the summer of 1952, he made plans to travel to Eretz Yisroel, and the Rebbe entrusted him with a mission to carry out on his way, requiring him to travel by way of Morocco. He accomplished a great deal in Morocco, and then continued on to Eretz Yisroel. In anticipation of his arrival, the Rebbe instructed the local eminent Chassidim to organize a welcoming party and to see to it that he be able to spread Judaism amongst the recent immigrants in the immigrant camps.

The Rebbe also instructed that they should accompany him to the

offices of government officials in order to mobilize aid for Chabad institutions and the new immigrants. In Eretz Yisroel, he accomplished a lot in a variety of areas, and he also called a gathering of Anash to strengthen hiskashrus to the Rebbe.

In 1953, he married his wife Maryasha, the daughter of Rabbi Shmaryahu Gurary, and the young couple settled in Tel Aviv. His brother-in-law, Rabbi Sholom Ber Butman recounts:

"In those days, a plane ticket to see the Rebbe cost a fortune, but my brother-in-law, Reb Sholom, yearned to see the Rebbe. My father-in-law, Reb Shmaryahu, promised him that if he reviewed a maamer Chassidus by heart at Sholosh Seudos for an entire year, he would pay for a

ticket. Obviously, it was a difficult thing to do, but Reb Sholom had such a strong desire that he succeeded in meeting the challenge, got the ticket, and went to the Rebbe."

In later years, he was appointed as the gabbai of the Nachalas Binyamin Chabad Shul in Tel Aviv, as well as the director of the shul's free loan fund, which he oversaw until his passing. Even after moving to Ashdod in his last years, he still maintained the fund, which provided assistance to Lubavitcher Chassidim all across the country.

He is survived by his wife, sons, daughters and grandchildren, who follow in the Chassidic tradition of their father.

Dear ANASH & Temimim

This year, in honor of Yud Alef Nissan the 105th birthday of the Rebbe MH"M Shlit"a – a Lubavitch committee will be formed to choose the new niggun which will assigned as the "Rebbe's Niggun" for His 105th year.

The board will consist of experienced Baalei tefillah and Baalei menagnim who have previously participated in the "Lubavitch niggunim committee"

They are: R' Shneur Zalmen Baumgarten, R' Eli Lipsker, R' Mendel Schneersohn, R' Moshe Teleshevsky and R' Eliezer Zalmanov.

Niggunim can be sent to:

E-mail: VaadLubavitch@Gmail.com

ISRAEL: "ועדת הנגונים - ליובאוויטש" ת.ד. 7270 נתניה.

USA: "Vaad Niggunim - Lubavitch" 770 Lefferts Ave. #C3R Brooklyn, NY, 11203

The Rebbe's letter that was received last year in connection to the establishment of the committee:

אקוה אשר לא יהיו קשויים שיסכימו על נוסח הנ"ל, ובכל אופן צריך להיות נזכר בנוסח הגליונות השם "ליובאוויטש" . . מה שכותב שעשו ועד של חמשה אנשים ומכאן ולהבא יפנו בבקשותיהם על ידי קומיטי זו, הנה כמובן "מעצמו שיהי' באופן כזה שישמר רוח המוסדות על טהרתן ולא יתערב רוח זר בתוכם" (Vol. 4 Page 68).

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

RABBI SHIMSHON HA'KOHEN STOCK A"H

On Purim, we received the sad news of the passing of R' Shimshon Stock a"h.

R' Shimshon was born in New York in 1929, and as a bachur became close to Lubavitch and switched to the yeshiva Tomchei T'mimim in Brooklyn. During those years he enjoyed the special privilege that the Rebbe MH"M set times to learn with him.

Later, he opened a clothing store and he provided new clothes for many bachurim who were getting married and couldn't afford to pay.

On the 2nd of Nissan in 1957, he married, and in addition to his business affairs, he became very involved in community activities. His began his communal work as a shadchan, and continued by providing the funds for young couples who could not afford the costs of a wedding and setting up a new home.

R' Shimshon was always known for his generosity and open home, which had many guests, particularly those who had fallen on hard times, financially and/or emotionally.

On Rosh HaShana 5738/1977,



when the Rebbe established the practice to see to it to send the necessary holiday needs for the month of Tishrei to those in need, R' Shimshon immediately established, with the consent and encouragement of the Rebbe, the organization Chevras Simchas Shabbos V'Yom Tov. Over the years, he cheerfully helped hundreds of families with food packages for Shabbos and Yom Tov.

Despite the decline of his health over many years, he overcame his personal suffering to continue his holy work of helping others.

R' Shimshon passed away on Purim, following a heart attack the previous week. He is survived by his wife, who also needs a refua shleima, his son R' Benzion who runs Beis Rivka, his daughter Mrs. Chana Perlmutter, a shlucha in Long Beach, California, and his daughter Mrs. Feige Moskowitz of Crown Heights.



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YAVIN'S FILM CONTRIBUTES TO GLOBAL ANTI-SEMITISM

BY ALIZA KARP

In the introduction to his film *Land of the Settlers*, director/producer Chaim Yavin was described as the foremost personality in molding what the world today knows about Eretz Yisroel. Since the early days of television in Eretz Yisroel, Yavin has been instrumental in his field – he has been referred to as the Israeli Walter Cronkite.

Although Yavin seems to enjoy shaping world opinion, when a woman told Yavin, after viewing *Land of the Settlers*, that he is contributing to the rise in anti-Semitism around the world, he was surprised.

The anti-Semitism remark was the only remark that seemed to penetrate Yavin's air of confidence and correctness. When I mentioned that his documentary ignores concerns that an Arab state could become a base for terrorism, he told me with undaunted certainty that there is peace with Egypt, and there will be peace with the new state. I did not have time to point out that our Egyptian friends were engaged in tunneling and arms smuggling, assisting terrorists to destroy Jewish lives.

I chose instead to distinguish between an enemy on the other side of the Sinai Desert, and an enemy state situated on elevated land,

overlooking the Jewish population centers on the Mediterranean coast. When I mentioned this, Yavin started to walk away, mumbling in a condescending manner something about Hamas shooting a few Bazookas. He ignored the fact that Hamas and the moderate Fatah already have sophisticated weapons, and that if a state was formed, G-d forbid, as Yavin proposes, they will dramatically expand their arsenal.

* * *

Last week I had occasion to visit the Israeli Consulate in Manhattan. In the waiting room, the one brochure they had was about a week long Israeli festival at the JCC on the Upper West Side. That's where I noticed the screening of Yavin's documentary.

Knowing that settler bashing is akin to scapegoating the Jew – a harbinger of evil to come – I was concerned. There are many events in Manhattan where Jews are misinformed. A vigilant activist would attend them all. I don't. I never have attended such an event. But an expose about settlers – this was too close to my heart to ignore.

At home I Googled the documentary name and its creator and found that the Peace Now website gave it rave reviews. I wondered if it really was the best use

of my time. There was Purim preparations, as well as other prior commitments. Maybe this was a distraction?

My husband and I study the letters from the Lubavitcher Rebbe on Shabbos mornings. That Shabbos the Rebbe spoke about the necessity to take action, even if one is unsure of the outcome. I had my mission.

Assuming Yavin was beyond listening and logic, I hoped I would have the opportunity to present a ray of truth for the audience. The brochure said there would be a discussion. I hoped to ask a question which would educate the audience as much as possible. I did not expect to be given a chance for rebuttal to what I knew would be Yavin's misrepresentations. I also had hand outs that were particularly appropriate for this audience.

I did not intend to heckle. I am not a good heckler. I have never done it.

* * *

The film opened with Daniella Weiss, the dynamic mayor of Kedumim, the woman who took a few rocky hilltops and built a prosperous, healthy city. The city itself reflects strong family values of nurturing children, raising them to be strong, creative and well educated. In Kedumim there is a

mixture of religious and not religious families. Everyone gets along.

I was amazed at how Yavin could take actual footage of Weiss and have it cast a shadow on the values she was speaking about. It was a very crafty job.

Weiss was not the only settler who agreed to speak with Yavin. But with his clever editing and his inserted comments before and after each interview, the beauty of their words was distorted.

Weiss and other settlers speak of their connection to the land. Then the film shows, and comments sympathetically about, the suffering of the local Arabs. The prevailing message is that the strong commitment to the land, as expressed by those who Yavin portrays as occupation warlords, results in the aggressive trampling and suffering of the local Arabs.

What is the suffering? A checkpoint! Does anyone know how many billions of dollars are spent on check points to prevent terrorism at airports? Don't we all suffer the consequences of Arab terrorism? At Yavin's checkpoint, the sick are being delayed from getting to medical assistance. The film does not mention the woman who pleaded with a soldier to let her through after the check point metal detector sounded. She claimed that there was metal inside her from a medical procedure. The soldier was soft and let her through. That was his last act. She crossed over to where the compassionate soldier, and other soldiers, were standing, and blew herself up.

The film also does not mention that before 1967 this part of Eretz Yisroel was under Jordanian rule. There were no check points. In fact there were no roads. And no electricity. No proper health care. Checkpoints did not prevent people

from obtaining medical care, because there were no doctors. Nonetheless, the Jordanians tightly restricted the movement of the local population. What the documentary portrays as suffering, is prosperity compared to the reality before the Jews came.

The Jews do not want the check points either. It is not from a desire to rule that the check points have been set up. It is to curtail terrorism. Checkpoints have been very effective in reducing terrorism.

You should have heard the woman seated to my left in the theater. She was suffering more than

There are scenes of Jewish suffering to balance the content of the movie. But somehow it is less pronounced than the suffering of the Arabs, who know how to be dramatic in front of a camera.

the Arabs at the sight of those checkpoints. Yavin is very convincing.

I noticed that the Arabs at the checkpoint were well dressed and well fed. That's not how it used to be. After the land was liberated in 1967, and before the terrorist inspired Intifadas, there was a twenty year golden age for the Arabs. That is why Arabs still line up to work for Jews. That is why they followed the Jews to the area in the early twentieth century. Checkpoints and all, Arabs have better lives with

the Jews than under any of the twenty odd Arab regimes in the Mideast.

Recently, I saw a video clip about Steven Spielberg's film archives. It showed a scene on a ship full of Jews trying to reach the shore of the Promised Land before 1948. The British boarded the ship and uncovered the human cargo. Watching the Jews emerge from their below deck hiding place, it was clear to see many needed medical help. Arabs at the checkpoint looked like they were lined up for opening night at the movies compared to how the Jews looked on that boat.

Another clip showed the treatment of Jews by Nazi soldiers. At Yavin's checkpoint the Arabs are demanding better 'service' from the young soldier who was doing his best to keep the line moving. I didn't see such demands when it was the Nazi soldiers commandeering the Jews.

Meanwhile, the viewer of the documentary, feels deep pain, and if they are Jewish, they feel deep guilt. In the voice over, Yaniv keeps mentioning the extreme heat, and the Jewish guilt gets stronger. But without his commentary, there is no indication that the Arabs are being bothered by the weather conditions.

The movie describes Operation Defensive Shield, the Pesach 2002 response to increasing terror attacks, including the bombing of a communal Seder, stating that the entire refugee camp of Jenin was destroyed. Aerial pictures have shown that only a small area was affected.

The number of dead Jews and the number of dead Arabs is displayed. The Arabs and the media claimed a massacre. But the 'massacre' was debunked by an international panel. The number of Jews killed was accurate. The army knew that Jenin was full of deadly booby traps. Most

armies would have carried out their mission from the air, instead of sacrificing the lives of reservist soldiers, men with families.

Yavin takes his viewers to a destroyed home. There he 'happens' upon left wing reporter Gideon Levy who seeks the truth, although, he says, he knows that few people will listen to him. He writes for the widely circulated newspaper, HaAretz, but claims he is the underdog, and his claim arouses compassion.

Yavin takes the role of challenging Levy, so the audience can benefit the defense of his point of view. Again we hear about the evil Jews mistreating the poor Arabs, whose children's bedrooms have been destroyed. It is well known that Arab terrorists hide amongst civilians. Again, no mention of Jenin as a terrorist stronghold, breeding terrorists who have caused Jewish children on both sides of the Green Line to loose, not their beds, but their limbs and/or their parents.

There are scenes of Jewish suffering to balance the content of the movie. But somehow it is less pronounced than the suffering of the Arabs, who know how to be dramatic in front of a camera.

Daniella Weiss's daughter lost her husband, and her in-laws, to terrorists. When this young woman is interviewed, you can see she is brokenhearted, but she speaks about her life as having purpose. She is determined to live a full life even with her pain. She finds strength in her philosophy and will carry on.

This beautiful scene is contrasted with the frenzied performance of an Arab woman who lost her allegedly innocent husband and can find no comfort. I do believe that the suffering of a widow who has no philosophy is greater than the suffering of one who perceives her life to have a higher purpose. But

that does not make the one who speaks calmly about her purpose in life to be less of a victim to be shown concern for, than the hysterical woman, as the film subtly leads the viewer to feel.

Maybe it is Yavin who is suffering. Does his life have a higher purpose? This may be the key to why he sympathizes so strongly with the Arabs.

There was a very disturbing scene with a Jew holding a gun and telling 'peace activists' and Arabs to leave his land. It is unclear to me what was happening. I could see the Jew with the gun was being pushed to the edge. My guess is that the 'peace activists' had brought the Arabs to trespass Jewish land. Something 'peace activists' are known to do.

The following news report was posted on israelnationalnews.com on February 26:

Arabs Try To Attack Hevron Hills Farmer

*(IsraelNN.com) Four Arabs tried to attack Yaakov Talia near his farm house in the southern Hevron Hills several minutes ago. He shot in the air to ward them off... Two of the Arabs from two directions approached him and shouting in Arabic... **The area has been relatively free of violence until the past several months, when leftist groups and Arabs began to take over land Talia has farmed for 10 years.***

They have used the same techniques in other areas in the past, with media and police charging that the presence of Jews causes incitement.

Although the movie kept saying that the Jews were land grabbers with the army on their side, hard evidence affirms that Jews are expected to have permits for every inch of land and Arabs are free to live and plant where they want.

At the end of this scene, a 'peace activist' shows her bloody hand to

the camera. Yavin asks in a clear voice, 'Was it a direct hit?'

A few moments later, the projector had problems and this scene repeated. The second time I heard the answer to the question. A soft voice said, "It was shrapnel." But the first time I only heard the loud pronouncement, 'direct hit.'

At this scene the woman beside me was practically growling, she was so upset with at the settlers. I felt I could ease her pain by clarifying what was happening. "This is all set up for the cameras," I told her. "How do you think it happened that cameras just happened to be there to catch this scene?" "The cameras came with the peace maker, she came to make peace," the woman replied. "Peace? How did she think she was going to do that?" I asked politely. "She makes peace!" the woman said and she put her nose in the air and turned her face away from me to indicate there was no more to be said. It reminded me of my Aunt Audrey. Years ago when the Oslo fiasco began I asked her what she thought of it. "We are going to have peace," she established, "And don't tell me the facts!" Nose up, head to the side.

The movie then showed an empty street with shuttered store fronts. Immediately I recognized Hevron. I had already suffered watching the manipulation of film clips to portray beauty as ugliness and goodness as evil. I braced myself for what I expected to be a mistreatment of my beloved Hevron and her wonderful residents.

Yavin turns his focus to the hardship of Arabs who live near the Jewish neighborhood in Hevron, being confined to their homes during Passover. It does not mention that Passover is a prime time for terror so extra precautions have to be taken.

It is also not mentioned that a

large Jewish presence in Hevron was established 500 years ago, simultaneous to the Spanish Inquisition, and homes the Arabs are confined in are more than likely homes belonging to Jews who were murdered, or expelled by the British, during the Hevron massacre of 1929.

A most disturbing scene was when Yavin gave the microphone to soldiers who clearly considered their presence in Hevron to be cruel and unnecessary. The filming was done during the intermediate days of Pesach when tens of thousands of visitors crowd the narrow streets of Hevron. I recognized the location from where the soldiers were being interviewed. It was about fifteen feet from where Shlomo Yitzhak Shapira was murdered by a sniper's bullet on the holiday of Sukkot, just a few years ago. Should Jews not visit the holy site of Maarat HaMachpela during their festivals? If there is danger, who else should protect the visitors other than the Jewish army?

Many times I have spoken to the soldiers on duty in Hevron and often I visit them in the bases. There is no way to know for sure, but the soldiers being interviewed seemed to be from the reinforcements that come for the holidays. Their view of Hevron would be a reflection of how the media presents Hevron. The soldiers who are stationed in Hevron may arrive without knowledge of why it is a holy city, but soon they learn about their heritage and with that knowledge, they appreciate the value of their service.

Once I asked a soldier who loved serving in Hevron – his name was Shlomo – about what happens when someone who has a negative attitude about Jews being in Hevron, comes to serve there. Shlomo told me it takes only a few weeks and they get to know the truth. Then he gave me an example. A few days before our conversation a soldier saw an Arab man throw his daughter, who had

Downs Syndrome, off a roof. The soldier's immediate reaction was to call an ambulance. When the ambulance arrived the father accused the soldier of throwing the girl from the roof. There was an investigation. The soldier was found innocent, but his attitude had changed towards the suffering Arabs. I asked Shlomo if the father was punished. The answer was, "She's his daughter. In their culture, he can do what he wants with her."

To get from Hevron to Yerushalaim, one drives through Kiryat Arba. Before you exit the town, there are bus stops for various destinations. Cars with empty seats often pull up to the appropriate bus stop and see who wants a ride. I once picked up a soldier who got in the front seat. He told me he had

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just started his service in Tel Rumeida, Hevron. And, he said, he thinks the settlers should not be there. In our conversation it became clear he did not know about Hevron. He did not know about the Maarat HaMachpela. So I told him about it. Soon he understood it was important for the Jews to guard this Holy, historical place. He did not know that Kever Yosef in Shechem was very difficult to save because there was no Jewish community on location. I explained it to him and he now understood that the community was there to help the army. He did not know the story of the women of Beit Hadassah. I explained that the government would not allow Jews to live in Hevron, so they had to break the law first and prove themselves later.

Our conversation was barely a half hour. The soldier left my car in downtown Yerushalaim, thanking me for educating him, and admitting that all he had known previously about Hevron was from the media.

Back to *Land of the Settlers*. Yavin says there are an over abundance of soldiers in and around Hevron to protect the small enclave of settlers. The day he filmed was an intermediate day of Passover, when the soldiers were protecting the 50,000 Jewish visitors not the 500 residents. Even so, there are always ample soldiers in Hevron. But the soldiers are not there for the settlers. They have to be there because the terrorists in Hevron need to be monitored. Terrorists from Hevron do not recognize the Green Line. They kill Jews everywhere. Soldiers in Hevron are protecting Jews all over Eretz Yisroel.

It used to be said about Gush Katif, why should our sons have to go to the Gaza Strip to protect the settlers? Now there are no more settlers in the Gaza Strip and the army has had to return time and again. They have to be there for the security of the people in Ashkelon and Tel Aviv. And now, without the settlers driving on the roads and being on the alert, the job of the army is much more difficult.

While in Hevron Yavin shows a minor military response to soldiers being pelted with stones and firebombs. He reports that the soldiers respond with rubber bullets and tear gas. Then he emphatically mentions that even these can be deadly. He did not mention that stones and firebombs can also be deadly. The Arab children have been training since early childhood. The stones they throw are at least the size of baseballs. I have seen pictures of Arab youth throwing whole cinder blocks from rooftops.

[To be continued be"H]