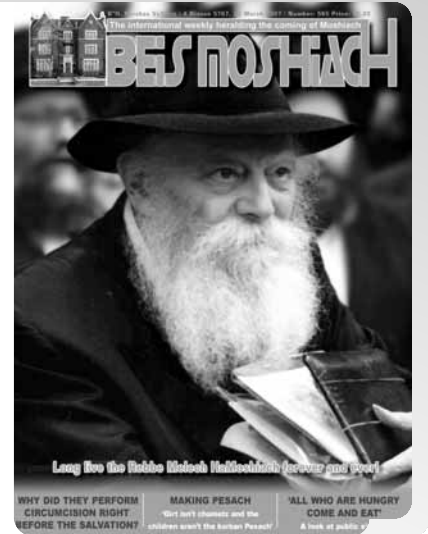


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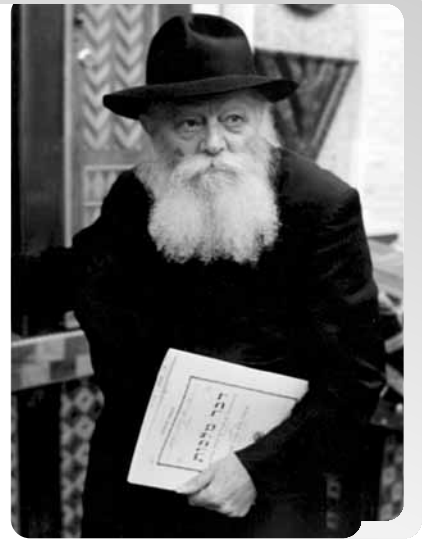
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I AM LEAVING MYSELF OVER TO YOU

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



[Continued from last week]

4. One of the main innovations of the Rebbe Rashab, we may assert, is the founding of Yeshivas Tomchei T'mimim.¹⁶ The accomplishment of **this** yeshiva¹⁷ is that the study of Chassidus was established within the curriculum.

What is the innovation of learning Chassidus within the framework of a yeshiva? The purpose of a yeshiva is that there should be Torah study in an environment of camaraderie, analytical discussion among the students, and etc., for through debate, etc., the subject matter at hand is illuminated and elucidated, until all details are clarified.

The approach of the Rebbe Rashab with regard to the study of the teachings of Chassidus was that Chassidus should be learned in an academic manner. Indeed, the Rebbe Rashab said¹⁸ that he wants the learning of Chassidus to be "like the study of *sugiyos* (topics) in the **revealed dimension** of the Torah," to the extent that "Chassidus should be understood like a concept in the revealed dimension of Torah." Thus, he established the study of Chassidus in the yeshiva curriculum¹⁹ so that their should be group learning, each group learning the same concept ("*sugya*," topic) in Chassidus in order to evoke discussion, etc., of the material, to the extent that the concept should be clear to the students in all its details – just like the approach to the study of the revealed dimension of the Torah.

Indeed, **this** manner of the study of the inner dimension of the Torah stands as a fundamental innovation with respect to earlier times.

5. In earlier times there was a fundamental difference between the study of the revealed dimension of the Torah and the study of the inner dimension of the Torah.

The revealed dimension of the Torah was given in a manner that the intellect of a **human being**, a creation [of G-d], could grasp the logic and the intelligence of the Torah. That is, notwithstanding the fact that the Torah is the wisdom of the **Holy One Blessed Be He**, [of Whom it is said] that no thought can grasp Him, nevertheless, G-d has lowered His blessed wisdom in a manner that also the human intellect can comprehend it (to the extent that it is in a manner of "it is called by his name," it becomes "his Torah" – "It is his Torah").

The inner dimension of the Torah, however, remained ostensibly the Torah of **G-d** [unfathomable to the human intellect]. In former times, the majority of the Jewish people accepted the concepts [discussed in the inner dimension of the Torah] with **faith**; it was beyond the intellect of a created being to **grasp**. (We may, therefore, assert that this is one of the explanations of the term "Kabbala" – that it is "received as a tradition" (*es kumt b'kabbala*) transmitted orally from person to person²⁰ [accepted as it is, irrespective of whether the knowledge is truly understood and internalized].)

Even in later generations (following the Arizal), when the concepts of the inner dimension of the Torah had been elucidated in a manner whereby they "**provide livelihood**"²¹ – that they should be **understood**²² (not only in a manner of "a mere gloss"²³) – they were not **brought down** to the **human** intellect so that one could grasp them. Rather, it remained **G-dly** intellect, which can only be comprehended with the intellect of the **G-dly** Soul (the

G-dly intellect of the G-dly Soul, which can grasp the spiritual concepts expounded in the inner dimension of the Torah).

(In fact, it is for this reason, we may assert, that not everyone can comprehend the concepts; just those who have a lofty soul and who have also properly purified themselves to become a vessel for the revelation of the soul. Whereas, those who are not “purified” and do not have a lofty soul cannot comprehend the inner dimension of the Torah.)

Indeed, this is one of the explanations of the words of the Zohar²⁴ – that in the inner dimension of the Torah, “there is no quandary, etc.” (not like in the revealed dimension of the Torah).

A quandary is an expression of **hiding and concealment**, an obstruction to the truth of Torah. Therefore, the revealed dimension of the Torah, which is expressed in a manner that the **human** intellect should comprehend it, is comprised of difficulties. (That is, the questions are a portion of the **Torah itself**. The proof for the matter, which was discussed on several occasions, is that even if one were to only learn a question in Torah, he is obligated to have recited beforehand the blessing on the [Mitzva to learn] Torah.) The reason for this is that the human intellect cannot immediately appreciate the intellect of the Torah (**the wisdom of G-d, may He be**

blessed); the human intellect must first contend with quandaries, etc., until the one who learns refines his intellect and approaches the truth of the Torah.

Whereas, the inner dimension of the Torah, which is not brought down to the human intellect but only to the G-dly Soul, to which Torah comes easy – “there is no quandary, etc.”

[To be continued be”H]

The human intellect cannot immediately appreciate the intellect of the Torah (the wisdom of G-d, may He be blessed); the human intellect must first contend with quandaries, etc., until the one who learns refines his intellect and approaches the truth of the Torah.

NOTES:

¹⁶ in 15 Elul 5657.

¹⁷ even in comparison to the yeshiva in Labovitch in the times of the Tzemach Tzedek.

¹⁸ quoted in a letter of the Rebbe Rayatz (HaTamim Vol. 1, pg. 23-4 (13a-b), among others).

¹⁹ *Kuntres Eitz Chaim* of the Rebbe Rashab Ch. 25.

²⁰ See footnote 23 in the original.

²¹ Expression of the Tikkunei Zohar tikkun 6, end – see footnote 24 in original.

²² See *Seifer HaSichos Toras Shalom* pg. 185, the address of 19 Kislev 5669 (published in *Toras Shalom*, end, 5743 edition).

²³ Expression of *Kisei HaMelech* on the Tikkunei Zohar tikkun 6, end.

²⁴ *Raya Mehemna Naso* (124b), cited and explained in *Igeres HaKodesh* siman 26. See *Likkutei Sichos* Vol. 25, pg. 161-2, 164.

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A DAILY DOSE OF MOSHIACH & GEULA: 4-10 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

4 NISSAN: THE TIMES AND SIGNS OF THE REDEMPTION – THE SPIRITUAL EYES OF THE JEWISH PEOPLE ALREADY SEE THE REDEMPTION

In spiritual matters (even at their highest levels), there is already a culmination, to the point of the completion of the (spiritual) Redemption.

The spiritual eyes of the Jewish People already see the Redemption. Now we only have to open the physical eyes, so that they too will see the Redemption in a revealed sense, with eyes of flesh, in these times.

(Shabbos Parshas Bo 5752)

5 NISSAN: THE DIFFICULTIES OF THE EXILE CAN BE REPLACED BY SPIRITUAL MATTERS

“And they embittered their lives with hard work, in mortar and in bricks...by which they made them serve with rigor” (Shmos 1:14).

“And they embittered their lives” – this is the Torah (of which it is said [regarding words of Torah], “for they are our life”); “with hard work (*b'avoda kasha*)” – this refers to a quandary (*kushia*); “in mortar (*b'chomer*)” – this is the *kal v'chomer*; “and in all work in the field” – this is a Braisa; “and in bricks (*l'veinim*)” – this is the clarification (*libun*) of Torah law.

We learn from this that it is possible to replace and exchange all the difficulties of the Exile – making a living, other troubles, etc. – for spiritual matters. When we immerse ourselves in the study of Torah assiduously

and with constant toil and effort, we “fulfill our obligations” for the difficulties of the Exile and we merit a personal spiritual redemption, which will bring about the general material Redemption.

(Likkutei Sichos, Vol. 13, Parshas VaYaira)

6 NISSAN: WE PRESERVE OUR UNIQUENESS EVEN IN THE EXILE

“‘And he became there a nation’ – this teaches that the Jewish People were outstanding there” (D'varim 26:5, Yalkut Shimoni 938).

The Jewish People in Egypt represented a small minority and they lived under the worst possible conditions. However, our Sages, of blessed memory, tell us that they were different and cut off from their environment, proudly guarding the quality and uniqueness of their lives with devotion – “for the Jewish People were outstanding (prominent) there” – they didn't change their names, their language, their religion, and their attire.” Thus, specifically through this, they ensured their existence and even reached the redemption.

This matter also applies regarding this generation, as by our being “outstanding there” and protecting our uniqueness, we will hasten and bring about the True and Complete Redemption through Moshiach Tzidkeinu.

(based on pre-Pesach letter 5717)

7 NISSAN: THE NATIONS OF THE WORLD IN THE FUTURE TO COME

In the Future to Come, there will be a correction and completion of the nature of the whole world. This is one of the main principles of the faith in the coming of Moshiach, as is explained in many Torah verses and Midrashim of our Sages, of blessed memory.

In addition, in simple terms, at the time of the Future Redemption, G-d surely will not kill all the nations of the whole world! This is the opposite of logic, the opposite of Torah, for "its ways are pleasant ways, and all its paths are peace," the opposite of the concept of "G-d created nothing in His world without purpose," and the opposite of the overall concept of Yiddishkait!

The whole idea of war (killing people, etc.) is in discord with the spirit of Torah – "its ways are pleasant ways, and all its paths are peace" – and only for a lack of alternative, when Gentiles come upon Jewish cities, is there an obligation to go out to war in order to protect Jews, otherwise the very concept of war is contrary to Torah.

(Shabbos Parshas B'Shalach 5743 – bilti muga)

8 NISSAN: PREPARING THE NATIONS OF THE WORLD FOR THE FUTURE REDEMPTION

The nations of the world will also exist in the Future to Come, and there will even be a situation of redemption in relation to them (pertaining to their prior status). Therefore, as a preparation for the Future Redemption, the Jewish People must also take action upon the whole world – that it should be fitting and ready for the position and status of "repairing the world in the kingdom of G-d." This matter is achieved through the Jewish People taking action with the nations of the world to ensure that they conduct themselves in a manner of, "He formed it to be inhabited," through the fulfillment of

In the merit of the fortitude and self-sacrifice the Jewish People had then in offering the Korban Pesach, and in the merit of fulfilling the mitzva without being affected by the Egyptians, they brought the redemption.

the Seven Noachide Laws.

(Shabbos Parshas B'Shalach 5743 – bilti muga)

9 NISSAN: THE TIMES AND SIGNS OF THE REDEMPTION – THERE REMAINS ONLY ONE MOTION OF G-D

In our generation and in our times, as has been mentioned many times...all matters have already been completed, and the only thing that remains is one motion of G-d to take the Jewish People out of Exile and bring them to Eretz HaKodesh.

Therefore, Jews ask and cry out again and again – and now with even greater fortitude – "Ad Masai?!"

(Shabbos Parshas Eikev 5751)

10 NISSAN: DESTRUCTION OF THE IDOLS AS A PREPARATION FOR THE REDEMPTION

"And they shall take for themselves a lamb per parental home, a lamb per household" (Shmos 12: 3).

The Pesach sacrifice is the lamb that the Jewish People offered prior to their going out of Egypt. The lamb serves as the Egyptians' national idol, which they served and worshipped, and therefore, there was understandably the difficulty standing before the Jewish People with this action.

Indeed, the Sages, of blessed memory, relate that in the merit of the fortitude and self-sacrifice the Jewish People had then, and in the merit of fulfilling the mitzva without being affected by the Egyptians, they brought the redemption.

Just as the redemption from Egypt came about through fortitude and self-sacrifice, similarly, through going with fortitude and self-sacrifice in the fulfillment of Torah and mitzvos, the Future Redemption will come, speedily in our days *mamash*.

(based on Likutei Sichos, Vol. 1, Parshas Bo)

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B"H 16th of Adar, 5767

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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

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‘PUBLICITY’ OR ‘IN AN ACCEPTABLE MANNER’?

BY RABBI CHAIM NISSELEVICH, MASHPIA, YESHIVA K'TANA – TORAS EMES, YERUSHALAYIM

TRANSLATED BY MICHOEL LEIB DOBRY

*What is the only sicha in which the Rebbe instructs that the subject of Moshiach and the Redemption should be done “in an acceptable manner,” and why don’t we find such a limitation in any of the holy sichos that deal with publicizing the announcement of the Redemption? What is the avoda of shlichus today – to greet Moshiach, to prepare the world to greet him, or both? * An exciting article on the need for two levels in the avoda of the only remaining shlichus. Delivered at a chassidic farbrengen.*

Let’s imagine for a moment a young man going out on shlichus, enthusiastic and charged with energy, ready to devote himself with great vigor to the new role he must fulfill. He merely wants to know what exactly the Rebbe MH”M wants him to do? What is the direction that the avoda of shlichus must take today?

All of us will promptly send him to

learn in-depth the sicha that the Rebbe delivered specifically to the shluchim at the 5752 International Shluchim Conference.

Yet, after studying the matter elsewhere in the Rebbe’s teachings, several questions arise that are likely to cause confusion and misunderstanding, and leaves us asking ourselves: What form of avoda

is the Rebbe shlita expecting from us?

AT FIRST GLANCE, SPECIFICALLY THROUGH EXPLANATIONS

What do we mean?

In a sicha from Shabbos Parshas Chaye Sara 5752, the Rebbe issued practical instructions: **The practical instruction** that must come out from our standing here at the start and opening of the “International Shluchim Conference”: Above all, a proclamation and announcement must go forth to all shluchim that the avoda of shlichus now for every Jew is expressed in their greeting Moshiach Tzidkeinu.

...and the simple intention is that from the Shluchim Conference, we must come forth with good resolutions on how each shliach must prepare himself and prepare all the Jews in his place and his city, etc., to greet Moshiach Tzidkeinu by explaining the subject of Moshiach, as it is explained in the Written Torah and the Oral Torah, in an acceptable manner for each person according to his intellect and understanding, particularly including– through studying the subject of Moshiach and the Redemption, and especially in a manner of wisdom, understanding,

and knowledge.

Again, a few words from the final quote: “explaining the subject of Moshiach,” “in an acceptable manner,” “each person according to his intellect and understanding,” “studying the subject of Moshiach and the Redemption,” “in a manner of wisdom, understanding, and knowledge.” The common link among them: Clear conditions – apparently – in every matter of the shlichus today to greet Moshiach: intellectual explanation in a manner of study until it is accepted in people’s intellect, **specifically** through understanding and comprehension.

WE SHALL DO AND WE SHALL HEAR

If this be the case, the question is asked: The purpose of Moshiach is to bring fulfillment to all of Torah and mitzvos, the primary foundation of which is, “we shall do and we shall hear.” The condition to our rights to the Torah is the Jewish People’s declaration of “we shall do and we shall hear.” The point is emphasized in the maamarim and sichos of our Rebbeim that the acceptance of the matter in a manner of absolute obedience prior to intellectual understanding is a basic principle to all of Torah and mitzvos.

Therefore, how it is possible that when we come to a mitzva campaign that is connected to “Moshiach” from start to finish, the culmination and the ultimate purpose of the fulfillment of Torah and mitzvos – we are presented with a clear condition: It must be done “b’ofen ha’miskabel” (in an acceptable manner)? Isn’t this contradictory to the notion of accepting with obedience? The approach of prior understanding and comprehension stands in direct contrast to the approach that has guided the other ten mitzva campaigns that the Rebbe proclaimed over the years. The Rebbe has always spoken about “the deed is the main thing,” “one mitzva brings another mitzva,” etc.

One of the differences between Lubavitcher chassidim and all those organizations that try to imitate Chabad and its holy work in bringing Jews closer to their Father in Heaven is exactly this point. While Chabad is involved with “the actual deed,” another person putting on t’fillin, another mezuzah affixed, another kosher kitchen – they invest all their energy in workshops and seminars built around intellectual explanations.

Why specifically in the Moshiach Campaign did the Rebbe find it appropriate to demand that we act along the lines of intellectual



explanations, “understanding and comprehension and in a manner of wisdom, understanding, and knowledge”?

PUBLICITY – WITHOUT EXPLANATIONS

We could overcome this hurdle with one simple answer: We shall do and we shall hear!

It is not our concern to deal with intellectual comparisons between one mitzva campaign and other. We must attach ourselves to the Rebbe shlita’s instructions and take action. On the

T’fillin Campaign, we focus on action, which is the main thing, and with the Moshiach Campaign, we focus on explanation, which according to the Rebbe is the main thing. Therefore, since these are the Rebbe’s instructions, even if we don’t understand, we must carry them out down to the letter – specifically “in an acceptable manner.”

Though, when we examine the way the Rebbe himself relates to the Moshiach Campaign, we see that even in the Moshiach Campaign, the Rebbe encourages “actual deed,” even when it is done without any explanation whatsoever.

In a sicha from Shabbos Parshas R’ei 5751, the Rebbe instructed us “to proclaim and publicize in every location – in words coming from the heart – that G-d says (through His servants, the Prophets) to each and every Jew, ‘Behold, I have placed a blessing before you today,’ to the point that today we literally see with flesh eyes the blessing of the True and Complete Redemption.”

We’re talking about a message that’s not so simple, one that is surely not accepted by everyone, and there are even those among Lubavitcher chassidim who have difficulty digesting such matters... Yet, what does the Rebbe say regarding those chassidim for whom the matter does not take hold “in an acceptable manner”?

The Rebbe continues to say, “And we must add and emphasize that the proclamation and publicity of all the aforementioned must even be through those who claim that this matter has not yet been (completely) grasped in his understanding, comprehension, and awareness. For since he also possesses complete faith, he can (and therefore, must) publicize to others, starting with the members of his household (for surely they don’t have to “suffer” because the matter has not yet been grasped within his intellect), and all those in his surroundings, every single Jew. Thus, through the

appropriate efforts, these matters will surely be accepted and have their effect, including upon the one who proclaims and publicizes, to be grasped in its most inner aspect, etc.”

Therefore, it is possible to publicize even when matters are not fully accepted, and even when they are not accepted within the intellect of the person himself who is publicizing!

In addition, there were dozens of blessings and expressions of approval from the Rebbe MH”M – both verbally and in writing – on publicizing that the Rebbe is Melech HaMoshiach on street signs, newspaper ads, and more. Similarly, there were blessings and instructions to continue activities of this type. All this has already been publicized and collected in the seifer *And He Will Redeem Us* (Mendelssohn Press, 5754) among other places. However, for purposes of edification, I will bring two examples.

*The secretary, Rabbi Yehuda Leib Groner, once read before the Rebbe the text of an advertisement that R. Yitzchak Springer, mashpia of Yeshivas Tomchei T”mimim – Lubavitch “770,” had arranged in order to print in the *New York Times* (among other periodicals in Hebrew and Yiddish), and asked if it was possible to print them, accompanied by the Rebbe’s picture and a reference that “the Rebbe is Melech HaMoshiach,” and the Rebbe responded in the affirmative. These ads included virtually no explanatory material, focusing instead on “the deed is the main thing,” acceptance of the Rebbe’s sovereignty – and the Rebbe approved!

*R. Moshe Berdugo of Migdal HaEmek submitted a request to put up the signs that he prepared for the streets of the city with the Rebbe MH”M’s picture over the words “*Yechi Adoneinu...*” While these notices were made without even the slightest shred of informational material, and surely not in a manner of “wisdom, understanding, and knowledge,”

nevertheless, R. Moshe received the Rebbe’s complete approval. Furthermore, when he later sent the Rebbe an album with pictures of the signs that he hung all over town, the Rebbe smiled and nodded his head in an expression of satisfaction with the presentation.

In light of these answers, a representative sample of dozens of answers in this spirit regarding advertisements lacking explanatory

*Why specifically in
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understanding, and
knowledge”?*

material on the acceptance of the Rebbe MH”M’s sovereignty, the confusion grows: What is the Rebbe really demanding of us? Ads with no explanation or explaining “in an acceptable manner”?

FAITH – IN THE TIME OF THE EXODUS FROM EGYPT

After discussing the question at length, and before providing an answer, we have to give a little

introduction:

Two similar Midrashim speak about how the Jewish People merited to be redeemed from Egypt: “Our fathers were redeemed from Egypt in the merit of faith” and “Our fathers were redeemed from Egypt in the merit of the blood of the Pesach offering and the blood of circumcision.” What is the connection between these two Midrashim?

Another midrash discusses the accusation aroused in Heaven when the Jewish People were standing at the Red Sea, claiming that “these are idol worshippers and those are idol worshippers,” so why are these better than those? We learn from the continuation of the midrash that G-d replied to the heavenly accusers that it was in the merit of the Jewish People’s fulfillment of the blood of the Pesach offering and the blood of circumcision. How is this an answer to the question?

The Rebbe shlita explains (*Likkutei Sichos*, Vol. 3, Parshas Bo) that there are two types of connections between G-d and the Jewish People: the connection through Torah and mitzvos and the essential connection stemming from G-d’s love towards His children. Therefore, when the accusers made their claims against the Jewish People that “these are idol worshippers,” the true response to this is “in any event, they are My children.” For this purpose, it was necessary to reveal G-d’s essential love, higher than the practical level of the mitzva fulfillment required of the Jewish People.

To reveal this inner and essential connection with G-d, Jews would have to reveal their own essential love to G-d, and this was expressed in the blood of the Pesach offering and the blood of circumcision. The blood of circumcision expresses the essential connection between us and G-d, albeit not in a revealed sense, and since G-d would have to express His essential love towards us specifically in a revealed



manner to take the Jewish People out of Egypt, it would therefore be necessary for the Jewish People to reveal their essential love through the blood of the Pesach offering. The Pesach sacrifice was the idol of the Egyptians, and when all the Jewish People suddenly bought lambs, this was something that could not remain a secret, and thus required tremendous self-sacrifice – and this revealed their essential love for their Creator.

This is also connected to the midrash, “Our fathers were redeemed in the merit of faith.” It represents the same point – the essential point that is higher than intellect – faith.

PREPARATION FOR THE REDEMPTION – INSTILLING G-DLINESS ALSO WITHIN THE INTELLECT

All this was perfectly fine regarding the Redemption from Egypt, as revelations of faith and self-sacrifice were sufficient for what was required of the Jewish People at the time. The same does not apply with the Future Redemption. Why? Because at the Exodus from Egypt, the revelation was only from Above to below, and while it did reach below, the revelation only pertained to the higher realm. The innovation of the Future Redemption is how the revelation of G-dliness will

be (also) from below to Above.

Furthermore, as a preparation for the revelation of G-dliness in such a way that even the lower realms will be instilled with G-dliness, the teachings of Chabad chassidus were revealed. Chassidus instills the loftiest matters of G-dliness into man’s physical and material intellect. This is the condition stated by Melech HaMoshiach in response to the Baal Shem Tov’s question, “When will the Master Come?” – “When your wellsprings will spread to the outside.” This is the preparation for the Redemption, i.e., the outside itself will be instilled with the wellsprings of chassidus. “Measure for measure.”

Even before the revelation of Chabad chassidus, the leaders of the Jewish People were aroused over the subject of faith in G-d. However, this faith was a merely a matter of “from Above to below,” and the innovation today is to instill faith into man’s intellect, as demanded for the role of preparing for the Redemption. “They were redeemed in the merit of faith,” but today faith alone is not enough; there is a need for understanding and comprehension to penetrate the limitations of man’s intellect down below.

PUBLICITY AND EXPLANATION – TWO DIFFERENT PLAINS OF AVODA

We now turn to the subject of our discussion. As with all the mitzva campaigns, the Moshiach Campaign is also connected to the culmination of the fulfillment of Torah and mitzvos, as based now and always upon the founding principle of doing things in a manner of “we shall do and we shall hear.” We must tell our fellow Jews that the Lubavitcher Rebbe is Melech HaMoshiach, even before he has learned, reasoned, and understood, and to that extent the Rebbe MH”M has encouraged publicity of this type

in the clearest and most explicit manner possible.

However, we mustn't settle for this. Together with all the publicity, we must learn these subjects in an inner manner. When a Jew proclaims "*Yechi Adoneinu*," realizing that it refers to the Lubavitcher Rebbe, this is the "Alef" even before he comprehends with wisdom, understanding, and knowledge. However, this is not enough, because as we mentioned above, the whole innovation of the Redemption is how it also pertains to the lower realms, for G-dliness will be the innermost aspect of the Creation. Thus, we must learn and explain the subject of Moshiach and the Redemption, even in a manner of intellectual effort in its simplest sense.

Therefore, the Rebbe states explicitly in the sicha, "studying the subject of Moshiach and the Redemption," literally "**studying**," "and especially in a manner of wisdom, understanding, and knowledge." Why is this so important? Because this is the innovation of the Future Redemption – things **must** be in an inner manner.

"IN AN ACCEPTABLE MANNER"

Now that we know that on the one hand, there is the matter of publicizing the announcement of the Redemption and the acceptance of the Rebbe's sovereignty, while on the other hand, there is the matter of studying the subject of Moshiach and the Redemption "in an acceptable manner" with understanding and comprehension, we must remember that we're talking about two separate concepts that should be not confused with each other.

"*B'ofen ha'miskabel*" is absolutely no contradiction to publicizing Moshiach's identity without explanation. Furthermore, as we discussed previously at length, the Rebbe himself, who demanded that it must be "in an acceptable manner," instructed

and encouraged publicity without any acceptable explanation.

"*B'ofen ha'miskabel*" was never said in connection with publicity! "*B'ofen ha'miskabel*" is a clear and simple condition for study and explanation, virtually synonymous with "study," for if it is not accepted in the intellect of the person studying, then what type of study is it? This is what the Rebbe meant when he said, "in an acceptable manner" – when we learn about Moshiach and the Redemption, we must do so in an acceptable manner for the person studying in order to attain the objective of learning, i.e., everything should be assimilated inwardly.

If we take another look at the sicha, we see that it says "to prepare all the Jews in his location and his city, etc., to greet Moshiach Tzidkeinu, through explaining the concept of Moshiach, as is explained in the Written Torah and the Oral Torah, in an acceptable manner for each person according to his intellect and understanding." When we **explain** to a Jew, it obviously must be done "*b'ofen ha'miskabel* for each person according to his intellect and understanding."

However, we see again that this approach – vital and essential as it is – is not enough on its own. The Rebbe insists that we must even publicize openly, so that everyone today will know who Melech HaMoshiach is.

Anyone who looks into all of the Rebbe's sichos during the latter years, which contain numerous instructions in connection with the Moshiach Campaign, will find that in all the sichos where the Rebbe instructs us to **publicize** the announcement of the Redemption, the words "in an acceptable manner" do not appear anywhere. **The only time** that these words are mentioned was in the sicha before the aforementioned Shluchim Conference in the section dealing with the study and explanation of the concepts of Moshiach and the

Redemption.

Thus, the distinction is clear: The Rebbe does not limit publicity of the announcement of the Redemption to "*b'ofen ha'miskabel*," and only in connection with explanation of the concepts of Moshiach and the Redemption does the Rebbe state clearly that it must be conveyed "in an acceptable manner."

This means that when we come to someone in the street, unfamiliar with the teachings of Torah, and we want to explain the unique and lofty nature of the days of Moshiach, we don't tell him that there will soon be a revelation of G-d's Infinite Light, since this cannot be accepted according to his intellect and understanding. We have to tell such a person that in the days of Moshiach, there will be peace and tranquility, and material delicacies will be as abundant as dust. This is something that speaks to him, and which can bring him to an inner state of anticipation for the revelation of Moshiach. We may, on the other hand, talk to an **observant** Jew about attaining the fullest measure in Torah and mitzvos, thus arousing him to a desire and eagerness for the revelation. This is the definition of "*b'ofen ha'miskabel*."

* * *

In summation, we have been commanded in the clearest possible manner regarding two plains of avoda in the Moshiach Campaign:

1) **Publicizing** the announcement of the Redemption – The Rebbe discusses this at the beginning of the sicha, when he speaks about the only shlichus remaining today – greeting Moshiach Tzidkeinu, how there is someone in every generation from the seed of Yehuda who is fit to be Moshiach, and in our generation, it is the leader of the generation.

Accordingly, many chassidim engage in activities publicizing the announcement of the Redemption,

including Moshiach's identity, without explanations, and have been privileged to receive sweeping encouragement, approval, and brachos from the Rebbe every step of the way.

2) **Studying** these subjects – be it the announcement of the Redemption in general or the identity of the Rebbe as Melech HaMoshiach in particular, in a manner of “wisdom, understanding, and knowledge,” understood by each person according to his intellect and understanding so that it can be accepted inwardly. This “understandably” must be “in an acceptable manner,” the whole purpose of which, as mentioned above, is to prepare for the imminent arrival of the True and Complete Redemption.

“GREET” OR JUST “PREPARE”?

Another point explained in the sicha from Shabbos Parshas Chayei Sara 5752 doesn't sit well with many of us and appears at first glance to be a source of much confusion. Yet, after all the above explanation, things should now be more clearly understood:

Frequently throughout the sicha, the Rebbe MH”M mentions his practical “instruction,” as mentioned above, to greet Moshiach Tzidkeinu. However, on numerous occasions, he also adds the words “prepare ourselves,” “get ready,” “prepare the world” to greet Moshiach Tzidkeinu. In contrast, there are other instances where he says that the avoda is “to greet Moshiach Tzidkeinu,” without adding anything indicating “preparation” at this point.

This again brings us to something not quite understood: At what stage are we holding? In other words: What exactly is required of us – to **greet** Moshiach Tzidkeinu in actual deed or to **prepare** to greet Moshiach Tzidkeinu?

The fact is that these two activities exist simultaneously, and there is no contradiction between them. On the contrary, each one complements the

other.

The avoda is to **greet** Moshiach Tzidkeinu, i.e., everyone will know who Moshiach is and accept his sovereignty upon them. This is the avoda. In the Rebbe's holy words: “The only thing that remains now in **the avoda of shlichus** is to **greet** Moshiach Tzidkeinu in actual deed.”

However, together with this, we must also make certain that people understand this with their power of comprehension and understanding. This is the meaning of “preparing” the world to greet Moshiach – to prepare oneself and others to be a “ready vessel” to accept this, even in the depths of his soul.

How is this achieved? In the

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Rebbe's holy words, “by explaining the subject of Moshiach, as it is explained in the Written Torah and the Oral Torah, in an acceptable manner for each person according to his intellect and understanding.”

These are the two required plains of avoda: publicizing who Melech HaMoshiach is in order that people should accept him, and in parallel, “preparing” the world for this through inner explanation.

“RAV” AND “KING”

It can perhaps be said that these two methods in avoda are an example of and preparation for the two parallel methods of influence that Melech HaMoshiach will bring at the actual Redemption.

Chassidus explains (maamer, “Un’chei Alav” 5725) that Moshiach is called both a “rav” and a “king,” because the concept of a “rav” is to influence internally, within a person's intellect, in an acceptable manner, indicating that Torah should be learned with comprehension, understanding, and even seeing – in order that the Jewish People should properly internalize it.

Whereas, the concept of a “king” is rising above the people, indicating an influence from the king of the very loftiest matters, in an encompassing manner.

This means that as a preparation for these concepts as pertaining to Moshiach himself – “rav” and “king” – we are required even now, as we hold by “the greeting of Moshiach Tzidkeinu,” to do this in these two ways: internally and encompassing.

* * *

In summation, the Rebbe has given explicit instructions and encouragement to these two indispensable modes of avoda:

1. Publicizing in the city streets that the Rebbe is Melech HaMoshiach, standing ready to redeem us immediately, fulfilling the Rebbe's instructions “to **greet** Moshiach Tzidkeinu in actual deed.”

2. In parallel, we must hold in-depth Torah classes on the subject of Moshiach and the Redemption in a manner of understanding and comprehension, accepted and fit for each person according to his intellect and understanding, thus **preparing** ourselves and the world to greet Moshiach Tzidkeinu.

This is the only shlichus, to which we must dedicate ourselves with the utmost devotion until the imminent revelation of the Rebbe, Melech HaMoshiach.

*-Yechi Adoneinu Moreinu v'Rabbeinu
Melech HaMoshiach l'olam va'ed!*

SHLUCHOS MAKING PESACH

INTERVIEWS BY CHANI NUSSBAUM

*How and when do shluchos organize for Pesach? From where do they import the matzos, wine, and other necessary ingredients? What logistical problems arise? Do they have Chol HaMoed trips? What responsibilities do they have before the holiday and throughout the eight days of the holiday as far as the mekuravim and the Jews of the city? * This and more in the following interviews with four shluchos that took place Erev Pesach 5766.*

PARTICIPANTS:

Shifra Goldstein

Madrid, Spain

Leah Lypszyc

Crimea, Ukraine

Rochel Matusof

Calgary, Alberta, Canada

Miri Feigelstock

Paraguay, South America

Like our ancestors who were redeemed from Egypt, that is how I felt in preparing this article: at first the work was backbreaking but at the end I saw great miracles. All of the shluchos interviewed were in the midst of their Pesach preparations, whether organizing, helping, advising, or supervising since they are the ones people turn to about Pesach and about Judaism in general. If we add to this the fact that Mrs. Rochel Matusof had just given birth, Mrs. Miri Feigelstock was about to give birth, and Mrs. Leah Lypszyc was in the week of Sheva Brachos for her son – you can see why these interviews were a challenge!

When do you start organizing for Pesach?

Shifra Goldstein, Madrid: We start many months before Pesach. Whenever we hear that someone is coming here from Eretz Yisroel, New York, or France, we ask them to bring us wine or matzos. Recently it has become easier because our children are scattered throughout the world. When they come to us for Pesach, each one brings some of the things we need, so baruch Hashem, we are not lacking.

Yet I don't like waiting till the last minute, so when we go to the Kinus HaShluchim in New York we bring back what we can get at that

time, for Pesach.

Rochel Matusof, Canada: We begin cleaning the Chabad house right after Purim, but our Pesach orders are made a few months before that. The orders from Toronto or Montreal have to be made in advance so that it all arrives on time. There are things that even in Montreal they get from Eretz Yisroel or New York, and it all takes time, which is why we have to get started months in advance.

We have to remember to order a B'dikas Chametz set, and to get walnuts, because you can't get them here. You can only buy walnuts around the gentile holiday time in

December and that's when I buy them. This year I didn't remember to buy any and we'll have to manage this Pesach without them. Aside from that, I just gave birth so the work is more complicated.

Miri Feigelstock, Paraguay: We came here last year, about a week and a half before Pesach, with all the things we needed for Yom Tov. All that remained were two days of cooking to do. This year, baruch Hashem, I am about to give birth any day, so I don't know precisely how I will manage. My husband is doing most of the work.

Tell us how you get matzos, wine, and meat for Pesach.

Rochel: We fly it in from Toronto or Montreal, a four-hour flight. The matzos come from New York. It all has to be arranged ahead of time because the shipment takes at least a week to get here.

Shifra: We import the matzos from New York when my husband goes to the Kinus HaShluchim in Kislev! If we can't get the amount we need at that time, then when the children come home, they bring matzos with them. As for the wine, whenever we hear that someone is coming, we ask them to bring Kosher l'Pesach wine.

In the early years of our shlichus we made the wine ourselves, but we've stopped doing that because it's very hard to do. It's better to bring the wine from elsewhere than to have to watch over it in a crowded house which is full of chametz all year.

As for meat, in Crown Heights the chickens are kosher for Pesach year-round, so if someone is going there, they bring it with them. Shipping meat here has become more and more difficult because of Mad Cow disease, so we have to bring it with us or ask someone who is coming and hope that it will

be cold before Pesach so we can store it all on the porch.

We remember years that were warm but just a few days before Pesach it turned cold and we felt that the Rebbe was taking care of us.

Leah Lipschitz, Crimea: It's easier for us now with the matzos because now there is a matza bakery here. In our first years here, we had to order them three months before Pesach. In the Ukraine, it's hard to obtain kosher wine. It's also hard to bring it from outside the city, since the taxes on a bottle of wine are sometimes three times the bottle itself. So we always try to ask people coming to visit us to please bring us wine that is kosher for Pesach. For the same reason, we have to give our Jewish guests grape juice.

As for the meat, today we have kosher sh'chita in the Ukraine, but this too must be ordered three months in advance. But we are thankful to Hashem, because in the past we had to import the meat from faraway and it wasn't at all easy to do this.

Miri: We have to order everything from Argentina. I can't give you many details, since as I said, last year we arrived right before Pesach with everything we needed. This year, we still don't know where we stand. I'll just add that we in Paraguay also have to import eggs from Argentina, because in Paraguay they are full of blood.

What takes place in your city and country before and during Pesach?

Rochel: It starts with matzos. When we arrived, we ordered 15 pounds of shmura matza for the Jews of the city. Today, baruch Hashem, that's not enough and we need 400 pounds for us and all the

We try to remember and remind others that "dirt isn't chametz and the children aren't the korban Pesach."

Jews in the area. Every Jew, no matter how distant, wants shmura matza at least for the first seider.

We also operate an educational matza bakery here for children and adults. Before Pesach we produce a brochure with the times for B'dikas Chametz and Biur Chametz, when Yom Tov begins and ends, the times for davening at the Chabad house, etc. We distribute these throughout the area.

In recent years we have been having an exclusive public seider on the first night, which attracts the upper class. This is also to respond to the Conservative model seider that is extremely luxurious. For us it requires much more effort in light of all the hiddurim that we are particular about on Pesach.

Culinary connoisseurs find it

Here we say a kosher'n Purim (Purim should be kosher), after all the mishloach manos we get, and a freilichen Pesach (a happy Pesach), after all the hard work.

hard to understand how we can cook without all the spices they use all year, but I know that if the Rebbe wants us to be particular, it's absolutely possible and the food is even tastier than throughout the year. You have to be willing to cook with ingredients such as wine, to squeeze lemons or oranges, to prepare potato starch, etc. This makes it difficult, but the effort is worth it.

We also have to stand on top of the help when it comes to Pesach preparations. There is no choice, especially this year, when I just gave birth. We also prepare a Moshiach's seuda for our mekuravim.

Shifra: On Erev Pesach we begin distributing the shmura matza to Jews who live here and to tourists. Each year the size of our order that we make for all the mekuravim has grown. Last year we ordered 100 kilograms (220 pounds) of shmura matza that was distributed all over the city. Who would have believed that we would need an amount like that in Madrid!

The problem is how to store the matzos when the house is in the middle of being cleaned for Pesach. Last year, if my memory serves me, we divided the matzos in seven huge boxes in the corners of the house.

We produce hundreds of brochures in Spanish about Pesach. Sometimes I am upset that in the midst of all the cleaning for Pesach, the pages of the brochure are still all over the place and the children didn't finish organizing them. I really need their help at that time, but I am encouraged when I know that thanks to these brochures another Jew will come to the seider and another Jew will know when the time for Biur Chametz is and when the Moshiach seuda is.

The brochure also contains forms to fill out and send in for Selling the Chametz. If thanks to this brochure a Jew will not transgress the prohibition of having chametz because he sold the chametz in his possession, *dayeinu*. Of course we invite all who need a place to the seider.

Leah: In the past we organized ten public s'darim throughout the area. We brought dozens of bachurim from New York, who dispersed and ran these s'darim. Last year, due to the pressing financial problems, we could not foot the expense and we will have only two public s'darim. I hope that we will be able to go back to what we used to do on a large scale, may it be in Yerushalayim!

Many of the mekuravim come to us and eat with us throughout Yom Tov. They want to be more particular about Pesach, but due to the high cost of Pesach products and the poverty here, they cannot buy these things themselves. We, the shluchim, have the responsibility of helping them.

We also have a large Moshiach's Seuda.

Miri: Since we came here just last year, we have not arranged a public seider, but throughout

Pesach we invited many families so they could experience and taste Pesach, the customs, and foods. By doing this, we continued the work of the previous shluchim that were here, the Forma family.

We had Moshiach's Seuda at the Chabad house. It was festive and moving. My husband spoke in Spanish and explained what the meal was about. I didn't understand much of what he said, but I definitely felt the emotion. Now, a year later, I am fluent in Spanish.

Tell us some memories of Pesach on shlichus.

Miri: Here's an interesting story that we think about year-round. Last year, two days after we arrived here a few days before Pesach, a young man knocked at our door and asked excitedly in English, "Where's the rabbi? I need to speak to him!"

I was a little nervous, but I calmed down when he began explaining that he worked at the American embassy and wanted to meet the rabbi since he was a Jew and had remembered that Pesach was approaching. He wanted to see matza. Naturally we brought him shmura matza for Yom Tov.

WE SUDDENLY DISCOVERED WE WERE MISSING MAROR

In my conversations with the shluchos, much was said about the fact that matzos and wine are hard to obtain. I am a shlucha in Saltzberg, Austria and I remember one Pesach when two hours before Pesach we realized we had no maror!

What were we to do? In the final minutes before Yom Tov, my husband bought endives which are similar to lettuce but much easier to check. We added chrein (horseradish root) which we managed to grind, and that's how we had maror for Pesach.

I'll never forget the Pesach when Erev the Last Days the bell rang and there was a messenger from Rabbi Biderman, the head shliach in Vienna, with a package of matzos from the Rebbe.

It turned out that he was from a fine religious family who went off the path. Over time, he has been getting more involved with Judaism and he recently asked my husband to buy him Alter Rebbe's t'fillin! It all began with his great excitement the year before when he saw the matza.

Rochel: I remember a year when I didn't manage to kasher the kitchen at home and we cooked everything at the Chabad house. Sometimes we had to bring all the food to the house. The fact that I didn't collapse in exhaustion that year was solely thanks to the Rebbe.

Shifra: In recent years around Pesach time, you are able to find handmade matza here in the stores, even in small nearby towns. I think it's a holdover from the time of the Anusim (Conversos) here in Spain.

Leah: It was in our first years here. We couldn't get wine for Pesach and had only grape juice. My husband felt terrible at the seider because it was the first year he had to drink grape juice instead of wine. He said, "Hashem, I am a shliach. Please make it that I taste wine in this grape juice so that I fulfill the obligation to drink four cups of wine, in the best possible way according to Chabad custom..." Apparently his prayer was answered because after drinking the four cups he was a bit tipsy even though it was only grape juice!

This will be a special year for us. Most of our children will celebrate Pesach here with us because of my son's marriage. Most of our children have already left home, whether married or unmarried, and are attending schools in other countries. Once they leave the Ukraine, they don't come back so fast.



Young and old learning about baking matzos at the Chabad house in Madrid

Do you take any trips on Pesach or celebrate Pesach with the extended family?

Leah: We can't go anywhere on Pesach both because of the work we have to do here and because of the expense. Above all else, we have the responsibility of staying home all Pesach because, as I said, there are families among our mekuravim who eat with us throughout Yom Tov.

Rochel: It's impossible. As shluchim of the Rebbe we have a responsibility to the Jews here. Even this year, when I've just given birth, I won't go to stay with my family because we need to be here. Aside from this, most members of our extended family are shluchim so we are used to being here at home, on shlichus, on Pesach.

Miri: There isn't much to do here since Paraguay isn't a pretty place that attracts tourists. As for spending Pesach with extended family, even this year, when I'm about to give birth, I won't go, because we have a responsibility to stay here. Our first concern is for every Jew here to receive shmura matza, and at the end of Yom Tov to celebrate with a Moshiaich seuda.

Shifra: Even if it was possible, it would entail a lot of effort. It's not easy to go out with lots of food for everyone when on Pesach we don't buy any manufactured products. We stay home and try to enjoy the Yom Tov and our shlichus.

Any tips for our readers?

Leah: Over here, Erev Pesach, we try to remember and remind others that "dirt isn't chametz and the children aren't the korban Pesach."

Rochel: Our second seider is more personal, with our children, so that they can get our attention. I think that nowadays especially, this is so important. Even if we had to make a public second seider (at the moment there is no demand for this since people are satisfied with one seider), we would bring bachurim and would devote the second seider to our children. At the first seider we just can't give them our full attention.

Shifra: Here we say a *kosher'n Purim* (Purim should be kosher), after all the mishloach manos we get, and a *freilichen Pesach* (a happy Pesach), after all the hard work.

A FARBRENGEN WITH SHLUCHIM

Part 8 in the series "Stories from the Chabad House"

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

*"At this rate," said one of the shluchim, "the day will come when the entire Jewish world will proclaim 'Yechi' together!" * About twenty shluchim sat and farbrenged in the Chabad House in Yavniel, directed by Rabbi Aryeh Farkash. Here are some of the stories that were told.*



Sometimes, the shluchim hold farbrengens amongst themselves. For example, recently, as the topic of *achdus* (unity) headed our agenda, all the shluchim throughout Eretz Yisroel, met at one time, at various local farbrengens. This will continue to take place every few weeks, as per the *hachlata* (resolution) made at the last Kinus HaShluchim.

I state proudly that the hundreds of shluchim in Eretz Yisroel, we who run Chabad houses under Tzeirei Agudas Chabad, live in *achdus* despite the differences between us regarding the style of kippa and suit and regarding publicizing the Geula; despite the differences we are all brothers and partners. We meet and farbreng, consult with one another and are

helped, and we are even willing to teach this approach to other organizations, to students of Chabad schools around the country.

This week I was at one of these farbrengens that took place at the home of shliach Rabbi Aryeh Farkash in Yavniel. About twenty shluchim were there, each with his view, but this didn't interfere with the family-like and Chassidic atmosphere and the dozens of stories that were related. Here are some of the stories that were told.

KIDDUSH AND HAVDALA

Rabbi Aryeh Farkash related:

A certain important family from the yishuv recently began getting involved with the Chabad house. It

was usually the wife who led the way and participated in all the activities and classes at the Chabad house, and the husband less so.

One day though, the husband asked me, "Can you please explain to me how you make Havdala on Motzaei Shabbos?"

R' Farkash wanted to know where the man was headed with this question so he asked, "How do you make Havdala?"

The man said that he held the cup in his hand and after he said the bracha, "*borei pri ha'gafen*," he immediately drank the wine and then went on to say the rest of the brachos.

"And what do you do when you say Kiddush?" asked R' Farkash.

"The same thing," said the man. "I drink the wine and then continue reciting Kiddush."

"Why are you suddenly asking me how to do it?" asked R' Farkash.

"We recently asked the Rebbe something through the *Igros Kodesh* and the answer was to be particular about Kiddush and Havdala, so I wanted to know if I'm doing it right..."

R' Farkash went on to relate:

Recently, the wife of the head of the local council asked me to check her son's t'fillin. Her son was very sick. It was discovered that an entire word was missing, the word, "*b'chol*" (with all).

R' Farkash explained to the troubled mother that the word

"b'chol" is numerically equal to the word "son" (Rashi says this on the words, "and Hashem blessed Avrohom **with everything**"). Since the word "b'chol" was missing, there was a problem with "*ben*," her son.

The mother wanted to purchase a new pair of t'fillin and now we hope for the immediate recovery of her son.

ELECTED

Rabbi Sholom Ber Schneersohn, a young shliach at the nearby Sharona moshava, relates:

"Our moshava was founded by non-observant people. At every meeting of the moshava's committee, they announce that no religious activities will take place in Sharona. Nevertheless, a shul was recently opened and there is also a

gabbai, and this gabbai is very friendly with me and he helps me with all my projects."

One time, R' Schneersohn asked the gabbai whether an eiruv could be made around the moshava. The gabbai said it was out of the question because of the residents' opposition to anything religious.

At recent elections in Sharona, the gabbai won first place. Immediately after the elections he told the shliach, "Now we can move ahead with your request for an eiruv..."

A TANYA CLASS IN A LITVISHE KOLLEL

Here is a story from Beit Shaan:

On a recent Shabbos, while we were organizing the farbrengen after davening, a young *ben Torah* came in and joined us. He turned out to be a Torah scholar and a good speaker.

"Although I learn in a Litvishe kollel," he said, "our rosh kollel learns not only Gemara with us but also philosophical works, Maharal, and even a regular class in *Tanya*. It's amazing to discover that you have a G-dly neshama. We have people learning for decades who are not even aware of their neshama. We suddenly start talking about what is a neshama, the ten soul-powers, the garments of the soul, the G-dly Soul, the Animal Soul, etc. It's fascinating and gives a new spiritual approach to life."

We, the shluchim and mekuravim who sat at the farbrengen, enjoyed this Chassidic lecture.

"I was just looking for a place to sit down and learn a little and I'm happy that I came to the Chabad house. This is my first farbrengen, but not my last!"



Shluchim at a regional Kinus
(for illustration purposes)

LITVISHE ADMURIM AND THEIR SHLUCHIM

When I told my story at the farbrengen of shluchim in Yavniel, nearly all the shluchim had similar stories. We saw that all the ideas and campaigns that the Rebbe innovated decades ago, which had many detractors at the time, who built entire ideological edifices to negate the Rebbe, were now being done by all religious groups.

One shliach told about the students of a certain yeshiva who wore knitted yarmulkes who set up a regular t'fillin stand in the center of their city. Another shliach told about Gerron women who give out Shabbos candles. A third shliach told about "Litvishe Admurim" (the word "Admur" is used to refer to Chassidic Rebbes) who dispense

Who would have believed decades ago that the same groups of people who vehemently maintained that it was "forbidden to fraternize with 'sinners' because it will encourage them" would now be forming organizations and sending shluchim to kibbutzim.

blessings and counsel on issues material and spiritual.

I've already written about the children's rallies that take place in Beit Shaan, and then there are the Litvishe men who go out on "shlichus" to secular kibbutzim to live and be mekarev Jews there. Who would have believed decades ago that the same groups of people who vehemently maintained that it was "forbidden to fraternize with sinners because it will encourage them" would now be forming organizations and sending shluchim to kibbutzim.

"At this rate," said one of the shluchim, "the day will come when the entire Jewish world, both the Torah world and the nationalist segment, will proclaim 'Yechi' together!"

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CIRCUMCISION BEFORE SALVATION

BY RABBI YOSEF KARASIK
DISTRICT RAV BAT CHEFER – EMEK CHEFER

*Why did the Jewish people circumcise themselves hours before leaving Egypt? Why were they permitted to circumcise themselves at night when the mitzva needs to be done by day? * A fascinating look at Pesach from the perspective of Chazal, Kabbala, and Chabad Chassidus.*

CIRCUMCISION WITH SWORDS

The Jews' last night in Egypt, the night of the 15th of Nissan – Leil Shimurim – was a night of opposites: great joy on the one hand and the fear of death on the other hand. In the Jewish quarter, the people packed their supplies and prepared for redemption while being occupied with slaughtering the Korban Pesach and fulfilling the mitzvos of the night. The heavenly smell of the Korban Pesach filled the homes of all the Jewish people.

In the rest of Egypt, however, it reeked of Gehinom and the Angel of Death – “there was no house without dead.” Everyone was terrified. Pharaoh ran through the streets in terror to meet with Moshe and beg for his life.

* * *

At the start of that fateful night,

the Jewish people went to Moshe and asked him why their Korban Pesach did not have the scent of Gan Eden, as his did. Moshe answered, “Since you are uncircumcised and an uncircumcised person cannot eat from the Korban Pesach, therefore your sacrifices do not have this fragrance. The sacrifice of whoever circumcises himself will also emit the fragrance of Gan Eden.”

Immediately, every Jew drew out his sword of war and gave it to Moshe and he circumcised them (others say that every Jew circumcised himself) and the blood of the circumcision flowed with the blood of the Pesach sacrifice.

This action of the Jewish people caused great pleasure to Hashem and He kissed and blessed every Jew, and from the homes of the Jewish people one could smell the fragrance of Gan Eden.

(Shmos Rabba 19:5, Shir HaShirim Rabba 3:17,
Ohr HaChayim on Shmos 12:43)

WHY DID THEY CIRCUMCISE THAT NIGHT?

This was the final night that the Jewish people spent in Egypt and it was replete with mitzvos (the Korban Pesach and the laws associated with it) and preparations to leave Egypt. Why didn't they circumcise themselves Erev Pesach or even earlier when they had more time? Why didn't Hashem command that they circumcise themselves earlier? Hashem could have made a scent of Gan Eden that inspired them to circumcise even before that night?

Furthermore, Hashem Himself commanded Avrohom Avinu to circumcise himself during the day and not at night (as it says, “a boy of eight **days**,” and it says, “on the eighth **day** he should be circumcised,” and Chazal say that “days” refer to daytime and not night). Why did the Jewish people circumcise themselves at night and not wait until the next day, which we see was nevertheless, pleasing to Hashem?

“TO BRING HIM INTO THE COVENANT OF AVROHOM AVINU”

The reason that the circumcision was done on Pesach

and not on the days preceding it was because this way, the spiritual accomplishment of the Bris was done in the most complete way:

A Bris Mila is a most lofty accomplishment. It establishes a covenant of unity between a Jew and Hashem: the physical body was created from inanimate earth, which is the lowest element of nature, and Hashem is the loftiest of all. By doing a physical act of removing the foreskin, an eternal bond is established between the two farthest extremes. A Bris Mila is an incredible act which unites two opposites!

Therefore, the Jewish nation's first Bris was on Pesach, an auspicious day for uniting Hashem and the Jewish people, for this is when Hashem descended to rescue the Jewish people from servitude. In other words, it is the day when Hashem descends from his supernal heights to those down below. Therefore, it is a special day which grants the ability to forge this connection between Hashem and the Jewish people.

It is interesting that it wasn't only the first Bris Mila performed by the Jewish people on the first night of Pesach, but the first Bris Mila done by the first Jew, Avrohom, was also performed on Pesach, about 300 years earlier. Avrohom's Bris was the "foundation" for all future circumcisions for the rest of time. In Kabbala it is explained that from Avrohom's Bris is derived the ability to bring about the sanctity of a Bris and to connect to Hashem through Avrohom. Thus, the blessing recited at a Bris is, "*Baruch ata Hashem Elokeinu ... who sanctified us with His commandments and commanded us to bring him into the Bris-Covenant of Avrohom Avinu.*"

This connection to Avrohom

acquired a special power when on the same day that Avrohom circumcised himself, the first day of Pesach, the Jewish people as a nation were circumcised.

THE NIGHT WAS ILLUMINATED LIKE THE DAY

Now let us see why the Jewish people were circumcised at night and did not wait until daytime, unlike Avrohom who circumcised himself by day, as Hashem instructed (and even though they wanted to circumcise before eating the Korban Pesach, they were not commanded to circumcise, while not circumcising at night was something Hashem said not to do).

How could the Jewish people have circumcised, on the yom tov of Pesach, anyone who wasn't only eight days old?

The Zohar (2:38:1) tells us that on that night of Leil Shimurim, the world was full of light and did not become dark. That night, Hashem interfered with the usual forces of nature and the sun shone as though it was midday.

From the Zohar we understand how they circumcised at night because although the clock said it was nighttime, the reality outside was daylight. The inner meaning, according to Kabbala and Chassidus, as to why a Bris Mila takes place during the day and not at night, is connected with the spiritual power that is necessary to do a Bris:

Various G-dly powers prevail by

day and by night (by day there is the aspect of Chesed, and by night the aspect of G'vura). A Bris is done by day because the G-dly power to forge the holy and eternal connection between Hashem and the Jewish people with a Bris, takes place in its optimal form when it is done at that time. However, that night of Leil Shimurim, the G-dly power of daytime (Chesed) shone and the Jewish people were able to circumcise themselves that night.

DAY AND NIGHT TOGETHER

Then how were they able to do the mitzvos of Pesach, Matza, and Maror that night when these mitzvos need to be done "that night" and not by day? In other words, there is a dichotomy between what was done that night in that the Bris, which needs to be done by day, was done that night as well as the Korban Pesach, etc., which needed to be done that night. If that time period was considered "day," how could they eat the Pesach, Matza, and Maror? If it was considered "night," how could they circumcise?

The Rebbe explains (*Likkutei Sichos* 17, p. 128) that that night, both powers prevailed – that of daytime and that of night. It was obviously night from a halachic perspective as well as from a spiritual perspective (G'vura), but simultaneously there prevailed the power of daytime (Chesed).

This was an astounding accomplishment – night and day did not switch but coexisted. This was done via a supernal G-dly power that is above the usual, natural limitations, and this power can combine the opposing forces of light and darkness, day and night (Chesed and G'vura).

The secret of the awesome power of this great night of Leil

Shimurim is that two opposing forces operated at the same time, and that is why the mitzva of daytime, circumcision, and the mitzvos of nighttime could be done that night.

* * *

Now we can better understand the Midrash about the scent of Gan Eden from the Korban Pesach of Moshe Rabbeinu inspiring the Jewish people to circumcise. It is referring not to the physical scent of a roasted lamb but to the G-dly scent of Gan Eden that came from the wondrous combination of the two G-dly forces that operated that night, Chesed and G'vura. It was a spiritual scent of inspiration which inspired the Jewish people to

circumcise themselves and to want to cleave to Hashem for all eternity.

WHY DID THEY USE SWORDS?

As a side point, let's look at an unusual detail of this circumcision – that they used swords and not the usual circumcision knife.

According to the simple understanding of what happened, they used a sword because that was the only permissible way to do so on Yom Tov. The halacha says that a circumcision can be done on Shabbos or Yom Tov only if the Bris is on time, on the eighth day. If the Bris is postponed, however, it does not take place on Shabbos or Yom Tov but is done the next day. So how could the Jewish people have

circumcised, on Pesach, anyone who wasn't only eight days old?

That is why they did the Bris with a *shinui* (change); they used swords instead of knives, because this way it was forbidden only Rabbinically and not Biblically, and they could, therefore, circumcise on Yom Tov.

On a deeper level, we learn from here the greatness of Moshe. A sword is an implement of destruction and a knife used for circumcision is an implement that brings life and peace, and is a mitzva-object and is sanctified. Moshe was able to transform a sword that kills into a knife of circumcision and the covenant of life.

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PUBLIC S'DARIM

BY SHNEUR ZALMAN BERGER

*The concept “all who are hungry come and eat,” took on new meaning when the Rebbe asked that public s’darim be made by rabbanim, shluchim, and activists, for all Jews wherever they live. * When did public s’darim begin? Who were the first shluchim who undertook this project? * A survey of the development of Chabad public s’darim with instructions from the Rebbe MH”M*

THE REBBE THINKS ABOUT “PROFITS”

Organizing public s’darim are part of a shliach’s routine. It seems as though Pesach would not be complete without public s’darim, which are attended by dozens and even hundreds of Jews who do not have a place to celebrate Pesach or who do not know how to run a proper seider.

Twenty-one years have passed since the Rebbe asked for public s’darim. The Rebbe explained how to arrange these s’darim so that the participants feel comfortable.

It was when the chief rabbis of Israel, Rabbi Avrohom Shapiro and Rabbi Mordechai Eliyahu came to the Rebbe on 27 Adar II 5746, after a long conversation in which many deep Torah topics were discussed, that the Rebbe said he wanted to

bring up something practical that had to do with Pesach:

An effort should be made so that on the night of the seider, all four sons will be at the table. That is, even those who throughout the year are far from matters of Judaism, Torah, and mitzvos should participate in the seider.

Rabbis in every area, rabbis of cities, rabbis of moshavim, and rabbis of neighborhoods, should organize public s’darim in every location and invite all the residents of that place, especially the children, to come and join the s’darim.

Rabbi Shapiro said, “As far as I know of the situation in Eretz Yisroel, even those who call themselves ‘secular’ have a seider Pesach night.”

The Rebbe did not agree with this and said:

If only that were the case by the next Pesach, but I know what happens in New York, for example – that there are tens of thousands of Jewish children who do not participate in a seider and they don’t even know anything at all about the existence of a seider.

Based on information about the situation in Eretz Yisroel, on Pesach night last year there were many children on several yishuvim or kibbutzim and also in big neighborhoods and towns who, for whatever reason, did not participate in a seider.

Rabbi Eliyahu said they would publicize an announcement to rabbanim to look out for those who don’t have a place for a seider. Rabbi Shapiro said that public s’darim were held in various places, but the Rebbe said that he meant that people should actually attend these public s’darim. With great sensitivity, the Rebbe spoke about people’s feelings:

It would seem that this will not yet fix the situation since many people will be ashamed to say that they don’t have a place for the seider. Likewise, there are people who will be ashamed to attend a public seider for this would prove that they don’t have a seider at home.

The solution is that the rav of the city, rav of the moshav, or rav of the neighborhood, should have his seider, along with his family and students, etc., in the main street of the city and invite all the residents of



Preparing for a public seider in Goa, India

the area to join this public seider. Many will come and join the public seider – “whoever is hungry ... whoever needs ...” or even out of curiosity.

The Rebbe said this would arouse jealousy, and that even on Leftist kibbutzim they would want to have a public Pesach seider. The Rebbe even said they should say that whoever wanted to participate in a seider could do so unconditionally, for free. The Rebbe said he would help with the expenses and explained that he thought of the “profits” that would accrue from it:

As a result of holding a public seider which will be attended by “new faces” and will facilitate



The venue for a public seider in Netanya

“The seider was held Japanese style with people sitting on cushions and pillows on the floor, real mesubin. Chopsticks were used. The seider began at 6:30 and went on late into the night. People didn’t want to leave. What began as a Pesach seider developed later on into a fascinating evening about Judaism – farbrengen style – with participants trying to find answers that satisfied them.”

improved relations between children and parents, etc., then this can be extended even after Pesach regarding several areas of Judaism, Torah, and mitzvos.

ENOUGH FOOD FOR ALL

Since the Rebbe’s instruction, Chabad houses and Centers began holding public s’darim, though on a small scale. The acceleration of public s’darim among the shluchim began in 5749 with the encouragement and blessing of the

Rebbe. That year, thousands of people participated in large public s’darim that took place in Italy and the Far East.

The public s’darim that took place in the Far East were the initiative of a lawyer by the name of Shaul Spiegler of Melbourne, a mekurav to Chabad. He was friendly with the T’mimim-shluchim in Melbourne and he encouraged them in the summer of 5748 to work with the Jews in the countries near Australia: New Zealand, Taiwan, Singapore, Korea, Japan, etc.

The T’mimim went to these countries that summer and this lay the groundwork for public s’darim the following Pesach. Before Pesach they planned a public seider in Tokyo and other s’darim in various communities. Shaul undertook the financial end and threw himself into

the work of making it a success. Sometimes, in the middle of important business deals, he would pick up the phone in order to get a report on the progress being made.

A few days after Purim, during yechidus for “friends of Lubavitch,” Shaul told the Rebbe that he had undertaken to finance public s’darim in Tokyo and the Far East. The Rebbe gave him a number of important instructions: 1) there should be plenty of food for everybody and, 2) they should advertise widely, 3) they shouldn’t get there too late. The Rebbe wished Shaul success with these public s’darim.

JAPAN – ROOM IN THE DOORWAY

T’mimim Dovid Bisk and Chaim Boruch Abelsky were in charge of the



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A seder in Rishkash, India



"Egyptian" seder in the Sinai

public seder in Tokyo. They were shluchim in Australia and had visited Tokyo several times on brief shlichuyos.

Dovid Bisk relates:

"The flyers weren't in Japanese, of course. They were in Hebrew and were distributed wherever we knew there were Israelis. We met with all those who knew us from our previous visits and we used word of

mouth which works well among the Israelis there. It was definitely the talk of the day for all of them.

"One day we were walking in the central train station in Tokyo with thousands of people. It was rush hour and hordes of Japanese rushed to get on a train. In a corner we noticed a crowd gathered around a guy selling books who looked Israeli. As we thought about whether to go

over to him, he noticed us and he left his stand and ran over to us and said, 'What are you doing here?' in amazement.

"We told him we were looking for Israelis to join us for the Pesach seder. He promised to come and to bring all the Israelis he knew. Seder night we discovered that he knows lots of Israelis!

"Aside from the flyers we also went to all the small hotels on the side streets, where hundreds of Israelis stayed. It was interesting to see their reactions when they saw us. I would say it consisted of a mass rubbing of eyes in disbelief. They couldn't understand where chareidi Jews had landed from. We invited them to the seder and many said they would come.

"The seder took place in the home of Moshe Armoni, an Israeli who had begun getting involved with Judaism following a visit by T'mimim the previous summer. In the late afternoon on Erev Pesach, dozens of Israelis began gathering in his home. The house began to fill up and when the living room was full people sat in nearby rooms. Later on, they were in the hallways and the latecomers found themselves sitting on the threshold of the house and even on the steps.

"The seder was held Japanese style with people sitting on cushions and pillows on the floor, real *mesubin*. Chopsticks were used. The seder began at 6:30 and went on late into the night. People didn't want to leave. What began as a Pesach seder developed later on into a fascinating evening about Judaism – farbrengen style – with participants trying to find answers that satisfied them."

NEPAL – 500 PEOPLE

Bachurim-shluchim in Australia made a seder in Nepal in the Far East. They contacted the Israeli

embassy in Nepal and were told that the embassy had already organized a seider for dozens of Jews, but, they were told, many people were turned away due to lack of space. The T'mimim-shluchim saw they had their work cut out for them.

Some of the T'mimim landed in Nepal before Pesach, determined to make a public seider with room for all. Nobody would be excluded. Their first hours in Katmandu were shocking. The bachurim who lived in the US and learned in Australia, two modern countries, found it hard to adjust to the way of life in the Far East, where every technical move is complicated.

There are hardly any taxis and there weren't any in the street. Public transportation was either a bicycle or a rickshaw, not to mention that the street was full of all sorts of animals.

The T'mimim quickly found out that most of the Israelis were in the Tamel quarter. They went there and met groups of Israelis and discovered that although many of them wanted to cut themselves off from Israel and Judaism, they were ready and even happy to participate in a seider.

The Israeli ambassador, Mr. Shmuel Muell, a warm Jew who visited the Rebbe several times, encouraged them. He warmly welcomed the T'mimim and helped them out, first and foremost by providing them with a car. Their first trip was in order to have their large shipment from Australia released. It contained everything they needed for the seider – wine, matzos, and other food.

Word about the seider with Chabad got around, especially among the Israeli tourists. The shluchim soon realized that the first thing they needed to know was how many people would be coming. They came up with a simple idea. They found out that Israeli tourists

THE REBBE SUGGESTS: MODEL PUBLIC S'DARIM

In a letter to Rabbi Dovid Chanzin a"h, one of the distinguished Chabad rabbanim in Eretz Yisroel and director of the Reshet Oholei Yosef Yitzchok, the Rebbe wrote in 1955 that it was worthwhile having model public s'darim for the students of the Reshet:

In this country in recent years they have been successful in showing the boys and girls how a seider is conducted, how the seider plate is arranged, etc., and by doing so the laws associated with these things become engraved in their memories.

In the letter, the Rebbe discusses the problem of varying customs:

Even though among the students of the Reshet there are certain differences in customs – and obviously these shouldn't be tampered with, as Chazal say 'not to change from the customs of one's ancestors' – still, see to it to arrange it so that it does not conflict with their customs.

There are shluchim who hold model s'darim by way of preparation for the public seider or in order that participants can make their own seider. When many immigrants began coming to Eretz Yisroel, the Chabad house in Rechovot, run by Rabbi Mordechai Kastel, organized model s'darim in a spacious wedding hall. Rabbi M.M. Gluckowsky, the Chabad rav of the community in Rechovot, ran these s'darim with the help of translators.

S'darim like these were held day after day with hundreds of immigrants participating each time. Each person was given the simanim of the seider, wine, etc. Rabbi Gluckowsky went through the Hagada as though it was a real seider, leaning on a pillow, drinking the cups, eating the simanim, and singing Chassidic niggunim in Russian.

I watched this take place fifteen years ago and I remember it well, as a project that was very worthwhile.

frequented the Pumpnickel restaurant. After several visits there which they used for Mivtza T'fillin and discussions about Judaism, they became friendly with the owner who agreed to kasher his place for Pesach.

They hung a large sign on the door of the restaurant which said those who were interested in joining just had to write their name on the flyer. Within a day one hundred Israelis had registered. In subsequent days the news spread to India and Thailand and Israelis staying there asked their friends in Nepal to reserve a place for them. As Pesach

approached, they saw that they had to prepare for 500 people!

The shluchim experienced many difficulties in preparing the food but by nightfall on Pesach everything was ready. The restaurant was too small for the huge crowd and additional tables were taken out to the yard. In one of the highest places in the world, 500 Jews sat together to celebrate Pesach. The evening began with Maariv and the seider was three hours of Torah and mitzvos under the direction of Menachem Mendel Lipsker and Menachem Mendel Kastel.

[To be continued be"H]

WHEN THE POLITICIANS 'GET IT' THEY WILL STOP

BY SHAI GEFEN

DIVINELY APPOINTED LEADERSHIP

Everybody knows it. Israel is in the midst of the most severe crisis since the founding of the State. The governmental infrastructures including the legal system are rotten and corrupt at their foundations. The public has stopped believing its leaders. The latest poll shows that Olmert had only 3% support and the Defense Minister has 1%, an unprecedented state of affairs in the history of democratic nations. This is aside from the stories of corruption that we read about daily.

This situation is definitely leading to the dismantling of the Zionist entity that was established here sixty years ago, which refused to even mention the name of G-d in its declaration of independence. Even new elections won't help. The best illustration of this is Netanyahu, who is considered the frontrunner if elections were held today. As soon as he got a whiff of the scent of the top office, he ran to be interviewed by the far-left *Haaretz* and bragged that he too would continue giving away land and making concessions. In his own words, "You know that I made concessions in the past," which only goes to show what kind of twisted beings we are dealing

with here.

The situation is grave, and everyone sees that clearly. However, as believing Jews we know that this is part of a process orchestrated by G-d, which has been described in the tractate Sota as heralding the Geula. Therefore, this process not only does not weaken our faith, but it strengthens our belief in the Rebbe's Besuras HaGeula and his Divinely appointed leadership.

WHY NOT RETURN THE KOSEL AND YERUSHALAYIM?

Our sitting-duck Prime Minister met again with Abu Mazen and announced the acceptance of the Saudi peace initiative, in order to have another few months of quiet. Maybe the media will protect him from the results of the Winograd commission...

Unfortunately, many people are apathetic and fail to understand what danger the Jewish nation is being placed in. The significance of accepting the Saudi agreement is that a Palestinian State will be established throughout Yehuda-Shomron and Yerushalayim. What happened in Gaza was only a preview of what will happen, Heaven forbid, throughout the country.

The Rebbe predicted this back at

the time of the Camp David Accords, when he said that according to their approach they also have to give back Yerushalayim and the Kosel, because the Arab demand for it is just like that of the other territories and is "a tzara which we have never experienced before."

We see how this is taking place, in the most shocking way; what the Rebbe said 25 years ago, on 24 Teives 5742, sounds absolutely prophetic today:

According to their view, then, first and foremost this rule applies to the Old City of Yerushalayim along with the Kosel and all the shuls and houses of study there. For just as the nations of the world demand the Golan Heights back, they more vociferously demand the Old City of Yerushalayim!

As is well known to all, when they signed the agreement at Camp David, the other side said they would not speak at that time about demands the Arabs will make in the future, because first they must get whatever possible through pressure even though this pressure is only the "sound of a leaf blowing," for if they stood strong, the pressure would dissipate. But this must be known – that the demands of 100 million Arabs remain! Their demand is to return to the 1967



borders, including the return of the Old City of Yerushalayim, and then they will discuss what else they will demand!

As was said a number of times, the Camp David accords are a “tzara that Yaakov (the Jewish people) never before experienced,” and till this day they cannot get out of the snare brought on by the signing of this agreement. They gave over to the goyim that most vital commodity, needed both for the country’s economy and for its security! Then they say, “we ate and will eat some more,” promising to give the goyim even more!

They try to delude the public, saying that this will bring the desired peace. You cannot bring about peace by doing things which intensify the danger of war by giving your enemy weapons!

They expel Jews from the Holy Land for reasons of “justice.” It is not possible for justice to obligate them to expel Jews from Eretz Yisroel!

Hashem demands of the Jewish people that they conduct themselves according to the Torah of Truth, especially when we’re talking about matters concerning Eretz Yisroel, a land about which it says, “truth will sprout forth from the land.”

There are those who try to bury the truth in the ground and to them it is said, “truth will sprout forth from the earth,” for there is no other way except for the path of truth, for the path of truth is connected with Hashem, as Chazal say, Hashem’s seal is truth. This is the way that leads to true peace – Hashem’s name is peace.

NONSTOP BATTLE

Haaretz had an article about the “There is Judgment and there is a Judge” campaign promoted by the International Campaign to Save the Nation and the Land. The article says

that at first the campaign reached only a few, but now it is picking up steam among many in the religious public.

It should be made clear that this campaign is not meant to dance gleefully over those who have resigned or are otherwise in trouble. The purpose of the campaign is to scare the leaders who are next in line so they understand what price has to be paid when the land is given away and its people endangered wantonly.

The media is disturbed by how many people believe there is a connection between those who took part in the expulsion and their fates. The media is trying to bolster those corrupt politicians so that they continue doing as they have been doing, realizing that when the politicians “get it,” i.e., concessions lead to the end of their political careers, they will stop.

Unfortunately, it isn’t a belief that we have, but the reality. Since the Rebbe told Katzav that he would personally confront those who give away parts of Eretz Yisroel to the Arabs, we see how they fall, in the most unnatural ways.

Remember, those who are being punished caused irreparable damage to tens of thousands of people. Just this week an article was published about how the expellees still don’t have work, many of them are sick, and some have died of a broken heart. Regarding S’dom and Gomorra, Chazal say the decree was sealed because of theft, and as in S’dom in its time, the theft and robbery continue, under protection of the law – and nobody speaks out against it. Whoever took part in this wickedness will pay the price, so that we know that there is a G-d.

What has taken place in all the branches of government since the Disengagement should serve as a lesson in faith that there is no

The media is disturbed by how many people believe there is a connection between those who took part in the expulsion and their fates. The media is trying to bolster those corrupt politicians so that they continue doing as they have been doing, realizing that when the politicians “get it,” i.e., concessions lead to the end of their political careers, they will stop.

happenstance in the world, and whoever causes Jews to suffer and endangers their welfare will pay a heavy price. It makes no difference whether people try to dismiss this reality, for the reality is more powerful than their commentary.

People are ready to hear it and we have to give over the message.

DOUBLE TRAGEDY IN NACHALAT HAR CHABAD

A horrifying double tragedy took place Friday, March 9th which shook up Anash around the world. A mother and daughter, Mrs. Rochel Tzedek Schneerson of Kiryat Malachi and her daughter Mrs. Yocheved Chein, were killed in a car accident at the Yad Binyamin junction, not far from Gadera. Rabbi Aharon Chein, who was also in the car, was moderately injured.

The Cheins were involved in shlichus, working with the Georgian community in Queens. Mrs. Chein and her husband went to Eretz Yisroel in order to visit her father's grave. The couple and her mother were on their way to Mt. Olives in Yerushalayim on the yahrtzait.

The family left Nachalat Har Chabad, where Mrs. Schneerson, lived and headed for Yerushalayim.

At around 7:30 a police car stopped on the right shoulder and then their car stopped behind the police car. According to the police, a semi-trailer came up after them which, for reasons unknown, did not stop at the traffic light and crashed into them.

Mrs. Schneerson was killed on the spot. Her daughter Yocheved was critically wounded and was taken to Kaplan hospital, where she



The funeral of Mrs. Rochel Schneerson, leaving her home in Nachalat Har Chabad

died of her injuries. The drivers of the truck and the police car were lightly wounded.

Mrs. Schneerson's funeral took place that day and she was buried next to her husband. Hundreds of residents of Nachalat Har Chabad stopped their Shabbos preparations and took part in her funeral, stunned by the tragedy.

The rav of the Chabad community in Kiryat Malachi, Rabbi Yitzchok Yehuda Yaroslavsky, said, "It is an extremely sad day for the Jewish people, for Kiryat Malachi, and for the community, who have suffered a great loss." During his speech, he delivered the news which arrived about the death of her daughter.

Rochel Schneerson was a righteous woman, say those who knew her. Her husband had been the rav of a community and he would bring home children every afternoon and teach them Torah. She always helped him out. She was devoted to the Rebbe's

inyanim.

Her daughter Yocheved received many answers from the Rebbe regarding shlichus. She stood by her husband's side and their home was always like that of Avrohom Avinu – whoever came was welcomed with open arms.



When the community in Queens heard of her passing and of her husband's injuries, they were horrified by the news. Yocheved was the one who organized gatherings for women and children. A family member said that not only did Yocheved die on her father's yahrtzeit but she was also the same

age, 44.

On Motzaei Shabbos people were told that Rabbi Chein was out of danger and he would probably be released soon. He had broken ribs but he was improving. Two of his daughters were in Eretz Yisroel at the time of the accident. The four remaining children arrived on Sunday in order to take part in their mother's funeral.

The funeral of Yocheved Chein left her parents' home on Sunday evening. Her young sons walked and said Kaddish as the crowd cried along with the children's father, Aharon, who walked supported by family members.

Before the funeral there were eulogies with leaders and rabbis of the Georgia community calling upon people to strengthen their observance of Torah and mitzvos. They asked the departed to arouse mercy from On High for the residents of Nachalat Har Chabad among the rest of the Jewish people, to hasten the Geula.

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RABBI GEDALIAH SHAFER A"H

BY SHNEUR ZALMAN BERGER

Crown Heights was shocked to hear that a resident of the community, Rabbi Gedaliah Yerachmiel Shaffer, only 61 years old, had been killed in a car accident March 7th. R' Gedaliah was a learned Chassid and a Torah scholar. He was a computer analyst by profession and the day he passed away he had been attending a work-related conference in California.

R' Gedaliah was born in Boston in 1946. His parents were descendents of Chassidim of the Tzemach Tzedek. His grandfather emigrated to the US during the leadership of the Rebbe Rashab, and their home was a fine Jewish home.

R' Gedaliah was extremely talented. He attended Yeshivas Achei T'mimim in Boston as a child and later studied physics in Boston University. Even as a student in university, he conducted himself as a Chassid and was mekushar to the Rebbe. He had daily study sessions in Nigleh and Chassidus and was punctilious in his mitzva observance.

In 1969 he married his wife Bronya Slavin. When they had a yechidus before their wedding, R' Gedaliah wrote in his letter to the Rebbe that although he was in the middle of writing his doctorate, he decided to learn in kollel after the wedding. During the yechidus the Rebbe asked him questions in physics and then said he should not go to kollel but should continue writing his doctorate and try to achieve excellence in his field.

In addition to R' Gedaliah's academic studies and his general

knowledge, he learned many hours a day, Nigleh and Chassidus. In the first years after he married, he and his wife organized home classes in Long Island, and thanks to his general knowledge he was able to attract dozens of people with scientific backgrounds to the ways of Torah and Chassidus.

In Kislev 5732, his father-in-law, R' Yosef Slavin was killed in a car accident and R' Gedaliah took on the responsibility of supporting the entire



family. He worked as a computer programmer, but used his free time to study Torah. He got up every day at five o'clock and learned, and when he returned from work he continued learning. His home is full of s'farim and his family says that he was in the middle of learning Shas for the third time.

One of his friends who stood next to him at the Rebbe's farbrengens, said that after the Rebbe said a maamer on

Shabbos, R' Gedaliah would tell him what maamer it was based on and what the Rebbe innovated on what was said in *Torah Ohr* and *Toras Chaim*.

Many shluchim brought their high academic achievement mekuravim to him so they would have common ground. When they saw a professional like him who had so much secular knowledge and still lived the life of a religious Jew, it made a big impact on them.

R' Gedaliah was a modest person and beloved by all who knew him. Because of his vast knowledge in both Jewish and secular matters, many people asked him things and he was gracious to all.

He was a great mekushar to the Rebbe and loved the Rebbe with all his heart. After the Rebbe's heart attack on Simchas Torah, he only infrequently went for kos shel bracha and for dollars, not wanting to unduly burden the Rebbe.

His neighbors relate that on Sundays there would be a long line near his house and R' Gedaliah would give out tz'daka and help everyone courteously. Together with his wife he raised a beautiful family, sons and daughters who are going in their footsteps and spreading the wellsprings of Chassidus.

R' Gedaliah is survived by his wife Bronya and their children, Liba Goldman and Nechama Dina Simon of Teaneck; Devory Slotkin of Zurich, Yosef Chaim, Basya, Yehuda Leib, Chana, Shaina, Yitzchok, and Michal.

YAVIN'S FILM CONTRIBUTES TO GLOBAL ANTI-SEMITISM

BY ALIZA KARP

[Continued from last week]

Noam Federman is known as the ultimate Jewish terrorist. He was incarcerated and put under house arrest for almost two years. Yavin interviews Federman and his wife Elisheva. Elisheva is not afraid to speak her mind. It is she who says he army should bomb the Arabs. In the context of the documentary her words are those of an extremist.

In reality, Elisheva is a delicate, fair skinned woman, the child of righteous converts from Wisconsin. Not a very frightening woman to say the least. All she is saying is that the regular army should bomb the enemies who are bombing innocent citizens. What's the big deal?

And the image of Federman as a terrorist? The media covered his arrest and detention. It was not highly publicized that he was denied due process and evidence against him never materialized. Eventually he sued the authorities, won his case and was awarded compensation.

In his documentary Yavin interviews Arabs who dramatically speak about suffering. I do not remember one interview with an Arab voicing his goals and what he

considers legitimate methods to achieve them. The Arab attitude is provided by Yavin himself. Forget about speaking to someone considered an arch Arab terrorist the way Federman is considered the arch Jewish terrorist, Yavin did not even speak to what they call Arab moderates. To me this is an indication that Yavin has no respect for Arabs. He seems to have a personal vendetta with settlers and is using Arabs as he sees fit to further his personal cause.

For sure Yavin would not interview an Arab who would advocate killing Jews. Movie producer Pierre Rehov interviewed Arabs. He went into the prisons and interviewed would be suicide bombers who were either apprehended on their way to heaven, or whose bombs did not detonate. Just one of those interviews would justify all the checkpoints and all the curfews that Yavin has his audience weeping over.

Rehov interviewed more than forty Arab terrorist/bombers, men and women. All the bombers were absolutely committed to their cause and stated proudly that upon release from jail, they will repeat their actions until they are successful. They did not speak

about settlers. Lisa Magnas, Executive in Charge of Production, "Suicide Killers"/Contre-Champs Productions emailed me, "Two out of over forty jailed terrorist/bombers mentioned 'territories' and/or the Green line versus other lines... Amazing, only two."

A flier at the JCC quoted Yavin as saying, "I was prompted to do *The Land of the Settlers*... it is the most important, existential, fatal question of our lives." In the documentary he claims it is the settlers who are driving the Arabs to be terrorists. But Arabs themselves are not saying that. Yavin is saying that. The JCC and its consulate partner, would do well to consider allowing the Arabs to speak for themselves, by promoting and screening Rehov's documentary "Suicide Killers." The DVD is available on Amazon.com.

Not all Arabs are terrorists. I do not know the ratio of Arabs who wish for prosperity and those who follow the terrorist ideal. But we do know that when the Arabs did vote, they voted for Hamas. Being a terrorist is lucrative, exciting and spiritually satisfying. It is linked to eradicating infidels, Jews and non-Jews, in Eretz Yisroel and around the world. Terrorist attacks began

before 1967. To blame terror on settlers is a false accusation.

The documentary runs for ninety minutes.

As advertised Chaim Yavin himself came up front for Questions and Answers. The first question was asked by the lady on my right side, Helen Freedman of American Friends for a Safe Israel. She challenged Yavin about the right to be on the land. Yavin claimed that there was no way to fairly determine who the land belongs to. I blurted out, what about Maarat HaMachpela? Yavin was not ruffled, he included Maarat HaMachpela with the rest of the Holy Land by saying each side has their legitimate claims. He was counting on his audience to be ignorant that the Maara was bought by Avraham for his wife Sara, the mother of the Jewish people, and bequeathed it to Yitzchok, her son. In his film, Yavin actually documents the liberation of Hevron in 1967 and the handing over of the key to the Maara by the Arabs to the Jews without being asked. The Arabs know who the Maara belongs to, Yavin does not.

Even though Yavin answered Helen that there was no definitive way to determine the ownership of the land, in further discussions he revealed whom he considers to be the ultimate authority over the land of Israel... the United Nations!

Yavin also spoke about democracy. A lot. He said that there is a well established school of thought claiming that the only way to retain democracy without loosing Jewish identity is a 'Two State Solution.' Sorry, but it reminds me of the 'Final Solution.' Democracy is nice, but if it means the wholesale murder of Jews, I prefer no democracy. The Two State Solution runs the risk of becoming

a one state solution because the stated Hamas/Fatah goal is to completely wipe out the all infidels. In the Two State Solution, Jews would be the majority, but would the majority of the Jews be alive?

If the Two State Solution were implemented, G-d forbid, the Arabs would be in control of the highlands overlooking Tel Aviv and they would be using it to launch missiles and rockets. This is not a guess or an assumption. The Arabs in Gaza are using Gush Katif to train terrorists and launch rockets.

*The suicide bombing
has been reduced by
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Arab towns, methods
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This is reality.

Yavin completely denies that the Arabs are dangerous. As he said to me, 'Hamas has a few Bazookas.' Such a denial is reminiscent of the attitude of German Jews in the early stages of the Holocaust. The Arabs have more powerful bombs than Bazookas, and if they didn't, why is Yavin so accepting of having Bazookas falling on innocent Jews? Does he have no compassion for his own people?

And from the Arab point of view... well, if you look at their

societies, voting is not so important. They tend towards strong paternal style leadership and have not shown initiative towards democracy. It is the Jewish liberal mindset that has to be satisfied. The concept of having the Arabs live a decent life, with opportunity and prosperity, but not voting, until the global threat from Islamic fundamentalism ends, would be fine with the Arabs, but not the liberal Jew.

And there are Arabs who want to live a decent life. They hate how they are treated by Hamas and Fatah. But they are trapped. They correctly blame the Jewish and American leaders for bringing Arafat and his ilk back from exile and for giving corrupt leaders weapons and authority.

The Two State Solution implies there is a solution. A quick fix. An unrealistic quick fix. Just as most things in this world, peace in Eretz Yisroel needs maintenance. There will be terror, there may even be war. We cannot fool ourselves that there is a short cut. We need soldiers, an army, a navy, an air force, to constantly keep terror under control. To imagine that by giving terrorists a state will make them stop being terrorists doesn't make sense. They will see the power and benefits in terror. Reward terror and it will continue. Why not? It's profitable.

The security fence is not the answer either. It has been very effective in curtailing car theft by Arabs. That's about all. The suicide bombing has been reduced by competence at checkpoints and intelligence leading to nightly arrests inside Arab towns, methods which would be curtailed by the Two State Solution.

The Two State Solution allows the Arabs to live as full citizens in

their own state. If the Jews were to give all the Arabs full citizenship and the right to vote without giving them a separate country, it is feared that the Arabs would soon outvote the Jews. The thought of having millions of Arabs in the country without giving them the right to vote, upsets the Jewish democratic conscience. It reminds them of South Africa. To a liberal Jew, this is a horror!

However, the Two State Solution is based on outdated, corrupt data. Recent demographic studies prove that Jews have outnumbered Arabs two to one since 1967 and that Jews now have the demographic momentum. There is no demographic threat.

Michael Wise of the American-Israel Demographic Research Group (AIDRG) was at the showing of *Land of the Settlers*. AIDRG has recently released a report called 'A New Demographic, Electoral and Political Paradigm for Israel.' The report exposes the previously relied upon Palestinian Central Bureau of Statistics to having greatly inflated the population figures of Arabs in the West Bank. With new, more reliable statistics, the AIDRG suggests that political reform towards a more modular, electoral districting system may save democracy in Eretz Yisroel by allowing Arabs to vote without resorting to the Two State Solution.

After the *Land of the Settlers* event, Michael emailed to friends:

It was quite an experience. Like living on another planet.

The very supportive Manhattan Jewish "intellectual" crowd loved Yavin. His documentary has been shown three times on prime time Israeli TV.

Essentially he said that the major

obstacle to peace is the settlements. Withdraw from the settlements and we can have peace. Israel is a racist state and the Palestinians are simply persecuted. Haifa and Tel Aviv are not illegal settlements because the UN authorized them but not over the green line.

He said that his prime motivation is a democratic Jewish state and that we are almost outnumbered today with the ongoing occupation of 3.5 million Arabs.

His next major work will be about the Israeli Arabs. They are second class citizens and we must eliminate the law of return for Jews only.

I engaged him in discussion after the Q&A [updating him that there are not 3.5 million Arabs, but 1.5 million.] He listened but nothing will change his mind or grasp of the facts/reality.

He said that the Mecca accords now allow the PA to recognize Israel and all past agreements. [They will recognize them the same way Arafat did, with absolutely no implementation.]

Give peace a chance. [Been there, done that.]

If this is Israel's Walter Cronkite...May the Lord have mercy on us all.

Mike

The documentary mentions time and again how different Jewish governments have tried to uproot the settlers and have failed. Yavin claims it is because the settlers are politically powerful. In the discussion following the film he was asked, "If everyone wants the settlers out, including the governments, from where do they get their political strength to stay where they are?" Yavin admitted that he did not know. He is as

knowledgeable as anyone, yet did not know the answer. He could not identify who it has been all these years protecting the settlers. He does not recognize Hashem.

Throughout the film, Yavin is the good guy. He speaks of peace. He contrasts himself with the extremist settlers who are portrayed as causing Arab suffering, which he claims, incites the Arabs to terror. When I saw that Yavin was surprised to learn that he was fostering anti-Semitism, I realized that he might sincerely not realize that most of the world will not see the difference between himself and the settlers whom he teaches his audiences to hate so much. Most of the world will not come away from the film hating a small group of settlers, they will come away hating Jews... and Yavin.

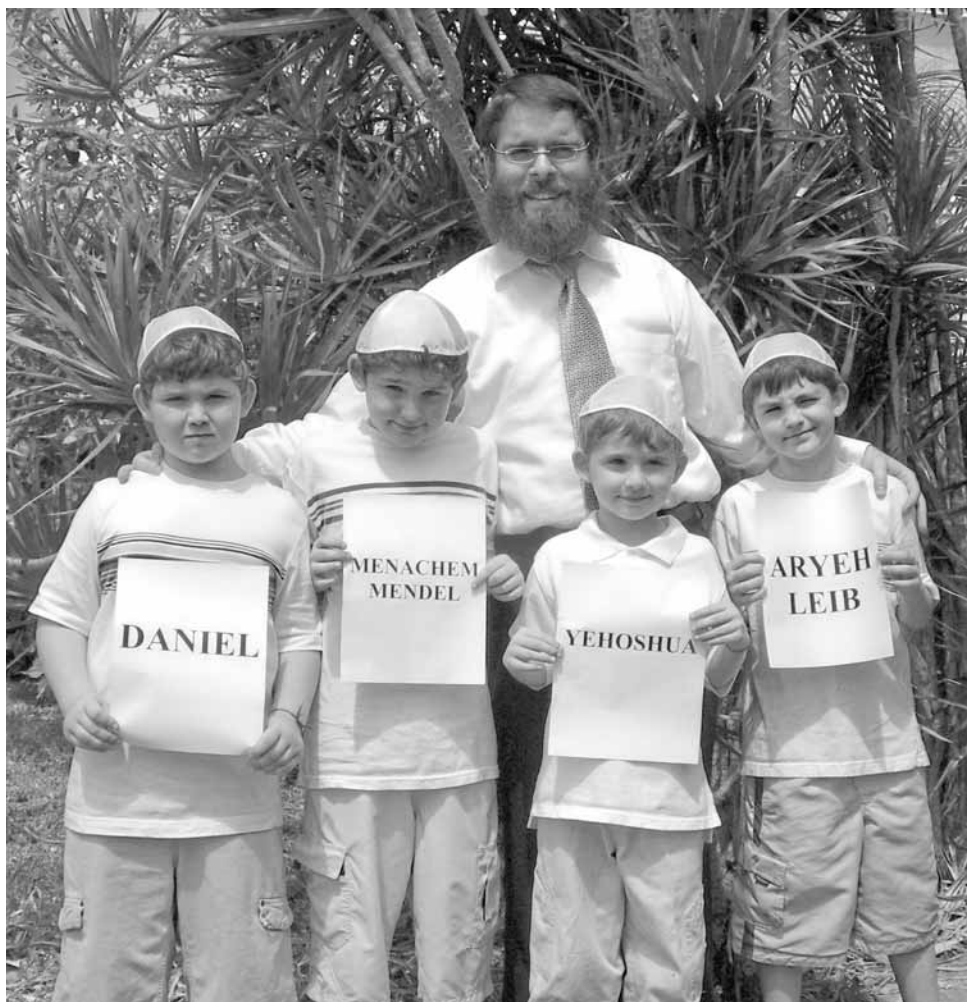
As the crowd was leaving and I began distributing my handouts. As I presented my booklet and an article on a bright orange paper, I smiled and told people I my material presented a different point of view. Although it was clear the audience was supportive of Yavin, most took the handout politely. There were a few, like the woman next to me, who would not dare even touch the edge of the paper for fear of popping their bubble of admiration for Yavin.

Two very upset women came up to me. One was shaking. She told me that she expected the documentary to be negative about the settlers, but not so negative. From her accent I could tell she was from Eretz Yisroel. "In some societies they are waiting to hear bad things about the Israel," she said emphatically. "We should not give them weapons. We have enough enemies, we do not need more? Does the JCC understand this?"

QUADRUPLE SIMCHA: BRIS FOR FOUR BROTHERS ON THE SAME DAY

Monday March 13 2007. It was the happiest occasion for Mrs. Oksana as she witnessed the Bris Milas of all her four sons taking place in one day. The four boys, aged six through ten, received the Jewish names Daniel, Menachem Mendel, Yehoshua and Aryeh Leib. The Britot were performed by Rabbi Yaron Amit, expert Mohel and International Director of Brit Yosef Yitzchak –an organization which has currently provided over 29,000 Britot Milah worldwide for boys and men of all ages. The elated mother told Rabbi Zalman Gansburg, Executive Director of Brit Yosef Yitzchak for the United States, “I want to say how grateful I am for helping my children finally have the gift of a Brit Milah! This is truly the greatest of Mitzvot.”

*For more information on Brit Yosef Yitzchak please visit www.brityy.org
Photo: Daniel, Menachem Mendel, Yehoshua, and Aryeh Leib Oksana, with Brit Yosef Yitzchak, USA Executive Director, Rabbi Zalman*



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