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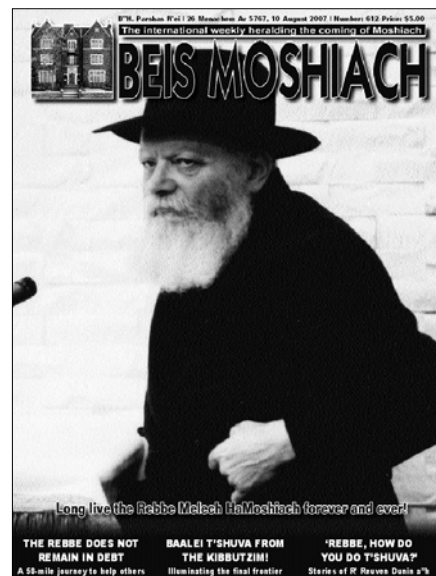
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# A DAILY DOSE OF MOSHIACH & GEULA:

**26 AV - 2 ELUL**

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

Collected and arranged by Rabbi Pinchas Maman  
Translated by Michoel Leib Dobry

## **26 MENACHEM AV: MAYBE ASK THAT MOSHIACH SHOULD COME ALREADY?**

After someone requested a bracha from the Rebbe shlita for himself and his family, and then proceeded to add more requests, the Rebbe said: Maybe you should ask that Moshiach will come already?

“Im yirtzeh Hashem (if G-d wants),” came the reply.

The Rebbe shlita: Just as G-d already wants, Jews should also want!

(Asara B'Teives 5750)

## **27 MENACHEM AV: THE SIGNS AND TIMES OF THE REDEMPTION – THE CHANGE IN RELATIONS BETWEEN THE NATIONS OF THE WORLD AS A PREPARATION FOR THE REDEMPTION**

We have seen how, in the past year, the good relations of this country (America) towards the Jewish People has spread to other countries, to the point of reaching even that country (Russia), where until recently there were restrictions regarding the freedom of the Jewish People in their avoda in Torah and mitzvos, and also regarding their leaving that country.

Now their attitude has changed, as they now permit Jews to fulfill Torah and mitzvos, and they allow Jews to leave (without the restrictions that once existed).

In fact, they even assist Jews to travel to Eretz HaKodesh, in a manner of preparation for the assistance of the nations of the world, when the Jewish People will go out from the exile and come to Eretz HaKodesh with the True and Complete Redemption.

(sicha, Shabbos Parshas Acharei-K'doshim 5751)

## **28 MENACHEM AV: INFLUENCING THE NATIONS OF THE WORLD TO FULFILL THE SEVEN NOACHIDE LAWS**

We must publicize and reveal “Alufo Shel Olam” (the Master of the World) throughout the entire world, including through influencing the nations of the world regarding the fulfillment of the Seven Noachide Laws, and their preparation for “the kingship will be G-d’s.”

(sicha, Shabbos Parshas Acharei-K'doshim 5751)

## 29 MENACHEM AV: THE CHARITY OF G-D

“So says Hashem, ‘Keep justice and practice charity, for My salvation is soon to come, and My benevolence to be revealed.’” (Yeshayahu 56:1).

In the Future to Come, there will be revealed how the exile was really a concept of charity. Now, the matter is on the level of faith, since our Sages, of blessed memory, have said (P’sachim 87b), “G-d performed charity with Israel by scattering them among the nations.” We believe that this is so, but the matter is neither understood nor grasped intellectually.

This is what is said (Yeshayahu 12:1), “I will thank You, Hashem, for You were wroth with me.” That is, in the Future to Come, there will be revealed the

fulfillment of mitzvos.

(sicha, Shabbos Parshas Tazria-Metzora 5751)

## 1 ELUL— 2ND DAY OF ROSH CHODESH ELUL: ON THE WAY TO REDEMPTION WITH THE NECESSITIES OF THE HOLIDAY

We must publicize in every location about the need to try and provide the necessities of the holiday to all those in need thirty days before the holiday, in order that they can prepare for “the time of our rejoicing” in peace, joy, and gladness of heart.

Furthermore, even before this, there are the needs of Rosh HaShana, as in the language of the pasuk, “Go, eat fat foods and drink sweet drinks and send portions to whoever has nothing prepared” (Nechemia 8:10).

(sicha, Shabbos Parshas Ki Teitzei 5751)

*In the Future to Come, there will be revealed the hidden good within the afflictions of the exile, and how they specifically caused the Jewish People to merit the future revelation.*

hidden good within the afflictions of the exile, and how they specifically caused the Jewish People to merit the future revelation.

(Likkutei Sichos, Vol. 20, pg. 361, Vol. 4, pg. 1081)

## 30 MENACHEM AV – 1ST DAY OF ROSH CHODESH ELUL: BRINGING THE REDEMPTION THROUGH INCREASE

Every Jew – men, women, and children – has the responsibility to increase in his avoda and to bring Moshiah Tzidkeinu in actual deed!

And how does this avoda take expression? This is also quite simple: By increasing in Torah and mitzvos, in the study of Torah – the revealed Torah and the inner teachings of Torah – and the stringent

## 2 ELUL: THE STRENGTH AND FORTITUDE OF MELECH HA'MOSHIACH

The title *Melech HaMoshiach* refers to the strength and fortitude regarding the Redemption, without consideration of delays and obstacles, in the language of our Sages, of blessed memory (Bava Basra 3:2): “The king said and the mountain is uprooted.”

Furthermore, according to the precise language – “the mountain is uprooted,” i.e., even a mountain, demonstrating the opposing strength, is uprooted (from its place to another place – from one spiritual domain to another, referring to the concept of transforming darkness into light) by the king.

On a deeper level: Since the vitality and existence of a country’s people and all matters pertaining to the country depend upon the king, it is understood that in truth, the existence of forces opposing the king have no relevance, as the entire existence of the “opposing force” (as it appears externally) depends upon the king.

(sicha, Shabbos Parshas Tazria-Metzora 5751)

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# 'REBBE, HOW DO YOU DO T'SHUVVA?'

Prepared for publication by Avrohom Reinitz

*In the diary of Chanoch Shachar of Tzfas, there are hundreds of stories and Chassidic thoughts he heard over the years from the mashpia, R' Reuven Dunin a"h. In honor of R' Dunin's yahrtzait on 11 Av, we bring a selection of aphorisms and stories that were related by R' Reuven at his famous farbrengens.*

## WHY NOT?

In 5742, I asked R' Reuven whether it was true that Chabad says the Rebbe is Moshiach. I asked him as we walked towards his car. He looked at me and said, "Give me one good reason why not."

## WHO BOUGHT THE TICKET?

At one of his first private meetings with the Rebbe, R' Reuven said, "My father, that Misnaged!"

The Rebbe smiled and asked, "And who bought you the ticket to come here?"

"My father," said Reuven.

"So how can you call him a Misnaged?" asked the Rebbe with

a smile.

## IS THAT HOW YOU ARE MEKAREV SOMEONE?

On Rosh HaShana at the end of the 80's, R' Reuven was a guest at Beis Chana in Tzfas when it was still located in the old hotel in the Canaan Beit neighborhood. The place was desolate and few people were familiar with it.

Shabbos morning which followed the Yom Tov we sat and learned *Torah Ohr* with R' Reuven in the entranceway to the building. While learning, a car drove up and stopped at a distance from us. A man got out and began to approach us hesitantly. Apparently he was looking for another place for after seeing we were chareidim he

stood at a distance and asked: Is this Shleifstein's house?

One of the people learning said: Yes, it's here. Come!"

R' Reuven looked at him and said, "Why are you saying that?"

The stranger approached and asked again, and the man repeated, "Yes, it's here. Come."

R' Reuven motioned to the man who had made a mistake with the address and the man turned around and walked away.

"Why did you tell him to come when you knew this was not the place he was looking for?" asked R' Reuven in astonishment.

"What's wrong?" said the man. "He'll come and sit down with us and maybe he'll do t'shuvva."

R' Reuven responded, "You really think that you can be mekarev someone like that?"

"Yes," said the man. "I'm sure of it."

R' Reuven, who was a man of truth through and through, responded sharply, "That is not Chassidishkait and only someone who never tasted of Chassidus could think that way."

## IT'S YOM TOV FOR ME

When I flew with R' Reuven and R' Amir Kahana to the Rebbe, R' Reuven said to us, "Remember, when we get to the Rebbe, I am not Reuven. Don't ask me

anything. I'm going in order to be with the Rebbe and to 'receive' from him."

When we arrived, R' Reuven put on his sirtuk and did not take it off until we went home. I asked him why he did not say Tachanun when he was at the Rebbe and he said, "It's a Yom Tov for me and on a Yom Tov you do not say Tachanun. If you also feel that it's a Yom Tov, don't say Tachanun."

Before the flight R' Reuven warned us, "When you fly to the Rebbe, the Evil Inclination shrinks until it barely has any existence. It gets shoved into the suitcase and doesn't take up any space. But when we return to Eretz Yisroel, the land of infinite opportunities, where everything is large, the minute you open the suitcase it comes out and you have no idea how big it can expand there."

## EVEN THE TURKS

R' Reuven spoke in a down-to-earth and blunt style. He once pointed out something to someone who got offended and indicated that he wasn't so bad – by virtue of the fact that he wore

a kippa.

R' Reuven's response was the Turks, l'havdil, wear a kippa and they're also circumcised. So what?

## WHY YOUR WIFE IS OPPOSED

Someone said that his wife did not let him wear a beard. R' Reuven said:

The first one to blame his wife was Adam, who said, "The woman that You gave to be with me," and regarding this, Rashi says, "here he was ungrateful." That means, when a man blames his wife, he is an ingrate.

What's the reason for this?

Chazal taught us that a "kosher" woman does her husband's will. Therefore, if your wife does not allow you to grow a beard, that is a clear sign that **you** are the one who doesn't want a beard and your righteous wife is doing her husband's will and is also expressing her opposition. When you start to want to grow a beard, your wife will naturally want that too.

## WHAT – DO!

"What to do?" [i.e., what could or should be done?] someone asked at a farbrengen.

"Very simple," said R' Reuven. "Stretch out the question mark and then it will be an exclamation mark. And that is the answer: what – do! In other words, when you are in the category of "what," as in "what are we," then you will have bittul and all will be well.

## A STATE OF T'SHUYA

Once we were sitting in R' Reuven's house on 3 Borochoy Street waiting for R' Reuven to come and farbreng with us. One of the bachurim began to sing the "Dalet Bavos" to himself. Another bachur yelled, "You can't just sing that any time you want!"

Just then R' Reuven came out of his room and he said to the one who had shouted, "What's bothering you? Maybe he is in a state of t'shuya and the niggun is appropriate for him now? Who made you the judge?"

## FINDING A COMMON DENOMINATOR

I once asked R' Reuven why he read a publication that did not publicize the B'suras HaGeula and the Goel, when he was involved in inyanei Moshiach, including publicizing the Rebbe as Moshiach, and this publication wrote against that.

R' Reuven said, that as far as he was concerned, nothing changed since 3 Tamuz, and therefore, even though those who wrote for that publication are *chitzonim*, it still doesn't negate their being Chassidic Jews, and every person can and must do t'shuya.

In general, R' Reuven went on to say, why create a split between views? Find the common



denominator and move on from there. The fighting is the Evil Inclination's counsel so that people will do less mitzvaim and less hafatza.

Furthermore, who appointed you the judge to decide who is okay and who isn't? You already finished your avodas ha'birurim? Look at yourself first!

### **TO KNOW WHERE TO LOOK**

At one of R' Reuven's first meetings with the Rebbe, he said, "Rebbe, I am going now to Ponovezh [the largest Litvishe yeshiva in Eretz Yisroel, led by a virulent anti-Chabad rosh yeshiva] to bring them all to t'shuva!"

The Rebbe said, "There are so many people who want to listen. Why do you always look for places where they don't want to listen?"

### **DUST ON THE REBBE'S SHOE**

In 5743, I heard the following story from R' Reuven:

"At one of the farbrengens I attended when I was young, I wanted to hear the Rebbe more clearly, so I hid under his table. During the farbrengen I saw that the Rebbe's shoelace was undone. I crawled over and tied the shoelace. The Rebbe moved the tablecloth and said, "Thank you," and continued farbrengen.

At that moment I said, "Thank you G-d. Now You can take me. I ask for no more than this." And I thought, "If only I was a little nail in the Rebbe's shoe."

Later on R' Reuven said that he was impudent for thinking of being a nail in the Rebbe's shoe, for that was actually part of the shoe. "If only I merited being the dust on his shoe," he wished.

### **CHAIFA WITHOUT A SHLIACH?**

One of R' Reuven's mekuravim lived in New York and sent him an invitation to his son's bar mitzva (including a ticket). R' Reuven was happy, of course, for this opportunity to see his friend, and was even happier at the opportunity to see the Rebbe.

As soon as he landed at the airport, he took a taxi to 770 in order to see the Rebbe. When he arrived there, the Rebbe had just come from his home. The Rebbe stopped and asked R' Reuven, "How could you leave Chaifa without a shliach?"

That was enough for him, and within a few hours he was on a plane back to Chaifa.

### **OPENING THE DOOR FOR THE REBBE**

On Erev Lag B'Omer 5744 we went to the Rebbe. As soon as we landed, we went to 770. We put our suitcases down and waited for the Rebbe to come from his house. The door to 770 was held open with a gartel. R' Reuven, who wanted the privilege of opening the door for the Rebbe, untied the gartel and after the door closed he opened it and stood behind it while holding it.

That is how we waited for a long time until the Rebbe came. The Rebbe quickly passed through the path made for him and when he came to the door he turned to R' Reuven and said, "thank you," with a broad smile and went inside. I saw the tears that came to R' Reuven's eyes.

### **HOW DO YOU DO T'SHUA?**

The following story was publicized already, but since there are many versions, I will tell you

***Imagine that you  
are standing  
before the king  
and he is smiling  
at you; you are  
standing before  
the Rebbe and he  
is smiling at you.  
Do you suddenly  
feel like clapping?  
You are more  
likely to cry than  
to smile...***

what I heard in his house two years after it happened.

In 5720, R' Reuven submitted a note to the Rebbe in which he asked, "How do you do t'shuva?"

In the yechidus, the Rebbe referred to this question and said, "First, go on the path of Torah and mitzvos with joy and goodness of heart, and afterwards we will talk about t'shuva."

"Every year that I was there," said R' Reuven, "I mentioned the note to the Rebbe, but did not get a response. In Tishrei 5742 I asked the Rebbe again, 'What about t'shuva?' and the Rebbe said, 'We'll discuss that at the farbrengen.'"

It was Erev 6 Tishrei, the yahrtzeit of Rebbetzin Chana a"h. During the farbrengen the Rebbe said a relatively long sicha (sicha Beis) about t'shuva. During the farbrengen the Rebbe looked at R' Reuven several times. R' Reuven later said he felt that the Rebbe was answering the question he had asked 22 years earlier.

At the end of the sicha, the



Rebbe looked at R' Reuven and told him to say l'chaim. R' Reuven took a small cup and raised it to the Rebbe. The Rebbe smiled and motioned, "a big cup."

"I looked all around," said R' Reuven, "and didn't know what to do. The Rebbe told me to take a big cup and there was no big cup to take. Then I saw that near the Rebbe were two cups which met the requirement. Since I was standing facing the Rebbe and there was a long table between us, I went up on the table and went over to the Rebbe and took the cup near the Rebbe's cup. I showed it to the Rebbe and said, 'The Rebbe said a big cup.'

"The Rebbe smiled and poured from his cup into mine and back again until the amounts were equal and told me to say l'chaim."

One of the people farbrenging said, "So now you're a baal t'shuva?"

R' Reuven began to cry and said in genuine pain, "A baal t'shuva? Me? Maybe I had a few moments

of t'shuva." At this point, it became impossible to calm him down.

### WHY WERE THE T'KIOS DIFFICULT?

One year, R' Reuven said that the t'kios the Rebbe blew on Rosh HaShana were difficult, but he was sure that if someone like him settled inside the Rebbe's shofar, then you would need to make a great effort to blow it in order to get him out, because obviously the problem was not with the Rebbe but with us.

### NOT WITHIN YOUR KOCHOS

I once asked R' Reuven why he didn't help someone marry. He answered that he wanted to help but when he asked the Rebbe about it, the answer he got was: Let it be, it is not within your abilities."

### A SMILE THAT GRINDS

At a farbrengen that took place

in R' Reuven's house in Elul, R' Reuven said, "I once heard the Rebbe say that in Elul the king is in the field and shows a smiling face, and he pronounced the word for smiling, *shochakos* with the letter *Shin* (meaning, grinding) and not a *Sin*. I also heard the Rebbe say it with a *Sin*, so clearly it was intentional.

"The meaning of this seems to be as follows: Imagine that you are standing before the king and he is smiling at you; you are standing before the Rebbe and he is smiling at you. Do you suddenly feel like clapping? You are more likely to cry than to smile, but the smile grinds us down and cleanses us inside."

### "WHEN HE FARBRENGS – I AM WITH HIM"

Upon a visit to Beis Chayeinu, R' Reuven farbrenged in Chovavei Torah and many T'mimim came to his farbrengen, which lasted until late at night. R' Reuven left the farbrengen feeling terrible since he went to the Rebbe to receive and not to be mashpia.

The next day he submitted a note to the Rebbe in which he asked whether it was all right to farbreng with the bachurim. That evening, at another farbrengen with the bachurim, he said that he had gotten an answer which said that the Rebbe encouraged his farbrengens "when he farbrengs – I am with him."

R' Reuven explained that he understood this to mean that since he wasn't innovating anything, and was only giving over what the Rebbe said, the Rebbe found it important that the T'mimim hear this and it made no difference from whom they heard it.

### REAL HONOR

We once sat in the Chabad

house on 70 Hertz Street and the father of a bachur, a mekurav who lived with R' Reuven, came in. The man was a Leftist and he began to scream at R' Reuven and even threatened, "I'll come back here with a gun and grenades!"

R' Reuven said, "I believe you, you will surely kill me like you Leftists eliminated all those who opposed you in the past."

At some point the father broke and said, "But we have only one son and you're taking him from us."

"Who told you to have only one son?" asked R' Reuven.

"What about respect for one's father?" asked the man, and R' Reuven explained, "Real honor is when your son will go in the way of Hashem."

## I TOOK CARE OF MYSELF

One Shabbos, R' Reuven asked someone why he did a certain thing. The bachur did not understand and asked, "What did I do?"

R' Reuven said, "You raised your hand."

The bachur justified himself by saying, "There was a mosquito on my hand and I wanted to shoo it away."

"That's just what I'm talking about," said R' Reuven. "What did you gain by chasing it away? You took care of yourself and now it can go and bite another Jew?!"

## YOUR PROBLEM

At a certain farbrengen the T'mimim asked R' Reuven to continue to farbreng after one in the morning. R' Reuven said he agreed only if he got their guarantees in writing that they would all be learning

Chassidus on time the next morning.

He said that when he was a Tamim in 770, he saw that workers had come to change the linoleum in 770. They said they were working under a time pressure because the secretaries had said they had to finish by eight in the morning. R' Reuven helped them out and worked all night and they finished the job by seven in the morning.

He washed his hands, said brachos and got ready to go and rest. When he left 770 he met the Rebbe.

The Rebbe asked, "What?" [short for "What's going on? Why are you leaving?"]

R' Reuven began to explain how he had worked all night and was going to rest.

The Rebbe said, "What you did at night is your problem. The Chassidus session begins soon and a Tamim needs to be on time and keep the schedule."

## HOW TO SLEEP EIGHT HOURS

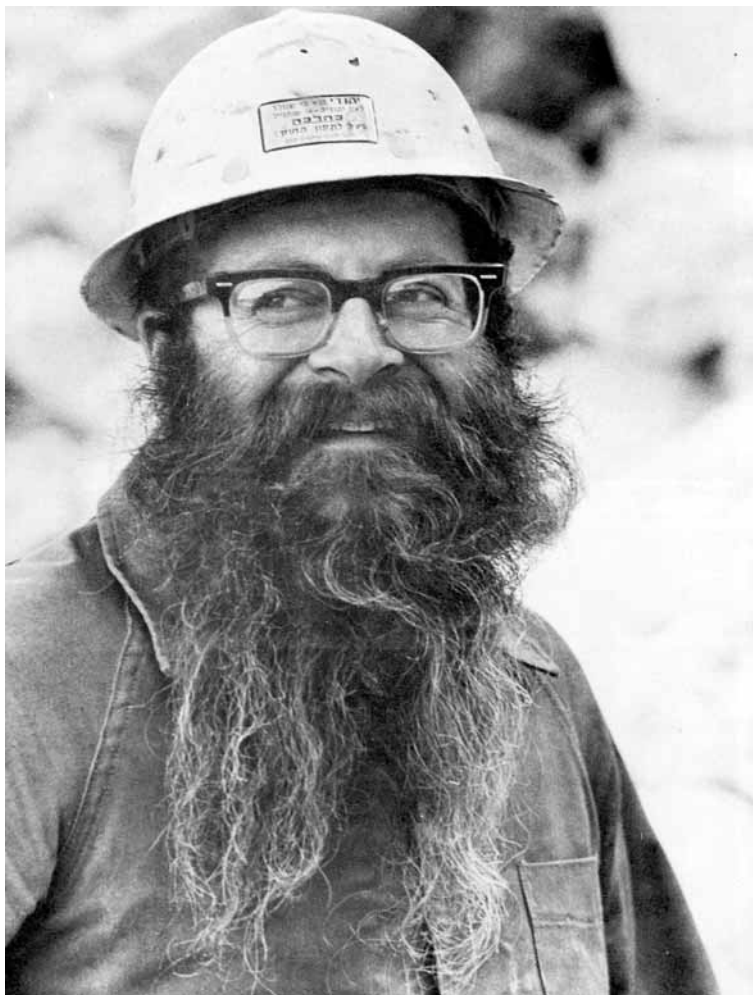
On another occasion, when he met the Rebbe, the Rebbe said, "We discussed how you need to eat and sleep like a mentch."

The Rebbe added, "So that the body works properly, the Rambam says a person needs between

6-8 hours of sleep.

"The next day," said R' Reuven, "I got up at 8 in the morning after a good night's sleep and was late for learning. The Rebbe saw me and made a motion with his hand and asked, "What?"

I explained that the Rebbe had told me to sleep like a mentch, between 6-8 hours. The Rebbe smiled and said, "Right, but I didn't say they have to be sequential."





# BAALEI T'SHUVA FROM THE KIBBUTZIM!

By Rabbi Yaakov Shmuelevitz, Chabad house – Beit Shaan

*Tomer, of Kibbutz Navei Ohr in the Beit Shaan Valley, became a baal t'shuva two years ago. Today, he lives in Mechola and his home operates as a successful Chabad house.*

## YOU WON'T BELIEVE WHAT'S GOING ON IN THE KIBBUTZIM

There's a revolution going on in the kibbutzim. Dozens, even hundreds of baalei t'shuva are emerging, some of whom are already serving as shluchim, in all respects, and furthering the revolution which continues to snowball.

It seems as though the phenomenon is most pronounced at secular kibbutzim, those who had previously championed the trampling of everything holy, where shiurim, shuls, and baalei t'shuva are now sprouting. These are places where the revolution is

being perpetuated from within.

Around us in Beit Shaan, there are many kibbutzim. I look around me at each of the kibbutzim in the area and I can say with certainty that there isn't a single kibbutz from which there hasn't emerged (or remained) two, three, or ten baalei t'shuva. Most came to Chabad, though not all.

We were recently visited here at the Chabad house by a member of Kibbutz Cheftziva. He is in charge of all the organic agriculture. He told me that members of the Badatz in Yerushalayim came to him to buy tons of wheat for shmura matza for the Shmita year.

The members of the Badatz were tough and wanted to check and wash even the grain compartment within the combine. They also brought a former kibbutznik, who is now a religious man, who knows how to operate a combine, so that he could cut the wheat *lishma*, for the sake of the shmura matza, as required.

## A SOFER AT A SECULAR KIBBUTZ

Let us move on to Kibbutz Regavim, near Chadara and Givat Eda. An alternative doctor, who became frum through Chabad after receiving amazing brachos from the Rebbe, lives there.

In his clinic in Tel Aviv, he combines natural nutrition with *Igros Kodesh*, psychological relaxation techniques with stories about the Rebbe, etc. He recently discovered Simon Jacobson's *Towards a Meaningful Life*. He bought thirty copies and gave them out to his friends and acquaintances, many of them

members of Kibbutz Regavim.

Now, a serious revolution is taking place at the kibbutz, regarding Judaism and Chabad. One family, who takes it all seriously, is already sending their children to ganei Chabad in Ohr Akiva, opened a shul at the kibbutz which is open for all the t'fillos on Shabbos, and also has shiurim during the week for mekuravim living in the area.

Rabbi Menachem Levitin, shliach in Givat Eda, gives a weekly shiur there. Rabbi Ben-Tzion Grossman of Migdal HaEmek, gives lectures before holidays, and the place has become a spiritual lighthouse for the entire region.

One member of the kibbutz, despite a serious physical disability, adopted the shul from the day it was founded and takes care of the lighting, minyanim, refreshments for the shiurim, generally ensuring that everything is done happily and comfortably.

The family, where both parents are intellectuals and experienced lecturers, invites many guests and

members of kibbutzim for Shabbos meals. They held a seider that would not put to shame any Chabad house in the center of the country. On Lag B'Omer the family organized a major event which cost thousands of shekels, for the dozens of mekuravim and members of the kibbutz.

The father learned how to write as a sofer and just finished writing a Torah which was brought to the shul with great pomp on Yud-Beis Tammuz.

### **THEY RETURNED TO THE KIBBUTZ AND OPENED A CHABAD HOUSE**

Let us go back to the kibbutzim in the Beit Shaan Valley. Three years ago, the Chabad house of Beit Shaan got a serious boost. Rabbi Ro'i Tor and his wife came to live in Beit Shaan and joined the shluchim that are active in the city and surrounding area. R' Ro'i also comes from nearby Kibbutz Reshafim (his wife is from Kibbutz Nir Am), lived for

a year in Tzfas, returned to live in Reshafim for two months and then came to Beit Shaan.

He is kept very busy circulating among the kibbutzim in the area, giving a shiur here, making a bar mitzva there, and visiting preschools. He does programs with the elderly, puts up mezuzos – in short, he is a peripatetic Chabad house.

Every fifteenth of the month he holds a “full moon farbrengen” with mekuravim, near one of the springs that are abundant around here. Dozens of young people from kibbutzim listen to divrei Torah and Chassidic music until late at night.

R' Ro'i Tor in concert with Tzach, opened an independent Chabad house for kibbutzim. The results? Nearly every week we are informed about a new baal t'shuva who went to learn at one of the Chabad yeshivos, or about a couple who will be setting up a frum, Chassidic household with the rabbi and his wife preparing the bride and groom for the wedding.

At Kibbutz Ein Charod there is a shul for t'fillos and shiurim. At Kibbutz Sdei Nachum (after discussions with all the committees and the opposition) it was decided to redo the large dining room, to turn it into a shul.

Some kibbutzim kashered their dining room and host groups of religious people on vacation or seminars. A few kibbutzim stop all agricultural work on Shabbos. Even the Bikkurim ceremony was moved up to Erev Shavuot in order to prevent the desecration of the holiday.

### **THREE GENERATIONS WITHIN TWO YEARS**

Yesterday, I attended a Sheva brachos of Yotam in the home of



The building where the shul is located at Kibbutz Sdei Nachum

Tomer at Moshav Machola. I listened a little to what the groom said to his close friends and suddenly realized that I was a witness to a revolutionary phenomenon on the kibbutzim.

Tomer, of Kibbutz Navei Ohr in the Beit Shaan Valley, became a baal t'shuv'a two years ago. Now Tomer lives in Mechola and his home operates as a successful Chabad house in every way. Over time, he began being mekarev his friend from the kibbutz Yotam.

This week, Yotam got married and established a Chassidic home. Tomer invited about ten young friends from the kibbutz to the Sheva Brachos meal in his home. I was also invited (as well as the rav of the yishuv, Rabbi Tzvi Lev and Rabbi Ro'i Tor – the shliach to the kibbutzim) and we all farbrenged. The kibbutznikim described Chabad houses all over the world, sang Chassidic songs and listened to divrei Torah.

I listened in to the groom talking with his friends from the kibbutz, and the topic was, "How can we have more fear of Heaven?" Later I heard him say,

***Decades ago there was a saying, "There will yet be a shul in Ein Charod." At that time, it seemed utterly farfetched, something for Yemos HaMoshiach. Now we see it happening. Get ready for the hisgalus!***

"Aside from that, in my yard on the kibbutz there is a mikva that you helped me build with some cement. Who will run it when I leave the kibbutz in another two months?"

They finally divided up the jobs. Among other things, they would look for a building on the kibbutz that would serve them as a shul! Three generations of baalei t'shuv'a within two years.

Decades ago there was a saying, "There will yet be a shul in Ein Charod." At that time, it seemed utterly farfetched, something for Yemos HaMoshiach. Now we see it happening. Get ready for the

hisgalus!

## WE ARE ALL SHLUCHIM

At that Sheva Brachos, the rav of the yishuv started his speech like this, "The parsha this week is completely Chabad's. It's the parsha of Shlach. Shluchim."

It goes to show you how the world looks at Chabad Chassidim, at the movement; as a Chassidus of shlichus and shluchim. Perhaps we will all adopt the Rebbe's idea, that each of us is the shliach of Nasi Doreinu, and each of us will do what he can, to be mekarev Jews, to spread the prophecy of Geula and to bring Moshiach Tzidkeinu immediately, now!

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# FAITH THAT THE REBBE SHLITA IS MOSHIACH

By Rabbi Sholom Dovber HaLevi Wolpo  
Translated By Michoel Leib Dobry

*In response to requests by our readers, we now present the second in a series of excerpts from “V’Torah Yevakshu MiPihu,” Rabbi Sholom Dovber HaLevi Wolpo’s seifer on the Rebbe’s teachings regarding Chabad chassidus, its approach to emuna, and its various customs.*



[Continued from last week]

## 2. THE REBBE'S ANNOUNCEMENT OF THE REDEMPTION IS NOT A COMPUTATION OF THE APPOINTED TIME, BUT WORDS OF PROPHECY

Rabbi Mazuz writes further: “As is known, the Rebbe in recent years spread and strengthened the faith in the imminent arrival of Moshiach, and there was almost no sicha or farbrengen that did not conclude on the subject of Moshiach’s coming. (And so the ancient Sages have written that the sparks of Redemption begin in the year 5709, which corresponds to the fifth hour of the Sixth Day –

according to the calculation that a day for G-d is one thousand years – continuing until the year 5750, which is Friday afternoon.)”

It is important to note on this matter that the Rebbe’s words on the imminent Redemption are not just due to the calculation that “Erev Shabbos afternoon” starts after 5750 (as is understood from the words of the holy Ohr HaChayim, Parshas Tzav, on the pasuk (6:2) “[it] burns on the altar all night until morning”). Rather, it is according to what the Rebbe said himself on Shabbos Parshas Shoftim 5751, i.e., that what he said about the imminent coming of

Moshiach are words of prophecy (see Seifer HaSichos 5751, pgs. 791-793):

*“One must publicize to himself and all those whom he reaches that they must accept upon themselves (in greater strength) the instructions and advice of ‘your judges’ and ‘your advisors’ of our generation. In general, ‘Who are the kings? The rabbanim,’ and particularly, the leader of the generation, who comes as a continuation of the Rebbeim who preceded him – the judge of our generation, the advisor of the generation, and the prophet of our generation... And as the commandment of the Torah, ‘To*

him you shall listen,' and according to the halachic ruling of the Rambam, when a person possesses the qualities that a prophet must have in their fullest sense, and he also shows miracles and wonders, as we have seen from the leader of the generation, **and which we also see now as a continuation of the fulfillment of his blessings...**

"Furthermore, 'a prophet who testifies regarding another prophet that he is a prophet' – as this applies to the leader of the generation and continuing in the following generation through his students, etc. – "is presumed to be a prophet, and the second one requires no investigation," and we must immediately obey him even before he performs a miracle, and (in the language of the Rambam,) 'it is forbidden to consider or infer that his prophecy might not be true, and it is forbidden to test him too much...rather, since it is known that he is a prophet, they must believe and know that G-d is among them, and they should neither doubt nor question him...'

"Thus, we believe in the words of the prophet, not because they are the prophet's words, but because **these are the words of G-d** through this prophet..."

"We must publicize to the entire generation that we have merited that G-d has chosen and appointed someone with free choice, who is far higher than the people of the generation, to be 'your judges,'

**The Rebbe shlita said explicitly that when he said on numerous occasions "Here comes Moshiach," this was not a calculation of the appointed time, but a prophecy that G-d communicated to him.**

'your advisors,' and **"the prophet of the generation,"** who will provide instructions and give advice relevant to the avoda of the entire Jewish People and all the people of this generation in all matters of Torah and mitzvos, and in relation to general daily conduct...**including the main prophecy,** the prophecy of 'Immediately to Redemption' and instantly 'Here comes Moshiach.' Furthermore, he makes this prophecy not only as a sage and a judge, but as a prophet, which is a certainty... This is all the more true when matters have already been expressed in speech as well ("the speech of the lips," the concept of prophecy), **and it has been customary recently** to reveal the words in speech, including particularly that the Redemption is coming."

The Rebbe shlita said explicitly that when he said on numerous occasions "Here comes Moshiach," this was not a calculation of the appointed time, **but a prophecy**

**that G-d communicated to him.**

(See at length in the sicha, where the Rebbe proves that there is nothing to prevent the revelation of prophecy today, and on the contrary, this is one of the signs of the time of Moshiach's coming, also according to the Rambam. Similarly, the Rebbe explains there that the concept is connected with the statement of the Rambam that Moshiach himself is a "great prophet." This point will be elucidated further in the chapter on the revelation of prophecy in these times and in the Diaspora.)

It is important to note here what the holy rav, Rabbi Nachum of Chernobyl, of blessed memory, wrote in his seifer *Me'or Einayim* on Parshas Pinchas, about how prior to his revelation as the Redeemer of the Jewish People, Moshiach will be on the level of Eliyahu HaNavi, who will awaken the longing and announce the Redemption, and afterwards, he will be on the level of Moshiach.

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# CHOMESH FIRST!

By Berele Crombie

***In recent weeks, Chomesh has hosted hundreds of people, young and old, singles and families, all of whom want to see the rebuilding of the yishuv that was destroyed two years ago. The police, the army, and the Shin-Bet are doing all they can to prevent this from happening, but they are facing off against very persistent people, who are determined to win, with the belief, "if we are stubborn, we can win and will be able to return to all those yishuvim they destroyed." \* "Our fight is carried out with full separation between men and women and no compromises on tznus." \* An interview with Yossi Dagan, one of the expellees from Yishuv Sa-nur, who is leading the fight to return to Chomesh.***

Two years have passed since bulldozers destroyed the homes in Chomesh, a yishuv in northern Shomron. At that time, very few dreamed of returning to the destroyed settlements, but a stubborn initiative on the part of a few people has brought many hundreds of people to Chomesh in

recent weeks.

Lately, Chomesh has been hosting hundreds of young people as well as families who were expelled from the yishuv, who plan on rebuilding the yishuv.

On Sunday afternoon (July 29), I spoke by phone with Yossi Dagan, spokesman for the

organization Chomesh First. He's the one behind the initiative to return to northern Shomron, and he himself was expelled from Sa-nur two years ago. He sounded exhausted after a few days of minimal sleep and massive work to bring additional groups to the area, but the hope in his voice was apparent.

**What's behind the idea of going up to Chomesh?**

Two years ago, when the expulsion plan was announced, it was said that although the settlers would have to sacrifice their homes, the plan would bolster security and leave terror behind. Today, when the results of the expulsion plan are clear to all, we need to turn to those who set it in motion and ask them to correct their mistakes.

On the eve of the first aliya to Chomesh, last Chanuka, we sent an official letter to the Prime Minister and the Defense Minister, asking them to right the wrong that was caused by the expulsion plan. Although the law requires a response to a citizen within 48 hours, we have not received one, and therefore we have brought hundreds of people to Chomesh in order to protest the irresponsibility of those who dreamed up the plan.

About 1300 people, young people and adults, participated in that aliya with mesirus nefesh, despite the strong opposition from the police and army. It was this aliya that actually broke the mental

block that existed until then, about the impossibility of being able to return to demolished settlements.

The government was shocked that all the efforts made to thwart an aliya, failed. Lighting the Menora in Chomesh symbolized the determination and strength of the Jewish people returning to its land with self-sacrifice. It was clear to us that we had broken through and made other aliyot possible.

Although we had clearly announced on our first aliya to Chomesh that we had not given up on the idea of reestablishing the destroyed yishuvim, we knew we had to take action. So, before Pesach we announced that we were going up again, not only to visit, but to reestablish Chomesh.

Dozens of families and thousands of young people prepared for the aliya on Pesach, facing off against large numbers of border patrol police, who tried to prevent the olim from crossing the blockades. In the end, the security forces gave in and decided to approve our aliya.

When we got to the yishuv, we began to organize and prepare the ground to establish the yishuv once again. After three days there, hundreds of policemen cleared out the nucleus of families and youth. However, that aliya will be remembered as the first aliya in which we began to reestablish the yishuv of Chomesh.

The next aliya was in the middle of Iyar and it was comprised of 20,000 people. This was a significant jump as far as public interest was concerned. Afterwards, we knew that the time was ripe to speak up about



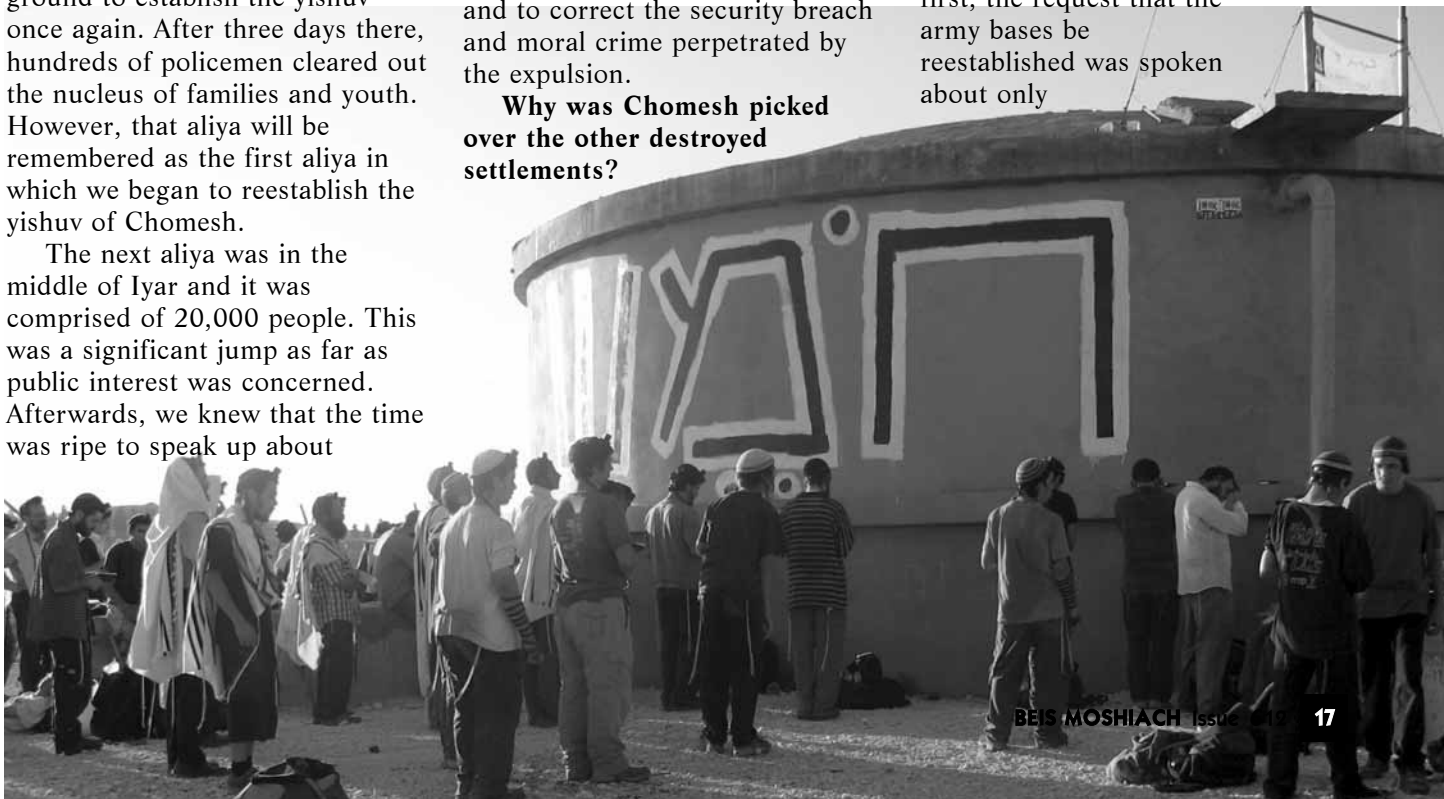
returning to the destroyed yishuvim. That's when we started a publicity campaign about returning to northern Shomron, under the slogan, "**Chomesh First.**"

An organization called "Chomesh First" was started by a nucleus of families expelled from northern Shomron, together with various organizations, including the Committee to Save the Nation and the Land. The purpose was to arouse public opinion in favor of returning to the uprooted yishuvim and to correct the security breach and moral crime perpetrated by the expulsion.

**Why was Chomesh picked over the other destroyed settlements?**

Unlike the other destroyed settlements, Chomesh remained under the sovereignty of the State of Israel, like any other part of Israel. It's an area under the army's jurisdiction, so an illogical situation emerged. It is under the sovereignty of the State but the politicians refuse to allow Jews to live there, just so that they don't admit the mistake of the expulsion crime. It's utterly ridiculous. Even Saudi Arabia, a few years ago, allowed Jews to enter, while the only place that Jews cannot live is in Eretz Yisroel!

Furthermore, the IDF considers the Chomesh area extremely important from a strategic standpoint. During the last two years, many of the military brass sought to reestablish the military bases in the area of Chomesh and Sa-nur. The army is simply unable to manage without a strong security outpost in the area where there used to be settlements. The area is swarming with terrorists and the army has to keep on preventing terrorist attacks. The fact that the army has no solid base in the area makes it difficult to thwart the terrorists. At first, the request that the army bases be reestablished was spoken about only



in closed forums, but now many security people are talking about this openly in the media.

In addition, the entire infrastructure of the yishuv is still there. The roads, sidewalks, and even the gardens of the yishuv are still there and waiting for us to return to reestablish the yishuv. On aliyot there, people saw that even the saplings that were planted near where the uprooting was done, as well as the flowers in the gardens, are still there. Chomesh has a broad infrastructure for water, pipes, and electricity so that we can soon renew the settlement without undo difficulties.

**What changed in the most recent aliya?**

About a week before Tisha B'Av, we announced another aliya to the yishuv, this time not only to prepare the ground to reestablish the yishuv, but with plans to stay there until the yishuv is reestablished. We first fundraised for bricks, in order to build a new shul, and tens of thousands of people responded.

On the eve of the aliya, we discovered that a large number of security forces were preparing to block us, so we announced on the morning of the aliya that we would not go up to Chomesh as one organized group. Rather, small groups would continuously go up. This was the first time since the expulsion that for two weeks in a row, Jews have remained in the area that was destroyed. There are about twenty families that are living there in tents. Some of them are families who were expelled from the area who now want to rebuild their homes.

After three days, hundreds of policemen showed up in order to clear people out with force and violence. Apparently, the upper

echelons were getting hysterical over our presence there and they decided to use force to ensure that the yishuv is not reestablished.

The police even confiscated cameras of people who were photographing the violence. The police did not wear ID tags. Many of the young people and women were mercilessly beaten by the police. But all this did not break their spirit. On the contrary, it strengthened all the participants in their fight to regain the yishuv.

Hundreds of kids fled to the surrounding hills, as did a group of families who returned to the yishuv as soon as the police left,

women and no tznius compromises, because we believe that this is a battle for the holy Torah, and this is the only way we will win.

During the last two weeks, there have been many shiurim in Chomesh, and Rabbi Lior of Kiryat Arba visited us, strengthening the spirit of those in the yishuv.

**How do you feel now, two years after the expulsion?**

The expellees feel horrible. The government abandoned us and nobody is willing to admit their mistakes. However, this is not a time for crying but a time to get

***An illogical situation emerged. It is under the sovereignty of the State but the politicians refuse to allow Jews to live there, just so that they don't admit the mistake of the expulsion crime. It's utterly ridiculous. Even Saudi Arabia, a few years ago, allowed Jews to enter, while the only place that Jews cannot live is in Eretz Yisroel!***

and then continued to preserve a Jewish foothold there. A few hours later, hundreds of people joined them in organized groups. By evening, nearly 1000 people were there!

The people there began to rebuild from the ground up. The water tower in the center of the yishuv was colored orange and on it was written, "Returning to Chomesh." The streets in the center of the yishuv were cleaned up.

Our fight is carried out with full separation between men and

up and do something to save our people.

On the aliyot to Chomesh, for the first time people are hearing ideas which unfortunately have not been said in Israel since the first Oslo Accord. We are used to having a group of Leftists set policy in Israel with their plans for withdrawal and futile concessions. The Right merely reacts defensively. Now we've got a group who has decided not to remain quiet but to suggest their own alternative, with a political plan of revival, in the spirit of the



holy Torah. This is what exerts pressure on the higher-ups, and this is why we see the insane mobilization to prevent aliyot to the yishuv.

Three weeks ago, police forces sent up a drone to deter people from going up to the yishuv, an unprecedented move. Yet, they see that our people are resolute and that we are not backing down. As part of our organizational effort we hired pollsters to gauge public opinion, and these polls have shown time and again that all the aliyot to Chomesh strengthen the idea that the destruction was a crime and that the destroyed yishuvim should be renewed.

We are sure that this is the only way to influence public opinion, as well as the political process, and to bring security and peace.

I remember the day we were expelled from Sa-nur. As I moved further away from the houses in the yishuv, I saw dozens of Arabs standing on the hill, dancing with PLO flags. It was a terrible sight and I promised myself that we would return. Now, I see that all those who mocked these sentiments admit that if we continue doing what we're doing, we can realize those dreams and rebuild the settlements.

The last night before the expulsion, I packed a stone that I removed from the house in which I lived in Sa-nur, with the firm promise that we would rebuild Sa-nur with these stones. I believe that just as we see the return to

Chomesh, we will also see the return to Sa-nur, with Hashem's help.

### **The Shin-Bet interrogated you for seven hours. What did they want?**

Since the organization to rebuild Chomesh, over the last few weeks, I was interrogated twice by the Shin-Bet. They tried to threaten me so that I would stop speaking with the media about returning to northern Shomron. They even said that if I don't stop my activities, I would be prosecuted for the crime of breaking the "Disengagement Law."

They questioned me for seven hours about our organization and our plans, and they used methods that are reminiscent of police states. I refused to answer them and said it was a political interrogation which I would have no part in. They focused their questions on the media aspect of the battle, which only shows that they realize how close we are to victory in the battle for the public's awareness.

They took out of the drawer tapes of interviews that I gave to the media and wanted me to explain what I meant in those interviews. I didn't answer them.

Other members of the organization, like Boaz HaEtzni, were interrogated in the dark cellars of the Shin-Bet, all on the topic of aliyot to Chomesh. It seems the government is very afraid of our initiative since they

realize that this time it's a serious fight and we will win. We may have to take the long road, but we see that if we dig in our heels, we can win and return to all those yishuvim which they destroyed.

### **What are your plans for the future?**

Chomesh is not the only place that needs to be revived. It's the first, and with G-d's help it will be the turning point. We present our own political plan to counter the Leftist government's policy of capitulation, and to counter the numerous ludicrous concessions that started with the Oslo Accords and never stopped. The aliyot to Chomesh are signals to the public that we must change direction and they are bringing with them a breath of fresh air of construction in place of destruction and surrender.

The battle is divided into two parts: an actual battle in the area and a battle for the heart of the nation. We need to go with heads held high and announce that this is Eretz Yisroel which was given to us by G-d, and we have gone up to retake it with total self-sacrifice.

From a security standpoint, we have all seen the failure of self-destruction, so the battle for the public's awareness is already in our hands. Now we have to focus on the battle for the actual yishuvim and we are confident that we will immediately go from darkness to a great light and will merit the Geula shleima!



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# MISSION: CONQUER AUSTRALIA

By Rabbi Sholom Yaakov Chazan

*Forty years after they had the privilege of being personally selected by the Rebbe and sent as talmidim-shluchim to strengthen the yeshiva in Australia, three members of the group reminisced about their shlichus with Beis Moshiach. \* They describe the moment they found out they had been chosen, the special yechiduyos with the Rebbe, the trip to distant Australia and their activities in the yeshiva, as well as the days following their shlichus, the special kiruvim, including being able to sit at the Rebbe's table Pesach night and receive a piece of the Rebbe's afikoman as "members of his household." \* Part 2*

## ROLE MODELS IN KEEPING TO THE SCHEDULE

**Rabbi Minkowitz:** As the Rebbe told us they would before we left, they regularly sent us his maamarim and sichos. We usually got them a week later, and only rarely did we get the *hanacha* of Shabbos before the next Shabbos. When there were farbrengens on weekdays, they sent us a tape of it.

Those were the big reel-to-reel tapes of yesteryear and we would borrow a big machine from a Lubavitcher and listen to the entire farbrengen. It *mamash* revived us.

Since the Rebbe had spoken to us so strongly about *shmiras ha'sedarim* (keeping to the learning schedule), we decided that we wouldn't even learn the Rebbe's sichos during s'darim but in our free time. When we got a tape of the Rebbe's farbrengen, which was generally six hours long, we would sit from the end of our Chassidus class at 9:30 PM until three-four in the morning, listening to the Rebbe.

The next day, or course, we showed up at seven o'clock for morning Chassidus.

For two years we did not miss the morning Chassidus even once! It wasn't easy. We had to get up every morning at six, quickly get ready, and at 6:15 we went with R' Chaim Serebryanski to the mikva. He had a commercial vehicle with one seat in the front. The lucky one who got to the vehicle first got to sit in the seat while the rest of us sat on the floor behind them.

Although Chassidus in most yeshivos gedolos begins at 7:30 in the morning, in our yeshiva it began at 7:00. The reason was that in Australia it was out of the question to begin Nigleh at 11:00 because it implied that our day began that late while other people were preparing to eat lunch. We had to move back Nigleh to 10:30, but since we could not forego two hours for davening, and certainly could not forego an hour and a half for Chassidus in the morning, the idea was proposed that we start Chassidus at seven. This enabled us to begin Nigleh at 10:30.

We knew that the s'darim of Tomchei T'mimim are very serious and could not be changed just like that. We remembered that the Rebbe told us that when it came to spiritual

matters we should ask Rabbi Simpson, who had come with us. We thought – this must be the reason why the Rebbe sent him. He was one of the founders of Tomchei T'mimim! We asked Rabbi Simpson who said we should begin Chassidus at seven.

**Rabbi Majeski:** R' Abba Pliskin, who lived in Melbourne, had a shiur that he gave to balabatim once a week, at nine o'clock at night. When he moved to New York, near 770, the participants in his shiur suggested that each night, one of us should fill in for him. He wrote to the Rebbe about this idea and the Rebbe negated it, saying that the bachurim went for a special shlichus and they should not do anything that would affect the s'darim in yeshiva.

**R' Minkowitz:** After that clear answer, we knew that the s'darim had to be devoted solely to the learning of Nigleh and Chassidus. Even when we received letters from the Rebbe, if they came after learning began, we did not open them until after we finished learning. Obviously, this was very hard, mamash mesirus nefesh, but we knew this was what the Rebbe wanted. When the learning period was over, we opened the letter with awe and learned it, with the

footnotes.

We usually received the Rebbe's letters in one envelope on which it said, "to the talmidim-shluchim," but inside were personal letters for each one of us. When we had personal questions, the Rebbe added a handwritten answer on the letter for the bachur who asked the question.

## SIX WHOLE MATZOS AND ONE BROKEN ONE

**R' Minkowitz:** When we were in yechidus with the Rebbe, the Rebbe told us to write a report every two weeks and said: either all of you sign or one should sign on behalf of all.

We decided that one would sign on behalf of all, each time another one of us signing. Since we arrived shortly before Rosh Chodesh Adar II, after Purim we wrote a report to the Rebbe to sum up the first two weeks. We did not receive a response to this letter. Two weeks later, we sent another report.

A few days before Pesach we received a package of matzos from the Rebbe that seemed to be the matzos that were baked and sent on Beis Nissan. When we opened it, we saw that the matza was broken. Before we had a chance to be



The participants in this discussion  
from right to left: Rabbi Shloma Majeski,  
Rabbi Hirshel Morosov,  
Rabbi Yosef Minkowitz

disappointed, we saw that underneath the broken one were six whole ones!

It was amazing that, after the long trip from the United States to Australia, for over a week, that six matzos remained whole. Each of us had a whole matza for the first night of Pesach and a piece of the broken matza for the second night.

An unpleasant surprise awaited us in this package. A letter from the Rebbe's secretaries said that the Rebbe had sent the matzos to us and it was surprising that an entire month had passed since we had left, and no report had been received. Apparently, the report we had sent two weeks after our arrival, had not arrived at its destination. We rushed to send the report again via telegram.

### A SPECIAL REGARD FOR THE PARENTS OF THE SHLUCHIM

**R' Majeski:** That year, when my father went by the Rebbe when matzos were distributed, he did not know that we had already received matzos from the Rebbe and he asked especially for me. The Rebbe informed him that matzos had been sent especially for us. Nevertheless,

the Rebbe gave him an extra piece.

**R' Minkowitz:** When my father went for yechidus on his birthday, the Rebbe said: You have regards from your son in Australia. I receive letters from them. What they are accomplishing has not been accomplished since the times of Moshe Rabbeinu! Don't write them this, so they shouldn't come to *yeshus* (haughtiness).

**R' Morosov:** At one of the farbrengens, after the Rebbe mentioned the inyan of shlichus and said, "a man's emissary is like himself," the father of R' Hirschel Lipsker approached the Rebbe and asked to say l'chaim for his son Hirschel. The Rebbe corrected him and said: **R' Hirschel**, for "a man's emissary is like himself."

Our former fellow students, who reported to us via letter, added "**R**" from then on, in their letters.

The Rebbe instructed us to take pictures of ourselves, a picture of the group and a picture of each shliach separately, and to send a copy for the Rebbe and another copy to our parents.

We immediately paid for a photographer and sent the pictures to the Rebbe and to our parents. Afterwards, we heard from Rabbi Chaim Gutnick that when he had

yechidus with the Rebbe, he saw the pictures on the Rebbe's desk.

### SPARKS, NESHAMOS, BIRURIM...

**R' Majeski:** One of the main goals in founding the yeshiva in Melbourne in general, and having us on our shlichus in particular, was to break the Australian klipa, the notion that you had to attend university. In a yechidus with a resident of Melbourne, Aharon Schidler, the Rebbe told him that the reason why Torah and Judaism did not make sufficient progress in Australia was due to the lack of suitable yeshivos. The Rebbe said this was why he sent us, for we were good talmidim who came from very good homes, and we were to be role models to the community so they too would send their sons to the yeshiva in Melbourne.

In fact, when we arrived there, it made a tremendous impression on the boys who were in *yeshiva ketana* (high school). One of the shluchim, who was a young boy in yeshiva ketana at the time, told me years later that he was so impressed when we came that he even remembered the color of our socks. The Australian boys kept a close watch

*Before we went on Merkos Shlichus, we received a letter from the Rebbe with a handwritten addition: [may you have] success on your trips.*

--Rabbi Hirshel Morosov



***When we got a tape of the Rebbe's farbrengen, which was generally six hours long, we would sit from the end of our Chassidus class at 9:30 PM until three-four in the morning, listening to the Rebbe. The next day, of course, we showed up at seven o'clock for morning Chassidus.***

*--Rabbi Yosef Minkowitz*



on us and desired to be like us.

When we heard from someone that when he asked his son what he wanted to be when he grew up, the boy answered that he wanted to be a yeshiva bachur, we knew that we were accomplishing what we had been sent to do.

The young bachurim who learned in the yeshiva ketana, loved to come to the yeshiva gedola's zal and talk to us in learning. Between s'darim we sat with them and instilled a chayus for learning. From our conversations with them, we saw how out of the question it was for them to forego university. We had no choice but to speak about postponing it for a year or two, and we tried to persuade them to learn in a yeshiva first and only then to decide what to do next.

When Rabbi Gutnick went to the Rebbe and asked whether he could accept a talmid into the yeshiva who came only for a short time, the Rebbe said: He thinks it's for a short time...

The Rebbe also said that the main thing was for him to be in yeshiva and to see role models. Even watching the Maariv of a Tamim could influence him, said the Rebbe.

**R' Minkowitz:** One of the boys who came to us, was an only child

of a Holocaust survivor. The father planned on having his son attend university, and when his son finished twelfth grade with honors and the Education Ministry awarded him a scholarship to learn free of charge at university, he was thrilled. You can imagine how disappointed he was when his son tried to share his dreams with him, and told him that he was growing a beard and planning to learn in yeshiva.

The father was furious and made his son's life miserable. Finally, the son couldn't take it anymore and he left the house, leaving a note, saying: Since you do not allow me to live my way and with my beliefs, I had no choice but to leave home. If you want me to return home, you have to let me know that you accept me as I am, and will not try to force a different way of life on me. When you make this decision, put an ad in the daily paper which says: Dear Sam, return home. I will return home only after seeing that ad.

The father was livid. He was sure his son was hiding in the yeshiva and he conducted searches in the buildings belonging to the yeshiva. After not finding his son (he was really not hiding in the yeshiva), and after some days passed and he saw that his son was serious in his

intentions, he broke and put the ad in the paper. Today, his son is a shliach and some of his children have gone on shlichus!

**R' Morosov:** Chanuka time, which is summer in Australia, we got instructions to go on Merkos Shlichus. We went to all sorts of forsaken places in Australia and even New Zealand. Before we went on Merkos Shlichus, we received a letter from the Rebbe with a handwritten addition: [may you have] success on your trips.

Also here we saw the Rebbe's focus on our main function, which was diligently learning in the yeshiva, and as per the Rebbe's instructions, every two weeks another pair of T'mimim went. The other four T'mimim remained in yeshiva and continued learning as usual. The only two weeks of the year when none of us were in yeshiva were when all the talmidim went to camp and we went along in order to learn with them there.

**R' Minkowitz:** On Chol HaMoed Sukkos I went with Hirschel Lipsker on mivtzaim to Sydney. We were told that in the schools there, they had an hour of Jewish instruction and we could arrange to address the pupils about the holiday. The hour of Jewish



**The reception the shluchim received upon their arrival in Australia**

instruction in Sydney is not chosen arbitrarily; each school picks an hour that is convenient for them.

The differences in the times the various schools picked for this hour of instruction enabled us to appear at several schools. As soon as we arrived, I called the person in charge of religious instruction and asked permission to speak to the pupils during that hour. He said he would give me an answer that night.

That night, we held a farbrengen in R' Pinchas Feldman's sukka. The phone rang indoors and they told me that I had a phone call. I jumped up without noticing the glass door at the entrance to the house, and crashed right into it. I answered the phone with my hand dripping blood. The person in charge of religious instruction gave me a list of schools that we could visit the next day, and after we hung up, I examined my hand. I had to go to the hospital for

stitches.

The next day, we quickly went from one school to the next in R' Yaakov Greenbaum's car. At each school we spoke to hundreds of children. We brought a lulav and esrog and explained the importance of the mitzvot of the holiday.

Many years later, as I walked down Kingston Avenue, an unfamiliar man greeted me and asked whether I had once been in Sydney on Sukkos. When I told him that I had, he said that he and another two boys were amazed by what we had said in their school and they had begun to keep mitzvot. Today, the three of them are Lubavitcher Chassidim and shluchim of the Rebbe!

That was the result of one day of outreach, and what did we do already? We merely spoke. When I asked him what made such a great impression, he said the fact that

young men stood up there talking to hundreds of strangers with such strength, about matters of faith, Torah and mitzvot, was extremely powerful.

Another story about a spark that was aroused: every Shabbos after the meal I had a shiur in *Seifer HaChinuch* with some bachurim. There was a bachur who came every Shabbos and sat on the side. In order to include the talmidim, I had each of them read a few lines, but he always wanted to be skipped. He just sat on the side and listened. Today, that bachur is a shliach in California.

These stories, and dozens more that we don't know about, bring to life what the Rebbe said on the Shabbos after we were chosen for shlichus, "and they will bring from there sparks, neshamos, birurim, and inyanim, etc."

## PESACH WITH THE REBBE

**R' Majeski:** After two years on shlichus, it came time to return to 770. The Rebbe gave instructions for a new group who would replace us, and after they arrived and we showed them the ropes, we flew back to New York.

Upon our arrival in New York, we received a general letter. On Erev Pesach we stood, like everyone else, on line to receive matzos from the Rebbe. Each of us stood somewhere else on the line. When it was the turn of the first of our group of shluchim, the Rebbe asked him: Where are the rest of the shluchim?

They understood that the Rebbe wanted us to pass by as a group and immediately called, "Australia, Australia." Within seconds all of us had gathered before the Rebbe. The Rebbe gave each of us a whole matza plus another piece. With a special heartfelt gaze, the Rebbe blessed us.

**R' Minkowitz:** Pesach night, we hurried to finish the seider in our parents' house and rushed over to the Rebbe's seider, which was held in the Rebbe Rayatz's apartment on the second floor of 770. When we arrived there, the

Rebbe asked us whether we had already eaten the afikoman. We said we had, but immediately understood that the Rebbe wanted us to eat the afikoman with him.

The next night, we rushed over before eating the afikoman, but found out that since the night before, the table had broken a little due to the number of people present, it was decided not to allow the bachurim in. Only singular bachurim, members of the K'vutza who were going to travel to Eretz Yisroel after Pesach, received permission from Rashag to enter.

We stood on the steps, waiting for an opportunity to enter. Finally, we asked the bachur who stood in the doorway to ask Rashag to ask the Rebbe whether we could come in. The Rebbe immediately answered, "Of course, what's the question?"

After we entered, the Rebbe asked us again whether we had eaten the afikoman, and when we said we had not, the Rebbe took a piece of his matza, along with another matza, and gave each of us two pieces of matza covered with a napkin.

The Rebbe told us to sit near the table. Six additional chairs

were placed near the table. At first, we did not want to sit in the Rebbe's presence, and we half stood and half sat perched on our chairs. However, the Rebbe looked over at us and waited until we actually sat down. Having no choice, we sat down.

When one of the elder Chassidim sat together with one of the shluchim in the same chair, the Rebbe asked him whether he had also been in Australia. This Chassid had been to Australia and he answered Yes. The Rebbe said: Their "table" is greater than yours! And the Rebbe said: You don't sit with a shliach on the same chair.

The next day, we heard that during the meal, Rashag asked the Rebbe what the source was for his conduct the night before in giving from his afikoman to others who were not relatives. The Rebbe said: It says, "He should take the afikoman and distribute it to his family...although all the T'mimim are my children, the shluchim are something special!"

At the Moshiaich Seuda, in the middle of the farbrengen, the Rebbe instructed us to drink a fifth cup, in addition to the custom of four cups.

[To be continued be"H]

***When Rabbi Gutnick went to the Rebbe and asked whether he could accept a talmid into the yeshiva who came only for a short time, the Rebbe said: He thinks it's for a short time...***

--Rabbi Shloma Majeski



# THE REBBE DOES NOT REMAIN IN DEBT

By Sholom Dovber Zaltzman  
Translated By Michoel Leib Dobry

*A few days after Rosh HaShana, an anonymous woman called my wife, and said that her former husband, his sister, and his daughter had been involved in a serious automobile accident near Rishikesh, India. The Indian driver had fallen asleep at the wheel, and the car slammed into a tree, killing the driver at the scene. The sister had been severely injured (she died shortly thereafter), and her former husband and her daughter were hospitalized in an Indian hospital. Could we ask our son Mendy to take care of them?*

A few weeks ago, I spent Shabbos at the Crombie home in Tzfas. During that Shabbos, I

heard the following amazing story from Rabbi **Zeev Crombie**:  
“On Purim 5762,” Rabbi

Crombie recalled, “in connection with my work for Collel Chabad, I was asked to run a hostel in Migdal HaEmek for the seriously disabled. The hostel was in very poor condition, and I was faced with a rather difficult assignment. Among other things, we were looking for a donor to purchase the two apartments where the hostel was in operation.

“Around this time, our friend, Mr. David Grabski, who had donated the health clinic we had established in Tzfas, arrived in Eretz Yisroel. I invited him to Migdal HaEmek, and showed him the existing hostel facility. Mr. Grabski was most impressed with the activities we were doing. However, when I spoke with him about contributing tens of thousands of dollars for the purchase of the apartments, he didn’t respond. As a result, I suggested that G-d willing, I would come to meet with him in Belgium during the summer.

“That summer, when the tremendous burden connected with the hostel began to subside a little, I traveled to Belgium to meet with Mr. Grabski. After we chatted about a variety of matters, we finally got to the main issue, and I asked him about the contribution. ‘When I visited you in Migdal HaEmek,’ Mr. Grabski told me, ‘I saw that the neighbors were hanging their laundry on the window bars. It didn’t seem to me that such a place is appropriate for a medical center.’

“Mr. Grabski’s words stunned me. If he wasn’t interested in this hostel project, then why didn’t he tell me this in Migdal HaEmek, thus saving me the trouble of flying all the way to Belgium? I tried to tell him that I would speak to the neighbors about hanging their laundry elsewhere, but he was not impressed by my proposed solution. Mr. Grabski





thought for a moment, and then suggested a solution of his own to the problem (the creative type that only millionaires are prepared to consider): Why don't we just buy the whole building?

"I was stunned a second time. Such an idea had never crossed my mind. Instead of a contribution to buy two apartments, I returned to Eretz Yisroel with a donor's commitment to purchase an entire building with all its eighteen apartments.

"The next few months were the most hectic. I worked feverishly to obtain the agreement of all the building's residents to sell their apartments. If even one of the

residents refused to sell, the whole project would be cancelled. I couldn't sign with a single resident until I was certain that I had an agreement with all of them, as this was the one condition that Mr. Grabski had set: All or nothing! This was a most complicated drive (and there were many nights that I didn't sleep), however, we finally succeeded in purchasing all eighteen apartments in the building.

"There were two apartments in the building that had been purchased by the Israel Ministry of Housing, and were already in use as the previous hostel facility. Despite the fact that we were already using these apartments, purchasing them from the Israel Ministry of Housing proved to be a long and complicated process. Any effort to combat the government bureaucracy was next to impossible. At a certain point, it didn't appear to me that I would be able to find a solution that would enable us to receive ownership of these apartments.

"After persistent efforts, I turned to the ministry's deputy director general, Mr. Yisroel Schwartz, with an appeal for his assistance. When I finally succeeded in getting through to Mr. Schwartz, he went out of his way to guide me through the entangling government bureaucracy. It wasn't all that simple to get a hold of him (after all, he was the deputy director general of the Israel Ministry of Housing), however, when I did reach him, I always found him to be most attentive and extremely helpful.

"As Tishrei 5763 approached, our son, Mendy, traveled to Rishikesh, India, to participate in outreach activities. Just before he was due to leave, the doctor decided that his wife, Talia, couldn't travel with him. While Mendy was most upset with this development, he nevertheless decided to go out on his journey and fulfill the Rebbe's shlichus.

"A few days after Rosh HaShana, an anonymous woman called my wife, and said that her former husband, his sister, and his daughter had been involved in a serious automobile accident near Rishikesh. The Indian driver had fallen asleep at the wheel, and the car slammed into a tree, killing the driver at the scene. The sister had been severely injured (she died shortly thereafter), and her former husband and her daughter were hospitalized in an Indian hospital. Could we ask our son Mendy to take care of them?

"My wife called Mendy (making a telephone call to Rishikesh was rather complex) and passed on the request. This was not an easy task for Mendy either, but he managed to locate three young men at the Chabad House who agreed to go with him. The first was an Israeli who



knew how to speak Indian, the second was a medical student, and the third was just someone who loved to help. The television crew that had come from Eretz Yisroel to make a ten-part series about his shlichus in Rishikesh joined in as well.

“Mendy and the crew traveled about eighty kilometers to the hospital, and over a hard and arduous period of three days and nights, they helped the injured as best they could. Finally, they organized a plane to transport the injured back to Eretz Yisroel. (In the film that was shown afterwards, we see how much the Chabad House team helped the injured, and how grateful the injured were. One of them said to the interviewer: ‘It’s quite natural for me that Chabad would come to my aid.’) After those grueling three days, Mendy went back to

***“Have you ever heard about people ‘leaping out of their chairs’? Well, that’s literally what I did...”***

continue his shlichus.

“One night, Mendy invited me to his home to see the film that had been prepared on his shlichus in India. After watching the positively thrilling film, I asked him if he had any connection with the man whom he had helped so much. ‘Of course,’ Mendy replied. ‘I speak with him all the time’.

“‘What’s his name?’ I inquired.

“‘His name is Yisroel Schwartz, and he’s the deputy director general of the Ministry of Housing...’

“Have you ever heard about

people ‘leaping out of their chairs’? Well, that’s literally what I did. Yisroel Schwartz, who was always so ready to help us, had received his just reward from Heaven through Mendy’s help.

“We immediately called Yisroel Schwartz (this time directly to his cell phone without the need for secretaries and clerks). In a voice filled with emotion and choking back tears, I told him: ‘You see how the Rebbe remains in debt to no one? You gave so much help to the Rebbe’s institution, and now the Rebbe’s shluchim helped you!’”

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ב"ה

# IN SUPPORT OF OUR BROTHERS AND SISTERS IN SDEROT

By Nosson Avrohom

*Sderot is not in the headlines although Kassam missiles continue to land. The chesed organizations that filled the city at the beginning of the recent escalation of rocket attacks have left, leaving the city bleeding and crying out for assistance. The Pizem brothers, who are shluchim in Sderot, are standing strong, and are supported by their fellow shluchim around the world. How beautiful it is to see the brotherly love among shluchim.*

Sderot is no longer in the headlines. The pitiful and deteriorating financial state of its

residents has stopped being the topic of Israeli newspaper articles. The fact that missiles still continue to

raze homes and public buildings, sowing havoc and fear, is no longer news. The media is more interested in various peace initiatives and the release of terrorists from jail.

However, the greatest difficulty for the people of Sderot is not how much media coverage they get. The biggest problem is that with the same speed that the media and politicians left the city, so too did the dozens of chesed groups and organizations which flooded the city in order to help the residents and enjoyed their few minutes of media coverage.

Sderot's economy is racing downhill. Avi Carmi, of the Manufacturers Union of Israel, estimates that the Kassam attacks have cost the city 60 million shekels, destroying the local economy. Employees have left their places of work, and places of business and factories are seeking to move to more secure areas. 40% of the population has abandoned the city and the economic state continues to deteriorate daily, without substantial governmental aid.

Although nearly all the chesed organizations have left Sderot, there is one organization which does not leave, no matter what. They stand by the people of Sderot, some of whom were previously well-to-do and now need assistance to put food on their table.

That organization, in case you didn't guess, is the Chabad house run by Rabbi Moshe Zev and his brother Chananel Pizem.

"I'm not the one who decides where to be. Since we were sent to this city by the Rebbe MH"M, we don't have the prerogative that perhaps others have, to decide when to leave and when to stay," says Rabbi Pizem in his characteristic modest fashion.

When I asked him whether the fact that Sderot is no longer mentioned in the headlines is because one of the promises of Geula, that swords will be beaten

into plowshares, was fulfilled and the terrorists in Gaza decided to use missiles for humanitarian purposes, he smiles and sighs.

"Five rockets landed this morning, and miraculously, no one was hurt. The miracles continue to happen. A rocket that landed a few days ago in a firehouse, 'only' caused heavy damage, as all the firemen in the building were unharmed.

"A week ago, I saw two rockets fly a few meters above a row of houses and land in a yard. At the

beginning of the week another two rockets landed in the home of an elderly couple in a nearby kibbutz. It ruined the entire house except for the room where the couple was sitting.

"However, as time goes by, the problems get worse. More than the physical destruction causes by the rockets, it's the psychological and financial destruction of the citizens that are unbearable. Many people, who were established, living middle-class lives, lost their jobs or stopped working for various reasons. The

economy here is getting worse from day to day.

"The government isn't helping or it's immersed in bureaucratic red tape, and some people are going hungry. We have never received so many requests for aid as we do now.

"I won't be exaggerating when I tell you that we are facing a catastrophe. The effectiveness of any Chabad house is measured by the degree to which it serves as a home for every Jewish issue. This ideal is being put to the test in these difficult times. Of the many people who are asking for help, many of them are people who used to donate money towards our activities in the past. We try to help whoever asks us, and even those who don't ask, but in order to respond to the huge need, which is only getting bigger, we need help!

"In recent months we've seen shluchim and Anash, around the country and the world, get involved in helping. The organization for terror victims, run by Rabbi Menachem Kutner of Tzach, does a lot for families affected by terrorist attacks. Kollel Chabad prepares boxes of food that are sent to needy families.

"Although we are getting some help, it's a drop in the bucket considering our needs, and we must provide a more effective response to the plight of the residents, spiritually, materially, and morally."

\* \* \*

Before describing the tremendous chesed work that is being done by Chabad in Sderot, let us first take a look at the Mezuzah Campaign, whose goal it is to check every mezuzah in Sderot, fix those that need fixing and replace those that are invalid. The ultimate goal is there should not be a single home without kosher mezuzos.

"After receiving a clear answer from the Rebbe in the *Igros Kodesh*, we decided to promote Mivtza



## ***The fact that missiles still continue to raze homes and public buildings, sowing havoc and fear, is no longer news. The media is more interested in various peace initiatives and the release of terrorists from jail.***

Mezuza, since a mezuzah protects a Jew even when he is not at home. We have done massive advertising in the local papers, while we continue to fundraise for this important project. Hundreds of mezuzos or money for mezuzos have already been donated. The problem is that most residents cannot pay for new mezuzos themselves and we subsidize them.”

There were many interruptions when I interviewed Rabbi Pizem; every few minutes the phone rang or someone came in to see him.

“Last Friday we did massive advertising for Mivtza Mezuzah and that day we got dozens of phone calls from people asking us to come and check their mezuzos. In our ad we wrote that the government promises to protect their houses with an armored shield which will protect people only when they’re home, but we promise protection even for those outside, as it says, ‘Hashem will protect your goings and comings.’”

Rabbi Pizem thanks *Beis Moshiah* for publishing his journal not long ago, asking for help in his mivtza.

“Some Lubavitcher sofrim who read it, volunteered to come to Sderot a few hours a week and check mezuzos for free. Other sofrim who want to do mivtza in lieu of some of their time in lieu of maaser money, are invited to join them.”

Nobody knows Hashem’s ways, but when Rabbi Pizem checked the mezuzos in the home of Mrs. Shirael

Friedman a”h (may Hashem avenge her blood), who was killed by a direct hit from a rocket, he was shocked to discover that all of them were pasul.

“People know that every murder victim is by Divine decree. Dozens of people were standing near this woman, but nobody else was killed. A similar thing happened with the computer technician who was killed. He thought he would be safe because he was going to an area that was never struck. That day, he was killed by a direct hit.”

When he makes house calls in the course of Mivtza Mezuzah, Rabbi Pizem discovers how people are managing, or not managing. When he tells me about it, there are tears in his eyes.

“I visited a family that could definitely be described as affluent in the past. We were asked to check their mezuzos. Their home is large and nicely furnished with sparkling chandeliers. The head of the household made a nice living and the family lived well. That all ended a few months ago after he was designated a trauma victim and began taking medication which affected his pancreas. Since then, he stopped working.

“His morale plummeted. And if that wasn’t enough, the fact that he is unemployed caused huge financial losses to the family after using up all their savings. They are ready to sell their house, but who wants to buy a house in Sderot when the government is doing nothing to stop

the missiles from landing?

“I was shocked to hear their story. While everything looked wonderful from the outside, inside, they are looking for food to eat. There are others like them, people who are not used to poverty.

“We are getting more and more names of people who have had to close their businesses but are ashamed to ask for help. We try to get involved and help with food. In Sderot these days, spirituality and physical aid are merged. Once again, I ask people to donate food or the money to buy it, to join us in our work.”

\* \* \*

Another campaign that is going on is the distribution of Sifrei Chitas to the residents of Sderot. These s’farim are donations from Lubavitcher women, who sent dozens of them to the Chabad house in order to strengthen the residents there.

“Many hundreds of these s’farim were distributed already,” says Rabbi Pizem. Among the donors: talmidos of Beis Rivka elementary school in Kfar Chabad, who donated dozens of them, with some of the girls buying the s’farim with their own money. The high school also sent dozens of s’farim.

Those residents that have already received their Chitas, tell the shluchim that they feel a sense of calm and security despite the constant barrage of rockets.

“It’s so important to distribute these s’farim. Aside from their being a spiritual *segula*, it provides actual encouragement to people; it lifts their spirits and strengthens their determination. It’s important to find every possible way to boost the morale here, in these difficult times.”

Many of these sifrei Chitas are given to the city’s youth with the goal being that the Chitas doesn’t just sit on the shelf or in a briefcase, but is used for the recitation of

T'hillim, the learning of Chumash or *Tanya*, or davening.

When Rabbi Pizem mentions the youth he adds, "It is summer vacation now. We decided at the Chabad house to try and help the needy people here with getting ready for the upcoming school year. 1500 families have asked for help and we were able to provide it."

The Chabad house, with incredible efficiency, distributed thousands of items of clothing, pairs of shoes and briefcases for needy students, who also appreciate something new. The funding for this project came from the Ohr Gil Taib Fund, which deserves the gratitude of thousands of Sderot residents.

\* \* \*

Less than a month ago, when nonstop missiles landed on Sderot, the city became a ghost town. Most of the people remained hidden indoors, afraid of sudden attacks, which turned the somewhat sleepy city into the frontline political arena of the country. Now, during times of relative quiet, there are signs of life, at least a little bit. Here and there, stores are open, busses are running, and people are on the streets, although somewhat more quiet and reserved.

Shluchim around the world, especially in the United States, have sought to help out the Chabad house of Sderot, which testifies to the brotherly love among shluchim who rise to the occasion in difficult times.

Yosef Eliezie, the son of shliach Dovid Eliezie, who is recovering from a complicated surgery, launched a special internet site for the purpose of fundraising for Chabad of Sderot. He built the site while recuperating in the hospital. Thousands have already visited the site and he got lots of publicity. Now he has to wait for the results.

It was touching to see a group of children from Sderot being hosted by a Chabad house in Boston in a camp just for them. The Chabad house in Sderot chose the children who either lost a close one or who otherwise were suffering greatly from the situation there. A group of 20 children landed at JFK airport in New York. Some T'mimim from 770, along with shliach Dan Rodkin of Boston, welcomed them.

After a four-hour drive, the children arrived at a spacious building, where they were divided into two groups. One of the groups remained in the special camp organized by Rabbi Rodkin and the other group joined a summer camp which is run by a Russian school in the city. Now, far from sirens and missile attacks, the children can smile and laugh.



**Rabbi Chananel Pizem farbrenging with mekuravim**



**Rabbi Moshe Zev Pizem with boxes of food from Kollel Chabad**

## ***We try to help whoever asks us, and even those who don't ask, but in order to respond to the huge need, which is only getting bigger, we need help!***

The idea for this camp arose a year ago. Russian-born Masha Rifkin, who grew up in Newton, MA, went to Israel to study at Tel Aviv University. During the year, as the Kassams began to land in Sderot, one after the other, she joined a group of volunteers in Sderot and helped children there.

In a moving letter to her parents in Boston a few months ago, she described the traumatic lives the children are living. "I really want to find a way to help them, even if just a few of the children," she said.

The letter touched her parents and they decided to host ten children at a camp they own in New Hampshire. The parents spoke to Rabbi Rodkin, director of Shaloh House, a building in Massachusetts that contains a shul, school, and Chabad center for Russian speaking Jews. He also agreed to take ten children. Masha's email was forwarded to 300 Jews, mostly Russia-born. Within months, more than \$55,000 had been raised from almost 400 Russian Jews.

Rabbi Rodkin got some donors involved and the plan got underway. "We had to arrange passports, visas, tickets and all the other arrangements that have to be made to come here without any problems," he said.

Among the children is a 13-year-old, Chanan Yaakovov, the son of Yaakov Yaakovov, who was killed half a year ago by a missile as he worked as a lift-truck driver for Of Kor in Sderot.

The arrival of the group of children was deemed newsworthy and many reporters showed up to

talk to the children. The *Boston Globe* sent a reporter who spoke with Chanan for a long time. The boy told him about the difficult situation, and the determination and the spirit of the people in Sderot.

"The children's arrival told the people of Boston and beyond, about a reality they were unfamiliar with, a reality that the people of Sderot are living with daily, for years now," said Rabbi Rodkin.

"Our goal is to give the children a good time so they can forget the atmosphere they live in year round."

Rabbi Rodkin says the program is packed with activities. The camp coordinator is Yisrael Koll who is assisted by Mendy Eisenberg.

"During the day I got to meet the kids and found out that one of them turned 13 that very day. We put t'fillin on with him and celebrated his bar mitzva with a party."

\* \* \*

Rabbi Pizem describes the work of Tzach's organization for terror victims, directed by R' Menachem Kutner:

"There's a family that was attacked a few years ago. Till this day, when they run into money problems, they call R' Kutner and he helps them out. There's a boy who was badly hurt by a rocket who is undergoing a series of treatment in Tel HaShomer. He is bored and we wanted to bring his friends over to help him pass the time, but the traveling there cost a fortune.

"I called R' Kutner and within a few days he came with a check for 2000 shekels for the purpose of enabling his friends to visit him.

"After the murder of Shirael

Friedman, when the media disappeared along with the chesed organizations, we went to her house, filled it with food, and put up kosher mezuzos. Her father decided he wants to start davening. I called R' Kutner and told him we need to get hold of a pair of t'fillin. Just two days later, a pair of t'fillin and a tallis arrived and the father uses them every morning at the minyan at the Chabad house."

On Sunday of three weeks ago, R' Kutner arranged a chesed excursion to families from Sderot that are terror victims. The delegation, led by the shliach to Milwaukee, Rabbi Samuels, gave the families financial aid and cheered them up. They visited a young man who was seriously wounded by a Kassam rocket and has been hospitalized for months, while undergoing a series of operations.

In a meeting with families who are terror victims, the members of the delegation heard about life under rocket attack for seven years and about the work of Rabbi Moshe Zev Pizem. One of the participants said that as a teacher she feels that the lives of the children have become unbearable. As soon as they hear the alarm, they run to protected areas to find shelter from the missiles, with only fifteen seconds designated for this exercise. The children don't dare to play in the schoolyard, always staying near the protected area.

R' Samuels blessed the participants and praised the work of his fellow shluchim in Sderot for bringing hope to affected families with Ahavas Yisroel.

At the beginning of the week, the Chabad community in South Africa sent dozens of gift packages with toys for the children of Sderot. The Chabad house distributed them to the children who participated in the activity program run by the Chabad House.

Among the children who were

thrilled to receive the gifts was a 3-year-old whose home was demolished by a Kassam. Glass shards sprayed his body though he miraculously survived with mild injuries. His parents were happy to see their child smile and enjoying his new toys, and warmly thanked the Chabad house.

“People know that all the chesed that we do is natural to us,” concluded R’ Pizem. “There are organizations that, when election time comes around, like to remind the needy of their aid and ask for their vote. Chabad does its work with no political aim and without expectation of a payback.

“We help Jews because they are Jews. People sense that the aid you extend to them is coming from a genuine place. We are also particular about not turning it into a wholesale welfare project. We visit people’s homes quietly, with food packages, or visit them at the hospital or in their office.

“Our whole orientation changed completely. Chabad’s work here has become complicated. Parents are afraid to send their children to the Chabad house; they are afraid to allow them to walk in the street alone because of unexpected Kassam attacks. We take the Chabad house car and go to them, each day to a different block and work with them and give out prizes.

“I’m upset that I wasn’t able to organize a day camp this summer. The local youth sports center organized a camp with lots of attractions for a nominal fee. Our expenses are very high and we could not compete with them.

“In previous years the Chabad camp had a good reputation and hundreds of kids attended it. I’d love to have a camp the second half of the summer vacation, if only someone with money reading this article will decide to fund it.

“Another problem that we need to solve because of the situation, which doesn’t look like it will change anytime soon, is how to buy a big van to bring the children to and from the Chabad house, or adults to shiurim. Things get harder every day and the government is ignoring us. Many people in Sderot, who previously supported us, can barely help themselves today.”

If you know R’ Pizem, you know he’s not just the kind of person you admire, but is the kind you love. If you meet him, you can’t help but love him and the heartfelt warmth that he radiates. He puts his heart and soul into the help that he extends to the people of Sderot, whether materially or spiritually.



**A dance of simcha and bitachon at the Chabad house**



**Lubavitcher sofrim visiting Sderot to help with Mivtza Mezuzah**



# UNDER ABBA'S TALLIS

Interview by Dafna Chaim

*A few days after the Shiva for the three T'minim who were killed in a road accident on Chanuka while on mivtzaim, I spoke to Rebbetzin Toby Hendel of Migdal HaEmek, the mother of Levi a"h, and asked her to tell us about Levi, about how she is dealing with the tragedy, and what has strengthened her in these trying times.*



Levi Hendel a"h

When Levi was 11, he wrote a story called "Under Abba's Tallis." The story was a product of his imagination and is about a family that manages to prevail after the horrors of the Holocaust and make aliya to Eretz Yisroel. He ends the story with a touching description of the survivors' arrival in Eretz Yisroel.

*"At the port in Eretz Yisroel waited the British who sent them back out to sea, to the unknown. Shimon cleverly rowed the boat around them and they arrived at the port where there were no British present. They all emotionally kissed the ground of Eretz Yisroel. They hired a horse and wagon and traveled to a Jewish settlement and lived there.*

*"A week before Yom Kippur, Shimon began to search through the documents for his identity. He suddenly came across a letter that had been written to his grandfather,*

*which said, 'to Rabbi Yosef Ben Chaim HaKohen,' and then Shimon knew he was a Kohen. On Yom Kippur he went up with the other Kohanim to bless the congregation. Near him stood Yaakov, all excited, 'under Abba's tallis,' happy that he had merited to reach Eretz Yisroel."*

"Before the funeral set out," said Rebbetzin Hendel, "they laid him on the table that was covered with my husband's tallis. When they began to go, my husband's tallis remained on the table, spread out like a tablecloth. When I asked where the tallis was, one of the people present went to get it and spread it over Levi. At this terrible moment, my youngest son whispered to my husband, 'Under Abba's tallis...'"

When I heard this story I shuddered. Throughout the interview with Rebbetzin Hendel I thought, wow, what a great lady. I was amazed by the strength of spirit of a mother who had experienced

the worst, and despite the pain, asked those accompanying him on his final journey to preserve total separation between the genders. Just as his coming into the world was with sanctity and purity, so too, his leaving the world was with sanctity and purity.

Levi's mother, who is possessed of a fiery faith, stands firm as a rock and is holding her family together, protecting her children fiercely from the stormy waters that threaten to drown them in sadness. Even in this most difficult time, she guides them and educates them.

**Where does your strength come from?**

Every event in life can be used as a teaching moment. When you want to teach a child a bracha, you don't just tell him to say the bracha; you say it with him and that's how he learns. When he goes to sleep, you say the Shma with him and on Shabbos you follow the laws of Shabbos. That is how he learns

them. Genuine chinuch takes place in real life.

Mourning did not come up before in chinuch. The children did not have past experiences or anything to learn from. I knew this was a time to teach them, even if it was very hard and painful. I knew that what they would see in their parents would be conveyed to them. This is what would be engraved in their soul, and therefore, I had to take the responsibility and be strong myself.

One of the days of Shiva, a woman came and asked why Hashem did this. I wasn't there at that moment, but they told me that my daughter answered her, "Here in my house we don't ask why." That's when I knew they got the message.

The same daughter, who is on shlichus in a school in the Ukraine, went back there. Before her trip, she wanted to farbreng with her friends in Tzfas and she asked me what to say. She ended up using many of the ideas and stories that came up here at home during the Shiva.

**Tell us a little bit about Levi.  
What kind of boy was he?**

Levi was a sweet boy, full of *chein*, charm, and joie de vivre. He had a marvelous smile that won over everybody he met. He was a Chassidishe boy with a big heart and he always looked to see how he could do a favor for others.

A Chassidishe chinuch has an academic aspect and a behavioral aspect, which is about relating to others, good middos, and Ahavas Yisroel. In our family we greatly value learning, but if a child has a good head, we don't make a big deal out of it; that's not how your greatness is measured. You have a good head? Baruch Hashem, you got a gift from Hashem and you have to use it to its fullest.

What makes someone special is their Chassidishe behavior, good middos, and Ahavas Yisroel. These

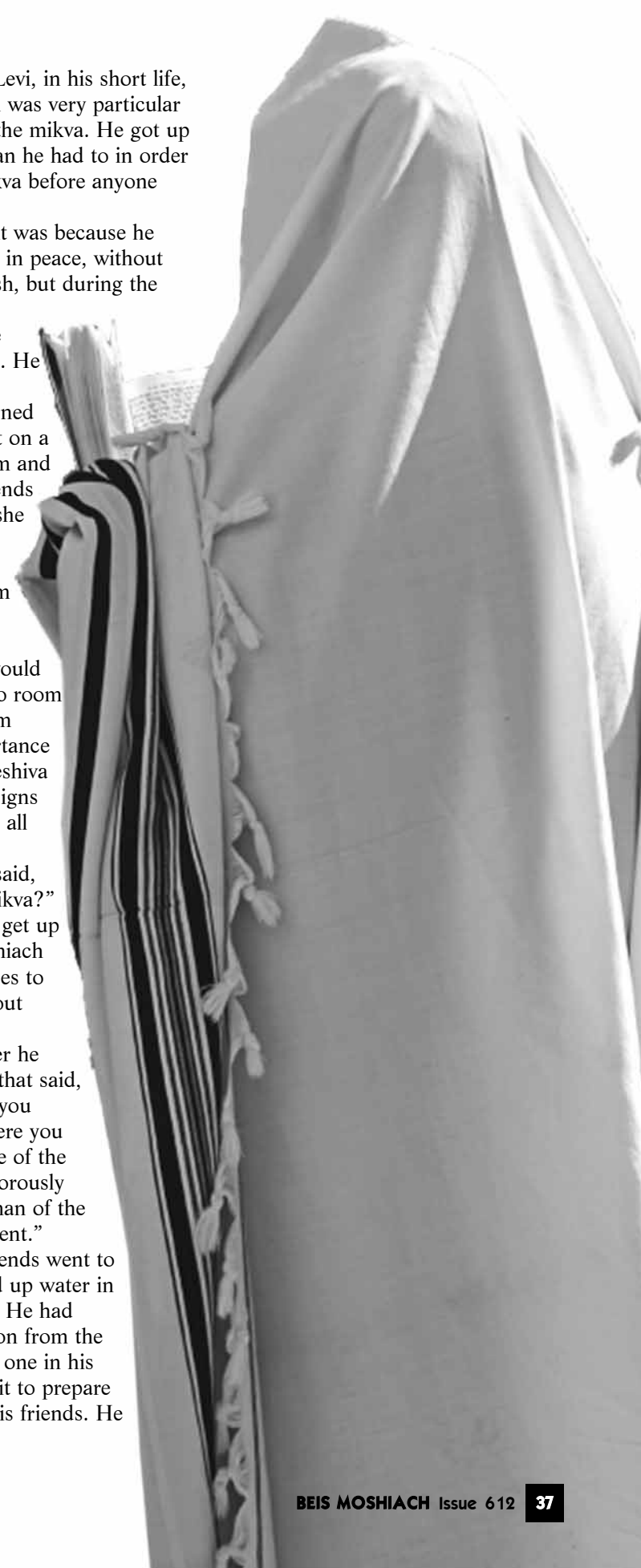
are things that Levi, in his short life, excelled in. Levi was very particular about going to the mikva. He got up much earlier than he had to in order to go to the mikva before anyone else.

He told me it was because he wanted to *toivel* in peace, without the morning rush, but during the Shiva we got a different picture from his friends. He got up early, immersed, returned to his room, put on a tape of niggunim and woke up his friends with a Chassidishe niggun.

It was important to him that everybody *toivel*, and sometimes he would go from room to room and remind them about the importance of *t'villa*. The yeshiva in Lud sent us signs that he hung up all over and in the dormitory that said, "What about mikva?" and "T'mimim, get up for mikva, Moshiach now," "Yossi goes to mikva, what about you?"

In the shower he hung up a sign that said, "Here is where you shower, not where you immerse." Some of the signs were humorously signed, "Chairman of the Mikva Department."

While his friends went to *toivel*, he heated up water in the electric urn. He had gotten permission from the hanhala to have one in his room and used it to prepare hot drinks for his friends. He



also had plenty of cookies available for them.

On a recent vacation from yeshiva, Levi asked his sister to teach him how to bake cookies and he made a lot of them. I asked him, "Why do you need so many cookies?" He said, "So there will be enough for everyone, so the bachurim don't have to waste money at the store."

He had a big heart and he always looked for ways to help people. When he heard bachurim talking about the food in yeshiva, he said, "What's the problem? Whoever is hungry should come to me." He kept crackers, canned goods, fresh food – all for the boys, and now they ask, who will give us that good feeling now?

Since Levi's room was the safe room, he insisted that everybody should sleep in his room so that if there was a siren, they shouldn't have to bother getting up in the middle of the night. He spread out mattresses from wall to wall and all eight of them slept in his room and he took care of everything.

He had outstanding sensitivity for a child his age. When he came home from yeshiva on Thursday nights, after a long day of learning and a test, and after a long bus ride, I would certainly understand if he wanted to rest, read a book, or meet a friend. But he would come in, put his bag down and ask me, "How are you Mommy? How can I help you?" If he saw that I was busy, he would sweetly say, "Mommy, don't worry,

would he write it in his special notebook.

His rebbi recently told my husband, "Tell Levi that he doesn't have to write the shiur word for word." When my husband repeated this to Levi, he said, "I have to. What will my friend do if he didn't listen or if he missed the shiur. How will he make it up?" Many children, in fact, relied on his notes.

He was a shliach from the day he was born and he used every opportunity to help the shluchim in their work. Near Migdal HaEmek there is an exclusive yishuv called Tameret. Since Levi was a Kohen, they asked him to complete their minyan and he never refused. On Shabbasos, he got up early and walked for about an hour each way, not a straight and easy walk, and sometimes he went for Mincha too.

My son Menachem Mendel is a shliach in Athens. Last Sukkos, Levi went to help him out. He said that every time he needed Levi's help he would ask, "Levi, what are you doing now?" and Levi would jump up and ask him back, "What do you want me to do now?"

I got a letter from one of the women in Athens who was very impressed by him. She said that Levi had a halachic "debate" with his older brother and he decided to call his father to ask him who was right. After he clarified the issue, he continued talking to his father for a long time. "If I didn't know he was talking to his father," she wrote, "I would think he was talking to his good friend. He spoke so openly and it was obvious that they had a close relationship."

In his final moments he was busy helping the shliach in Eilat. Rav Mendy Klein told us that every time a soldier refused to put on t'fillin, they sent Levi over because they knew that Levi, with his charming smile, would not be refused. And indeed, they did not refuse him.

***You have an opinion? You believe in a certain approach? Strengthen yourself in your way and strengthen others too. Work hard for all you believe in, but don't put don't down those who don't think like you.***

During the Shiva, parents of boys from yeshiva and camp also came to console us. Many parents said how hard it was for their son because he was Levi's best friend. I said to my husband, "It's interesting how many best friends Levi had!" And truly, he was the best friend...

Last year, his good friend Moshe Hecht of Eilat decided to learn in Migdal HaEmek. When Levi heard about this, he immediately said he wanted Moshe to come and live with us, and that's what happened. Throughout the year, Levi did whatever he could to make Moshe feel at home.

Last summer, during the war, we had our grandchildren with us.

I'll help you. I'll do whatever needs to be done, you can count on me."

When he wasn't at home, he would send me messages, "Mommy, Shabbat shalom," "Mommy, shavua tov," "Have an easy fast," and other similar messages.

When he went to learn in Lud, my husband bought a hardcover notebook for him to use to jot down notes on his shiurim. Before writing in it, he would review the material a few times. When the maggid shiur would give a shiur, he would write it down, word for word, in a regular notebook. After the shiur, he would sit and write it over again in an orderly way and would give it to his maggid shiur to check. Only then



Levi and his father

A kibbutznik asked me, it says, “*shluchei mitzva einan nizakin*” (those sent to do a mitzva are not harmed), so how do I explain that Levi was killed while on his way to do mitzvos? I answered her that his time had come, and baruch Hashem, he merited to die while on his way to do a mitzva and not on the soccer field or at the computer.

#### How do you go back to your daily routine?

You simply carry on. I have other children at home and a family that needs to be supported. I know that it’s important that the children get back into their routines as soon as

possible. We need to continue to educate them to Ahavas Yisroel, to a full Chassidishe life with fear of Heaven and permeated with the anticipation of the coming of Moshiach. I can build that up or, G-d forbid, destroy it. There is also the community here and the work of shlichus that needs to be continued.

It is at moments like these that you can understand what it means to have the mind rule the heart. That doesn’t mean that the heart does not feel. The heart feels and bleeds from the enormity of the pain, but you need to overcome that and carry on, despite the tremendous difficulty.

Two of my sons who are on shlichus abroad did not make it to the funeral and came only the next night. One of them came at eleven o’clock at night and came right to my room. When I saw him, I burst into tears and said, “Zalman, Hashem took my Levi.” Until then I had tried to be strong, especially around the children.

Suddenly, Eliyahu, who is a year younger than Levi and very close to him, came into the room. I composed myself and said to him, “Eliyahu, why are you still awake? It’s late.” He said, “Mommy, I heard you crying. If Levi was here now, he would not want to see you sad,

cheer up.”

In these difficult moments we understand the concept of bittul. We grasp that we are actually nothing. Hashem runs the world. It makes no difference what a person’s financial or spiritual state is; in one moment it can end. None of us knows when that moment will come. This all leads a person to think: What am I doing here in this world? Am I using every moment in my life in order to carry out my mission?

#### What message would you like to convey following this terrible tragedy?

Levi once heard someone speak negatively about someone else and it bothered him a lot. He really took it to heart. Later, I happened to meet the person who did not speak nicely and I said to him, “It’s not right to speak that way, even if what you said is true and all the more so if it’s not true. Not everything needs to be said.”

That is the message I want to convey to everyone who asks what can be done in such a difficult time. I think that every one of us needs to resolve to be careful about how we speak about others and with others. To think a bit before talking about someone else or against someone else, and if certain words can offend or hurt, then not to say them even if they are true and important.

Let us strengthen the Ahavas Yisroel among us and in the merit of Ahavas Yisroel we will bring the Geula. The Beis HaMikdash was destroyed because of unwarranted hatred and it will be rebuilt thanks to unwarranted love.

It is a seemingly little thing; it’s not a major *hachlata* (resolution), but it contains a deep idea that suits everyone, of every age, in every location. If each of us tries, in our immediate surroundings, to bring about greater achdus, greater love, especially with those that don’t think like us, it will spread and affect even



Levi reviewing a maamer at his bar mitzva.  
To his right and left are his uncle and his father

wider circles of people. A little bit of light can push away a lot of darkness.

You have an opinion? You believe in a certain approach? Strengthen yourself in your way and strengthen others too. Work hard for all you believe in, but don't put don't down those who don't think like you. Don't insult those who think differently, don't disparage others. It's not Chassidishe behavior and definitely does not give the Rebbe nachas.

The Rebbe asks how it is that the disciples of Rabbi Akiva, who taught "love your fellow Jew like yourself is a great principle of the Torah," did not honor each other. The answer is that there mistake actually stemmed from what was a good intent; out of Ahavas Yisroel each one wanted the others to act according to what he himself believed was the correct approach. They were Torah scholars, great Chassidim, devoted heart and soul to the Rebbe, and each one was sure that he understood his teachings the best, that he was right, and that the other one did not understand.

It was all, of course, for the sake of Heaven, and with the ardent belief in the correctness of their path. But they did not act respectfully towards one another and therefore, they died. This is harsh. Rabbi Akiva had 24,000 students, who learned diligently, they were meticulously

observant, they did acts of kindness – and they all died. And the reason is because they did not act respectfully towards one another.

We have much in common with one another and much that separates us. Let us grab on to that which unites us. We have an important task to do, a mission assigned to us by the Rebbe: to bring Moshiach. It's a pity to waste our energy on internal wars that only cause harm and don't have any purpose.

Let everybody work on bringing Moshiach in his own way. What difference does it make how you do it? The main thing is to finally bring the Geula, each one with his hiskashrus to the Rebbe.

The belief in the imminent Geula strengthens us. The belief that we will see our Levi again, along with Moshiach, gives us hope and is a source of encouragement.

Levi was very organized. He had many s'farim and he prepared a list of all those s'farim that belonged to him. I told the children that whoever wants to borrow Levi's s'farim can do so, but he has to mark down on Levi's list that he's borrowing it, because when Moshiach comes, they will have to return all Levi's s'farim to him.

We didn't know what to do with Levi's t'fillin and someone suggested that we give it to someone who didn't have any. Then Eliyahu said: Ima, soon Moshiach will come and

Levi will come back and need them. What will you tell him, that you gave away his t'fillin to someone else?

Our home in Migdal HaEmek is near the cemetery. I told the children that at least Levi is near us. "When Moshiach comes," says Eliyahu, "run and call Levi."

One of the children said, "Mommy, Levi is so fast that he will be the one to tell Eliyahu that Moshiach came already."

On the day we got up from Shiva, we all ate breakfast together after Shacharis. I told the children, some of whom returned the same day to their place of shlichus, "Children, we merited to be shluchim of the Rebbe in Eretz Yisroel and all our lives we raised you on shlichus. Baruch Hashem, today you yourselves are on shlichus to many parts of the world, in Argentina, Greece, Florida, Toronto, Charkov, and Dnepropetrovsk.

"The goal of shlichus is to bring Moshiach. This week we accompanied our Levi on his way to a special shlichus, up in heaven. Levi, who in his short life was permeated with Moshiach, went up to cry and demand and ask: Why didn't Moshiach come already? Nobody could refuse him down here, so too up above. Just as Levi always told me, 'Ima, don't worry, you can rely on me,' I am not worried because I know I can rely on Levi."

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# SOLIDARITY WITH EXPELLEES

Pictures by Yisroel Bardugo

*Thousands flocked to Nitzan, where many Gush Katif expellees now live, to mark two years since the destruction of Gush Katif and settlements in northern Shomron. The goal: to salute and support the expellees. \* Speeches by Nobel Prize winner, Professor Aumann and Rabbi Wolpo. \* Shai Gefen covered the moving event.*



It was an impressive event that won't soon be forgotten, that brought some joy to the expellees of Gush Katif and northern Shomron, two years after the tragic expulsion and destruction.

Thousands of people came to express their solidarity with the expellees at the *caravilla* site in Nitzan. This event was the brainchild of the Committee to Save the Nation and the Land, together with the former Gush Katif shliach, Rabbi Yigal Kirshnzaft.

After a program for the children, Rabbi Kirshnzaft opened the main event by speaking of the plight of the expellees and the goal to cheer them up and do all they can so that additional land is not handed over to our enemies.

Singer Aharon Razael sang songs of Geula and then Rabbi Yigal Kamenetzky, former rav of Neve Dekalim and presently the rav of Nitzan, spoke about the importance of the event and the state of the expellees two years after the crime perpetrated against them. The main address was given by Nobel Prize winner, Prof. Aumann (see box) who spoke movingly and sharply about the expulsion crime.

All participants received a copy of the video, "There is Judgment and there is a Judge." They watched a short video about

## PROFESSOR YISRAEL AUMANN'S SPEECH

My brothers and sisters, I would be pleased if I could say I am happy to be here this evening. Unfortunately, I am not happy. I am sad to be here this evening. They asked me to come and cheer up this great, holy, and glorious crowd of expellees from Gush Katif, but I feel that I don't have encouraging words. I shouldn't have come here since I cannot carry out the assignment to bring you joy. What I *can* do and what I plan on doing is fulfill the mitzva of remembering, "remember what he did to you" – not Amalek, but your nation, your brothers.

What have we done to ourselves? I will quote the prophet of the churban, Yirmiyahu, from the second of the three Haftoros of retribution that we recently read. "My nation has done two evil things; they abandoned a source of living waters to dig pits, broken cisterns that cannot contain water." Two different evil things, one - that they left the source of living waters. The prophet speaks of Hashem's Torah. We abandoned the fundamentals, we abandoned our ideals, we abandoned brotherhood, and we abandoned our humanity.

What happened two years ago was unprecedented in the history of mankind. There were definitely expulsions in the past, but for an entire nation to attack a peaceful population of its own citizens? A creative, idealistic population, a population that is no different than the rest of the nation in any significant way, and to expel these citizens from their homes? To destroy and burn them in anger, the gardens and clinics, the schools and yeshivos, the shuls, the factories, the hothouses, and turn an Eden into a desert and a garden of G-d into a wilderness – this is unprecedented in the history of mankind.

Nations expelled other nations, communities expelled other communities, of strangers, but that a nation should turn on itself and expel itself, for this we, the Jewish nation, are the first. It never happened prior to two years ago, until 5765. For 5765 years it did not happen. We are the first.

What caused this? Some place the blame on unwarranted hatred for which the Beis HaMikdash was destroyed. There is truth to this. There is a deep hatred within a small segment of the nation, supposedly the enlightened segment. They hate the settlers, the idealists.

There was a joint collaboration here on the part of a majority of the nation, and a sizable segment was enthusiastic about it. Most of the nation cooperated with the expulsion. Therefore, it is not one leader and not unwarranted hatred. The entire nation abandoned the source of living water. Each person looks out for his personal good. Rabbosai, we cannot prevail this way.

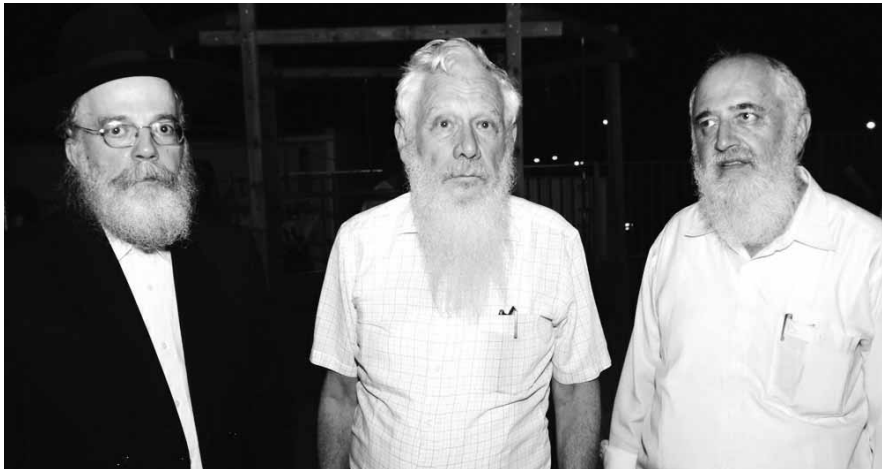
The second evil is to dig broken cisterns that cannot contain water. They thought they were sacrificing the settlers on the altars of peace and that it would bring peace. These cisterns do not contain water. The destruction of the settlements in Gush Katif did not bring peace but war. It encouraged our cousins to attack us, to pressure us, because it sent a clear sign that we fold under pressure. It led directly to the war of last summer. It led to Hamas' rule over Gaza. It led to Kassams on Sderot and Ashkelon and Ashdod. "Peace, peace, and there is no peace."

The Midrash says that on the day the Beis HaMikdash was destroyed, Moshiach was born. Maybe I don't understand and maybe I don't know, but on the day Gush Katif was destroyed, somehow the Geula was born. I

don't know from where it will come. I hope and pray that we can turn around the suffering borne of turning a paradise into a desert and garden of Hashem into a wasteland.

I hope and pray we can reverse the process like in the second Haftora of the seven weeks of consolation, "For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song."

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From right to left: Rabbi Kamenetzky, Prof. Aumann, Rabbi Wolpo

the current state of the expellees which ends with the new song by popular singer Ariel Zilber, "There is Judgment and a Judge."

Rabbi Sholom Dovber Wolpo spoke scathingly about the State of Israel in his address (see box) to the approval of the crowd who applauded.

Nitzan finally experienced some joy after two years of nonstop suffering. As Rabbi Kirshnzaft put it, "joy sweetens judgment and will, G-d willing, nullify the terrible decrees hovering over the Holy Land."

### RABBI WOLPO'S SPEECH

Dear brothers. See what you have merited. Look at how you transformed the darkness into light and *nega* into *oneg*. Not only did you transform the mourning into joy, but you brought many Jewish people here and instilled joy within them right after Tisha B'Av.

Fortunate are you Yisroel. In the merit of the simcha you disseminate from Nitzan, the sorrow and sighing shall be taken away and you will once again illuminate all of the Jewish people with the faith and self-sacrifice which you excel in, and will soon lead us all towards Melech HaMoshiach.

Dear brothers, with all the suffering you've been through, remember that you merited a very great thing. Up until two years ago, everybody related to the State of Israel as to something very lofty. Thanks to you, it has been discovered that the State is a "State of Yishmoel," and the Knesset is an Arab stronghold.

The Knesset decided, with a majority vote, to destroy shuls, to exhume the dead from their graves, to abandon 8000 Jews without a livelihood and without a home, and to destroy the lives of thousands of families.

It is a big *zechut* for you that you merited to open

everybody's eyes. Let us resolve together, not to forget and not forgive! We will not allow this to happen again!

***Up until two years ago, everybody related to the State of Israel as to something very lofty. Thanks to you, it has been discovered that the State is a "State of Yishmoel," and the Knesset is an Arab stronghold.***

Hashem gave us Eretz Yisroel. It is an inheritance from our fathers, Avrohom, Yitzchok, and Yaakov. We will not allow them to turn another Jew out of his home. 22 countries are enough for the Arabs.

Two years went by and we all grew up a little. What happened in Amona is just the beginning. If Jewish soldiers or Jewish policemen come to evict a Jew from his home, we will not allow it. We promise that the story of Gush Katif and northern Shomron will not happen again.

We stopped believing in the "Malchut Yisroel." A Jewish kingdom does not send its army to give Jewish land and homes to Arabs. We are in the midst of the seven weeks of consolation. We are in double and redoubled darkness. After we saw the churban brought upon us by the State, the State that people thought would bring

the Geula, the time has come to believe only in Moshiach, who will come and build the Mikdash and gather the Jewish people. Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!