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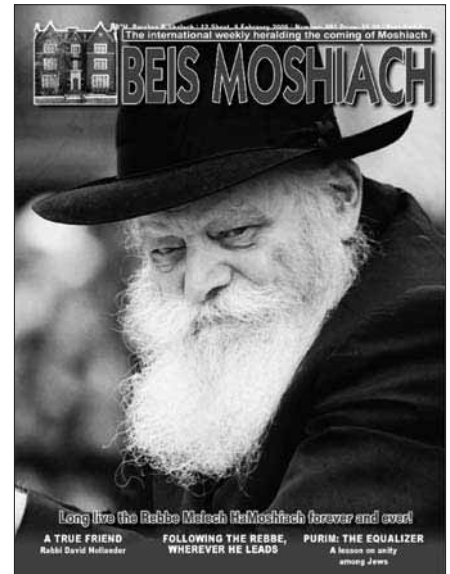
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# BUILDING THE TEMPLE

Translated and adapted by Dovid Yisroel Ber Kaufmann

*In the Song of the Sea we find a reference to the building of the Temple. The Mechilta, the Talmud and Rashi differ as to which Temple the end of the verse refers. The differences derive from how each approaches the Torah's style: what does a parallel phrase add? The Song speaks of the future, when "The L-rd will rule forever," during the period of Redemption. For this reason, it also alludes to the Third Temple, when all the inhabitants of the world will recognize G-d's Kingship.*

This week's Torah reading records the Song of Moshe and the children of Israel after the splitting of the sea and their miraculous deliverance. The passage through the *Yam Suf* – the Sea of Reeds – and the drowning of the Egyptians was the final stage of the Exodus, enabling the Jewish people to proceed freely and directly to Sinai and the Revelation of the Torah. Thus the Song sung by Moshe and the Children of Israel celebrates the culmination of the Exodus – the first Redemption. As such, it also contains allusions to the future, to the times of Moshiach and the final Redemption.

In fact, one verse refers directly to the building of the Temple: "You bring them in and plant them in the mountain of Your inheritance, the place which You have made for Your dwelling, O L-rd. The Sanctuary, O L-rd,

which Your hands have established."

There are three different opinions as to which Sanctuary the end of the verse refers. Does the "The Sanctuary, O L-rd, which Your hands have established" refer to the First and Second Temples – built by *tzaddikim*, acting as G-d's agents, as it were, or does it refer to the Third Temple, built by G-d Himself and waiting for the Redemption, when it will descend upon Jerusalem?

According to the *Mechilta*, a rabbinic commentary on Exodus, the phrase "The Sanctuary, O L-rd, which Your hands have established" refers to the future Sanctuary, which will be built – or rather, revealed – long after the destruction of the first two Temples. The *Mechilta* sees the first part of the verse, "You bring them in and plant them in the mountain of Your inheritance," referring to the times of the first two Temples, while the second part, "The Sanctuary, O L-rd, which Your hands have established," refers to the times of Moshiach and the miraculous establishment of the Third Temple.

According to the Talmud, the verse in question refers to one period, which includes entrance into and conquest of the land followed by the building of the Temple. Thus, there is a two-stage process. First, the Jewish people enter the land of Israel and conquer it, as foretold in the first part of the verse: "You bring

them in and plant them in the mountain of Your inheritance." Then the Temple is built through the efforts of the *tzaddikim*, whose actions are called the actions of G-d: "The Sanctuary, O L-rd, which Your hands have established."

According to Rashi, the verse refers to the Temple the Jewish people expected G-d to build once they entered the land of Israel. In a sense Rashi combines the other two opinions: Rashi agrees with the Talmud that the verse indicates an immediate construction of the Temple, directly following the entrance into and conquest of the land of Israel. Rashi also agrees with the *Mechilta* that the Temple will be built by G-d Himself, without the intermediary efforts of human beings, the *tzaddikim*.

(Rashi explains that the sins of the people delayed the Divinely constructed Temple. Hence, the first two Temples, built by human hands, could be and were destroyed.)

These three approaches depend on three methodologies or approaches to the language of Biblical poetics. According to one school of thought, the doubling of phrases and use of parallel expressions are rhetorical devices, enhancing the beauty of the proverbs, poems, parables and songs. However, on the level of *drash* – deriving legal and ethical lessons from a passage – each phrase or concept indicates a separate topic. Each needs to be explained in and of itself, as a completely new idea.

Rashi offers a third alternative, an intermediary between and combination of both approaches: the rhetorical devices, such as doubling or parallel expressions, do not introduce an innovation, but they are there to add a new dimension to the topic under discussion.

Our verse contains two parallel phrases: “the place which You have made for Your dwelling, O L-rd” and “the Sanctuary, O L-rd, which Your hands have established.” The *Mechilta*, operating on the level of *drash*, derives a new idea from each phrase. Therefore, the second one, “the Sanctuary, O L-rd, which Your hands have established,” must refer to a new Sanctuary, that is, the Third Temple. Hence, the verse is divided into two – one phrase for the two Temples that precede the era of Moshiach, one phrase for the Temple that is built during the era of Moshiach.

According to the Talmud, the verse refers to the construction of the Temple through the *tzaddikim* and the doubling of the language simply beautifies the metaphor.

Rashi’s explanation follows the Talmud, that the Temple was to be built when the Jews entered the land of Israel. But, the rhetorical doubling adds a new dimension to the construction. Not only will G-d build the Temple above, in a spiritual sense – “the place which You have made for Your dwelling, O L-rd” – He will also actually build it here below in a physical sense, with His own two Hands, so to speak: “the Sanctuary, O L-rd, which Your hands have established.” The Temple will be Divinely constructed, not a human fabrication. Delayed by the people’s sins, this will become an accomplished reality in the era of Moshiach.

Why is the Temple mentioned in a Song praising G-d for splitting the sea and destroying the Egyptians? As indicated by the next verse, “The L-rd will rule forever,” the Song does not just acknowledge the wonders and miracles at the splitting of the sea, but also – and mainly – offers praise for the process of revealing G-d’s rule and mastery. The completion of the first Redemption – and the revelation of G-d’s Kingship – took place with the

fulfillment of the commandment to “Make Me a Sanctuary” – the building of the Temple.

This also explains why the Temple will be built with “Your hands” – both hands, indicating G-d will give the construction of the Temple His complete and undivided attention, so to speak. The world, which was created with just one Hand, as it were, does not recognize its true nature, its inner G-dliness. But the Divine Presence was openly revealed in the Temple.

Since the verse “The L-rd will rule forever” cannot apply to the first two Temples, which were destroyed, both Rashi and the *Mechilta* understand the phrase “the Sanctuary, O L-rd, which Your hands have established,” as referring to the future Temple, when G-d’s Kingship will be fully revealed. But the *Mechilta* and Rashi emphasize two different aspects of the process of revelation. The *Mechilta* sees the Redemption from Egypt – and the Song – as inclusive of all the Redemptions. Accordingly, there are interruptions, so to speak, until the Final Redemption. To reveal G-d’s Kingship, the opposition must be eliminated. All that opposes G-dliness must be destroyed. Then, “the His Kingship will be recognized forever.”

According to Rashi, however, the wonders and miracles at the splitting of the sea and the Redemption from Egypt already brought about the Revelation of G-d’s Kingship. The completion of this process will occur when the Jewish people are completely and securely in the land of Israel and the Temple, built with both G-d’s hands, firmly established. Then, “all Sovereignty is His.” While the *Mechilta* emphasizes the destruction of that which opposes G-dliness, Rashi emphasizes a recognition by “all the inhabitants of the world” and an acceptance of G-d’s Kingship. This leads to the day when the whole world will call upon the name of G-d, when “On that day, the L-rd will be One and His Name One.”

(Based on Likkutei Sichos 31, pp. 77-84)

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# HEALING BROKEN SPIRITS

By Nosson Avrohom

*He is free to come and go in all departments of the hospitals in Buenos Aires. The doctors respect him and the Jewish patients wait for him. He is a source of hope for hundreds of lonely Jews and he brings the Rebbe and his great light to their sickbeds.*

It's hard to believe that so much good comes out of such a small office. Directing the activities, which help thousands of Jews in about 120 hospitals in Buenos Aires, is Rabbi Moshe Blumenfeld, a young Lubavitcher with an interesting background.

"Leoded" (to encourage) is the name of R' Blumenfeld's organization, and he couldn't have picked a more apt word to describe the work which gives so much moral support to those in despair. His efforts are divided into two parts. One is the support of Jewish patients hospitalized in various facilities, ensuring that they are being cared for properly. The other entails seeking out the elderly or those who are alone in hospices or psychiatric hospitals, ensuring they are not being abused or neglected, and upgrading their level of care in every possible way.

As R' Blumenfeld's work

expanded, he saw he couldn't possibly do it alone and found two shluchim to help him out – R' Pinchas Fisher and R' Moshe Shusterman. Together, they have turned this organization into a byword among the Jews of Argentina, who know where to turn when they have a medical problem. Even the non-Jews know about them and are amazed by the volunteer service and mutual aid that Jews provide for one another.

The organization also has close to fifty volunteers, most of them doctors in various hospitals, who became acquainted with their work and want to help out.

R' Blumenfeld experiences his greatest joy when he discovers former patients at Chabad Houses throughout Argentina and sees how his organization's work has helped set them on their feet and become active participants in Torah classes, prayer services, and the like.

"His biggest success," said one of the shluchim in Argentina, "is his perpetual smile. Nobody can turn him down. He goes into hospitals and the security guards know him and think he's part of the medical staff. He goes wherever he wants without having to get approved first. The administrations of hospitals think twice before they mistreat Jewish patients or do experiments on them without their consent. They know good and well that Jews have someone looking out for them."

Patients who recovered from mental illness and were released from the hospital are monitored by R' Blumenfeld so they don't relapse, because without that attention they are likely to regress. He has these former patients join chesed organizations run by Chabad houses in Buenos Aires, sometimes at token salaries. His goal is to keep them productively occupied so they don't sit at home and deteriorate.

R' Blumenfeld is thrilled when he meets people who have recovered and gone on to start families and return to normal life.

## STUDY JUDAISM TO GET OUT OF THE ARMY

Where did this perpetually young, energetic Chassid with the indomitable can-do attitude come



from?

"I was born in Buenos Aires. My mother emigrated to Argentina with her family from Izmir, Turkey, and my father is a Holocaust survivor who came from Warsaw. In my childhood, I knew I was Jewish but knew nothing about what that signified. My gentile friends constantly reminded me that I was Jewish.

"I don't remember ever even fasting on Yom Kippur or eating a fish head on Rosh HaShana, things which so many people do even when they are not religious. Like every boy in Argentina in those days, what interested me was soccer. I was a fan of one of the teams and I put most of my time and energy into that. I played soccer for hours and my goal was to become an outstanding player in one of the leagues. My parents didn't let sports interfere with my studies and at some point I realized that I would not be an athlete.

"At age 18 I finished school and was at a crossroads in my life. Questions about who I was bothered me. Many of the other Jewish youth in my neighborhood joined a Jewish movement that had started. They didn't study Judaism and the only thing they stood for was that we Jews should be united. Indirectly, the movement helped many young people my age marry Jews who they met within the movement.

"I remember often sitting with my friends and discussing basic questions like what is Judaism? What makes us different than non-Jews? We wanted to know.

"I didn't understand why I felt an emptiness come over me time and again. I would try to push the feeling away whenever it came over me, but it was only a temporary respite.

"One year, out of nowhere, I decided to fast on Yom Kippur. My

parents never treated the day in any special way but the newspapers had written about it, noting that it's a special day for Jews who fast. I spent the day at home, from one evening to the next. I didn't know when the fast began and ended. I just didn't eat.

"At age 19 we had to go to the army and like my peers, I went to the draft office. I was assigned to the navy, which sent me for basic training to Porto Belgrano, in the south of the country. It's a forsaken place which is cold most of the year. I was the only Jew in the unit and it was the first time in



**Rabbi Moshe Blumenfeld with a Jewish baby in the military hospital in Argentina**

my life that I felt alone. The intensive training without enough sleep and without friends in the middle of nowhere was horrible. I remembered hearing that Jews have a G-d and they are called His children, and if they pray to Him, He listens.

"That was the first I prayed. I didn't know how, but still I promised G-d that I would be a better person if He got my commander to release me, even

though that didn't make any sense. How amazed I was the next day when I was called to the commander's office and told I had four days vacation. I was the only one who got permission to leave in the middle of training camp for a home visit. I was convinced G-d had heard my prayer.

"After four days I returned to the base, but the great feeling of having been back home made me determined to get released from the army. One day I found out that whoever studied religion was exempt from serving in the army. I wondered where I could study Judaism so I could get out. In any case, I thought it was a good idea for me to explore my roots.

"Training ended and my unit was sent to one of the naval bases. I knew that those who serve in the navy travel far and wide and are sent to the most difficult areas. Some people are even sent to Antarctica. For the second time in my life, I prayed to G-d, this time that I would be assigned a place close to home.

"They put us on a train without informing us of our destination. I felt that if G-d had heard my prayer the first time, there was no reason why He wouldn't hear me again. I was a Jew, and as they told me, I was a child of G-d. I fasted that day because to me, fasting and prayer went together. For 24 hours, I didn't eat or drink.

"G-d answered my prayer again. After a few hours of travel I learned that I was assigned to serve in Buenos Aires, an hour away from home, and my parents would be able to come and visit me every week.

"After serving for several months at the navy base in Buenos Aires, I decided I wanted to get out of the army altogether and study Judaism. I asked my parents to find me a place to learn which could



**Rabbi Pinchas Fisher visits a Jewish patient**

give me the necessary papers. They found the Chabad yeshiva run by Rabbi Dovber Plotka, now the shliach in Flores, Argentina. They also introduced me to a shliach by the name of Rabbi Mordechai Bierman, who ran the Chabad house in my neighborhood. They promised to provide me with papers provided that I start attending yeshiva.

“At the yeshiva I saw, for the first time, Jews wearing hats and jackets, beards and peios. Despite the conduct of the bachurim, the ascetic lifestyle and the fact that they learned most of the day, I felt attracted to it all, but didn’t like the idea of losing my freedom. I remember telling my parents that I prefer being a soldier one more year than being a soldier the rest of my life.

“After a year, in which I finished my army service, questions returned to plague me – why am I here and what is my purpose in the world? Going to university and studying economics and communications didn’t take away the feeling of emptiness.”

## **CLEAR SIGN FROM G-D**

One evening, when Blumenfeld finished classes, he deliberately took the bus that let him off ten stops from home and not the one that let him off in front of his house. He was preoccupied with questions about identity that gave him no rest, especially after getting a taste of authentic Judaism in yeshiva. The walk would give him opportunity to think.

He could picture the T’mimim in yeshiva, bent over their Gemaras and sifrei Chassidus. Vaguely, he remembered that he had heard

something about the Rebbe but didn’t quite understand it. He remembered his first Shabbos meal in the home of one of the Lubavitchers. Everybody was relaxed, singing moving niggunim, and saying things that sounded wise to him. For the umpteenth time he wondered whether he should have checked into it further. He spent the long walk from the bus stop to his home on these thoughts.

“That’s when I prayed my third prayer. I implored Hashem, “You give me no rest as far as my identity is concerned but I don’t know what path to take. Why is it that all the people around me are doing what they want without feeling empty, while I can find no peace?”

“As I walked and asked Hashem for a sign, I saw Rabbi Mordechai Bierman heading towards me, wearing a sirtuk and smiling from ear to ear. I couldn’t have gotten a clearer sign. In my neighborhood I never saw religious Jews. Three times I had asked G-d for something, and three times He answered my prayers.

“I greeted R’ Bierman and said, ‘I want you to teach me Judaism.’ The request came from my heart. I felt I could not go on living the life I was living. He remembered me

## **A MEDICAL CONFERENCE THAT CAUSED A KIDDUSH HASHEM**

“We’ve held a few medical conferences,” says Rabbi Blumenfeld. “One year, our guest of honor was the shliach to Argentina, Rabbi Tzvi Greenblatt. He spoke to 200 doctors about medicine from the perspective of the Rebbe. The conference took place in an exclusive hotel in the downtown area, and made a big impact on the medical community. It made a Kiddush Shem Lubavitch and gave nachas to the Rebbe.

“Not long ago we opened another department, in conjunction with shlucha, Mrs. Miriam Tziffer, to help patients within the Chabad community which is growing in Argentina.”

from the time I had asked to be exempt from the army and he suggested that I accompany him to shul.

“This time, I was much more receptive. I quickly found joy and warmth within Judaism and Chassidus, and the inner meaning that had been eluding me all this time. I spent days and nights learning to fill the void.

“I decided to drop my university studies and, in a move that shocked my parents and friends, I began learning in the yeshiva in Buenos Aires. I was so happy there that I barely slept, trying to make up for the Hebrew and other fundamentals that I had missed. The concept of ‘Rebbe’ and ‘Nasi HaDor’ penetrated into my neshama.

“I once was traveling by bus and some Misnagdim asked me what I was learning. I told them that I just learned in a sicha from the Rebbe that the world stands on three things. They recoiled and called me a heretic. ‘The Mishna in Avos says that,’ they corrected me, but I ignored them. To me, the Rebbe encompassed everything.

“What drew me so strongly to the Rebbe was learning that he was not only proficient in all aspects of Torah but also gave advice in a wide array of subjects: medicine,

military, politics, business. This amazed me.

“Back in 5751-5752, I became aware of the Rebbe’s sichos about Geula. I was dumbfounded, excited and moved by the Rebbe’s talks about Moshiach and the redemption. Later on I understood their significance more deeply. You can say that I’m a baal t’shuva of the sichos of D’var Malchus. I live with those sichos today.

“For Rosh HaShana, 5753, I went to 770 for the first time. On Sukkos I saw the Rebbe come out on the porch. The Rebbe sat there majestically and I recited the SheHechiyanu blessing. I was flying high. After that Tishrei I went to learn in the Chabad yeshiva in Tzfas. The simcha and ahavas Yisroel, together with the intensive learning of Nigleh and Chassidus, moved me another step further.

“Most of the Chassidus and darkei ha’Chassidus I got from the Rosh Yeshiva, Rabbi Y.Y. Wilschansky and the Mashpia, Rabbi Moshe Orenstein. That year in yeshiva I lived and breathed the Rebbe around the clock. We were updated every time the Rebbe went out on the porch and encouraged the singing of Yechi. Mivtzaim revolved around kabbalas p’nei Moshiach, and the anticipation of

***That was the first prayer I ever said. I didn’t know how to pray, but I promised G-d that I would be a better person if He got my commander to release me.***

the hisgalus was palpable and serious.

“After two years wonderful years in Tzfas, I returned to Argentina and married. My wife and I wanted to go on shlichus. Back then, Rabbi Gavriel Stone operated in Buenos Aires. He founded the organization that concentrated, at first, on providing spiritual assistance to sick people. At his urging, I began working in this field tentatively, and with no small number of concerns.”

## **MATERIAL SHLICHUS AND SPIRITUAL SHLICHUS**

R’ Blumenfeld started this work in 5760, focusing on providing spiritual aid to Jewish patients like putting t’fillin on with them and bikur cholim. That year, R’ Stone bought a building for his Chabad house, and he asked R’ Blumenfeld to take over the work at the hospitals. Apprehensively, he agreed. He has since developed the

**Rabbi Blumenfeld on a radio program to spread the Besuras HaGeula and to encourage Jews.**





mosad into a major operation.

“My first project was to improve conditions for Jewish patients who were alone with no advocates. When I got fully involved in the work, I was horrified. Jews who had survived the horrors of the Holocaust were languishing on moldy mattresses, without basic medical treatment or proper sanitation and nutrition.

“In some places, medical organizations conducted experiments testing patients’ reactions to various medications. The sights I saw, time and again, were heartbreaking. Within a short time, we were able to get the Jews out of there and demonstrate to the hospital administrators that there were people who cared about them.”

A high percentage of the medical staff in Argentina is Jewish. R’ Blumenfeld did not always need money to take care of those Jews. If one of the Jewish doctors, tops in his field, visited the patients personally once or twice a month, that was sufficient to get the staff in that hospital to treat those patients better.

“At first there was no money at all. I would rope the Jewish doctors into the organization. Many doctors even donated medication, and every year our membership among the Jewish doctors grew.

“In our endeavor to improve the patients’ medical condition, we didn’t forget the spiritual end of things. In this shlichus, both are intertwined. Every day we go to some of the 110 hospitals in Buenos Aires, checking on the Jewish patients and helping them out materially and spiritually. Whether it’s putting on t’fillin with them, or talking with the hospital staff, we are the patients’ Jewish connection. Many of them seek out someone to provide them with moral support.”

The organization has dozens of famous doctors as members, including those who are tops in their respective fields. They are an important component of the organization. These doctors are not volunteering their help out of a sense of obligation but truly see the importance of the organization.

“One of the important volunteers is a psychologist named Damian Goldstein. When he heard about us, he requested that we provide help to a Jewish patient in his department. Although he himself was on the faculty, he had



**Rabbi Blumenfeld cheering up a Jewish patient after he underwent a liver transplant**

no say in how she was treated. He called us to save this woman, who had been traumatized by a tragedy in her family. The trauma had caused her to become mute. She had no relatives in Argentina, and in situations such as these, the doctors felt they could do as they pleased since there was no one who cared. They might simply neglect her without medication since nobody is around to protest. As a

result of Dr. Goldstein’s involvement, we were able to get her into a better place where they took care of her. This doctor joined our organization and was later appointed supervisor of the psychiatric department.

“He has helped many Jewish patients in his own hospital and others. The doctor himself began taking an interest in Judaism because of his activities. Over the years he began attending shul.

“His grandfather had a large, famous bakery in Argentina called ‘Goldstein’s Bread.’ The bakery closed and the doctor’s father, who is also involved in our organization, decided to donate the building for our work.

“I have raised money to renovate the building and turn a large part of it into a rehab center, with separate sections for men and women. The building is centrally located on a street called ‘Land of Israel.’ We put mezuzos up throughout the building. We are leaving the bakery rooms so that the people being rehabilitated can work part-time baking bread. The bread will be sent to hundreds of needy Jews in Buenos Aires and to soup kitchens. I never dreamed that I’d have even a small building to realize my dreams, but when you go with the Rebbe’s kochos, the sky’s the limit.”

## **IGROS KODESH: A MEANS OF CONNECTING JEWS TO THE REBBE**

When I asked R’ Blumenfeld whether patients ask to write to the Rebbe through the Igros Kodesh, whether people are aware of this phenomenon, he looked at me in surprise.

“Of course,” he answered. “We are Chassidim and these are our tools to connect Jews to the Rebbe,





**Rabbi Blumenfeld putting on t'fillin with someone in the hospital**

to provide for them materially and spiritually. Why wouldn't we use it?

"In Lubavitch we say that miracles roll about under the table, but nobody bothers to pick them up. That's the feeling I have in my work. We constantly see miracles and Hashgacha Pratis. I'll tell you two stories.

"There was a woman who

suffered terribly from several serious diseases. We saw her name on the list of patients that the hospital gave us, and identified it as a Jewish name. That's how we got to her.

"When we entered her room, we saw that she couldn't leave her bed. She couldn't even move. Her face lit up at the sight of us. She was thrilled to see Jews who had

come to visit her, even if she didn't know us. Her own family didn't visit her much. In our first encounter we told her about the Rebbe, that he is the Rosh B'nei Yisroel and that he cares about every Jew. We suggested that she write to the Rebbe while strengthening some aspect of her Jewish observance.

"She agreed to have us put up mezuzos in her house, and we wrote a letter to the Rebbe on her behalf. The answer was very encouraging. The Rebbe blessed a woman who was in distress that she be extricated from all disruptive matters.

"That very evening, she began to feel an enormous change in her condition. The doctors were stunned. There was no reason for the surprising improvement. When she managed to get out of bed, she committed to lighting candles every Erev Shabbos. Not long after, she was released from the hospital and became a baalas t'shuva.

"Sometimes we add a name to critically ill patients, as is customary. Many of the Jewish patients have non-Jewish names and we add Jewish names. One day, we entered the ICU of one of the hospitals and saw a family crying. The doctors had told them to say goodbye to their mother, who had only a few hours left to live. I asked the doctors to leave the room.

"I wrote her name and her mother's name and asked the Rebbe for a bracha for her. 'As long as she is still alive,' I told the family, 'the gates of Heaven have not closed. The doctors do not decide her fate; their job is to heal, not to cause despair.' The unbelievable happened. I get the shivers as I repeat this story to you.

"After a few hours, signs of life began to return. Within days, she recovered. The doctors had to apologize to the family."



**Rabbi Blumenfeld putting on t'fillin with someone in the hospital**

# SEEING IS BELIEVING

By Nosson Avrohom

Translated By Michael Leib Dobry

*Even today, twenty-six years later, I can't help becoming emotional. To my utter disbelief, his eyes began to move – right, left, up, and down, following the toy. I was absolutely shocked. Dumbfounded, I simply stood there trembling...*

You can hear the deep emotion in the voice of Mrs. Chaya Aidel Kaufman of Kfar Chabad, as she reveals the amazing miracle story that she and her husband, R' Eliyahu Yisroel, experienced with their son, Moshe Leib, twenty-six years ago. Until now, the family had preferred, for personal reasons, to keep this exciting account to themselves. Now, after more than a quarter of a century has passed, Mrs. Kaufman asked her son's permission to share this story for the first time.

## WITH EYES THAT CANNOT SEE

"More than three decades ago, after our wedding, we lived together with many other Jewish families in the Edgware section of North London. The neighborhood's Jewish population was quite large at the time, and there were even several Chabad families. In those days, before Rabbi Levi Sudak opened a permanent Chabad House there,

those Chabad families did not rest on their laurels. They periodically held activities in spreading the wellsprings of Yiddishkeit. They organized rallies, aimed primarily at the non-observant Jewish community to bring them closer to the path of their forefathers. We were one of those families, as we were just starting our journey in the direction of Judaism and Chassidus.

"Exactly twenty-six years ago, when our son Moshe Leib was born, we were privileged to receive our first letter from the Rebbe in honor of his birth. The letter contained the traditional blessing that we should merit to raise him to Torah, marriage, and good deeds. Although we were not yet Chassidim, we were simply overjoyed to receive a letter from the Rebbe. With our steady progress over the passage of time, and the testimonials of our chassidic friends about the uniqueness of the Rebbe, we were infused with the clear

understanding that the Rebbe is far more than another just another majestic rabbinical figure.

"Several weeks after the birth of our son, we realized that he had problems with his vision. We had toys that a child follows with his eyes, and we moved them in front of him, right and left, but his eyes didn't react. At first, we tried to calm ourselves that he was still just an infant, and since a baby's sight is rather limited, things will eventually improve as he starts growing. As time passed, I would put noisy and colorful toys in front of him, but his eyes remained in place like stones.

"Worrying thoughts began to gnaw away at me, giving me no peace of mind. One day, I opened the curtains of our home on an unusually bright and sunny English morning, and I noticed that he reacted slightly to the light. While this did give me a modicum of hope, I realized that I wasn't just being a concerned mother – there was a real problem. I quickly made an appointment with our family physician. After a variety of examinations, he confirmed our fears. He explained that he does see a problem of some sort, but since he is only a general practitioner, he referred us to a pediatrician experienced in treating children with vision problems. Within a few days, we appeared at his clinic.

"Our son was only two months old at the time, and the doctor began a lengthy series of x-rays



and tests. After several long minutes, he sat with us and explained that while he didn't want to alarm us, there appears to be a serious problem with our son's eyes. He was unwilling to give a clear medical diagnosis, because the boy was still too young. He asked that we schedule an appointment for four months time with a doctor far more experienced than he.

"Throughout those months of waiting, we continued doing different exercises with him. It was quite amazing to see how the baby was so wonderfully happy, always laughing, despite his vision problems. Our anxiety grew. Anyone who is familiar with the British mentality knows that it is quite different from the Israeli one.

A British family doesn't share things with anyone about what's happening within their home, not even with a neighbor or a very close relative, trying as much as possible to hide things. Nevertheless, there were Chabad families who knew about the problem and suggested that we write to the Rebbe.

"Despite our great and intensifying faith in the Rebbe, especially since my husband had even visited 770 and beheld its wonders with his very own eyes, we still hadn't internalized the whole concept. Once, when I suggested to my husband that he should contact the Rebbe, he replied that we had already received a letter from the Rebbe for our son, blessing him that he should grow

up to Torah, chuppa and maasim tovim – why should we trouble the Rebbe again? That's how we perceived things at the time. The Rebbe was surely quite busy, so why bother him? Despite my husband's revealed expressions of faith, I remained greatly concerned."

## RETELLING STORIES OF PERSONAL SALVATION

"A few days before Rosh Chodesh Adar, a month and a half after the medical diagnosis that left us filled with such pain and anguish, a 'Melaveh Malka' was held at the home of R' Pinchas Rabin, one of the neighborhood Anash members. After the event's formalities had concluded, each of



(illustration)

the several Chabad chassidim in attendance that evening began to tell a miracle story that he or someone he knew experienced in the merit of the Rebbe's bracha. These included some thrilling stories regarding children born with health problems that the doctors declared incurable, who fully recovered with the Rebbe's bracha.

"When these chassidim heard about our son's recently discovered health problem, they urged us to write the Rebbe immediately, surprised that we hadn't done so until now.

"Upon our return home, I told my husband that no matter what, I was going to sit down immediately and write a letter to the Rebbe – and so I did. The very next day, I gathered all the medical information, and laid out the entire problem in every detail, and asked the Rebbe for his bracha. I placed the letter in an envelope addressed to the Rebbe's secretariat, planning to drop it in the mailbox the following morning.

"On Monday, the morning of Rosh Chodesh Adar, before leaving the house to mail the letter, I decided to do one more exercise with our son, using those toys. While I was rather skeptical whether there would be any change, the heart of a mother is what it always will be. There's always hope, even when it is clearly illogical. And then the improbable happened! Even today, twenty-six years later, I can't help becoming emotional. To my utter disbelief, his eyes began to move – right, left, up, and down, following the toy. Dumbfounded, I simply stood there trembling...

"The feeling of sheer joy and happiness that engulfed us that month of Adar is difficult to put into words. This was something positively sent straight from

Heaven, totally beyond human comprehension. Yet it is known among chassidim that the Rebbe receives the request for a bracha as the letter is written, even before it is sent.

"Our appointment with the specialist was still on, and I didn't want to cancel it. I naively thought that maybe some remnant of the condition remained, or perhaps the child would need to wear special glasses. In any event, we didn't want to lose the opportunity to

***When my husband began to give details of his medical condition, the doctor raised his eyebrows and held out his hands in puzzlement. 'I wouldn't have believed you at all if I hadn't seen the report from the doctor.'***

consult with this doctor, who was known far and wide as a great expert in the field.

"On the day of the scheduled appointment, we arrived at the doctor's office. After a lengthy series of tests, he asked my husband what the problem with our son was. When my husband began to give details of his medical condition, the doctor raised his eyebrows and held out his hands in puzzlement. 'Look,' he said, 'I

wouldn't have believed you at all if I hadn't seen what the first doctor who sent you here had written in his report. But according to my examination, not only do I see nothing wrong, but there isn't even the slightest sign of a vision problem. If there was something there, it's completely disappeared...'

"The story quickly spread throughout the small Chabad community of North London. This served as a thrilling lesson for us in the strength and power of the Rebbe.

"A few years later, prior to emigrating to Eretz Yisroel with the Rebbe's bracha, we traveled to the US to visit my mother in California for the High Holidays. We used the opportunity to spend Sukkos in 770 with the Rebbe, and also went in for a general yechidus after Yom Tov."

## **EVERYONE CAN AND MUST**

Mrs. Kaufman concludes her unique and moving story with the fact that since that wondrous miracle, which took place when her son was less than six months old, Moshe Leib has shown no signs of any vision problems, without even the slightest indication of the difficulties he experienced prior to this miracle.

Today, Moshe Leib lives in New York, makes a decent living [– *and is looking for a nice shidduch*, his mother adds]. She sums it up by saying that she understands from this story how every Jew, from all sectors and backgrounds, have an inner and "essential" connection with the Rebbe, even if we don't perceive it in an actual sense. Everyone in need of a bracha and personal salvation can request his blessing and receive it.



# UNMISTAKABLY REBBE

By Rabbi Chaim Ashkenazi, Rav of the Chabad k'hilla in Tel Aviv

*The Rebbe's advice and instructions result from his being able to see the purpose and goal, i.e. what Hashem wants. So whenever the Rebbe was asked anything, whether about material or spiritual matters, people relied on his answer. They relied on him not because of the Rebbe's brilliance or knowledge of those fields and prior success in them. If the basis for the Rebbe's answers was his brilliance, knowledge and experience, then a mistake would be possible. \* A Chassidische farbrengen.*

## THE REBBE SEES WHAT HASHEM WANTS

The story is told about someone who came to the Tzemach Tzedek and told him that he doesn't believe in G-d because he doesn't see Him. The Tzemach Tzedek asked him, "Is there a czar in Russia?" "Of course," the man replied. "Did you ever see him?" The man admitted that he did not. "So what makes you so sure he exists?" "Because my

brother was in Petersburg and he saw the czar and told me about it," replied the man. The Tzemach Tzedek said, "I saw Hashem and you can believe me!"

This is why the sages are called the "eyes of the flock" – because they see what we do not. G'dolei Yisroel, each on his own level, saw the truth, whether intellectually or through an innate perception that he couldn't explain. This idea is

brought in connection with "Rav was silent and nevertheless, the Halacha is like him." The Amora Rav paskened a Halacha and even though he did not respond to the questioning of his disciple, Rav Kahana, the Halacha still remains like Rav.

It is explained in Chassidus that Rav's p'sak halacha was an intellectual perception of the truth, even though he couldn't explain it.

There are other higher levels of vision that G'dolei Yisroel experience due to the exaltedness of their neshamos. These are expressed in the quality of their vision, its clarity, and its absolute veracity, like Shmuel HaNavi who said, "I am the Seer."

This is why they, and only they, can set the agenda in inyanei avodas Hashem and Torah and mitzvos. It is obvious that only someone with vision, who knows the way, can lead. A guide on a tour is someone who knows the way. He is responsible enough not to try new roads with which he is unfamiliar, so as not to endanger the people who follow him.

The same is true in our inyan. A **Rebbe** is **Rosh B'nei Yisroel**, the head which directs the body and is the source of life for the entire body. The chayus that the Rebbe gives is direction, a goal and purpose, and the Rebbe is the guide who shows the way and reveals to every created being what the source and reason for his life are. In other words, he informs us why Hashem gave us life

and what Hashem wants of us.

We learn this in Chassidus from the verse, “All that Hashem wants, He does.” What sort of praise is that? Of course Hashem does what He wants – who can compel Him to do otherwise? Chassidus explains the verse to mean that what makes the created being exist is Hashem’s desire for that creation, for the benefit and purpose it provides.

A Chassid once tried explaining this inyan to someone unfamiliar with Chassidic concepts. He asked him what Hashem would do if He wanted to wipe out Moscow. The person proposed, “Set it on fire and burn it down.” The Chassid argued, “But ashes would remain.” The man said that Hashem would send wind to scatter the ashes on the oceans. The Chassid maintained that still, something would remain of it. “Okay, I don’t know,” conceded the man. “What would Hashem do to wipe out Moscow?” The Chassid answered, “If Hashem didn’t want Moscow, there would be no Moscow!”

This applies not just to Moscow, but to the entire world. When we say that the Rebbe is the head, we mean that to the Rebbe, it is absolutely clear what “Hashem wants,” with the utmost certainty. There is nothing that conceals the goal from him. The Rebbe directs the world so that it attains its goal, for if it deviates from its purpose there would be no Moscow, no world. Moscow could not exist if Moscow did not serve Hashem’s purpose.

Thus Hashem declares: “If the Jewish people accept my Torah, fine; if not, I will turn the world back into emptiness.” For if the world would not be as Hashem wants it to be, it would not have chayus and would simply cease to exist.

It has been this way in every generation since the first Rebbe, Moshe Rabbeinu, about whom it said that when he was born, “the

house filled with light.” That doesn’t mean that they no longer needed illumination in the house. It means that Moshe’s body did not conceal the light of the neshama. Moshe bequeathed the G-dly purpose to the Jewish people, for which reason it was created and exists.

## THE REBBE DRAWS DOWN CHAYUS FOR THE GENERATION

Not only does the Rebbe know the reason for the chayus of every creation, but it is through him that the chayus passes through to the world. The meaning of the concept “Rebbe” is that through him come all *hashpaos* – material and spiritual. In addition, the Rebbe sees what

*The Tzemach Tzedek told him, “I saw Hashem and you can believe me!”*

Hashem desires of every created entity, and has the ability – because “a tzaddik decrees and Hashem fulfills” – to effect that the G-dly desire come about through certain activities.

So whenever the Rebbe was asked anything, whether about material or spiritual matters, people relied on his answer. They relied on him not because of the Rebbe’s brilliance, or knowledge in those fields and prior success in them. If the basis for the Rebbe’s answers was his brilliance, knowledge and experience, then a mistake would be possible. His error rate would merely be lower than that of the average person.

People who relate to the Rebbe

this way believe that he too can err, albeit very infrequently. With this way of thinking, they are like the person who thought that Moscow has to be set on fire to do away with it. Just their G-d is somewhat greater and can destroy Moscow with an atomic bomb...

The truth is that **the Rebbe’s advice cannot be wrong** because he sees the goal, the word of G-d in it. As was the case with all the Rebbeim, the Rebbe very often responded to things that bothered people which they had not asked about.

For example, in a general yechidus, the Rebbe spoke to many people at once, yet the people in attendance would each find personal advice and answers in his words.

At farbrengens, too, there were situations when the Rebbe responded, in his sichos, to the thoughts of the people who were present. One person, for example, who helped goyim within the framework of his specialty, wasn’t sure whether he should bother with them. He attended the farbrengen and hoped to be able to ask the Rebbe his question. The Rebbe spoke about how great it is to have an influence on goyim so they observe their Seven Noachide Laws. His question was answered.

The same was true for the general letters that the Rebbe would send to individuals. Some recipients mistakenly thought that these letters weren’t meant for them personally. One such person complained to the Rebbe’s secretary, Rabbi Chadakov, for he had anticipated a personal response. When R’ Chadakov told the Rebbe, the Rebbe said, “I thought he would prefer that I answer him from the level where I am at and not from where he is...”

We saw how the Rebbe was the conduit to draw down chayus to the entire generation: with yechidus klalis, farbrengens, dollars and

letters, to all Jewish sons and daughters. It couldn't possibly be because of his acumen or expertise. It was clearly because the Rebbe is the one who establishes how the chayus is distributed, i.e. how the general and individual world of each person will be run.

## EVERY WORD AND MOVE IS TORAH

The connection and bittul of Chabad Chassidim to the Rebbe goes far beyond that, in a manner that is incomparable in any other place or framework within Judaism. This connection is not built on trust and faith in someone who is smart, or even someone who has ruach ha'kodesh, through whom instructions come from Above. Even in such a case, there could be the possibility of a mistake.

Just as there are no mistakes by Hashem, so too there are no mistakes made by the Rebbe, who expresses the will of Hashem. Therefore, there are no desires on the part of the Rebbe that are not fulfilled, just as whatever Hashem wants, must happen. This is explained in a letter the Rebbe wrote on 3 Tamuz, 1950.

For the Rebbe there is no veering from the goal, regrets or mistakes. It is true that we find in Chazal many times when the deeds of Moshe or another Rebbe or Nasi are questioned, but nobody has the authority to do so except for the Torah.

If there wasn't an obligation to believe that Moshe does not err, why were Korach and his followers punished? Korach could have said that maybe Moshe erred, a fact that the Torah itself testifies to. Unfortunately Korach did say that, but G-d forbid that we follow in his ways. We must get it into our heads that it is not up to us to imagine fault with Moshe, etc. Only the Torah itself has that right.

This idea is explained by the Rebbe's father on what it says in Chazal, that all the words of our Sages are Hashem's words. Even when it says regarding a certain statement of Rav Ashi that it was foolishness, it too is a part of Torah. One might ask, but it says these things regarding Hashem: "I regret having made them," "bring an atonement for Me for diminishing the moon," or Hashem, when Hashem created the world, He created worlds and destroyed them and said, "This doesn't please me and this doesn't please me."

Of course, we do not take this



literally, to mean that Hashem made a mistake and then regretted it. There were reasons for diminishing the moon and for creating worlds and destroying them. This is explained in Chassidus.

Such statements are similar to expressions such as "the eyes of Hashem," "and Hashem was angry," "and Hashem went," "and Hashem said," "and Hashem heard," etc. – everyone understands that they are not meant literally in any physical sense.

Accordingly, every detail of what the Rebbe says and does is

intentional and in accordance with the Supernal desire. Even if there is a situation where things seem to be going contrary to the direction that the Rebbe laid out – like the current world situation in light of the inyan of the beginning of Moshiach's actions in the world – as long as the Rebbe himself did not say there is a change, it all remains in force and will definitely be realized.

This is why, for Lubavitcher Chassidim, it's impossible for things to not to be in accordance with what the Rebbe said – or even insinuated through a meaningful look or a motion with his head or arm. This is because the Rebbe is the source from which the world was founded, as it says, "The tzaddik is the foundation of the world." Whatever he says and does make an impression on the world. We saw this when a hurricane was heading for Miami and with a wave of the Rebbe's hand, the hurricane changed course.

Hashem has given over to the tzaddik, The Rebbe, to shape not only this world, but all worlds. Although we can't understand it, we accept that this is the way it is – this is how Hashem created the world.

## IT IS NOT MERELY A HOPE, BUT THE ULTIMATE GOAL

Just as everyone believes that there is no mistake in Torah, there are no mistakes by the Rebbe who is, as it says regarding Dovid HaMelech, "the one who connects Hashem and Torah."

Therefore, although there are many things that we do not understand, there cannot be questions on the Rebbe. Our understanding of the Rebbe is less than a donkey's understanding of vegetable soup. A donkey sees vegetables but just doesn't understand what soup is. We see the

***“Okay, I don’t know,” the man conceded. “What would Hashem do to wipe out Moscow?” The Chassid answered, “If Hashem didn’t want Moscow, there would be no Moscow!”***

Rebbe’s body but not the **Rebbe**, and we understand only a tiny drop of what the Rebbe says and put the details together like a puzzle that enables us to form a certain image. What we don’t know far surpasses what we do.

This topic of what a Rebbe is would not be something we have to deal with at all, but since the Rebbe revealed a little bit it’s our obligation to try and flesh out our knowledge of the topic. Therefore, every story about the Rebbe – his words and actions, his goings and comings, his looking here or there, sitting, getting up, etc. – these are not merely actions that everybody does, and not even things that a wise man does which surely are meaningful. It’s Torah. Not just the *sichas chulin* (mundane talk) of Torah scholars, which needs to be studied, but actual **Torah**, including the divine blueprints of how to create and run the world.

If you examine the sichos and reshimos of the Rebbe Rayatz, you see how he describes his father, the Rebbe Rashab, and the earlier Rebbeim in great detail. We rarely see anything like this with other

G’dolei Yisroel, especially not in such great detail as this.

This tells us what our attitude ought to be towards anything connected with the Rebbe, for whatever the Rebbe does and says is Torah and guidance. Reading these reshimos is not bittul Torah, since they deal with the Rebbe whose every movement brings chayus to the world. (Of course, there is a time for everything, and we should not focus exclusively on this.)

Up until this point, we have discussed about how to relate to the Rebbe and his personal advice as well as general instructions at any given time. This is all the more important when dealing with a topic which – as the Alter Rebbe says in Tanya is the point of creation – “Yemos HaMoshiach and Resurrection of the Dead.”

Moshiach is mentioned a few times in Tanya, while in the Rebbe’s teachings it is mentioned countless times. Indeed, thousands of the Rebbe’s expressions and actions pertained to bringing the Geula.

Some maintain that this was another merely yet another attempt of a Gadol who wanted to bring Moshiach and saw an auspicious time for it. Many G’dolei Yisroel begged and tried everything possible to arouse those Jews with whom they came in contact, in order to bring the Geula. Surely each of these g’dolim accomplished something in his time and did not try for nothing, yet ultimately, they remained in galus. Nothing changed and the Geula process did not begin. Their accomplishments were limited to the spiritual plane.

This was not the case with the Rebbe. He first told us “to polish the buttons,” and then informed us that it was completed, and **there is no reason why Moshiach has not yet come**. We should therefore cry out “Moshiach now,” in all languages. There is nothing delaying the Geula;

if there was still something to correct, there would be no reason to shout.

Then we heard from the Rebbe that not only has Moshiach started his activities in the world, but we have the *metzius* (existence) of Moshiach and even his *hisgalus* (revelation). The Rebbe stated that the only thing remaining for the shluchim to do is prepare the world to greet Moshiach. We are already at the table set for Geula, and the Rebbe has informed us who Moshiach is – Moshiach is the Nasi HaDor, and he’s on his way.

There were other earth shattering statements of the Rebbe like, “Whoever says that just like in the time of the Rebbe Rayatz, Moshiach did not come, it’s the same now – is a wild man and there is no point in arguing with him.” It’s not just another wish, as it was in the past.

## **BEING PERMEATED WITH MOSHIACH**

None of the Rebbeim acted or spoke like this, even though all of them were cognizant of the fact that the revelation of Chassidus is to bring Moshiach and were moser nefesh for this purpose. It is the Rebbe who provides the chayus and accomplishes the end goal of Moshiach.

We are forced to conclude that if this process – of marching towards the Geula, about which the Baal Shem Tov told us since the revelation of Chassidus – does not continue and grow stronger, then we have to revert to what was done hundreds of years ago, when they only learned Nigleh without Chassidus and without all the innovations of our Rebbeim.

From the very beginning, when he first accepted the nesius, the Rebbe told us that this is the purpose of our generation. Can anyone come along and say otherwise? Not unless we hear



differently ... and we won't, because this is our tachlis. This is the chayus that provides for the existence of the entire generation.

Geula is the message of the generation. We can learn to what degree we must be preoccupied with it from the way people act in other areas. In our generation, people think that the goal in life is amassing money or pursuing honor, and this is what drives them, but it doesn't stop them from eating, reading the paper, and going about their daily lives. To translate this to k'dusha – we need to be busy with mitvzaim, learning Nigleh and Chassidus, doing mitzvos b'hiddur and davening, but it all needs to be permeated with Moshiach.

We can learn from a Lubavitcher

woman who put much effort into building a mikva somewhere in the United States. The rabbi of the town, who was not a Lubavitcher, went to look at it and was very impressed. He told her, "You have no idea what a big portion awaits you in the World to Come."

She responded, "What? Olam HaBa? Moshiach is coming!"

We can sum it up by saying that if the topic of Moshiach causes a person the opposite of a hiddur in Torah or mitzvos – that is not Moshiach. And if the revelation of Moshiach is not the goal for the Torah and mitzvos that a person does, then this is not Torah and mitzvos as dictated to our generation.

It used to be said that the goal of

*The Rebbe said, "I thought he would prefer that I answer him from the level where I am at and not from where he is..."*

avoda is to give nachas to Hashem. The Rebbe accustomed us nowadays to saying that the goal of avoda is "to bring Moshiach." And if that's what the Rosh B'nei Yisroel dictates, so be it, b'm'heira b'yameinu amen!

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# FOLLOWING THE REBBE, WHEREVER HE LEADS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

*R' Barkahan invited the son to his hotel, "to drink a little l'chaim." After the second bottle, when the young man was good and drunk, R' Barkahan began shouting at him to leave the woman until he convinced him to go to her house then and there...*

The following stories are about shluchim who received instructions from the Rebbe which at first seemed odd. Only after doing as they were told did they understand what the Rebbe knew from afar.

Rabbi Notke Barkahan a"h was a baal mesirus nefesh from Russia who made aliya in 1973. In his senior years he became a shliach to his homeland and served as chief rabbi of Latvia.

During the period that R' Barkahan lived in Eretz Yisroel, he visited the Rebbe. Before his return home he stood on line for "dollars." When it was his turn, the Rebbe gave him a dollar and said, "This is to be given to tz'daka in Brazil."

R' Barkahan had never been in Brazil and had no plans of going there, but he put his trust in the Rebbe and boarded a plane to Brazil, not worrying about what the next step would be. On his first day there, he met a childhood friend from Russia who told him that he had a son in Brazil who intended on marrying a gentile girl. His friend asked R' Barkahan to try and convince his son not to marry her, although his son was unwilling to listen to anything that was intended to dissuade him.

R' Barkahan invited the son to his hotel, "to drink a little l'chaim." He bought bottles of vodka and poured cup after cup for the young man, who was

happy to drink it. R' Barkahan did not drink; he just poured it into his beard while he made it look as though he was drinking.

After the second bottle, when the young man was good and drunk, R' Barkahan began shouting at him to leave the woman until he convinced him to go to her house then and there. When they got to her house, her parents saw that their future son-in-law was a confused drunk and they threw him out. They warned their daughter not to dare be in contact with him again.

Boruch Hashem, he is married to a Jewish woman and they have a fine Jewish home, all thanks to a peculiar instruction from the Rebbe and a faithful Chassid who listened to what the Rebbe said even when he didn't understand it.

## **"YOU SHOULD NOT UPROOT YOUR DWELLING TO ANOTHER LOCATION"**

Not far from Beit Shaan is a cluster of yishuvim, Moshavei Taanach. Shluchim of the Rebbe have been working there for over fifty years, building a beautiful

Chabad school, giving dozens of shiurim and doing other mitvtzaim of the Rebbe throughout the area. The shluchim there are: Rabbis Avrohom Yitzchok Sossonkin, Avrohom Dunin, and Yitzchok Yadgar, as well as Rabbi Jerufi and until his recent passing, Rabbi Gury a”h.

Rabbi Yitzchok Yadgar, who was principal of the school for forty years, is well loved and admired by every child and adult in these yishuvim. Hundreds of people attend his weekly shiurim (each evening in a different moshav) and many also consult him privately, whether in person or by phone. R’ Yadgar is occupied with the public nearly at all times of day and night. The hardest thing for him, he says, is that he can’t walk a hundred meters in Afula without being stopped by people seeking answers, advice, or blessings.

But that’s not the way it was at the beginning of his career in Taanach. About two years after he started his shlichus in Taanach he found out about good apartments that were being built in Kfar Chabad. R’ Yadgar, who had

already contributed two years of his life to shlichus, thought that perhaps it was time for him to move to a Chabad community with shuls, a mikva, and Chassidishe chinuch for his children. He asked the Rebbe whether he could register for an apartment.

The Rebbe had other plans for R’ Yadgar, and told him:

**Regarding registering for the neighborhood in Kfar Chabad, you and your friends are doing activities in the place etc. and should not uproot your dwelling to another location, especially when you are a member of their community from the past and our holy Torah says that the poor of your city take precedence.**

R’ Yadgar is from the Kurd community, as are many of the residents of Taanachim. He was taken aback by the Rebbe’s answer. He had already been envisioning moving to Kfar Chabad and living among old-time Chassidim, and now the Rebbe was telling him not to move. It was hard for him, but he and his friends stayed put, and

their connection with the place and the residents grew stronger.

Since R’ Yadgar knows how to speak their language, he is able to overcome any opposition. He publicizes and announces the Rebbe’s horaos and prophecies and people accept what he says like Torah from Sinai.

Years passed. Once again, R’ Yadgar hinted to the Rebbe in a letter how hard it was for him so far from Chabad communities (at that time there was still no Chabad house in Beit Shaan...), and how the people he was being mekasher to the Rebbe waited months for a reply from the Rebbe. The Rebbe replied that he gave R’ Yadgar the power to bless people in the merit of an addition in mitzvos.

This is what the Rebbe wrote in the margin of R’ Yadgar’s letter:

**You should answer in my name to all those who turn to you, in addition to sending their names to me, and tell them that they should accept upon themselves mitzvos etc., and this will turn into a channel and abundance for them for everything they need.**

To someone who wrote to the Rebbe about difficulties and indecision, the Rebbe responded, “Speak to Rav Yitzchok Yadgar, who understands the human psyche.” Indeed, countless people knock at his door and call him up for advice, guidance, and brachos. Through him they become mekushar to the Rebbe, his teachings and his instructions.

I work with a principal of one of the schools in Beit Shaan. This principal has met with R’ Yadgar in regional meetings of principals, and he always remembers to quote R’ Yadgar and how he always says (with the Chassidic pronunciation), the Rebbe Melech



Rabbi Barkahan receiving lekach from the Rebbe on Hoshana Raba.

***R' Yadgar is occupied with the public nearly 24 hours a day. The hardest thing for him, he says, is that he can't walk a hundred meters in Afula without being stopped by people seeking answers, advice, or blessings.***

HaMoshiach.

Today, R' Yadgar says, "What a z'chus that the Rebbe had us stay here. We have to thank the Rebbe for the privilege of being

mekarev so many Jews to the Rebbe, to have enabled Jews to do so many mitzvos, and to prepare them to welcome Moshiach.

## **WHAT HAPPENS WHEN YOU DON'T LISTEN**

A friend of mine, a shliach who would like to remain anonymous, told me:

"I went on shlichus over thirty years ago. I began a series of programs and mitzvaim and things went well. Within a short time I had a shul, a club for children, a school under construction and more.

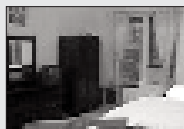
"The first time I wrote to the Rebbe about my work, I got a letter with a bracha, but the Rebbe addressed the letter to the hanhala of Tzeirei Chabad in the city. Young and inexperienced, I had no idea that this meant that I was supposed to work in concert with the members of the hanhala (today every shliach works in tandem with Tzach, but then it wasn't known or as well

established). I thought it was the standard message to Chabad House directors.

"I continued my work without discussing it with the members of the hanhala, and I suffer the consequences till this day. At a certain point the rabbanim told me to transfer my authority to others. Even the amazing things I had built up myself did not last. Although I worked with mesirus nefesh, everything developed haphazardly and without lasting success.

"It was only many years later that the activities began to be established the way the Rebbe wanted it. Today there are successful mosdos of the Chabad house in my city, but I am not responsible for most of the activities. I am sorry that I did not understand the Rebbe's instruction, to establish around me a group to serve as the administrative board of the Chabad House."

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# PURIM: THE EQUALIZER

By Boruch Merkur

*The customs of Purim, emphasizing brotherhood among Jews of all sorts through acts of kindness and generosity, clearly illustrate this higher level of unity, the perfect unity required for bringing down the very essence of G-dliness into our physical world. \**  
*Tracing the Rebbe MH”M’s instructions on how to perfect our Divine service in the Final Era.*

[Continued from Issue #680]

## HIS BODY BOWED ON ITS OWN

In the time of Purim, the Jewish people put their lives on the line in devotion to G-d and His commandments, proclaiming the unity of G-d in the face of persecution and the threat of complete annihilation. With such a show of self-sacrifice, the Jewish people attained the greatest possible heights in Divine service, connecting with the very essence of G-d.

But actually sacrificing one’s life, or the preparedness to do so (given a real threat), is not the only expression of self-sacrifice as defined here in the Rebbe’s teachings. This essential connection to G-d can be attained simply by emulating the unique character of that mode of self-sacrifice, as expressed on Purim. Namely, when “one’s entire being (including his physicality) becomes a vessel to the aspect of ‘he doesn’t know’ of above.” When self-nullification, usually associated with the soul, is expressed

even physically – materially and bodily – then the unity and essence of G-d is fully manifest.

The Rebbe provides examples of this perfect devotion to G-d in Footnote 48:

“[The Divine service described as ‘he doesn’t know’ is] expressed by [what is mentioned in the Talmud], ‘When [the prayer] reached Modim, he bowed automatically’ (Yerushalmi Brachos 2:4, end; Tosafos, beginning with, “*Iyun*,” Shabbos 118b). That is, although in terms of his conscious mind and his perception, ‘he did not know’ that they had said Modim, on account of the self-nullification of his physical body to G-dliness (not to bow down nor prostrate oneself to worldly matters), ‘he bowed automatically.’ Indeed, he had become one with the aspect of ‘he doesn’t know’ of the Holy One Blessed Be He. Thus, of consequence, everything he did, even subconsciously, was the will of G-d.

“The above sheds light on the story of the Rebbe Rashab, nishmaso Eden (*Likkutei Dibburim* Vol. 2, 274a), regarding whom the author [the Rebbe Rayatz] said that, although at the time ‘he did not know’ the reason for a certain practice [i.e., his custom of washing his hands three times per hand prior to eating a meal], he was certain that it is in accordance with the

teachings of the Torah, insofar as he had accustomed his body to behave in accordance with the instructions of the Torah and the *Shulchan Aruch*.”

These two examples illustrate perhaps the highest level of self-nullification to G-d, when – not just the soul, but – even the physical body becomes a vehicle, a chariot, for G-d’s will, without the need for any conscious directives (and certainly no struggle), but in a manner of “he doesn’t know,” a devotion that permeates the person’s entire being, affecting even his subconscious.

## PURIM: THE EQUALIZER

Likewise, in terms of unity with one’s fellow, Purim has an advantage over Yom HaKippurim.

As we discussed, the great spiritual experience of the Giving of the Torah (in general) is associated with unity among Jews. The commemoration of the Giving of the Second Tablets, on Yom Kippur, is the pinnacle of the

achievement of the soul. It is the day that marks the height of spiritual attainment and self-nullification in the Jewish calendar. Being that self-nullification is the means to achieve unity, Yom Kippur is also a day that approaches the height of unity:

“Unity comes from a person’s self-nullification (as discussed above), through perceiving that one’s soul is primary and the body is secondary, because ‘with respect to the source of their souls in the One G-d,’ all Jews are ‘literally brothers,’ ‘for all of them are correlated and they all have one [i.e., the same] father,’ ‘it is just that their bodies are distinct.’<sup>105</sup>

“Thus, all Jews are unified on Yom HaKippurim,<sup>106</sup> for then the self-nullification and self-sacrifice is expressed through the removal and nullification of the body and physicality...”

Transcending our bodily needs and desires on Yom Kippur provides the perfect environment for recognizing and acknowledging our inherent unity, for it is only our bodies that separate us; our souls readily appreciate our brotherhood.

But based on our understanding of an even higher level of devotion, the ultimate heights of Purim, a devotion that permeates even our physical experience, it is clear that there is also a higher level of unity, one that finds expression specifically through physical means:

“This is also expressed in unity (not through the removal of physicality, but on the contrary) through physical things: ‘friends sending items one to another and gifts to the poor,’ which unifies Jews who are otherwise physically ‘scattered and fragmented among the nations.’<sup>107</sup>

“Indeed, we may assert that since the self-nullification and unity on Purim (which permeates even the physicality of the person) reaches higher up above (than the self-nullification and self-sacrifice of Yom HaKippurim), therefore, also the unity experienced below is more profound. That is, since the unity accomplished through ‘sending items one to another and gifts to the poor (*matanos la’evyonim*)’ is not done through removing oneself from physical things, which separate a person from his friend – a rich person and a poor person [being distinguished in terms of their relative wealth]

and so on – but it permeates even the present status of every individual Jew as he is, therefore, as Jews stand separate [from one another], the rich man becomes unified even with the poor man, who has far, far less than him, even an impoverished person who desires all things,<sup>108</sup> as well as poor people (*evyonim*), in the plural, which includes all types of poor people.<sup>109</sup>

“In fact, the law<sup>110</sup> is that ‘[on Purim] we give to **anyone** who extends a hand.’ There is no difference or concern as to whom it is,<sup>111</sup> for on Purim the level of ‘he doesn’t know’ of G-d’s essence shines, which equalizes small and great.”<sup>112</sup>

Thus, the customs of Purim – emphasizing brotherhood among Jews of all sorts of material and spiritual statures, through physical acts of kindness and generosity – clearly illustrate this higher level of unity, the perfect unity required for bringing down the very essence of G-dliness into our physical world, the ultimate purpose of the Divine service of the Final Era.

#### NOTES:

<sup>105</sup> Tanya Ch. 32.

<sup>106</sup> See *Likkutei Sichos* Vol. 19, pg. 302 ff.

<sup>107</sup> We may assert that the Supernal Intent with regard to the fact that “there is one nation that is scattered and fragmented among the nations” (for indeed, that is the reality in accordance with the Supernal Will, for it is not according to our will that we went into exile, etc. – the address of 3 Tammuz 5687) is in order to reveal the unity (“one nation”) of Jews even the place where they

have been scattered and fragmented among the nations (in this physical world), for in this manner they will come to a loftier height, as discussed above in the body of the text.

<sup>108</sup> VaYikra Rabba 34:6; Midrash Mishlei 22; commentary of Rashi R’ei 15:4.

<sup>109</sup> See *Likkutei Sichos* Vol. 4, pg. 1288, end.

<sup>110</sup> Rambam Laws of the Megilla 2:16; *Tur Shulchan Aruch* Orach Chayim 694:2.

<sup>111</sup> See Pri Eitz Chayim Shaar HaPurim Ch. 6.

<sup>112</sup> See *Likkutei Levi Yitzchok* Igros, pg. 267-8.

***“He had become one with the aspect of ‘he doesn’t know’ of the Holy One Blessed Be He. Thus, of consequence, everything he did, even subconsciously, was the will of G-d.”***

# A TRUE FRIEND

By Shneur Zalman Berger

***Rabbi David Hollander a”h, oldest pulpit rabbi and former president of the Rabbinical Council of America, was a true friend of Chabad. With the Rebbe’s encouragement, he fought against the Reform movement and for the amendment of the Mihu Yehudi law. He supported FREE and merited many kiruvim from the Rebbe, including long private audiences.***

## HALF AN HOUR IN ‘GAN EDEN HA’TACHTON’

22 Shvat, 1984. When the Rebbe left the small zal after Mincha, he blessed the group of travelers standing nearby. Among those embarking on a trip was Rabbi David Hollander. When the Rebbe saw him, he asked him with a smile whether everything was all right. R’ Hollander began to respond and while he spoke, he and the Rebbe walked in the direction of Gan Eden HaTachton, where they spoke for nearly half an hour!

When they finished talking, the Rebbe went into his room and R’ Hollander returned to the lobby of 770 where bachurim waited, eager to hear what they had spoken about. R’ Hollander said that he planned on traveling soon to Eretz Yisroel and the Rebbe spoke to

him about the seriousness of the Mihu Yehudi law.

The Rebbe mentioned that the newspapers that day had spoken about a joint meeting of Reform, Conservative, and Orthodox rabbis, and he spoke about how damaging this was. The Rebbe spoke sharply about the seriousness of the situation and asked R’ Hollander to speak about this in the places he visited.

R’ Hollander, who passed away January 20, was a distinguished American rabbi. He served as president of the Rabbinical Council of America and was a member of the Agudas HaRabbanim of America.

His first connection with Chabad began in 1940. R’ Hollander went to the port to welcome the Rebbe Rayatz when he arrived in the United States. In the years to come, the connection

grew stronger. After the Rebbe accepted the Chabad leadership, R’ Hollander had several private audiences and attended many farbrengens. He received much guidance and instruction from the Rebbe regarding his communal work. R’ Hollander did a great deal to give the Rebbe nachas and was a true friend of Chabad.

## MISSION TO RABBI ZEVIN

R’ Hollander was born in the Austro-Hungarian Empire in 1913. He and his family immigrated to New York when he was nine years old. He attended Yeshiva University and Brooklyn Law School. As a young man, he was considered a talented speaker. Many people flocked to hear this young rabbi who understood the American mentality.

His outstanding abilities earned him the election, in 1954, as the president of the Rabbinical Council of America. He was also a member of Agudas HaRabbanim, and within these two organizations, he worked on behalf of American Jewry.

In Adar, 1956, he went to Eretz Yisroel together with Rabbi Tzvi Shechter. The Rebbe sent a special letter to Agudas Chassidei Chabad in Eretz Yisroel and asked them to arrange for the rabbis to visit yeshivas Tomchei T’mimim in Lud and in Kfar Chabad, especially the vocational school. In addition, the Rebbe asked that they arrange meetings for them with



personalities and rabbis outside of Chabad.

R' Hollander visited the Rebbe from the early years of the Rebbe's leadership, asking for advice and brachos. A year after his trip to Eretz Yisroel, he had his first personal encounter with the Rebbe. At this time, a war was raging between Orthodox, Conservative and Reform organizations. Each of them sought key positions in the American Jewish world. In 1956, certain individuals wanted to include Reform and Conservative representatives in the Synagogue Council of America and the New York Board of Rabbis. Some

Orthodox rabbis were inclined to accept this idea, but R' Hollander and other rabbanim vehemently rejected it. Rabbanim and roshei yeshivos issued a p'sak din forbidding Orthodox rabbis from joining rabbinic organizations that included Reform and Conservative rabbis.

In those days of internal strife, R' Hollander went to the Rebbe, who urged him to continue in his good work. R' Hollander reported that a delegation of young rabbis was about to go to Eretz Yisroel for the purpose of convincing the chief rabbinate and Chief Rabbi Herzog to give their consent to the

inclusion of Reform rabbis in Orthodox organizations. R' Hollander hoped to sabotage their efforts. The Rebbe asked him to meet with Rabbi Zevin and to tell him all the details so he could help him.

The Rebbe also sent a letter to R' Zevin, in which he summarized the situation and informed him that R' Hollander would be meeting with him and would fill in the details. The Rebbe added that he permitted R' Zevin to tell Chief Rabbi Herzog about his letter.

R' Hollander worked on a number of fronts to undermine the rabbis' initiative. He met with





## ***The Rebbe held R' Hollander in great esteem and asked him to print his sermons, even offering him a loan to pay for the costs of printing.***

Rabbi Herzog and other rabbanim. He also held a press conference in which he eloquently explained that rabbanim and roshei yeshivos opposed this plan. Upon his return to the United States, he met with the Rebbe again to report about his work and his meeting with R' Herzog.

Fortunately, the efforts to abort the initiative were successful.

In the years that followed, R' Hollander often visited the Rebbe for guidance on communal issues. He attended dozens of farbrengens and championed the Rebbe's views on Mihu Yehudi and shleimus ha'Aretz. He would regularly quote the Rebbe's positions at the many meetings he participated in. R' Hollander fought mightily for the amendment of the Mihu Yehudi law. The Rebbe held him in great esteem and asked him to print his sermons, even offering him a loan to pay for the costs of printing.

### **THE REBBE'S WARNING**

R' Hollander was one of the few rabbanim who was allowed to visit the Soviet Union during the years of oppression and fear. He visited Russia eight times in those years and did tremendous work on behalf of Soviet Jewry. In the book *Dadushka*, he reminisced about these trips:

"I met the Rebbe two years after he was appointed Nasi of the Chabad movement. At that time, I was very preoccupied with Soviet Jewry. I intended to work for their freedom nonstop, and let others matters slide. I planned to lead a delegation of American rabbis to Russia. For this purpose, I went to the Russian embassy in Washington and presented a plan for an organized trip. I knew that they wouldn't immediately approve it and indeed, it was only a year and a half later that they finally granted approval.

"This was after Stalin had died and Premier Khrushchev had taken over. The Russian government wanted to mollify the West a bit, and they therefore allowed the delegation of rabbis to visit.

"Throughout the preparation period for the trip, I consulted with the Rebbe. Before the trip, I had a yechidus. The Rebbe warned me to be careful what I said when I addressed Russian Jews. The Rebbe explained that although I would not be harmed, being an American citizen, the Jewish listeners could be harmed if we said things irresponsibly. I didn't

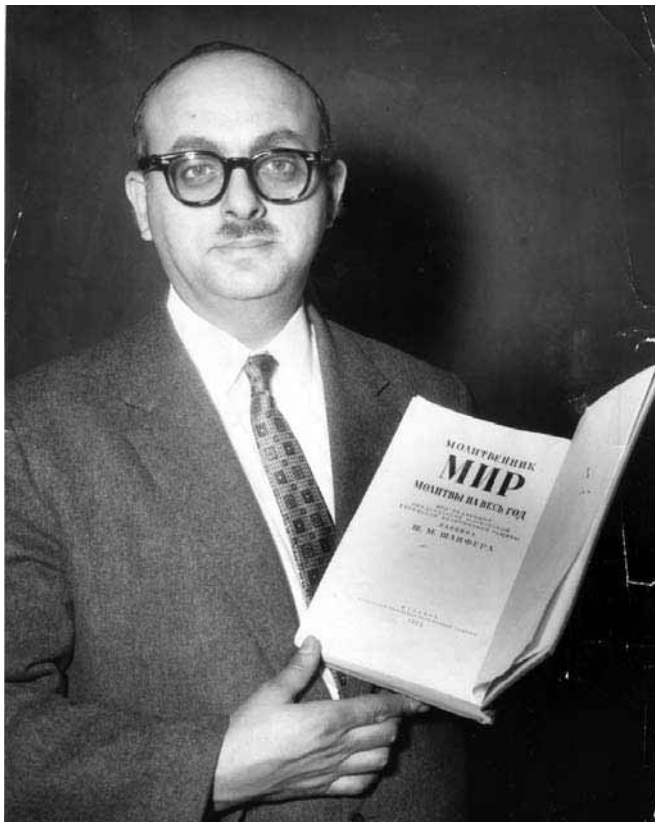
know if I would be allowed to speak in the shul in Moscow, but the Rebbe saw fit to warn me. The Rebbe also said that if Chassidim would want to meet with me, these meetings should be arranged extremely carefully.

"When we were in Moscow for Shabbos, the rabbi of the shul, without any prior notice, told me to address the congregants. The thought occurred to me to tell them what Rashi says about Bilam, 'and Bilam got up in the morning and saddled his donkey.' 'Hashem said, Avrohom their father preceded you, as it says, 'and Avrohom got up in the morning and saddled his donkey.'" With this I meant to encourage the Jews of Moscow, to tell them that their enemies would not succeed in harming the Jewish people since 'their father Avrohom preceded you.'

"From Moscow we went to Leningrad. We were accompanied by Rabbi Shlomo Schleiffer, the chief rabbi of Moscow.

"When I returned to New York, the Rebbe asked me what I spoke about in my address at the shul. When I told the Rebbe what I had





**Rabbi Hollander on one of his trips to Soviet Russia**

said, the Rebbe's reaction was, 'Is that called being careful with your words?'"

R' Hollander told the Rebbe that he had met a relative of R' Zevin in Russia. The Rebbe wrote about this to R' Zevin:

**Yesterday, R' Hollander visited me and he told me that he and his friends visited the rav in Kiev, Panitsh, and someone there told him that he was the husband of the sister-in-law (from his first marriage) of R' Zevin (I don't know more details). He looked like a man of eighty. He confided that at night, he puts out the lights and listens to the radio broadcasts from Eretz Yisroel. Since I understood from R' Hollander that he did not yet inform you of this, and with his many responsibilities, I don't know when he will tell you, therefore I have written you.**

R' Hollander made other trips to Russia alone. He visited various cities where he met Chassidim who suffered greatly, like R' Lazer Nannes (*Subbota*), who sent a letter with him for the Rebbe.

One time, the Rebbe sent him to visit Kutaisi in Georgia and Bucharian cities. He also traveled to the Caucasus, Kiev, Odessa, etc. When he made trips close to Pesach, he brought shmura matza with him. Sometimes, they allowed him to bring in the matzos,

and sometimes they confiscated them at the airport.

On one of his visits, when he went to the shul in Kiev he met a Jew whom he knew from previous visits. He asked how he was and how the Jews of Russia were. The man answered, "About Moshe Rabbeinu in the basket on the Nile, it says that the daughter of Pharaoh, 'opened it and saw him and behold, a child was crying.' It doesn't say that the daughter of Pharaoh heard Moshe's crying, but as soon as 'she saw him,' it was apparent that 'the child was crying.'"

When R' Hollander returned to New York and repeated this to the Rebbe, from the look on the Rebbe's face it was obvious that he deeply understood the plight of these crying Jews.

## **HOW DID THE REBBE KNOW?**

The following is a description of R' Hollander's visits from a Chassid who was in the Soviet Union at that time, Rabbi Chaim Ozer Marinovsky:

"In 1957, the first delegation of rabbis from the United States came to the Soviet Union, Rabbis Shechter and Hollander. They came to visit the main shul of Moscow and Rabbi Schleiffer welcomed them. The visit was considered an unusual event and people were afraid to talk to them because of the 'evil eye' of the government.

"That day, my father, R' Shmaya Marinovsky, and I were in Moscow, and we entered the shul. When R' Schleiffer saw us, he asked my father to let me meet with the rabbanim so they would see that even in Russia, a young generation was growing up with Torah knowledge.

"I was afraid to meet with them. On the one hand, I felt I would have to speak positively about how the government treated Jews and they would get a mistaken impression of the state of Russian Jewry. On the other hand, I was afraid that if I refused to meet with them, it would be seen as an insult to the authorities.

"In the end, my father said he wanted to be present at this meeting. A quiet place was found for the four of us to meet where nobody would listen to our conversation. My father was very emotional. He cried to them that they should tell the world about the true state of Russian Jewry and report about the religious persecution which prevailed throughout the Soviet Union.

"R' Hollander remembered my father's name. Years later, R' Hollander came to Russia again and when he visited Tashkent, he came to our house. Unintentionally, the way he went about it caused us much anguish. In Tashkent there was a shul on

# ***The Rebbe looked grave, and he asked R' Hollander what right he had to retire when there was so much to do.***

Champion Street where the 'regular' Jews davened. R' Hollander went directly to this shul and asked where Rav Marinovsky lived. Not realizing that 'shadows' were following R' Hollander's every move, the man led him in the morning, in public, through the main streets of the city, to our house.

"When R' Hollander entered our house, my father was in tallis and t'fillin and in the middle of davening. He saw an American rabbi coming in broad daylight, and he turned pale and was overcome with fear. He tried to finish davening quickly, and when he was able to speak, he rebuked him for coming to his house in this public manner, thus endangering the entire household. He protested that when R' Hollander would publicize in the US and Europe about the religious persecution in Russia, the government would associate the publicity with his visit to my father and accuse him of giving R' Hollander the information.

"As the conversation continued, things calmed down somewhat, and my father beseeched R' Hollander to help the Jews of Russia. When R' Hollander left, my father was so emotional that the anguish caused him to feel weak."

R' Chaim Ozer Marinovsky went on to elaborate on how the KGB tried to find out what had been spoken about at the meeting between R' Hollander and my father. R' Shmaya managed to evade their questions with vague answers.

After R' Shmaya Marinovsky made aliya in 1967, the Rebbe told R' Hollander that on his next visit to Eretz Yisroel, he should visit the Marinovskys in Kfar Chabad in order to appease R' Shmaya for the anguish he had caused him with his visit.

R' Chaim Ozer wondered how the Rebbe knew about the interrogations that resulted from that visit. "None of us told the Rebbe, so how did he know? We have no idea!"

## **SHLICHUS IN POLAND**

In addition to meeting with Chassidim in the Soviet Union, R' Hollander had many other important encounters around the world in places he visited in his various positions. One of these missions was to Poland.

At that time, R' Zalman Lehenhartz a"h, his wife, and their three daughters were living in Poland after leaving the Soviet Union in 1957. Since they had forged documents, they were unable to get visas to Israel and they lived in a little town near Cracow. That year, R' Zalman remained in constant touch by mail with the Rebbe. In his letters, he described his unfortunate situation. He received letters in return, as well as food packages with kosher food for his family.

One day, the family was surprised to find R' Hollander knocking at their door. They were thrilled that an important American rabbi had come to visit and help them.

## **CANDIDATE FOR CHIEF RABBI OF ENGLAND**

Aside from his positions in rabbinic organizations, R' Hollander served as pulpit rabbi in several New York congregations. When he was appointed rav of a shul in 1963, the Rebbe sent a letter to the president and chairman of the shul in which he sang R' Hollander's praises:

**I was pleased to receive your letter with the good news that next Sunday, 23 Shvat, there will be a public celebration in connection with the presentation of a rabbinic contract, in honor of your rabbi and spiritual leader, the well-known and outstanding Rabbi Dovid Dov Hollander.**

**I was especially pleased by the news for on the one hand, because Rav Hollander deserves all this honor and reverence; and on the other hand, because Hashem has enabled him to serve in such a respected shul and to guide over the waters of Torah and mitzva for this distinguished congregation whose leaders and members are known to properly**

## **IF THE REBBE SAYS SO, THAT'S ANOTHER STORY**

In 5756, Rabbi Yoram Ulman met Rabbi Hollander in Crown Heights, and they got to talking about Moshiach. When R' Ulman said that the Rebbe is Moshiach, R' Hollander reacted negatively. R' Ulman asked him whether he knew that the Rebbe said that the Rebbe Rayatz is Moshiach.

"There's a sicha like that?" asked R' Hollander in surprise. "So why didn't they show it to me? If the Rebbe says so, that's different."



esteem their rabbi and spiritual leader, and who themselves appreciate their good fortune in meriting such a rav and leader.

Some years later, R' Chadakov sought to have Rabbi Hollander considered for the post of chief rabbi of England. The proposal was raised after a meeting that took place on Hoshana Raba, 1965, at the Weitzman Institute in Rechovot between R' Zushe Wilyamovsky, R' Yona Eidelkopf, and the English philanthropist Isaac Wolfson. The latter asked the two Chabad askanim to look for a suitable candidate for chief rabbi of England.

R' Zushe asked the Rebbe's secretariat for a suggestion. R' Chadakov responded in a letter, suggesting R' David Hollander and stating that surely Wolfson knew him, since he had visited England a few years earlier.

R' Zushe and R' Yona wrote a letter in English to Wolfson in which they recommended R' Hollander as chief rabbi of England, but in the end, the idea was rejected.



## ARDENT SUPPORTER OF F.R.E.E.

R' Hollander served as rabbi for decades and when he grew older, he planned on retiring. He went to get lekach from the Rebbe and the Rebbe blessed him with success as a rabbi and as a private citizen. He was taken aback that the Rebbe already knew of his plans and he

said that indeed, he was thinking of becoming a private citizen.

The Rebbe looked grave, and he asked R' Hollander what right he had to retire when there was so much to do. After this rebuke, he became rabbi at the Hebrew Alliance shul in Brighton Beach.

This move strengthened his ties with the organization F.R.E.E., which works with Russian immigrants. When the organization was founded forty years ago, R' Hollander was one of the members of the Vaad HaRabbanim who supported it. The Vaad HaRabbanim was formed by the Rebbe's instruction, and it included great rabbis in the United States such as Rabbi Moshe Feinstein, Rabbi Soloveitchik and Rabbi Yaakov Kamenetzky.

The organizations' headquarters are in Brighton Beach. For Yomim Tovim, they rented the large hall of the shul where R' Hollander was rav, since the congregation was small enough to use a side room. After a few years, the hall had a fire and was destroyed.

In 1948, the Rebbe told Rabbi Hirschel Okunov, one of the



At a Sukkos event sponsored by FREE. The mashpia, R' Mendel Futerfas shaking hands with Rabbi Hollander. R' Shloimke Maidenchek is in the background.



directions of FREE, to find a shul for the organization. They renovated the burned hall and since then, the FREE k'hilla davened in the big hall while the congregation led by R' Hollander davened in the nearby room. As a result of their proximity, R' Hollander became very close with the directors of FREE.

Whenever FREE made an event, whether a dinner or a bris mila for a child in the community, R' Hollander attended and spoke with his usual passion.

Those present at the funeral saw the genuine affection that the Russian Jews had for R' Hollander. For so many years he had devoted himself to Russian Jewry and to preventing assimilation, and his funeral was attended by many Jews who managed to prevail over the communist terror and return to their roots with the help of R' Hollander.

Rabbi Hollander speaking at a FREE event



## WE LOST A TRUE FRIEND

R' Hollander passed away at the age of 96 and was buried on Har HaZeisim. He is survived by his

wife Faye.

American Jewry lost a true friend; Russian Jewry lost a true friend; Chabad lost a true friend.



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# R' EFRAIM LERER A"H

R' Efraim Lerer was born in Niezhenkovitch on 6 Adar, 5672 (1912), to his parents, Avrohom Yaakov and Leah Lerer. His father was the head of the community in the town and did much on their behalf. Acts of kindness were daily fare for his parents. The door was always open and the many poor people who joined them for the Shabbos meals were graciously served.

During World War I, the mikva in town was destroyed. R' Avrohom Yaakov made the rounds of the villages and towns to raise money. When he had collected enough, he had them rush the construction, and the shul and mikva re-opened. R' Efraim followed in his parents' footsteps and helped many people, materially and spiritually.

In his youth, he made aliya and he then helped bring his parents to Eretz Yisroel. For the first two years of his aliya he lived in B'nei Brak, which was a small moshava in those days. He was one of the fighters for Shabbos observance. It started when Rechov Rabbi Akiva, the main street in B'nei Brak, was paved. Some youth from neighboring towns came on Shabbos in their car, determined to anger the religious Jews by driving there on Shabbos.

The residents were shaken. Some of them, R' Efraim included, took immediate action

to prevent Shabbos desecration in the center of their moshava. He and his friends did not hesitate, persisting in demonstrating even when it ended in arrests.

At the height of their battle, Rabbi Yaakov Landau a"h was appointed rav in B'nei Brak and he continued to wage the war for Shabbos. He arranged for religious people to stand at the entrance to B'nei Brak and plead with those who wanted to enter to do so on foot. In the end, they were successful.

## BARUCH HASHEM, I BECAME PART OF A LUBAVITCHER FAMILY

In 1936, after two years in B'nei Brak, R' Efraim moved to Petach Tikva. There, he married Chaya, the daughter of the Chassid, R' Avrohom Pariz. R'

Pariz, who was in the United States at the time, was hesitant about this shidduch since R' Efraim was not a Lubavitcher Chassid. He told the Rebbe Rayatz about his concerns, which the Rebbe answered with a telegram blessing the chassan and kalla with "mazal tov, mazal tov."

R' Efraim later said, "Baruch Hashem I became part of a Lubavitcher family and my sons and daughters go in the way of Chabad."

The wedding took place in the house of Rabbi Moshe Akselrod in Ramat Gan. He was a distinguished Chabad rav and he was the mesader kiddushin. Because of the difficult times, the meal consisted of a meager menu, mostly bread, herring, and vodka which the guests brought. There were few guests but the simcha was tremendous.

R' Pariz wanted to instill in his son-in-law that deep connection between Chassid and Rebbe. He sent a letter from America, dated Erev Yud-Tes Kislev, to his family in Eretz Yisroel:

"Efraim and Chaya and your children, may you live with nachas ... we are on the threshold of Geula. Chaya, see to it that Efraim writes to the Rebbe about everything. He is our father and



we have to do everything together with the Rebbe and he will carry us in everything.”

Two months later, Shvat 1942, R' Pariz asked Efraim to read from *HaK'ria V'HaK'dusha* to his family, which had been published then by instruction of the Rebbe Rayatz. It contained words of encouragement for the Jewish people, including the famous line, “Immediate repentance, immediate Geula.”

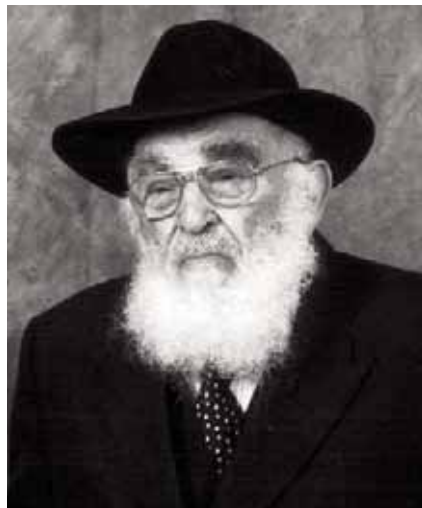
“To my dear ones, may you live with nachas... Efraim, I ask you to read before everyone at the table, *HaK'ria V'HaK'dusha*, and to read the entire booklet several times. It is difficult, yet imperative, to understand it well. Try to understand as much as possible, for whatever we can grasp, is good.”

R' Pariz's efforts were effective and R' Efraim Lerer became mekushar to the Rebbeim. R' Efraim visited the Rebbe a few times and had private audiences where he received many brachos. At farbrengens, he sat with the elder Chassidim behind the Rebbe. In his modesty, he would never have seated himself there, but during one farbrengen, the secretary, R' Groner, placed him behind the Rebbe.

## HELPING JEWS

In the years following the War

of Independence, there were many people arriving from other countries in need of urgent and immediate help. At that time, R' Efraim was involved with the Jewish Agency which was in charge of, and had the experience to handle, the absorption of the hundreds of thousands of immigrants who came in a never-ending stream. He was appointed



social worker by the Absorption Department of the Agency and worked at the immigration camp at Beit Lid. He extended a helping hand to the immigrants, who were drowning in a myriad of problems.

He became the person that religious Jews turned to. He worked to fulfill the endless flood of requests pertaining to their

religious needs.

After ten years, he finished his work at Beit Lid and transferred to the offices of the Agency in Beer Sheva. He worked there for fifteen years, doing a great deal to help the immigrants, both materially and spiritually.

He became a member of the Shmita committee in Petach Tikva, which worked under the direction of rabbanim for the benefit of the public. Under the auspices of this committee, R' Efraim made sure there was a constant supply of fruits and vegetables that were permissible in a Shmita year. He ensured that the merchants wouldn't jack up the prices because of the low supply in a Shmita year, as well as many other efforts on behalf of the Shmita-observing public.

He performed these demanding and time-consuming activities at no charge, volunteering on behalf of the community. Throughout his life he worked for the sake of the community.

R' Efraim Lerer passed away Motzaei Shabbos, 29 Teives, at the age of 96. He is survived by his wife Chaya, his sons, Yaakov, Meir, Dov, Menachem, his daughter Masya Hartman, grandchildren, great-grandchildren and great-great-grandchildren.



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# UNITED FOR SHLEIMOS HA'ARETZ

By Aliza Karp

*Different philosophies, different profiles and different lifestyles... unified for Shleimus HaAretz.*

Professor Ron Breiman from North Tel Aviv is the clean-shaven chairman of Professors for a Strong Israel, an organization made up of professors from exact sciences. Yaakov Katz of Beit El, is a full bearded leader in the initiative for Jews to take up residence in the Biblical areas of Eretz Yisroel. He has established Yeshivot and a right wing media network.

Breiman lives in North Tel Aviv, where houses are modern, convenient and upscale. Boruch Marzel's home is in Tel Rumeida, Hevron. It is definitely his home, but it is *not* a house. It is a caravan. From all the Americans who have visited Boruch and wanted to upgrade his simple accommodations, Boruch will only take money for his many charitable organizations and social projects.

Different philosophies, different profiles and different lifestyles... unified for Shleimus HaAretz.

MK Professor Arie Elad is on leave from his successful career – professor of medicine and department head at Hadassah

Ein Kerem – because he saw a need in the Knesset for members who are uncompromising when it comes to the integrity and security of Jewish life in Eretz Yisroel.

Uri Ariel is closely linked with well respected Rabbi Dov Lior of Kiryat Arba. Michael BenAri, PhD is a student of Rabbi Kahane and has a great respect for the teachings of Chabad. Uri Bank is soft spoken but he is a hard liner when it comes to Shleimus HaAretz.

Eldad explains that there is one common denominator that is a unifying force for the above mentioned candidates in the upcoming election. That common denominator is ERETZ YISROEL. These are people who give their life for Eretz Yisroel. They are not interested in personal recognition or personal gain. They are interested in Eretz Yisroel for Am Yisroel.

They are group of productive, industrious, responsible, moral, committed, honest members of Am Yisroel... dedicated to Am Yisroel... and dedicated to Eretz Yisroel for Am Yisroel. Period.

Together they form a mosaic where each tile retains its own color and together the tiles form a beautiful image – as long as they fit inside the given boundaries of the total picture – and those given boundaries happen to be their commitment to the extended boundaries of Eretz Yisroel.

When it comes to making an intelligent choice when voting, it is always good to judge candidates by their past actions rather than their current campaign promises. Below is a list of so-called, right wing parties and the proof of the depth of their (lack of) commitment to Eretz Yisroel for Am Yisroel:

\*Likud – the Likud is responsible for uprooting Yamit and the surrounding area. They are responsible for the Disengagement. Netanyahu, the current leader of Likud, sent an envoy to Syria to negotiate the Golan and he surrendered Hevron in the Wye Agreement. Netanyahu, Livnat, Shalom, Steinmetz, Katz and other Likud members at the top of their list voted for the Disengagement. Netanyahu denounced the Disengagement as being immoral only after he had given his support so it could be implemented.

When asked for his opinion about Moshe Feiglin in the Likud,



Eldad responded, “Moshe Feiglin gives the wrong impression of the Likud – he is like a fig leaf covering the essence of the reality in the party.”

\*Yisroel Beitenu – The

platform of this party clearly states under what conditions they consider it legitimate to establish an Arab state in Eretz Yisroel. Once a party is comfortable with the idea of land concessions, the

rest is negotiable. They state openly that they feel it is necessary to split Yerushalayim. Leader of Yisroel Beitenu, Avigdor Liberman, admits he is willing to give up his own home

## WHY USE THE NAME ERETZ YISROEL?

Below are points explaining why Chabad exclusively uses the names Eretz Yisroel, the Land of Israel, and Eretz HaKodesh, the Holy Land. These points apply, as well, to discussions involving our rejecting the blue and white flag, our abstention from singing HaTikva and our non-observance of Yom HaAtzmaut (Independence Day). These things all indicate a relationship that is new and different from the original Biblical connection of Am Yisroel to Eretz Yisroel, which has withstood opposition and aggression for thousands of years.

Eretz Yisroel became an inheritance to Am Yisroel thousands of years ago at the Bris Ben HaB'sarim. The name “Eretz Yisroel” was established at that time and has remained unchanged for thousands of years.

When a name is established by discussion and a majority vote, it can be changed by discussion and a majority vote. We are not interested in a name that can change and with it the image of what it signifies. The name “Eretz Yisroel” represents the essence of our connection to the land. It is unchangeable. A discussion and vote could change the name to Land of Someone Else and people would not realize that the land really is the inheritance of the Jews.

Any change in the name of Eretz Yisroel weakens our connection, because it does not represent the age old establishment of Eretz Yisroel for Am Yisroel.

A new name is given at birth. When Am Yisroel's connection to Eretz Yisroel is viewed as beginning in 1948, one sees endless struggles and war and discouragement. However, when one sees the history of his nation as beginning thousands of years ago, replete with disproportionate victory and endurance, one is encouraged.

The new name is seen by many as a way for the Jewish nation to ease into a position of being like other nations. In his famous letter to then MK Mrs. Geula Cohen, Sivan 5729, 1969, the Rebbe writes: “This concept of being like other nations is a concept which, in the words of the scripture, caused many corpses to fall. This refers to corpses of bodies and also spiritual corpses. In the spiritual sense, to our pain and because of our sins, this approach is still causing damage among the sons and daughters of Israel.”

Using a new name gives the impression that our right to the land begins from the time the UN voted or from the time of military victory. Both these reasons for existence are variables. The relationship of Am Yisroel to Eretz Yisroel, as stated in the first Rashi in the Chumash, is not dependant on the UN or the IDF; it is not temporary or negotiable. It does not change if Jews are living on the land or not living on the land. The relationship of Am Yisroel to Eretz Yisroel is constant and eternal.

The new name, along with the flag, song and holiday, undermine the commitment of Am Yisroel to Eretz Yisroel. This was sadly illustrated in the Disengagement from Gush Katif. The troops who came to take the Jews from their homes purposely wore blue and

white flags on their caps, chests and shoulders. This caused confusion for the residents, who were loyal to that flag. They did not want to go against it. Seeing that flag weakened their commitment to Eretz Yisroel, because it represented a mixture of loyalty to the land and loyalty to the state. In Chabad we abide by the laws of the state – but we clearly define our loyalty, passion and commitment not to the state, but to Eretz Yisroel according to the laws of Toras Yisroel.

***Any change in the name of Eretz Yisroel weakens our connection, because it does not represent the age old establishment of Eretz Yisroel for Am Yisroel.***

in Nokdim to make room for the enemy state in the Jewish homeland.

\*SHAS –Shas has been showing concern for Chomesh and they even set up an office in Beit Shalom. But their history shows them as being for sale to any government. They allowed the Oslo Agreement to pass – by one vote! They could have stopped Oslo had they participated in the vote instead of abstaining. They are currently sitting in the government with Olmert. It was Shas that gave then Prime Minister Ehud Barak the support he needed to offer arch terrorist Yasser Arafat Jewish land. Luckily, Arafat declined the offer. Spiritual mentor of Shas, Ovadia Yosef, says that we can give up land for Pikuach Nefesh, to save lives, when it has been proven that giving up land costs lives, the recent war being a fresh and painful example.

\*The Jewish Home Party, which is actually the National Religious Party, gave Ariel Sharon the support he needed in order to carry out the Disengagement. Their policy is that should they have to choose between closing one classroom of one of their schools, or giving away land, they would choose to give away land.

In order to get public approval for the Disengagement the public was convinced that the Jews living in Gush Katif were the reason the army had to serve there. They did not want their sons to have to

serve in Gaza just because of ‘settlers.’ The current war should be proof that the army is in Gaza because of the terrorists, not because of the Jews. The land giveaway produced not peace but war. But lo and behold even the right wing parties are willing to support further land giveaways. The country is so small! We are being attacked in the south and the north... and only one unique group stands alone in adamantly refusing to concede land!

What glue is strong enough to

keep this union unified? Secular professors, Religious Zionists, Kahane followers, the Chabadnikim agree that the land of Israel belongs to the Jews, not because of the UN and not because of the might of the army, but by the will of Hashem and the Torah of Israel. This basic foundation of faith is our four-thousand year old glue that has proven to survive turbulence and turmoil... as it keeps Am Yisroel and Eretz Yisroel sticking together.

## CHOOSE GOODNESS... CHOOSE LIFE

By Rabbi Yosef Yitzchok Keller

In Parshas Nitzavim 30:19 the Torah says, “Life and death I have placed before you, blessing and curse; and you shall choose life, so that you will live.”

In Eretz Yisroel today there are two choices.

The first is to continue in the current ebb and flow of daily life, staying afloat amidst insecurity and corruption. The people in the north flee to the south and the people from the south flee to the north. There is no calm, no serenity. The pattern of everyday routine is interrupted by dramatic emergencies time and again.

The second choice is to return to Gush Katif. Return the settlers and the army to their posts where they keep terror in check and protect the rest of the country. They take away the song of victory from Hamas and offer an alternate livelihood to the local Arabs. Without Gush Katif the only profitable forms of parnasa are smuggling and terror.

We want to choose life. The Ichud Leumi/Nation Union Party is the best choice. It is the only party running in the upcoming election that is committed to the Rebbe’s guidelines for Shleimus HaAretz. Ichud Leumi should not be considered a party on the sidelines. It has to be voted in with large numbers. The leader of the party is a religious man. It is time the country had a Prime Minister who is religious. We pray that before the elections, because of the elections, or in spite of them, that Moshiach is revealed immediately and we will have our true leader and the true Redemption.

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

# GHETTO ISRAEL

By Raanan Isseroff

Ghetto Radun, the Warsaw Ghetto, Ghetto Lodz, Kovna Ghetto, The Lvov Ghetto... Each of these names brings to mind reverent images of our vanished past. What family does not have its story? Who does not know at least one person who went through this horror?

During the Holocaust, the Germans (Yimach Shemam) would come into a town or city, wall off the Jewish area, and pick people to form a Jewish "government," thus forming a Ghetto. The leading Rabbis and Jewish governing bodies were killed off and a new completely subservient government was chosen by the Nazis to oversee the newly formed ghetto. The idea was to first rob the Jews of anything even remotely hidden by extorting exorbitant ransoms. Then they would completely demoralize the Jews so that death would be a welcome pleasure. The next goal was to give everyone a "hope for life," relegating the idea of "revolt" to be an unnecessary possibility. In so doing, the Jewish Ghetto residents made anyone with an idea about "fighting back" to be an enemy. They were disturbing the "Hope For ~~Peace~~ Life" dream that everyone waited for.

This "Jewish government" would now be asked to give over on a given day, a certain "small" number of Jews to be killed. Nobody had a choice, nobody could leave. Today, it is 50 old people. Tomorrow, 20 children. The next day, people without papers. Another day, the handicapped. Day after day, week after week, everyone nursed the small ray of hope that "it's not me!"

but rather someone else who is going to their doom.

Still, one was always left with the dream that if we just "hold out," we will outlive this madness...

After all, it was not they who were being killed, it was always "someone else" who is "not useful anyway" or "expendable." Those who were not fit for work, the weak, the poor, the religious leaders. Until ultimately, the whole ghetto was wiped out.

But it was always this "hope for life" mentality that kept the people in charge from rebelling and farkert they would fight against anyone who would disturb this hope by uniting against the Nazi terror.

Now, today, Israel has become a huge Ghetto: "Ghetto-Israel".

Today, this small town is given away. Tomorrow, some buildings labeled "illegal" are given away to those who hate us. The next day, it is some nebech "settlers" in some far-off (from Tel-Aviv) distant part of Israel who have been labeled by the press and courts as illegally existing.

Next, it is some meshugenah farmers, who were given their land 30 years ago as heroes, patriots, "settlers of the land" with dancing and songs and lots of press. All lauded their gallantry and bravery, overcoming the "wilderness" and bringing the sand to life... The big difference is that here, unlike the times of the Holocaust, we *DO* have a choice.

Who are these "illegal settlers" anyways? These are people who were wooed and courted to come from America with their money.

They put their lives aside to come build the land. "Chalutz!" They were instilled with the dream of bringing our land to life after thousands of years. Promises of hope and help from the government bore fruit. For the last 30 years, their precious American dollars were solidly invested in building Israel.

The highest courts in Israel now label these same people as "Illegal occupiers of our Arab brothers' Land". Today, the Israeli press labels yesterday's heroes - the Chalutznikim with the glorious mission of "settling the land" - as "Liars, cheats and thieves." Yediot Achronot, in describing the Settlers, writes: *"The settlers are in the grip of a godly zealotry - for years they have been operating outside of the law, motivated by a deep feeling that they are not transgressing the 'real laws.'* In the name of zealotry, they robbed, lied, cheated, and spilt blood..."<sup>1</sup> And as Ynetnews again reported recently: *"Labor Chairman Barak referred to the Jewish extremists' threats. 'We used to call them weeds; today they are no less than cancerous growths... There was writing on the wall then that we weren't wise enough to see,' he said."*<sup>2</sup>

The heroes of yesterday are gone. The ideals and dreams of building a Jewish State are secondary to giving up the land to the Arab foe.

Slowly, slowly, the Jewish government is giving away all the land in Israel until ultimately, it will give away Yerushalayim, Shomron, and the "Occupied" areas. This is no secret, and is stated by the Israeli government and promised to the United States (See on the Internet the CIA's "World Fact Book Site"<sup>3</sup> - a new country called: "The Country Of The West Bank).

Finally, they will give away Tel-Aviv, Chaifa...

This part they do not talk about.



# Israel's Creation Of A Terror Country



## A NEW COUNTRY CALLED: WEST BANK

On the CIA's Factbook Website there are a few new countries. Left is the CIA's map of "The Country of "West Bank"<sup>4</sup>. This country is recognized by the United States as having a culture with a currency, economy and military. From these maps it is obvious that Israel has made secret agreements that have, in fact, given these areas away. In the map (left) you will notice that they made the map in such a way that you can actually see what is given away of Jerusalem. In the CIA's map of Israel however (next page), this can not be seen.

**Below is the CIA's map of the Golan Heights.**

In case you were wondering what happened to Golan Heights on the CIA's map of Israel (see next page) - wonder no more. According the CIA, Golan has been given away to Syria<sup>5</sup>. The only problem is that its residents *don't know that yet*. In case you are in doubt, notice the small letters: "Golan Heights (Israeli Occupied)"





## HEY! WHERE’S GOLAN HEIGHTS?

The CIA’s map of What The United States Calls: “Israel”<sup>6</sup>. Note all the areas given away, *including* the Golan Heights (Labeled: *Israeli Occupied*), the new country of “Gaza Strip,” and the country of “West Bank” (see previous page). In the map on your left, you will notice that the CIA made the map in such a way that you really cannot see what is actually given away of Jerusalem. In the West Bank map on the previous page, however, as fuzzy as the boundaries are, it is apparent that *most* of Jerusalem is given away. According to the statements on each of the maps - ***“Israeli-occupied with current status subject to the Israeli-Palestinian Interim Agreement; permanent status to be determined through further negotiation”*** - it is obvious that everybody is waiting for Israel to put into public law what the secret agreements already state. It cannot do that without Israeli public approval.

Below is the CIA’s country called: “Gaza Strip”<sup>7</sup>. Again, this is apparently an official country with a culture, currency & military.





The West Bank Area will officially include “*West Bank, Latrun Salient, and the northwest quarter of the Dead Sea, but excludes Mt. Scopus; East Jerusalem and Jerusalem No Man’s Land are also included only as a means of depicting the entire area occupied by Israel in 1967.*” This includes: “242 West Bank settlements and 29 East Jerusalem settlements, in addition to at least 20 occupied outposts (August 2005 est.)” and will total: “2,407,681

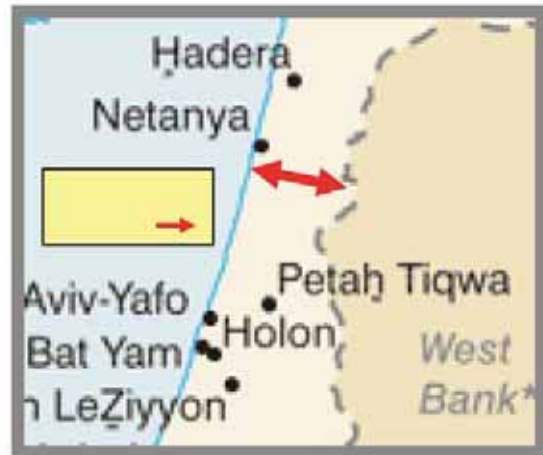
*note: in addition, there are about 187,000 Israeli settlers in the West Bank and fewer than 177,000 in East Jerusalem (July 2008 est.)”*<sup>8</sup> Someone figured in the population of East Jerusalem! From this we can understand that the area of East Jerusalem is included or else why would its population of 177,000 figure into the equation? The total amount of people actually being given away is 364,000 Jews!

CIA Syria Factbook features the following curious notes. At the top of the page it says (under “Background”): “*In the 1967 Arab-Israeli War, Syria lost the Golan Heights to Israel. During the 1990s, Syria and Israel held occasional peace talks over its return.*” And further down in the Geography note, it states: “*there are 42 Israeli settlements and civilian land use sites in the Israeli-occupied Golan Heights (August 2005 est.)*”<sup>9</sup> Somehow, the “talks” mysteriously turned into fact.

Negotiations are underway (as discussed at the November 2007 meeting in Annapolis) to unite the “orphaned” areas of West Bank and Gaza Strip with a corridor (see Red Area on map, left) that in effect separates the south of Israel from the rest of the country. This will make Israel militarily impossible to defend in the very likely event of a future war. In addition, if you measure the area from the Mediterranean Sea to the border of “West Bank”, you find that it is a strip only *nine miles wide* (See Red Arrow on map, right). How is Israel supposed to defend that? During the Iraq Gulf War in 1991, since Scud missiles shot at Israel had to travel so far, they were forced to fly very high, giving Israel at least a half hour warning to prepare. Not so lucky were the American troops stationed in Kuwait, who suffered terrible losses.

During the recent Lebanon war fiasco, Ketusha missiles shot at Tzefat and other locations from nearby locations in the North gave Israelis a warning time of less than a minute. Here, nine miles is even *less* than this!

It doesn’t take a PhD in mathematics to realize the terrible danger Israel is putting itself into by agreeing to such an indefensible plan.



## TO WHOM IS ISRAEL’S LAND GOING?

Officially, Israel declares to the world that its land is being given away for peace with its Palestinian “brothers”. To better understand what is really going on, one can look at what is being given away and to whom. From this we can infer Israel’s true intent. According to this brotherly-love model, Israel’s government *should be* giving away her G-d-promised land to the “Palestinian People”. “The Ultimate Sacrifice For Peace!” Right?

However, looking at the CIA’s map of Golan we see a curious phenomenon. Golan is being given away to Syria! The country that is currently the biggest threat to Israel and the furthest from any ideas about “Peace”! Obviously, something else besides altruistic intent is going on here; or as someone famous once said: “Something is rotten in Gotham City”.

## THE REBBE GIVES US THE ANSWER

The conclusion one can draw from the above, is as stated in the small letters on the bottom of each map:

**“Israeli-occupied with current status subject to the Israeli-Palestinian Interim Agreement; *permanent status to be determined through further negotiation*”.**

The Rebbe gave us the answer about “*what to do*” when he voiced concern about Israel’s sitting down for “Talks”. What Israel has negotiated is not public law. Apparently, to finalize the secret agreements, Israel must



be able to show that it has the internal power to push these through the Knesset. So far, it has only been able to get pieces of this plan approved. Since it involves giving away Jerusalem, they are not having much success.

To finish the ratification of the secret agreements, *ch'v*, it seems like two things must happen. 1. Israel must be able to bring the secret agreements into Israeli public law. 2. Israel must also move everyone off of the areas to be given away.

The Rebbe's answer to holding this off is for Israel to stop sitting down for talks, to make these secret agreements illegal and to declare the areas that it claims are "occupied" to be re-annexed as part of Israel proper. This of itself would keep the government from removing people from their land.

This is what *can* be done and it seems like this is a thing that is possible to do based on the Rebbe's constant emphasis on *not* sitting down for "Talks."

At this point, the thrust of the Israeli government's policy is shoving the agreements down the throat of Israel's citizenry to force them into actual law. This is most probably why nothing has been done to stop the missiles falling on Sderot and Ashkelon. The government is trying to get the people to "consent" of their own accord. However, if the **"permanent status to be determined through further negotiation"** is stopped short, like the Rebbe told us so many times, it seems that there is a good chance to make a positive difference.

If we want further officially documented "inferences" about what is in the works for Eretz Yisrael, we can



simply look at the emblem of the PA (Palestinian Authority), which encompasses ALL of Israel.

Israel is sitting in Talks about creation of a state of a certain size next to a Jewish country.

The Arab idea, as illustrated above, is ALL of the land.

This, and what we have discussed above, is proof of the Rebbe's warnings and concerns about the very real danger of Israel's sitting down to talks about "Peace". The US & Arab countries only understand "Talks" to mean that Israel has what to give away in terms of land and concessions. History has shown this to be their true understanding of what they perceive as Israel's

pandering after the US to give away its land, even if Israel is only sitting down with no real intentions of conceding anything to get loans from the US or other economic or military help. This alone sends a clear message that there is what to negotiate.

That was then. Now we see what is happening. Israel gives all and gets "none!" But she keeps giving and giving and even insisting that we must give more!

"We must have *mesiras nefesh* for "Peace!" After each bombing, what do we hear from Israel's politicians? "They are bombing us because we didn't do enough for "Peace." The big question is: Why does Israel constantly ignore all the danger signals, creating a terror state within its borders, while constantly insisting on more talks, gaining nothing, yet making even more concessions? What is really going on here?

[To be continued be"H]

#### NOTES:

1 For example – Prof. Aviad Klienberg writing for Ynetnews.com July 8, 2005 reported when speaking about the "Settlers", that "In the settler camp, zealotry is not merely a compliment - it is the ultimate guide. This camp has been rejecting moderation and compromise for years, dismissing them as expressions of weakness. The settlers are in the grip of a godly zealotry – for years they have been operating outside of the law, motivated by a deep feeling that they are not transgressing the 'real laws.' In the name of zealotry, they robbed, lied, and cheated, spilt blood, and all this so that their feeling of complete devotion to G-d remains undamaged.

2 Ynetnews.com 11-8-2008  
<http://www.ynetnews.com/articles/0,7340,L-3498355,00.html>

3 <https://www.cia.gov/library/publications/the-world-factbook/geos/we.html> - According to the CIA, there exists a country that includes the "disputed areas", including East Jerusalem! The people have a currency and the USA has provided them with a cultural makeup that never existed before! Arafat himself was born in Egypt, for example.

4 From the CIA's official "Factbook Website":  
<https://www.cia.gov/library/publications/the-world-factbook/geos/we.html>

5 From the CIA's official "Factbook Website":  
<https://www.cia.gov/library/publications/the-world-factbook/geos/sy.html>

6 From CIA World Factbook website:  
<https://www.cia.gov/library/publications/the-world-factbook/geos/we.html>

7 From CIA World Factbook website:  
<https://www.cia.gov/library/publications/the-world-factbook/geos/gz.html>

8 CIA World Factbook website. Country of Westbank. Look under the section entitled: "Area" defined:  
<https://www.cia.gov/library/publications/the-world-factbook/geos/we.html>

9 From the CIA's "World Factbook Website" under the country called Syria: <https://www.cia.gov/library/publications/the-world-factbook/geos/sy.html> See the sections entitled: Background and Geography. Highest elevation is listed as "Mount Hermon". Syria's population includes "20,000 Israeli Settlers".