



This story of Mr. Ovadia Eli was taken from Here's My Story and is presented with permission from JEM's My Encounter with the Rebbe oral history project, which is dedicated to recording first-person testimonies documenting the life and guidance of the Rebbe.

Throughout the years that I served as the mayor of Afula, I became very close to the Chabad emissaries in the city – Rabbi Chaim Sholom Segal and Rabbi Shlomo Segal – and I came to consider them not only as my good friends but as my brothers. There came a time when I, and the Afula city council, decided to present the Rebbe with a key to the city – a symbolic golden key in an elegant box – as a token of appreciation for the important contribution that his emissaries were making to our city.

Before we actually presented the key to the Rebbe, I began serving as a member of the Knesset, and I was appointed as the Deputy Minister of Defense, becoming responsible for protection of Israel's home-front.

Two months later – during Sukkot of 1991 – I came to visit the Rebbe in New York with my wife Ruti. We were there for a few days, and we were hosted by Chabad chasidim in Crown Heights. In the afternoon of Hoshanah Rabbah – which coincided with Sunday that year – the Rebbe was distributing dollars, and I stood in line in order to hand him the ceremonial key to the city of Afula. The exchange I had with the Rebbe on this occasion made a deep impression on me.

Before I even managed to introduce myself, the Rebbe began to speak to me in great detail about the types of missiles which the enemy had and which might endanger the home-front. I was astonished by the vast knowledge he showed regarding the types of munition stockpiles that our enemies had and the dangers that may come from them.

I was even more surprised by what the Rebbe said to me later on in the conversation: "You are responsible not just for the well-being of the citizens living in Israel, but also for the well-being of all Jews wherever they dwell in the world."

I was impressed by what he was telling me – that the defense system in Israel is, in fact, responsible for the safety of all Jews. This was a very broad, systemic view and it fascinated me. I became convinced that he was right – that it is Israel's responsibility and duty to ensure the security of Jews everywhere.

A few months after this meeting – on March 17, 1992 – the Israeli embassy in Buenos Aires was bombed, with 29 killed and more than 240 injured. As the Deputy Minister of Defense, I worked to arrange a rescue team to fly from Israel to Argentina, and it took more than a day to get it off the ground. I then recalled the Rebbe's words, and I decided to establish a permanent crew of emergency rescue forces which would stand at the ready, able to fly out on short notice to rescue Jews wherever they may be, if a disaster like this should happen again.

When this emergency rescue force was organized, I called it "The Rebbe's Patrol for Rescuing Jews around the World."

Indeed, two years later – on July 18, 1994 – there was another bombing attack against the Jewish community in Buenos Aires, Argentina's deadliest terrorist attack to date, resulting in 85 killed and hundreds more injured.

Within a few hours a plane with the rescue force was dispatched and went to work extracting people from the building which the bomb had collapsed. They were able to save several Jewish lives and did an incredible job, for which they received praise and international recognition.

Going back to my visit to the Rebbe during Simchat Torah of 1991, I have to say it was an extraordinary experience. I cannot describe what it feels like to walk into the huge synagogue and see thousands of people streaming in, hanging onto the walls, the poles and the windows, as special trucks bring cool air into the hall that is filled to maximum capacity. To see the Rebbe encouraging the singing with his hand motions, and the silence that falls when he is ready to speak. To feel the electrifying atmosphere, and the tremendous indescribable joy. All I can say is that the one who was not at this Simchat Torah with the Rebbe has never experienced true joy in his life!

At the end of the holiday, I was present at the *kos shel bracha* ceremony, where the Rebbe distributed wine from his cup to the thousands that passed before him. I was the last in line, making me the last person in the world who received wine from the Rebbe's cup, as this was the last time this event took place. A few months later – on 27 Adar, 1992 – the Rebbe suffered a stroke from which he never recovered.

Dedicated to the Rebbe

whose teachings and example are a never-ending source of life for all mankind.

May we continue in his paths and complete the mission with which he has charged us: to make the world conscious of the imminent Redemption and to prepare the environment where this ideal can be realized.

to dedicate an issue call (718) 778 6000

Beyond being a great Torah genius, the Rebbe was first and foremost a Jewish leader. He concerned himself with the preservation of the Jewish people, even in the most remote places in the world. Few are those who did as much as he did, even in the past one thousand years of Jewish history. The Rebbe's contribution was obvious and important, and for that he was admired and loved.

Mr. Eli served as mayor of Afula, member of Knesset, Deputy Minister of Defense, and is currently chairman of Israel Airports Authority. He was interviewed in his office at Ben Gurion Airport in December of 2010.

For more information email mystory@jemediia.org

THOUGHTS THAT COUNT

on the weekly Torah portion

The Torah portion of Korach

How is it possible that a portion of the Torah is named after a sinner as great as Korach? The Torah wants to emphasize that we can learn something constructive even from Korach's bitter controversy. Just as Korach wanted to be a High Priest, every Jew should similarly desire to draw near to G-d. (*Likutei Sichot*)

The staff of Aaron blossomed and gave forth almonds (Num. 17:23)

The Rabbis explain that the entire cycle of the almond, from when it first buds to the finished fruit, is 21 days. For this reason, the translation of the Hebrew word for almond, "shaked," is "rush." This is similar to the blessings brought about by Aaron the high priest, which came quickly. The name "Aaron" also hints to the immediate visibility of the blessing since it is formed from the same letters as the word "nira," "seen." (*Likutei Torah*)

Moses became very angry (Num. 16:15)

The commentator Rashi translates the above as: "He was very upset." Even when Moses was attacked by two troublemakers he was upset rather than angry. Chasidim relate that the third Rebbe of Chabad, the Tzemach Tzedek, was extremely careful not to become angry. On one occasion he was nearly provoked to anger. He asked for the Code of Jewish Law, noting that the Talmud compares anger to idolatry. He explained, "I am close to an offence similar to idolatry, I will see first if my anger is permitted according to Torah." By the time he had examined the question there was no more need for an answer.

And you shall give there of the heave-offering of the L-rd to Aaron the Priest (Num. 18:28)

If, as we read in the Torah, Aaron the Priest passed away in the desert before entering the Land of Israel, how would the Jews be able to fulfill this commandment? Rather, this is an allusion to a time after the Resurrection of the Dead, when Aaron will again be alive and able to receive his due. (*Peninei HaGeula*)



8:09 Candle Lighting Time

NY Metro Area
1 Tammuz-Rosh Chodesh // June 11
Torah Portion Korach
Ethics ch 4
Shabbat ends 9:18 pm

L'Chaim

בס"ד
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1 Tammuz, 5781
June 11, 2021
The Weekly Publication for Every Jewish Person
ניסד תור ימי השלושים
Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson
"Unveil my eyes, that I may perceive the wonders of Your Torah." (Psalm 119:18)

LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

This week's Torah portion, *Korach*, describes Korach's confrontation with Moses. Korach protested: "The entire nation is holy and G-d is among them. Why do you exalt yourself over the congregation of G-d?"

Why did G-d support Moses totally, bringing about a unique miracle to destroy Korach and his following? To answer, we have to focus on two different approaches of leadership. One approach is based on charisma. Such a leader attracts people because he shines; he projects an image of a more exciting future. Korach was rich and he promised the people better stakes. And so, many gullible people ran after him.

Moses was tongue-tied and had trouble communicating. The people found it difficult to understand him. Nevertheless, they knew that Moses spoke G-d's truth. His source of strength was not his personal self, but rather his ability to transcend himself.

The dissonance between the feelings he inspired led to an approach-avoidance conflict. Because Moses didn't promise them glitter, they weren't overly excited about his message. On the other hand, they realized – and were constantly reminded by G-d – that Moses was G-d's messenger. He was only saying what G-d wanted.

What this seems to imply is that Korach is attractive, but Moses is right. So, if I'll choose Moses, it will be with an attitude of, "Well, this is what's going to be, so I might as well resign myself to it."

A Moses-style leader is concerned with empowering his followers to discover and fulfill their mission in life. Every person was created with a unique G-d-given purpose. A Moses does not give a person quick answers and ready solutions. Instead, he motivates him to penetrate to the depths of his being and understand G-d's intent for him.

True, this requires a person to look beyond his immediate horizons. He has to think not of what makes him feel good at the moment, but of what is genuinely right. That's a lot more challenging, but ultimately more gratifying. For if something is right and true, even though it may require some immediate sacrifice, it will certainly lead to the person's good. Moreover, that good will be continuous, existing not only for the moment, but for the future.

Moses gives people a long-term vision that enables them to live their lives with purpose and joy. Instead of looking for an immediate high, a Moses person thinks about the goals he is living for. And the awareness of that purpose endows him with vitality. He is excited about living his daily life because every act he performs resounds with significance; there's genuine value in what he is doing.

At all times, we can find leaders who are Korachs and Moseses. Similarly, each of us can be a Moses or a Korach – for in our homes, in our workplaces, and among our friends – all of us act as leaders at one time or another. When exercising this leadership potential, we should not focus on self-interest – neither our own or that of the people we are trying to impress – but on the higher purposes that are involved. This is what Moses' leadership teaches us.

Adapted by Rabbi Eliyahu Touger From Keeping in Touch published by Sichos In English

The Rebbe and Every Jew

by Rabbi Ari Shishler

We'll nab you on 5th Avenue to strap Tefillin. We'll courier you handmade matzos before Passover. We've set up shop on just about every college campus. We'll reach out to the elderly, youth and those with special needs. Travel the world and you're bound to find us- in 3500 centres, spread across 100 countries. But, it's not one great big recruitment drive.

The Chabadnik who offers you a curb side lulav shake or proffers Shabbat candles in the mall, wants your mitzva, not your email address.

The Rebbe, who launched this worldwide phenomenon of Jewish outreach, did not build an operation focused on numbers. He built it around people. And he drilled into his agents how to view those people. Not as targets, or potentials, but as Jews just as sacred as themselves.

This Sunday marks 27 years since the Rebbe's passing. Quite aptly, we'll read the Torah portion of Korach on Shabbat. Korach was an outspoken rebel. Some would call him wicked. Were Korach alive today, most of our religious organizations would shun him. The Rebbe's take on Korach is a revolutionary glimpse into how he saw people.

The Rebbe would redefine Korach. Korach was an idealist. Korach wanted every Jew to access heightened spirituality. Korach wished to experience his spiritual essence. Korach yearned to live in a Messianic reality.

Korach was a fully-fledged Jew with a fully-functioning soul that he had forgotten how to access. If we encounter Korach-looking Jews, our job is clear the cobwebs and reignite the glow of their souls. We certainly should never label them as trouble and discard them.

The celebrated philanthropist, George Rohr once proudly reported to the Rebbe how 200 Jews with "no Jewish background" had attended Rosh Hashanah services that he had organized. The Rebbe was aghast. "Go tell those Jews that they

are all children of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah", the Rebbe urged him. No Jew is without background. Or value.

To the Rebbe, there are no orphan Jews or lost Jews or unaffiliated Jews or bad Jews. There are Jews. Each has a soul. Each is inherently holy.

Thousands of people would visit the Rebbe weekly for his blessing and counsel. You'd be fascinated to see how the Rebbe encouraged those people to grow within their respective Jewish affiliations. He spurred authors and artists to spread healthy values and nudged Israeli leaders to bolster Judaism. He taught businesspeople to turn their offices into hubs of charity and their networks into tools to inspire fellow Jews. And he encouraged every Jew to become more actively Jewish. Not more Chabad, not more Jewish, more involved.

To the Rebbe, the Jew you were was good enough. You didn't have to change your nusach or don a black fedora or sign up as a Chabadnik. He believed that any such demands would have implied that you were deficient - and that only Chabad could rescue you. To the Rebbe you were whole, you just needed to appreciate it. He pushed you to keep growing, not because you were lacking, but because you had so much more potential to unleash.

Rabbi Lord Jonathan Sacks captures it in a line, "You saw your reflection in the Rebbe's eyes, and you were suddenly much bigger than you thought you were."

And that's what Chabadniks have been trained to do: Help ignite the soul-power in the next person- even if we never get to see that Jew again.

In these next days we'll think about the Rebbe. Hopefully, we'll rethink our fellow Jews, strip them of those ubiquitous devious labels and recognize them as sparks of G-d, extensions of our own souls. That will take us one great step – we hope it will be the final step – to Moshiach.

Rabbi Shishler, with his wife, Naomi, runs Chabad of Strathavon in Sandton, South Africa.

SLICE OF LIFE

In the Right Time
by Menachem Ziegelboim



The Baal Shem Tov teaches that G-d's Divine Providence dictates the movement of a leaf falling to the ground. Surely, then, the movement of a dollar from the Rebbe finding its way to the right hands also has special significance.

I heard this story from one of teachers in the women's yeshiva that "Naama," as we will call her, attended. This teacher heard it directly from her.

Naama, is a young Israeli woman who traveled to South America after her army duty. One night, she was sitting at a party on the beach, and as she watched the sun set over the clear waters, she asked herself what she should be doing now.

Although she continued with her travels and touring, from that moment on, she felt that G-d was pushing her to do some deep soul searching. She wandered into various Chabad Houses and by the time she flew back to Israel she had made the decision to change her lifestyle and set a new course for herself. She wanted to bring light to the world as she had heard that the Rebbe encourages everyone to do, despite the fact that she still didn't know who the Rebbe was or what was his mission. She had only heard about him in one of the Chabad Houses she had visited, but no more than that.

Naama studied at a women's yeshiva. While her parents found it challenging to absorb her transformation, they didn't interfere with the path she

was choosing.

When her birthday came, her father asked her: "What gift would you like to receive?" Naama, who already knew that she had always received whatever gift she had ever requested, surprised her father and replied, "I want a dollar from the Lubavitcher Rebbe. A dollar that the Rebbe himself had given."

Naama's father didn't understand what kind of gift this was. It all sounded very strange to him. He shrugged his shoulders in amazement. However, a promise was a promise, and he started trying to find a dollar from the Rebbe. The problem was that the people he turned to in this matter either didn't want to give up a dollar they had received from the Rebbe or demanded large sums of money for it. The father was confused.

Nevertheless, at the birthday party, the father pulled out the gift – a dollar from the Rebbe, bearing the words "From the Lubavitcher Rebbe – for a blessing and success." Naama was speechless. "Where did you get this dollar?" she asked.

Her father explained that he made several efforts to obtain a dollar from the Rebbe, but to no avail. "I was speaking to Yehuda [a family friend who has a stand in Jerusalem's Machane Yehuda] so I asked, 'Would you have a dollar from the Lubavitcher Rebbe? Naama's birthday is coming up, and this is the gift she wants...' Yehuda replied: 'Yes, I have a dollar for her. Come over and get it.'

"I was amazed and I quickly went over to his house. I asked him how he got this dollar from the Rebbe. He told me that 28 years earlier, he had been staying in New York. He had heard that it was possible to meet with the Lubavitcher Rebbe, and although he was not observant, he traveled to 770. It was Sunday and the famous weekly dollars distribution was taking place. When his turn came, the Rebbe gave him a dollar 'for blessing and success.' Without missing a beat, Yehuda asked the Rebbe for another four dollars for his wife and three children. The Rebbe gave him the five dollars he had in his hand. Yehuda tried to give one back to the Rebbe. 'There's an extra one here.' However, the Rebbe said, 'Keep it for someone who will need it.'

"When he returned to Israel, he gave the dollars to his wife and children. As for the extra dollar – he kept it in a safe place. The Rebbe had told him to keep it for someone who will need it..."

"For 28 years, not a single person has requested this dollar from me," Yehuda said. "You are the first person to ask me, and I feel that this dollar has been saved especially for your daughter..."

Rabbi Menachem Mendel Zaklos of Bryansk, Russia, shares a story: "In 1991 my father and I traveled to the Rebbe from Israel.

"We were there for two weeks, and I was privileged to pass by the Rebbe twice for Sunday dollars distribution. I received a total of four dollars together with the Rebbe's blessings. I guarded these dollars with the utmost care, and a few years ago, my father also gave me the letter my parents had received from the Rebbe when I was born.

"When my wife and I first went to Bryansk, Russia, as the Rebbe's emissaries, we were making numerous trips back and forth between Israel and Russia. So I decided to keep the dollars and the Rebbe's letter at the home of my in-laws the Golans in Jerusalem for safe-keeping. I placed the dollars in an envelope and hid them in a corner of a closet. I didn't mention it to my in-laws.

"About a year later, when I was back in Israel, I went to the closet to retrieve the envelope. The closet had recently been thoroughly cleaned out and all its contents were thrown in the garbage! I searched the whole house and found nothing. I gave up and was naturally very upset.

"Once back in Bryansk, we were going through a sequence of challenging occurrences with our Chabad work. I thought to myself that I needed to do something on a spiritual level. I even considered traveling to the Rebbe.

"And then I won the monthly raffle held amongst the Rebbe's emissaries in Russia for a ticket to the Rebbe. For me, this came at just the right time – an amazing case of Divine Providence – and I decided to make the trip immediately.

"My stay in Crown Heights was only for a day and a half. I wrote to the Rebbe explaining everything that had been happening in Bryansk. At the conclusion, I asked the Rebbe for a sign that my requests for blessings had been heard and accepted.

"On Friday of that week, two days after my return from New York, my mother-in-law called. 'I have a surprise for you! The letter and the dollars the Rebbe sent you have been found!'

"Even before I had a chance to ask, she told me what had happened: A street sweeper near our house had found a number of documents near the garbage bin with the name 'Golan' written on them, and also an envelope containing several dollar bills.

"How did these dollars suddenly appear? Why did the cleaning worker decide to pick up the envelope? Why specifically today? I had received my sign!

Reprinted from Beis Moshiaich Magazine

The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Pesach Sheni, 5723 [1963]

In response to your letter, which consisted of several general questions relating to faith and religion. You begin your letter with a warning that you don't believe in G-d, Heaven forbid, because you are uncertain as to whether He exists.

You can understand my amazement at this "statement," even though this type of language is unfortunately common in the questions posed by many young people. There is only room for doubt about G-d's existence when one lacks true consideration and thought, especially since the reply to this question has long been publicized and available in many books in print. It is only because of its utter simplicity that some people refuse to accept it.

This can be compared to a person who sees a book that contains many pages of intellectual content. Yet, he stands and declares that he doesn't believe that a thinking human being was involved in writing the book, and in setting the type, and in binding it. He doesn't believe – because of a lack of evidence – in the existence of the author and printer, who did their work with wisdom and expertise.

The truth is that this comparison would still be relevant even if the book contained only a few pages; how much more so is it true with regard to our entire world! It is especially modern science that has revealed within the world an amazing order in every single aspect, and every day they discover new harmonies, orders, and synchronicities, that amaze everyone who studies them.

It should be noted that this should lead not only to a certainty in the existence of a Creator, but also to an assurance that His intellect and abilities are incomparably greater than all intellects and abilities in the universe.

The above includes also the conclusion that would provide an answer for all of the other questions in your letter: Your questions about the way the world works, and that in your mind, or the mind of this or that person, it should have been run differently.

It would seem that this question is a continuation of the first, for if you don't understand the reason for the way things are, that would be a proof to you that there is no Creator or Master of the world.

Another analogy: A young child is brought into a huge factory. He declares that if he will understand all the details of how and why everything works in a specific manner, he will admit that someone planned and set up the machinery and their mode of operation. But since certain details in the factory seem to him to be illogical, and he has strong questions about them that seem to him unanswerable, he comes to the definite conclusion that there is no intellect, plan, or purpose whatsoever in the entire plant.

What can guarantee that people will behave in a righteous and just manner, if not for the belief in a greater power?

It should be noted that in the analogy, the differential between the child and the engineer who designed the factory is only one of development, i.e., it is a relative and comparable difference rather than an absolute one. After all, the designer was also once a child, at a similar intellectual level as the questioner. In our case, on the other hand, the differential between Creator and creation is incomparable and inestimable.

By the way – and maybe it is more than just by the way – what can guarantee that people will behave in a righteous and just manner, if not for the belief in a greater power?

In previous generations there were some who believed (and I stress this word, because it was no more than a belief) that one could rely on the natural inclination to justice in man's heart. Hence there would be no need for belief in a Creator who commands people to behave in a certain manner. According to this belief, man's internal moral sense would render unnecessary any Divine mandate to rein his will, desires, or rationalized values, because of his supposed intrinsic integrity. In our generation, however, the facts have been painfully and conclusively disclosed that this assumption is completely invalid.

continued in next issue

A WORD FROM THE DIRECTOR

Auspicious days are preordained.

Gimmel Tammuz. The date itself, while ingrained in the minds of Lubavitcher Chasidim around the globe, has significance for all Jews and, indeed the entire world.

What of the third of – Gimmel – Tammuz?

In the times of Joshua, disciple and successor of Moses, the third of Tammuz was the day when the sun stood still in the sky over Gibeon, poised between heaven and earth, as Joshua and his army fought a mighty battle against the enemies of the young Jewish nation.

The third of Tammuz was also the date when the Previous Rebbe's sentence was changed from life in prison to exile in Kostrama. Against all odds, the Previous Rebbe was freed even from internal exile ten days later on the 12th of Tammuz.

Once, at a gathering on the third of Tammuz, the Rebbe explained that in truth, the third of Tammuz should be a day of great rejoicing, a day of even greater rejoicing than the 12th of Tammuz. (Chasidim and Jews the world over celebrate the 12th of Tammuz in honor of the Previous Rebbe's total freedom). The Rebbe said: "It would appear that from several aspects there is more reason to celebrate on the third of Tammuz than on the twelfth and thirteenth.... Accordingly, it seems to me that chasidim should celebrate the third of Tammuz as well."

As we approach the twenty-seventh anniversary of the third of Tammuz, we are one moment closer to the Redemption. We are one moment closer to seeing in a revealed manner the true essence of the third of Tammuz.

May we be together with the Rebbe this year on Gimmel Tammuz, not just "feeling" his presence but actually seeing the Rebbe, leading us to the Holy Land and ushering in the complete and eternal Redemption.

Shmuel Beilman

L'ZICHRON CHAYA I MUSHKA
לזכרון חיה'י מושקא

The name of our publication has special meaning. It stands for the name of Rebbetzin Chaya Mushka Schneerson (obm), wife of the Rebbe.

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Story Bites

Looking for a spiritual snack? This selection of (very) short stories will delight your mind and heart. Stories are categorized under the topics of: Kindness; Deeds; Challenges; Love; Decency; Health; Livelihood; Providence. By Dovid Zaklikowski, published by Hasidic Archives.



The Little Book of Big Insights

We all have times when we need our path illuminated by an extra dose of light. Based on Chassidic wisdom, the 150 powerful tidbits in *The Little Book of Big Insights* show the way for young and old alike towards clarity, tranquility, joy, and motivation to continuously deepen our relationship with G-d. Author Chava Isacovitch is also the author of *Aharon's Staff: Practical Chinuch tips taken from the teachings of Chassidus*.



Today Is...

3 Tammuz

My grandfather said: A Jewish groan which, G-d forbid, arises from physical misfortune, is also a great teshuva (return to ones' source, essence); how much more so then, is a groan arising from spiritual distress a lofty and effective teshuva. The groan pulls him out of the depths of evil and places him on a firm footing in the realm of good.

MOSHIACH MATTERS

The Torah portion of *Korach* teaches us a practical lesson: "Just as a person must know his faults so he can correct them, he must also be aware of his positive qualities so that he can use them in the fullest degree possible." A Jew must realize that he is not

controlled by exile and can strive to reach the highest spiritual levels. Similarly, one must appreciate the advantage of our generation, the last generation of exile and the first generation of Redemption. These and other activities will bring about increased Divine blessing, particularly in the Holy Land, by having a government that promises to be strong. This will hasten the coming of the Redemption, when we will go to Jerusalem and to the Holy Temple. May it be in the immediate future. (*The Rebbe, R' Ch Tammuz, 1990*)