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**B"H**

**[FREE TRANSLATION]**

**Diamonds in the Valley of Zevulun:  
Based on the words of the  
Lubavitcher Rebbe, MH"M**

As the Rabbi of Kfar Chabad for the past several decades, I have been asked by you to state my Torah opinion concerning the prophetic words of the Lubavitcher Rebbe, MHM, to the then-mayor of Haifa, Israel, Mr. Aryeh Gural, when they met in New York in Sivan, 5748 (spring, 1988), at the Rebbe's distribution of dollars to be given to charity.

Among other subjects, their conversation dealt with education in the land of Israel and in the city of Haifa. In the course of their conversation, the Rebbe suddenly said the following:

***“... In Haifa, there is a sea. One shouldn't become intimidated by something that is deep. This is the uniqueness of Haifa - that it has a sea and that there is a valley and in the valley are precious stones and gems. The Holy One, Blessed Be He, did a wondrous thing; he concealed them in the depths of the earth, and in any case, in the depth of the river....”***

According to what you have told me, it is based on the Rebbe's statement of this as a fact that has led to the establishment and activities of your company, Shefa Yamim Ltd.

In the above words, the Rebbe states as a fact that in the Haifa region - which is on the sea coast, and includes a deep valley (the valley of Zevulun), through which flows a river (the Kishon) - precious stones and gems are to be found deep in the ground.

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It is important to note that the Rebbe's statement came in the course of a conversation on education, and had no direct connection to the conversation's general subject. The Rebbe's sudden revelation of this astonishing fact came as a complete surprise.

Especially remarkable is the Rebbe's statement as a fact that "G-d has wrought something wondrous" - implying something unique, a high concentration and extraordinarily high quality of diamonds and gems to a degree that can be described only as "wondrous."

Based on this, we shall examine the Rebbe's words, analyzing them on two levels: First, on a general Torah level, quoting authorities from traditional Jewish sources about the existence of precious stones and gems, especially diamonds, in the Zevulun valley. Second, we will analyze the Rebbe's words and their significance from the perspective of Chassidic philosophy.

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### **Chapter I: Diamonds & Gemstones in the Zevulun Valley, according to traditional Jewish sources:**

The unique book by Rabbis Ilani, Goldberg and Weinberg, "Yahalomim V'avnei Chein Bim'korot HaYahadut" ("Diamonds and Gemstones in Traditional Jewish Sources," in Hebrew, Oppenheimer Diamond Museum, Ramat Gan, Israel, in cooperation with the Responsa Project, Bar Ilan University), explores in breadth and depth the ancient traditional connection between diamonds and various gemstones and the three realms of perfection - the Jewish people, the Jewish land of Israel and the Jewish Torah. The authors describe this connection in great depth and most interestingly. The information they provide is summarized there as follows:

**The strong connection between the Jewish people, wherever it has been, and the diamond industry, has become an established fact and one of our people's areas of distinction throughout the generations.**

The connection between diamonds and the Jewish people is thus established. Here we will deal with the Torah-based connection between diamonds and their location deep in the ground of the land of Israel.

### **Diamonds under the ground of the Holy Land**

Regarding the Promised Land, the Holy Land of Israel, the Torah says in Parshat Ekev (Devarim-Deuteronomy 11:12):

**A land that G-d, your Lord, seeks out; the eyes of G-d, Your Lord, are always upon it, from year's beginning to year's end.**

Commentaries on this verse explain that, generally speaking, since the land of Israel is so beloved and dear to G-d, He Himself watches over it to supply all its needs, without any intermediary.

In the same Parshat Ekev (ibid. 8:7-9), the Torah says:

**For G-d, Your Lord, is bringing you to a good land, a land with streams of water, springs and underground water-sources coming forth in valley and mountain; a land**

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**of wheat and barley, and vine and fig-tree and pomegranate, a land of oil-olives and date-honey; a land where you will eat bread without poverty, where you will lack nothing, a land whose stones are iron and from whose mountains you will mine copper.**

On this, the Midrash (Yalkut Shimoni) says:

**Moshe, our teacher, also showed them the excellence of the land of Israel, that it is superior to all the lands and perfect in every respect. For there are lands that grow abundant grain but are not rich in silver and gold, and their inhabitants toil by the sweat of their brow to earn their living. And there are [other] lands that are rich with plenty of silver and gold, but on the other hand, they have no grain. However, the land of Israel, which has in it abundant grain and fruit, as stated in the previous [verse], is indeed rich with mines of silver and gold, iron and copper, as stated in this verse.**

The commentaries RaMBaN and Rabbeinu Bachayei explain that some parts of the land that seem to be rocky, useless ground can actually have iron deposits, while hills devoid of vegetation can actually have copper deposits. Why, then, doesn't the Torah praise the land of Israel for its silver and gold deposits? Because it gives praise only for what is essential for human survival, the absence of which is sorely felt in any land. Iron and copper are mentioned because they are necessary for preparing tools and implements for human use. But silver and gold are not essential, so the Torah does not praise the land of Israel for having them, although they are indeed present.

The Targum Yerushalmi and RaMBaN explain this verse as praising the land for its rocks that are luminous and shine like iron, and can serve as heavy stones suitable for building a city's houses and walls.

From all these sources we see that the land of Israel has an abundance of everything. It follows that diamonds, too, are likely to be found in its ground.

### **Diamonds in the ground of Zevulun's territory**

Which of the twelve Tribes of Israel has been privileged that precious stones and gems are to be found within its borders, and why has it been so privileged?

In the blessing of Moshe, our teacher, to the tribes before his passing, he says (Devarim-Deuteronomy

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33:18-19):

**And to Zevulun he said: "Rejoice, Zevulun, in your going out, and Yissachar, in your tents. Peoples will assemble at the mountain, there they will sacrifice offerings of righteousness, for by the riches of the seas they will be nourished, and by the concealed treasures buried in the sand."**

The plain meaning of this is that Moshe blessed the tribe of Zevulun that its portion and inheritance in the land of Israel should serve as a source of livelihood for them, because of the fact that they lived by the sea coast. This is related to the blessing that the patriarch Yaakov gave them (Breshit-Genesis 49:13):

**Zevulun shall dwell by the sea coast, and he shall become a harbor for ships, and his border shall reach Sidon.**

This means that Zevulun will serve as channel for commerce with other lands across the sea.

Moshe, however, added an element not mentioned in Yaakov's blessing:

**"... for by the riches of the seas they will be nourished, and by the concealed treasures buried in the sand."**

What does this mean? Our Sages explain these words of Moshe as an extra blessing for Zevulun, blessing their land-portion with concealed treasures that are buried in its sand. Why specifically did the tribe of Zevulun need this extra blessing? The Talmud (Megilla 6b) explains:

**Zevulun said before G-d: "Master of the World! To my brothers You have given fields and vineyards, while to me You have given mountains and hills. To my brothers You have given land-areas, while to me You have given seas and rivers."**

His complaint was that his portion of the Holy Land was of inferior quality and fertility, with lower economic potential than the other tribes' portions. For example, the tribe of Yehuda (Judah) was blessed by Yaakov (Breshit 49:11) with the blessing that "...he shall wash his garments in wine and his robe in the blood of grapes" - expressing an abundance of wine.

Therefore G-d answered Zevulun's complaint:

**"All of them need you, because of the Chilazon."**

To fulfill properly the commandment of Tzitzit, which requires the blue dye called T'chelet (Bamidbar-

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Numbers 15:38), all Jews will need Zevulun's land-portion which has the Chilazon snail that supplies T'chelet.

Additionally, G-d blessed the tribe of Zevulun with treasures concealed underground. This is explained in the same Talmudic text:

**Rabbi Yosef taught: "Concealed treasures" refers to the Chilazon. "Buried" refers to Tarit [a species of fish]. "Sand" refers to clear glass.**

Based on this last statement, some commentaries (RaLBaG, Mincha B'lula, Me'am Lo'ez) explain these underground treasures of Zevulun's land to be precious stones and gems.

### **The Diamond - symbol of Zevulun**

Special among the eight garments worn by the High Priest was the Choshen Mishpat - the "breastplate of judgment" (Shmot-Exodus 15-21):

**And you shall make a breastplate of judgment...And you shall fill it with a mounting for [precious] stones, four rows of stones: a carnelian, an emerald and a topaz [were] one row. And the second row: a carbuncle, a sapphire and a diamond. And the third row: a jacinth, an agate and an amethyst. And the fourth row: a chrysolite, an onyx and a jasper; they shall be set in gold in their mountings. The stones shall be according to the names of the sons of Israel, twelve according to their names, engraved like a signet ring, each according to his name shall they be, for the twelve tribes.**

*[Translator's note: There are differences of opinion among authoritative commentaries and modern translators as to the exact interpretation of these stones' Hebrew names as given in the Bible. Our translation here generally follows "The Living Torah," translated by Rabbi Aryeh Kaplan.]*

The Torah obviously considers precious stones and gold as being among the most fundamental and significant elements in preparing the High Priest's special garments and the sacred vessels of the Temple. This emphasizes the exalted value of these precious materials and shows that they were created for a special purpose.

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The Choshen Mishpat with its twelve precious stones was one of the High Priest's holy garments, worn on top of all the others when he performed the sacred service before G-d in the Temple. On each of these twelve stones was engraved the name of one of the twelve Tribes of Israel.

Traditional authorities differ as to the order of these names. The most prevalent opinion is that the tribes' names were engraved on the stones not in the order of their actual birth but grouped with those of the same mother, among whom they were in the order of birth. According to this opinion, the name of Zevulun was engraved on none other than the diamond!

G-d commanded that the tribes' names be engraved upon the Choshen Mishpat in order to serve as "**a constant remembrance before G-d**" (Shmot-Exodus 28:29). Therefore the connection between each tribe and its stone is precise and significant, by Divine design. The fact that Zevulun's name was engraved on the diamond shows that it is this gem, above all, that symbolizes the tribe of Zevulun, and that the connection between this tribe and the diamond is intimate and profound.

According to our traditional authorities, two essential characteristics of the diamond that distinguish it from other gems explain why it is connected specifically with Zevulun:

**One is that the diamond is all "white" - as silver is white - and translucent, alluding to great health and riches. It symbolized the wealth with which Zevulun was blessed as a result of his success in commerce - the blessing that his father Yaakov gave him, as noted above (see Rabbeinu Bachayei, Parshat Tzetzaveh), that the diamond has the quality of bringing success in commerce.**

The diamond's other characteristic is that it is the hardest of all stones. Because of its hardness, the diamond served the tribe of Zevulun as a stone of fortune against marauders on its frequent commercial voyages, which required extra protection.

Midrash Talpiyot (by Rabbi Itamar Hakohen of Izmir, early 18th century - section "**The Qualities of Precious Stones**," from which the previous paragraph's facts are drawn) notes other qualities of the diamond, required for bold traders who cross the seas:

**The diamond has the quality of banishing the wearer's fear of the night and curing all illnesses of melancholy. Some say that if it is worn bound around the left arm, the wearer overcomes his foes and becomes powerful, and it repels wild beasts and bloodthirsty and treacherous men, evil spirits and harmful creatures, while he sleeps. It protects its wearer from lethal poisons and from arguments and disputes. These**

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**qualities are improved and enhanced if the diamond is set in silver or gold when bound on the arm. It seems that this gem's quality of banishing fear of the night is why it was given to Zevulun. For [his tribe] continually sailed the seas, and seafarers' main fear is by night, because of the danger of storm winds blowing at night. It was given to Zevulun also because the diamond has the quality of protecting from arguments and disputes. For that tribe was involved in commerce, in which there are constant quarrels and disputes. However, these did not befall Zevulun, for his dealings were conducted with great honesty.**

We have not yet exhausted all the diamond's qualities. Rabbeinu Bachayei notes that the diamond helps one to fall asleep. The Otzar Yisrael says that the diamond weakens the attraction of a magnet. According to the Kabbala, the diamond alludes to the Divine attribute of mercy [which weakens the attribute of severity].

Again, many authorities note the diamond's hardness. Rabbi Avraham Ibn Ezra (11th century) writes that **"diamond breaks all other stones and penetrates crystal."** The following is drawn from Otzar Yisrael and Midrash Talpiyot:

**Of all man's possessions, say the traditional sources, diamond has superior importance, exceeding all other precious stones. Some attribute the above special qualities to the carbuncle, possibly because in ancient times the diamond was for long known only to a handful of rulers, and was believed to be found only in gold mines. The sources distinguish six types of diamonds: Ethiopian, Indian, Arabian, Macedonian, Cyprian and Sardinian. Except for the last two, these are all very hard, repelling even a hammer striking them. The Greeks called diamond "adamas" because it is so hard and retains its strength for long against anything that could possibly damage it, even against fire - for it never gets hot. In Hebrew it is called "yahalom" from the root-word "holem", which means breaking. When worn, especially on the left arm, it has the quality of helping to overcome mighty, gigantic foes and wild beasts. It cancels occult powers, fear and fright and is beneficial for those seeking and pursuing peace, and for becoming wealthy.**

This stone was given to the tribe of Zevulun, whose members enjoyed longevity, without fear of factors that cause sickness - just like the diamond, which is long lasting and indestructible. The ancient philosophers explained that extremely hot and extremely cold climates are both injurious to human health, and reduce life expectancy. But those living by the sea coast in a temperate climate, where the atmosphere absorbs the saltiness of the sea, tend to live longer. This is the meaning of the blessing given to this tribe: **"Zevulun shall dwell by the sea coast," "for by the riches of the seas they shall be nourished"** - meaning that since they live by the sea coast, where the salty air cures sickness, they enjoy longevity.

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Zevulun was also distinguished for its commerce and wealth. That is why it was blessed with the diamond, which is extracted from concealment in the sand. Trade in diamonds brings success, because they retain their value for a long time. All this is implied in Moshe's blessing to Zevulun:

**"Rejoice, Zevulun, in your going out...and by the concealed treasures buried in the sand".**

### **Boundaries of Zevulun's inheritance**

Based on the sources quoted above, the most obvious place in the Holy Land to seek these concealed treasures, especially diamonds, is in the inheritance of Zevulun. In the book of Yehoshua (Joshua 19:10-16), this inheritance is delineated as follows:

**The third lot came up for the children of Zevulun, according to their families; the border of their inheritance extended to Sarid. Their border went up westward and to Maralah, and reached to Dabbeshet; it reached to the river that is in front of Yokneam. It went back from Sarid eastward towards the rising sun on the border of Kislot Tavor, and it went out to Dov'rat and went up to Yafia. From there it passed eastward to Gat-Chefer, to Et Katzin, and it went out to Rimmon, curving towards Nea. The border then circled it at the north of Chanaton, and its outlets were the valley of Yiftach-El. With Kattat, Nahalal, Shimron, Yidalah and Beit-Lechem, twelve cities and their villages. This is the inheritance of the children of Zevulun according to their families, these cities and their villages.**

Thus, the inheritance of Zevulun extends from the region of the valley of Yizr'el (Jezreel), reaching to the shores of the Mediterranean Sea. As one reference point of Zevulun's territory, the Scriptural text also notes the river.

### **Connection between the Kishon river and diamonds**

Our Sages say that the river mentioned in connection with Zevulun's territory is the Kishon. The next time the Kishon is mentioned in Scripture is when the prophetess Devorah and her general Barak ben Avinoam battled against Sisera, commander of the army of Yavin, king of Chatzor. The inhabitants of that region who fought against him were the tribes of Zevulun and Naftali (Shoftim-Judges 4:10).

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This is the connection between diamonds and the Kishon river, site of the battle against Sisera's army. As noted, in ancient times the diamond was considered to possess the quality of protection against foes and sources of harm. Because of its hardness, the diamond also served as a symbol of power and strength. The Scriptures note explicitly that the great victory over the enemy was because "the Kishon river swept them away" (Shoftim-Judges 5:21). Thus, the diamond's qualities of hardness, strength and victory were expressed in the tribe of Zevulun - the main fighters in the battle against Sisera - and specifically in the river Kishon located in the middle of Zevulun's inheritance.

Why does the book of Yehoshua use the Kishon river as a reference point for Zevulun's territory, especially in view of the fact that it could have used several local cities for this purpose? It seems that our holy Scriptures wish to emphasize the nature of the river - its powerful, unceasing flow of water that sweeps away everything in its path. This is after the waters spring forth from concealment in the ground, where they have been enclosed and covered by the earth. Likewise the diamond is originally concealed within the ground and hidden from sight, but when it is discovered, nothing can withstand its strength.

So we see a clear connection between the tribe of Zevulun and concealed treasures - particularly diamonds - buried in the depths of the ground. There is also a special connection between diamonds and the Kishon river, which flows through the middle of Zevulun's territory.

### **Diamonds in the era of the Mashiach**

The book of Yishaya (Isaiah 54:12) tells us that, after the coming of the Mashiach (Messiah), the gateways in the walls of Jerusalem will be made of "ekdach" stones (often translated as "carbuncles"). Some commentaries (Targum Yonatan, RaShI, RaDaK, Metzudos) interpret "ekdach" from the same root as "kod'chei eish" - "igniters of fire" (ibid. 50:11) - meaning precious stones that glitter and shine like fire. RaShI also brings an additional interpretation, connecting "ekdach" with the root-word "kiduach" - drilling - meaning precious stones so gigantic that in Jerusalem, the entire entranceway, its opening, doorposts, lintel and threshold will be hewn out of a single precious stone!

This seems to explain Rabbi Yochanan's statement in the Talmud (Bava Batra 75, Sanhedrin 100a) that in the future, G-d will bring precious stones and gems the size of thirty cubits by thirty cubits (about 18 x 18 meters, over 45 x 45 feet) and place them in the gateways of Jerusalem.

The Midrash (Otzar Hamidrashim, Eisenstein, p.24) quotes Eliyahu Hanavi as saying:

**I see houses and gateways of the righteous, and their doorposts, made of precious stones, and the treasures of the holy Temple are open till their doorways, and among**

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**them is Torah and peace.**

This is in addition to the possessions of the Mashiach, the Messianic king himself, as the Midrash says (Pesikta Rabba, chapter 37):

**G-d will construct for the Mashiach seven canopies of precious stones and gems...and will embrace him in front of the righteous and bring him under the canopy.**

**Summary**

All the above shows that, according to our holy Torah, our Holy Land of Israel possesses all types of natural resources created by G-d when He created the world, and that the valley of Zevulun is the place where He has chosen to conceal diamonds and gemstones of wondrous and extraordinary quantity and quality. All that is now needed is to excavate and extract them from the ground.

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### **Chapter II: Analysis of the Rebbe's words & their significance from the perspective of Chassidic philosophy:**

In order to analyze the Rebbe's words properly, we must first consider his unparalleled personality and accomplishments.

The Rebbe's vast knowledge of every area and subject, both of Jewish interest and of general human interest, is renowned. His amazing erudition in all Torah and "secular" subjects is breathtaking. At the same time, his accomplishments on behalf of the Jewish people embrace the entire world. Clearly, this is a leader Divinely endowed with powers far beyond those of ordinary human beings.

#### **The Rebbe's scientific expertise**

The Rebbe's scientific erudition is obvious in his public addresses and correspondence. It was also expressed in the audiences he granted to prominent scientists. They have always been amazed at his profound grasp of their specialties, viewing his erudition and profound comprehension of their subjects as beyond normal human comprehension.

In particular, the Rebbe's expertise in ship engineering and nautical research was recognized by the U.S. Navy during World War II, and it invited him to contribute to the design of battleships and nautical research.

#### **The Rebbe's revelation of diamonds elsewhere**

In the past, the Rebbe has pointed to other locations in the world - Australia - as being a likely source of diamonds. This later proved to be accurate, as has been documented in the media.

#### **The Rebbe's means what he says**

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On several occasions, the Rebbe has emphasized that he wants his words to be taken literally, that he says what he means and means what he says. Certainly this applies when he speaks publicly. On one occasion he said (21 Menachem Av, 5744-1984):

**I ask...that people not be so foolish as to add to my words deeper meanings and allusions - that I meant so and so. What I mean, I say!**

This rule, however, must be qualified. First, the Rebbe uses Hebrew words according to their meaning in the Holy Tongue - Classical Hebrew, the language of the Scriptures and of our Sages in the Talmud. Second, he uses some words that have a specific meaning in the terminology of Chabad Chassidic philosophy. In both cases, some words' meanings do not always coincide with their usage in modern spoken Hebrew. Therefore, to understand the Rebbe's words properly, they need to be compared to the way he uses similar terms in other contexts.

### **The Rebbe's pronouncements are for a practical purpose**

The Rebbe has often emphasized that he always intends his words not just to transmit information but for some practical purpose. For example, concerning his saintly father-in-law, the previous Rebbe (whenever the Rebbe wished to explain his own conduct, he explained it as the conduct of "the Rebbe, my father-in-law"), he once noted:

**...If the Rebbe had wanted to become renowned as a one who foresees the future, he would have done [whatever was necessary for] that. However, that is not his function at all...Therefore, he never revealed the future for no purpose...but only, to a certain extent, for the purpose at hand.**

### **A unique, one-time statement**

Based on what we have explained, the Rebbe's above-quoted words to Mr. Gural are clear. Nevertheless, we will try to analyze them in accordance with his public addresses and correspondence:

First, the context in which the Rebbe spoke his remarks: It was in public, to a prominent personality, in the full knowledge that every word he said would be recorded and documented.

Second, the Rebbe raised the subject on his own initiative, clearly with the aim of transmitting this

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message at a time and place he considered appropriate.

Third, out of the hundreds of mayors of cities and thousands of public personalities who passed by the Rebbe over the years, including many who lived close to the sea coast, the Rebbe never mentioned this subject to anyone other than the mayor of Haifa.

At the Rebbe's frequent distribution of dollars for charity, his conversations had frequent references to lessons and concepts that could well have been enriched by analogies culled from the sea, valleys and rivers. (One example is Rabbi Akiva's classic analogy of how fish have their source of life in the water, and how the Jewish people's source of life likewise is the Torah, which is compared to water.) Yet in no other case did the Rebbe mention that there is a sea there and a deep valley, and in the valley are precious stones and gems!

It is further noteworthy that in response to Mr. Gural's previous comment "**What the Rebbe says is profound**" (as documented in the transcript of their conversation), the Rebbe could have replied with just his first sentence, "**...there is a sea there, and there is no need to be overwhelmed by the fact that it is deep**". This could have referred, for example, to utilizing the fish of the sea or something similar (as our Sages say: "Everything that is on land is also in the sea"). Yet the Rebbe did not suffice with this but to some extent departed from the conversation's main subject, and on his own initiative started to speak on another subject - the existence of precious stones and gems near Haifa.

Thus it is clear that when the Rebbe said that "**in the deep valley there are precious stones and gems,**" he meant it literally, as would be understood by any normal person - that there are deposits of precious stones and gems in the place he indicated!

### **Geographic signs given by the Rebbe**

The Rebbe gave three unmistakable signs to indicate the place where these precious stones and gems can be found: Near the sea-coast of Haifa, in the deep valley, in the depth of the riverbed. This valley must refer to the valley of Zevulun, close to the bed of the river flowing there - the Kishon - or even in the riverbed itself.

The Rebbe's mention of Haifa indicates that these deposits of precious stones and gems are mainly in the region close to Haifa.

The Rebbe started with more general signs and proceeded to the more specific. His first was the coast of

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Haifa, then he referred to the adjacent deep valley. A glance at the map shows the only deep valley adjacent to Haifa's coast to be the valley of Zevulun. It cannot be argued that he meant some valley beneath the sea, because later he explicitly said that the deposits are in the depths of the earth, and he mentioned also the river flowing through the valley. The Rebbe specified a deep valley on land close to Haifa, where a river flows. The map shows clearly that no valley has all these signs other than the valley of Zevulun, through which flows the Kishon.

The Rebbe then became even more specific: The deposits of precious stones and gems are not in the entire valley but in areas close to the river. Although he did not say for sure that the deposits are in the river itself, clearly he did connect the "depth of the earth" with the "depth of the river." In other words, the land-areas adjacent to the river should be investigated, and some deposits may possibly be under the riverbed itself.

On the other hand, the Rebbe's first sign does limit the area where these gem-bearing deposits are to be found: They are not in the entire valley but only close to Haifa.

### **Emphasis of "Depth" and "Sea"**

The Rebbe's emphasis of "depth" and the sea, and that "there's no need to be overwhelmed by the fact that it's deep," may imply that the gem-bearing deposits are at a considerable depth, or that there will be difficulties in discovering and extracting them.

In his words, the Rebbe correlates the depth of the valley with the depth of the sea. Since he explicitly says that the gems will be discovered in the "depth of the earth," not of the sea - only mentioning as another possibility the depths of the riverbed (possibly this may refer to the chronological order of discovery) - this correlation may point to a substantial similarity between the difficulties of underwater drilling and those of exploring the "depths of the earth" to which the Rebbe is referring.

When the Rebbe says that "there's no need to be overwhelmed by the fact that it's deep," he apparently means that the search for these gems should continue and not be abandoned until this wondrous treasure is discovered in the depths of the earth.

The Rebbe's mention of the sea, despite his pointing to the "deep valley" as the place where the gems and jewels are to be found, can also be explained in another way:

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Kabbala and Chabad Chassidic philosophy often use the sea as an analogy for spiritual levels of Divine revelation that are normally concealed - in relation to those levels that become revealed. So the "sea" is a term referring to something not normally revealed and accessible, requiring a search for it to be discovered and revealed.

This approach to understanding the Rebbe's words is reinforced by his mention - repeated several times in the course of his conversation - of the saying of our Sages, "He who has a maneh [a coin worth one hundred] desires two hundred," meaning that one should not be satisfied with what he already has but should strive for more. The Rebbe thereby underlined what he said that "there's no need to be overwhelmed by the fact that it's deep," stressing that it is wrong to give up hope, for one should always strive for further accomplishments. In fact, the deeper and more difficult it is, so grows the motivation to accomplish and not be overwhelmed by any difficulties.

### **The meaning of "something wondrous"**

The Rebbe continued: **"G-d has wrought something wondrous - He has concealed them in the depth of the earth."**

The most basic meaning of the Rebbe's reference to precious stones and gems existing in the depths of the earth as "something wondrous" is to negate the prevalent notion that these are formed there over the course of millions of years. The Rebbe here emphasizes our traditional Jewish belief in the creation of the world, and that precious stones exist in the depths of the earth as "something wondrous," a special aspect of G-d's creation.

The Hebrew word for "wondrous" - Pe'le - also signifies "miraculous," a phenomenon beyond normal bounds. Possibly the Rebbe is indicating the existence of precious stones in the deep valley of Zevulun in a quantity and concentration so extraordinary that it can be described only as "wondrous."

This further emphasizes the above: Besides the fact that, in general, the existence of precious stones and gems in the depths of the earth is intrinsically "wondrous," here in particular is something uniquely "wondrous," an unusually high concentration of precious stones and gems, or possibly in a site that is unexpected or unconventional.

The term "Pe'le" can be understood further according to the Rebbe's explanation in a public address (Parshas Emor, 5751-1991):

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**The name of the Hebrew letter "Alef" is spelled with three letters in reverse order to those of the word "Pe'le." The Rebbe explained three source-meanings of the word "Alef": a) That it derives from the word "Aluf," referring to G-d, the "Master" of the world, b) that it derives from the word "Ulfana," which means learning, c) that it is related to the word "Pe'le."**

The first meaning, said the Rebbe, expresses the natural conduct of the world, the domain of created beings' natural cognizance. The second meaning expresses acquired spiritual awareness, available to created beings through the Torah, which they can study and grasp with their mind. On the other hand, the third meaning - "Pe'le" - expresses phenomena beyond the grasp of a human being on his own, which can be grasped only by spontaneous Divine revelation, as the prophet says in the name of G-d (referring to the Messianic era): "I will show him wonders" - "Niflaot" from the word "Pe'le." These, said the Rebbe, are phenomena that the Creator Himself has to show us by Divine revelation, for man cannot grasp them by his own power nor bring about their revelation by any means available to him.

This deeper explanation of "Pe'le" can explain the Rebbe's use of the term in his conversation with Mr. Gural: "'G-d has wrought something wondrous" means it has not been possible for this to be revealed through natural means, nor even by Torah study at its highest level. It could be revealed only by the Rebbe through Divinely inspired prophecy, delivered at a particular time, that the area of the deep valley close to the river that flows into the sea at Haifa has abundant deposits of precious stones and gems!

### **Connection between revelation of spiritual "wonders" and gems**

Based on the Zohar (I, 117a), the Rebbe has often noted that the revolutionary scientific discoveries of recent centuries reflect the simultaneous new revelations of mystical teachings of the Kabbala and Chassidism. In recent years, he explained, as we get closer to the ultimate Redemption, new levels of mystical concepts are revealed, which in previous generations were considered in the category of "wondrous" and concealed. This affects the material world, speeding the pace of scientific development and discoveries of phenomena concealed for millenia.

Specifically, the Rebbe mentioned discoveries of "**precious stones and gems**" in various parts of the world as a sign of the world's progress towards the imminent Redemption. Here is an excerpt from his public address (Parshas Acharei K'doshim, 5751-1991) as edited by the Rebbe for publication:

**Several events occur daily, by Divine Providence, both at the public level and on the**

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**level of each individual in his personal affairs. These are intended to reveal even more how the [material] world assists in creating a dwelling-place [for G-d] in the material realm and in bringing the Redemption.** (Included in this is the fact that during the past week, in a remote corner of the world, precious stones and gems have been discovered as a result of G-d's blessing...The [Divine] intention in this is so that they may be utilized for [the purpose of Mitzvos such as] bridal ornaments [and giving] extra charity...

Those precious stones and gems were diamond deposits discovered in Western Australia.

Especially noteworthy is that, on 15 Sivan, 5748 (1988) - in the same month as his meeting with Mr. Gural - the Rebbe spoke about subjects belonging to the mystical aspects of the Torah that still need to be "redeemed."

**... to reveal the "wellspring" concealed deep within the soul, which is connected with the mystical aspects of the Torah, so that it become revealed...Because of the [spiritual] darkness of the [material] world, there are subjects of the mystical aspects of the Torah that have never been revealed till now, and thus they are as if in "exile" and "imprisonment." It is necessary to "redeem" and "liberate" these subjects from their exile and imprisonment, so that they become illuminated and revealed.**

On the one hand, then, the Rebbe speaks about "redeeming" concealed levels of the mystical aspects of the Torah. On the other hand, parallel to this, in the same month, he emphasizes that "there is no need to be overwhelmed by the fact that it's deep," and reveals the existence of material treasures still concealed near Haifa. On the material level, too, the purpose is "to redeem and liberate" these treasures so that they can be utilized for a Torah purpose.

*[Incidentally, some may ask that surely this region has already been prospected geologically for potential resources. In response, we can quote the Rebbe's words in one of his letters: "In reply to your question, on the globe there are many large regions that have not yet been explored, and it is not known at all what is happening there, as is well-known" (Mikdash Melech II, p.305)].*

### **The Rebbe as a prophet**

As a Divinely inspired leader, the Rebbe has been endowed with extra spiritual power, which can only be termed prophecy. We have witnessed how his many predictions have been fulfilled in their entirety, even

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when he was a lone voice against many expert opinions.

Thousands of occurrences that can only be called miraculous have revealed the Rebbe's obvious Divine inspiration as one who is a true prophet in our time, giving direction and counsel also in all affairs, material and religious.

Let us quote the Rebbe's own words (Parshat Shoftim, 5751-1991), as edited by him for publication:

**... It should be publicized to all the people of our generation that we have been privileged that G-d has chosen and appointed one who has free will, who on his own is incomparably more exalted than the people of the generation, that he should be "your judge...and...your advisor" and the prophet of the generation, that he should issue directives and give counsel concerning the Divine service of all Jews and all the people of this generation, in all affairs of Torah and Mitzvos, and concerning the conduct of daily life in general.**

Simply stated, the Rebbe here attests to himself as having been Divinely chosen as the prophet of the generation, and that his function is to issue directives and give counsel to all members of our generation in all areas of life. This is different than opinions expressed by a sage or legal rulings of a judge, which sometimes can be revealed as being indefinite, whereas a prophet's words are all said with absolute certainty and become fulfilled.

Whoever has followed what the Rebbe has said through the years of his leadership has seen that his words and predictions have always materialized down to the last detail. Often his words seemed surprising and unrealistic, but later events showed how the Rebbe foresaw everything. Here are several examples that were witnessed by the entire world:

### **1. THE SIX DAY WAR (5726-1966):**

Right before the war, when the people of Israel and Jews around the world were terrified of an impending disaster, the Rebbe sent telegrams of encouragement: "It is certain that the Guardian of the Jewish people will neither slumber nor sleep, and that you will convey good news."

He directed foreign students of Chabad Yeshivos to remain in Israel, telling them that "there is no reason to panic, nor to make others afraid." A week before hostilities broke out, the Rebbe publicly addressed thousands of Jewish children and their parents gathered in Brooklyn for a Lag BaOmer parade, promising a great deliverance for the Jews of the Holy Land. He also forecast that the Western Wall would soon be in Jewish hands.

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### **2. THE YOM KIPPUR WAR (5734-1973):**

This time the Rebbe spoke in a different tone, apparently seeking to cancel a severe "decree" in Heaven. Many months before, he started calling for gatherings of children, continuing this call through the summer, including for a sudden gathering at the Western Wall, all the time emphasizing the power of children "to silence an enemy and avenger" (Psalms 8:4). In his traditional blessing on the eve of Yom Kippur (before anyone knew that war was about to break out), he mentioned that "the Jewish people will triumph at war." At that time, utter calm reigned in Israel and few were aware of any danger. Nevertheless, after the war broke out, the Rebbe forecast that this war would bring an even greater defeat upon the Arabs than the previous one, as indeed happened.

### **3. EMIGRATION FROM THE SOVIET UNION:**

In 5747 (1987), when the gates of the Soviet Union were mostly barred for Jewish emigration, the Rebbe called upon the Israeli government to prepare for a great wave of emigration from there. It was necessary, he urged, to start preparing vast numbers of apartments and jobs. The Rebbe even prompted establishment of a special housing project for them in Jerusalem, together with an industrial project to provide employment "for the immigrants who will arrive." No one then understood what he was referring to, but the Rebbe remained firm. Starting in 5750 (1990), the floodgates of emigration burst open and millions of immigrants began to arrive in Israel.

### **4. THE FALL OF THE COMMUNIST BLOC:**

In spring, 1989, many months before the start of the Jewish year 5750 (in the autumn), the Rebbe said that the Hebrew letters indicating the coming year - Hei-Tav-Shin-Nun - should be read as an acrostic for the words "Hayo T'hei Shnat Nissim" ("It will surely be a year of miracles"), and they would be miracles witnessed by the entire world. When the amazing series of events began, the Rebbe promised that, unlike similar revolutions in the past, these would be virtually bloodless.

### **5. THE GULF WAR (5751-1991):**

During the months before the Gulf War, the Rebbe declared that the gas masks distributed by the

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Israeli government would not need to be used, and he directed Jews from other lands to proceed with plans to visit Israel. Contrary to all forecasts, he predicted that the war would end by Purim. Shortly before it started, he said it would bring great deliverance for the Jewish people. Indeed, the breathtaking miracles of this war, which also broke Iraq's power, proved to the entire world the amazing accuracy of the Rebbe's prophecies.

### **The Rebbe's words to Mr. Gural**

The Rebbe's profound public addresses and correspondence have been published in hundreds of volumes - a boundless source of profound and challenging insight on the widest spectrum of subjects.

In the course of over forty-two years, the Rebbe has met with national leaders, cabinet ministers, military commanders, scientists and experts in a wide range of fields. All have been impressed by his superhuman qualities and far-sighted perception, together with his down-to-earth practicality.

The Rebbe has also given practical counsel to hundreds of thousands of individuals on life-and-death issues and private affairs, and his blessings have been fulfilled miraculously. Not only his followers but people from all walks of life have relied upon the Rebbe's advice in all manner of personal and public issues, even against the opinions of professionals in serious medical questions, and the Rebbe's words have always proven right.

As the Rabbi of Kfar Chabad, the central settlement of Chabad Chassidim in the Holy Land, I have been consulted on a multitude of issues in which the Rebbe has been involved. Through my hands have passed thousands of his directives and replies to requests for advice by various individuals. Not infrequently, his reply seemed to contradict what seemed correct to ordinary human eyes and intellect, including my own. Nevertheless, again and again, I was overwhelmed when his reply proved to be precise and accurate - literally prophetic.

Actually, there is a difference between the Rebbe's prophecies, of which but a few have been noted above, and his words to Mr. Gural. Here he did not predict the future but determined an existing fact beyond all possible doubt - that extraordinary quantities of precious stones and gems exist in the valley of

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Zevulun, in the area close to Haifa near the Kishon river. These words have even more certitude than the Rebbe's prophecies, for they attest to a fact.

Furthermore, the Rebbe refers to this fact as "something wondrous" - which must refer to an unusually high quantity and quality of precious stones and gems. And he said that "there's no need to be overwhelmed by the fact that it's deep," which means that substantial effort should be invested in prospecting for them until they are found.

Based on all the above, I am convinced that there are great quantities of high-quality precious stones and gems to be found in that area, and that prospecting for them there is perfectly practical. To anyone asking my opinion on this, I will have no hesitation at all in telling him to invest funds in such a project.

All that is left to do is to prospect for these precious stones and gems. And just as the Rebbe's other prophecies have been fulfilled in their entirety, so will we be privileged to see the fulfillment of this one, too.

I agree to your publicizing my above opinion for any purpose, including incorporating it in your company's prospectus. I wish you and your company great success, and also all who will be involved in this project.

**Y'CHEE ADONEINU MOREINU V'RABBEINU  
MELECH HAMOSHIACH L'OLOM VO'ED!**

Sincerely,

**Rabbi Mordechai Shmuel Ashkenazi**