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The international weekly heralding the coming of Moshiach  
**BEIS MOSHIACH**

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### U.S.A

744 Eastern Parkway  
Brooklyn, NY 11213-3409  
Tel: (718) 778-8000  
Fax: (718) 778-0800  
admin@beismoshiach.org  
www.beismoshiach.org

### ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915  
סלפון: 9607-290 (03)  
פקס: 9607-289 (03)

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

Boruch Merkur  
editor@beismoshiach.org

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# MAKE FOR ME A SANCTUARY

SICHOS IN ENGLISH



## SHABBOS PARSHAS TRUMA; 6 ADAR, 5750

1. This week's Torah portion, Parshas Truma, contains a fundamental Torah subject, the commandment, "And you shall make for Me a Sanctuary and I will dwell within them."

The remainder of the book of Shmos is devoted to this subject. This week's portion describes G-d's command to build the Sanctuary itself and its utensils. Parshas Tetzaveh describes the *mitzva* of kindling the *menora*, the priestly garments, the initiation of Aharon and his sons, and the incense altar. Parshas Ki Sisa describes the donation of the half-shekel to make the sockets, the details involved in the incense offering, and the making of the basin for sanctifying the priest's hands and feet. Parshas VaYakhel describes the manner in which Moshe Rabbeinu related G-d's command to the Jewish people and how the Jewish people fulfilled it. And Parshas Pikudei describes the completion of this sequence, the actual construction of the Sanctuary and how "the glory of G-d filled the Sanctuary."

Only after completing the description of how the Sanctuary was

constructed, does the Torah relate the commands G-d gave to Moshe regarding the sacrifices, as described in the Book of VaYikra. Since the command to build the Sanctuary and its fulfillment is described in several *parshiyos*, we can infer that each of those *parshiyos* represents a different concept and stage in the spiritual service associated with the Sanctuary.

The construction of the Sanctuary expresses, in microcosm, G-d's intent in the creation of the world: establishing a dwelling, a place where His essence is revealed, in the lower worlds. For this reason, the command to construct (and the construction of) the Sanctuary came directly after the giving of the Torah. The giving of the Torah represented the nullification of the decree separating the spiritual from the material. From that time onward, the potential existed for the Divine presence to be revealed within the world and for the material entities of this world to be elevated and transformed into articles of holiness.

Both of these dimensions were revealed in the construction and the service of the Sanctuary. The material items donated by the Jews became part of G-d's Sanctuary, and after the

Sanctuary was erected, during the subsequent service, G-d's presence was revealed in the world.

For this reason, the command, "make Me a Sanctuary," applies not only to the Sanctuary built in the desert, but to the Sanctuary in Shilo, the *Beis HaMikdash*, and to the personal Sanctuary within the heart of every Jew, even during the time of exile. The establishment of a dwelling for G-d is the very goal of the creation of the world.

The establishment of such a dwelling, however, involves many phases; each of the *parshiyos* from Truma until VaYikra represents a different stage in the establishment of this dwelling. The names of the various *parshiyos* allude to the service to which they refer.

Parshas Truma describes G-d's command to build the Sanctuary. This command gave the Jews the potential to make a dwelling for G-d using the physicality of this world for a Sanctuary wherein G-d's presence would be revealed.

Parshas Tetzaveh adds a deeper dimension to the unity established between G-d and the world as revealed in the opening phrase, "*V'ata tetzaveh*." "*Tetzaveh*" (command) is

related to the word *tzavsa* (connection). “*V’ata*” (you) refers to the essence of Moshe’s being, and ultimately, to G-d’s essence itself. In this sense, through the construction of the Sanctuary, a connection is established between the Jewish people in the material world, the essence of Moshe’s soul, and G-d’s essence.

The revelation of Moshe’s essence and G-d’s essence – which will also bring about the revelation of the essence of every Jew – will effect even the lowest levels. Regardless of the level one is on, the essence of every Jew, even the most simple person, is connected with the essence of G-d through a fundamental bond that cannot be broken or interrupted. As the Alter Rebbe declared, “No Jew can or desires to be separate from G-d.”

Based on the above, we can understand the higher level reflected by Parshas Tetzaveh in comparison with Parshas Truma. G-d mentioned Moshe’s name when He commanded him to build the Sanctuary. This implies a relationship only to the revealed levels of G-dliness. In contrast, in Parshas Tetzaveh, Moshe’s name is not mentioned, implying a connection reaching G-d’s essence itself, which is drawn down to every Jew, even those on the lowest levels.

This concept is also reflected in the kindling of the *menora*, the *mitzva* mentioned at the beginning of the *parasha*. The manner in which the Torah relates this command is problematic: Although Aharon and his sons kindled the *menora*, G-d told Moshe that the oil for the *menora* should be brought to him. Furthermore, in the initial verse, which was directed to Moshe, the Torah talks about kindling “a continuous flame,” whereas the second verse, which describes the kindling of the *menora* by Aharon, mentions that the *menora* should

burn “from the evening until the morning.”

These difficulties can be resolved through an analysis of the spiritual dimensions of the concept. The kindling of the *menora* refers to lighting “the candle of G-d, the soul of man,” which is in the heart of every Jew, motivating each Jew to love G-d, to desire to cling to G-dliness, and to shine with “the candle of *mitzva* and the light of Torah.” Aharon gives each Jew’s soul the potential to shine from below (the Jew’s own level) to above. Being that this potential stems from a

*The essence of every Jew, even the most simple person, is connected with the essence of G-d through a fundamental bond that cannot be broken or interrupted.*

human, and hence, inherently limited initiative, there are, therefore, limitations within the power of the light; it shines only “from the evening until the morning,” i.e., a small flame of G-dly light shines within the person’s darkness. This refers to the light generated by the service of prayer and the fulfillment of *mitzvos* that are bound by the constraints of limitations of time.

“From the evening until the morning” also implies a continuous process of growth. One ascends to a higher level, “morning,” which makes

one’s previous rung appear as “evening.”

For Aharon’s kindling of the candles – the souls of the Jewish people – to be “a continuous flame,” the connection with the essence of G-d (“*V’ata tezaveh*” as explained above) must be established. The essence of G-d is completely beyond the concept and possibility of change. Thus, it (through the medium of the essence of Moshe) generates the potential for a Divine service that is similarly unchanging. This is reflected in the service of “the light of Torah,” which establishes a constant connection between a Jew and his source and, therefore, brings about a continuous light and revelation.

In particular, the passage speaks about different dimensions: Aharon’s lighting of the candles “from the evening until the morning,” a revelation which recognizes and relates to the world, as well as, “The continuous flame,” associated with Moshe. Each of these revelations is significant and contributes a dimension lacking in the other. “And both revelations are made possible and fused together through G-d’s essence — “*V’ata Tetzaveh*.”

2. Parshas Ki Sisa contributes an added dimension to the manifestation of the Divine presence in the Sanctuary. The words “*ki sisa*” mean, “when you shall lift up.” To this end, Ki Sisa deals with the elevation of the Jewish people from their previous rung. Ki Sisa is also related to the Jewish people’s activities involving the material substance of the world, emphasized by the giving of the half-shekel.

To explain: When G-d commanded the Jewish people to give a half-shekel as “atonement for their souls,” Moshe was amazed. He could not comprehend how giving a coin, a physical object, could bring atonement for a soul, which is “truly a part of G-d Above.”

G-d responded by showing Moshe Rabbeinu “a coin of fire...from beneath His throne,” and telling him, “This is what they should give.” G-d informed Moshe that the coin the Jewish people would be giving would not be merely a material coin, but rather, “a coin of fire...from beneath His throne.” This does not mean merely that the source for this coin was spiritual, or merely that through the fulfillment of *mitzvos* the Jewish people have the potential of drawing down spiritual energy (fire) into their fulfillment of the *mitzvos*; rather, there is a potential for a complete unity between the physical and the spiritual. Even as the coin exists in the material world, it remains “a coin of fire...from beneath His throne”; there is no change in its nature.

G-d showed Moshe this coin of fire, implying that this unity between spirituality and physicality is only possible through G-d’s influence. G-d, Himself, established the different levels of existence. Thus, He alone can nullify the factors that differentiate one level from another and fuse the spiritual with the physical.

Thus, Parshas Ki Sisa teaches us that the union between the spiritual and the physical (which was brought about by the giving of the Torah and which was manifest in the Sanctuary) does not imply that a revelation of the spiritual will merely become revealed within the physical, but that the unity between them can be complete and total.

Parshas VaYakhel adds a further dimension to this process. The previous *parshiyos* deal with G-d’s command to Moshe to construct a Sanctuary. Parshas VaYakhel mentions Moshe’s relaying this command to the Jewish people, and their fulfillment of it. Thus, it describes the actual service of creating a dwelling for G-d in this material world.

There is an added aspect to this

*parasha*. VaYakhel means “And he gathered together.” The establishment of Jewish unity was a necessary precondition to the construction of the Sanctuary. The Sanctuary was not merely the product of the combined efforts of many people, but rather the product of the Jewish people as a collective whole. When a donation was made to the Sanctuary, the money or article donated belonged to the community as a whole. As a preparation for this service, the Jewish people had to be gathered together and fused into a single unit.

Parshas Pikudei contributes another important element, for it is the summation of the narrative of the construction of the Sanctuary. It

***“Ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to bring about Moshiach’s coming.***

describes how the Sanctuary was actually constructed and how G-d caused His Presence to rest therein: “And the cloud covered the Tent of Meeting and the glory of G-d filled up the Sanctuary.”

This leads to an even further dimension of service contributed by Parshas VaYikra. Whereas Parshas Pikudei relates that, because of the intensity of the revelation of G-d’s essence, Moshe was unable to enter the Sanctuary, Parshas VaYikra describes how G-d called to him and made it possible for him to receive this revelation.

Furthermore, Parshas VaYikra

describes the service of offering sacrifices. This represents the purpose of the building of the Sanctuary. The Hebrew word for sacrifice, *korban*, is related to the word *kiruv* (close). Sacrifices draw the material essence of the world close to G-d and also evoke pleasure, creating “a pleasant fragrance unto G-d,” for “it is pleasing before Me that I uttered a command and My will was done.”

The lessons from the above must be applied to our own Divine service. Their continuous relevance is further emphasized by the fact that the command, “And you shall make Me a Sanctuary and I shall dwell within,” does not apply to the construction of the Sanctuary alone; rather, it also applies to the construction of the first and second *Batei HaMikdash* as well as the third *Beis HaMikdash*, which will be constructed speedily in our days.

The third *Beis HaMikdash* will be “the Sanctuary of G-d, established by Your hands.” Therefore, it will be, unlike the first and second *Batei HaMikdash*, an eternal structure. It will represent the most complete expression of the unity between the physical and the spiritual and the ultimate expression of all the lessons contributed by each of the *parshiyos* mentioned above.

This is particularly relevant in our generation. Throughout the ages, the Jewish people have yearned for the coming of Moshiach and the rebuilding of the *Beis HaMikdash*. This yearning has been expressed in the study of the service required in the *Beis HaMikdash* so that when the *Beis HaMikdash* is rebuilt, we will be prepared and will know the laws necessary to begin its service.

Efforts of this nature are particularly appropriate in the present era when, “all the appointed times for Moshiach’s coming have passed,” and according to all the

signs given by our Sages, we are in the time immediately preceding Moshiach's coming. Our generation will be the last generation of exile and the first generation of redemption.

In particular, at present, when the weekly Torah portions describe the construction of the Sanctuary, it is appropriate, in addition to one's efforts to transform his own home into a sanctuary in microcosm, to arouse the desire for the Messianic redemption and the building of the *Beis HaMikdash*. This should also be expressed in actual deeds, which reflect in microcosm and thus hasten the coming of the Messianic redemption. This includes the study of the laws of the construction of the *Beis HaMikdash* and the service carried out within. It includes activities that make the world into a dwelling for G-d by establishing a connection between G-d and the material world through the fulfillment of *mitzvos*. This prepares the world for the era when it will become transformed into a dwelling for G-d with the coming of the Messianic redemption and the revelation of the third *Beis HaMikdash*.

3. There is added significance within the Chabad community because this week, Shabbos Parshas Truma, falls on the sixth of Adar, the *yahrtzeit* of the Rashag (Rav Shemaryahu Gourarie), the Rebbe Rayatz's son-in-law, and the person appointed by the Rebbe Rayatz to be the director of Yeshivas Tomchei Tmimim.

A *yahrtzeit* signifies a dramatic ascent for the soul. This ascent, however, also draws down influence to this earthly plane, and especially to those (in this instance, the students of Yeshivas Tomchei Tmimim) who shared a connection with the person whose *yahrtzeit* it is

The Rashag's primary activity was

directing Yeshivas Tomchei Tmimim. He acted with the power invested in him by the Rebbe Rayatz, the first director of the *yeshiva*, who was appointed to that position by the Rebbe Rashab, the founder of the *yeshiva*. We see the fruits of his efforts – a multitude of students involved in the study of Torah (Nigla as well as Chassidus) and spreading the wellsprings of Judaism and Chassidus outward.

These efforts are related to the concepts described above, since every *yeshiva* is “a Sanctuary in microcosm” and their activities cause the light to shine in an internalized and settled

## *The students of Tomchei Tmimim are characterized as “soldiers of the House of David,” “candles to illuminate” the darkness of exile and hasten the coming of Moshiach.*

manner, as it will in the *Beis HaMikdash* of the Messianic era. In particular, there is a connection to the Messianic era, since the students of Tomchei Tmimim are characterized as “soldiers of the House of David,” “candles to illuminate” the darkness of exile and hasten the coming of Moshiach.

The unity of the physical and spiritual, which characterizes the Sanctuary and its service, is also reflected in the fusion of Nigla and Chassidus as studied in the *yeshiva*. Nigla, the revealed aspects of Torah,

is related to those aspects of G-dliness which are revealed through creation. *Pnimityus HaTorah*, Chassidus, the soul of Torah, is related to the hidden dimensions of G-dliness, the G-dliness which transcends creation.

The fusion of these two branches of study in Yeshivas Tomchei Tmimim unifies the hidden aspects of Torah and the hidden aspects of G-d with the revealed aspects of G-d and Torah. This, in turn, generates the potential for the students of the *yeshiva* to become “candles to illuminate,” who spread the light of Torah (*Pnimityus HaTorah*) throughout the world. This makes it possible to “kindle a continuous light,” to reveal the “candle of G-d which is the soul of man” in every Jew. This will illuminate the entire world and make it a dwelling for G-d. Through the spreading of Chassidus, even the highest dimensions of G-dliness will be revealed in the world at large.

The above is also connected with the ninth of Adar on which, this year, we will celebrate the fiftieth anniversary of the Rebbe Rayatz's arrival in America. Directly upon his arrival in this country, the Rebbe Rayatz transferred the central branch of Yeshivas Tomchei Tmimim here. The establishment of the *yeshiva* in America is significant in the context of the statement “the Torah was not given in lower half of the world.” Although, on the surface, establishing the Yeshiva in a place where “the Torah was not given” represents a descent, this descent brought about an increase in the Rebbe Rayatz's activities. Indeed, it is evident that from the time the Rebbe Rayatz settled in the United States, his activities in spreading *Yiddishkeit* expanded greatly.

The service associated with Tomchei Tmimim is also reflected in the Rashag's name, Shemaryahu ben Menachem Mendel. The name



Shemaryahu contains three of the letters of the word *neshama*. The fourth letter, the *Nun*, can be formed by placing the letter *Yud* at the foot of the letter *Vav*. This is related to *Pnimitiyus HaTorah*, “the soul of the Torah.” This name is also connected with the Messianic redemption, as evidenced by the fact that it contains a *Mem*.

The connection to the Messianic redemption is also emphasized by the name, ben Menachem Mendel. Our Sages relate that Menachem is one of Moshiach’s names, and Mendel is numerically equivalent to Tzedek, also one of Moshiach’s names. In this context, the word “*ben*” should be interpreted as a definition of the individual’s nature as in the expression, “*ben chorin*” and not

translated in its simple sense as meaning the “son of.” Thus, “ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to (spread Chassidus, which will) bring about Moshiach’s coming.

Today is also the day preceding the seventh of Adar, the birthday and the *yahrtzeit* of Moshe Rabbeinu. Moshe Rabbeinu is associated with Torah. Indeed, the entire Torah, both the written and oral law, is described as “the Torah of Moshe.” In addition, Moshe Rabbeinu is also associated with the Sanctuary.

It is appropriate that we increase in Torah study, and in particular, increase efforts to “gather people together on Shabbos to study Torah,” a practice initiated by Moshe. Also, the *yahrtzeit* should be connected

with the efforts to make “a Sanctuary in microcosm,” as reflected by in an increase in Torah and *mitzvos*, and in particular, an increase in gifts to *tzedaka*.

The students of Tomchei Tmimim should increase their study of Torah, both Nigla and Chassidus, and also increase their efforts to be “candles that illuminate” and spread the light of Chassidus throughout the world. (In this context, it is appropriate that a Chassidic discourse which deals with the Messianic era and the concept of resurrection be printed in memory of the Rashag.)

May these efforts hasten the coming of the Messianic redemption when we will serve G-d in the third *Beis HaMikdash*, “the sanctuary of G-d, established by Your hands.”

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# THERE IS NO CHANGE

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, Kfar Chabad



Once again there are elements of the media who continue to sow fear among the public at large, pointing to Saddam Hussein's ability to launch missiles, and the possibility of chemical or biological warheads, etc. There's even talk about antidote pills and instructions on how to use them, not to mention plastic, sealed rooms, masks and other assorted protective paraphernalia for every eventuality.

As *chassidim* who are familiar with what the Rebbe has said regarding the same situation over a decade ago, in the year of "I will show them wonders," we have the obligation to publicize what the Rebbe said as widely as possible.

There's no greater "*ofen ha'miskabel*," when the (Jewish) man on the street is thirsty to hear "what the Rebbe said." There's no greater proof that the Rebbe is "*chai v'kayam*" than the fact that *chassidei Chabad*, wherever they live, publicize what the Rebbe MH"M says *now*: "My children, do not fear! Everything I have done, I did for you. The time for your redemption has arrived!" "Eretz Yisroel is the safest place." "You must *publicize* that you are traveling to Eretz

*To those who ask: but many years have passed, and how do we know that what was said then, applies now? The Rebbe repeatedly stressed: "What I have said is because of the strength of the concept of "Hashem's eyes are always upon it ... and because of the Beis HaMikdash being there, and regarding this – there is no change."*

Yisroel, because there are Jews who are afraid, and who frighten others about traveling there." "You should publicize that you are traveling and that there's nothing to fear." "It is the safest place because it is the place of the *Beis HaMikdash*." "You will certainly publicize this" – and many other such expressions.

We must do this not only because we care about other Jews who need encouragement, as the Rebbe has always taught us – and not even as a humane act, as anybody who sees someone who is afraid would do if he knew he could calm and encourage the other with words that are 100% true and eternal, but – because all these things which are going on are only in order for us to publicize the Rebbe's prophecy and to awaken Jews to the fact that there is a "judge of the generation and an advisor of the generation and a prophet of the generation" ("the prophecy of Moshiach before the *Geula*"), that he is alive and what he says is definite, as only he can be definite, and he has told us: The time for your redemption has arrived!

This is not just something

someone dreamed up, but what the Rebbe said explicitly Shabbos Parshas VaEira 5727 (a few months before the Six Day War), and which was published in an edited *Likkut* for Shabbos Parshas VaEira 5751, right before the Gulf War began (and then printed in *Likkutei Sichos* vol. 36 p. 33-7).

In the *sicha*, the Rebbe explains the general connection between the *Haftora* of VaEira and the *parsha*. Namely, that the *Haftora* speaks about the command to Yechezkel to prophesy “about Pharaoh king of Mitzrayim... and about all of Egypt,” and about the destruction Hashem would bring upon them (“and all of Egypt will know that I am G-d”), which is also the content of the *parsha* which speaks about the plagues Hashem brought on Mitzrayim (through which “Mitzrayim will know that I am G-d”).

At the conclusion of the *sicha*, the Rebbe adds an interesting explanation for the fact that the *Haftora* ends with the *pasuk*, “on that day I will cause a *keren* to grow for the House of Israel, and I will give you an opening of the mouth among them, and they will know that I am G-d”: **This *pasuk* emphasizes that the goal and purpose of all these things from Hashem is for the sake of Yisroel. When he prophesied about Mitzrayim, and certainly during his *nevua* about Nevuchadnetzar, Yechezkel had been a well-known *navi* for years, and most of the Jewish people believed in him as a *navi*. Still, he adds in this *nevua*, “I will give you an opening of the mouth,” meaning that the Jewish people will see that the *nevua* was fulfilled and they will believe him. And Hashem made the war with Nevuchadnetzar and Mitzrayim, who were the two superpowers of the time, and it was a major event in which thousands and tens of**

**thousands of soldiers participated, etc. All this was for the sake of “an opening of the mouth” – that something should result for the sake of the Jewish people, and not just for B’nei Yisroel as a whole, but for those few individuals (who did not believe in Yechezkel).**

**We must learn a lesson for man’s *avoda* in these times:**

**In addition to the essential point, which is that Jews must know that everything which occurs in the world, even among the gentiles, is all for them, as we learn in the *Yalkut* that Hashem says to the Jewish people, “My children, do not fear, everything I did I did for your sakes,” and so the Jewish people need not fear; they should be strong in their trust in Hashem, and put more effort in observing the Torah and *mitzvos* in actuality, as preparation for the future Redemption, which will come imminently.**

**... and the *navi* is informing us in this *Haftora* that Hashem made great and powerful wars for the sake of even just a few Jews, so that they would listen to the consolation of Yechezkel the Navi.**

It’s only right that we follow the orders we are given for security, as the Rebbe instructed us to do during the Gulf War regarding masks: “One shouldn’t be different than others. If everybody takes, you take, too.” Regarding the sealed rooms: “If the people responsible for this (i.e., police, civil defense) ask that this be done, it should be done, for you don’t lose out by doing so. It is not a contradiction to my position regarding the situation.”

This, of course, is only in order to fulfill the Torah’s command of “*loma tisra’u*” (not being different than others), and not to undermine the authority of those responsible for security and the like. But regarding the thing itself, “it bears

no correlation to the Jewish people.” The only connection it has is that through this, more and more Jews will become aware of the prophecy of *Melech HaMoshiach*, who stands on the roof of the *Beis HaMikdash* (before the *Geula*, in his *beis midrash* in the Diaspora as the Rebbe explains in the *kuntres*, “*Beis Rabbeinu Sh’B’Bavel*”) and announces to the Jewish people, “the time for your redemption has arrived.”

It must be emphasized that we are not talking about “responsible Jewish leadership” here, but the explicit promise and prophecy of a *tzaddik*, who teaches in G-d’s name, and who publicizes and announces and informs everyone that indeed, “Eretz Yisroel is the safest place!”

To those who ask: but many years have passed, and how do we know that what was said then, applies now? The Rebbe repeatedly stressed (23 Teives 5751 after the latest diplomatic talks failed): “*What I have said is because of the strength of the concept of “Hashem’s eyes are always upon it ... and because of the Beis HaMikdash being there, and regarding this – there is no change.”*

Would anybody even consider that any change has taken place? Are Hashem’s eyes G-d forbid, not upon it? Is the location of the *Mikdash* not in Eretz Yisroel?!

And to those who say, nevertheless look at the violence taking place in Eretz Yisroel! So first of all, you have to ask the Rebbe. But even if we don’t have an answer to this question, we clearly heard the Rebbe say – openly and definitively, in every possible place and every possible way – that this is not something that can change, since it is based on Hashem’s special supervision over Eretz Yisroel, which is ongoing and eternal, and on the fact that it is the site of the *Mikdash*, facts which are not given to change.



Furthermore, the Rebbe said that in the past there was the possibility for G-dly and spiritual matters to remain spiritual and not “come down” and be realized in the physical world. But in our generation, “the seventh generation,” whose function is to “bring the *Sh’china* down to earth,” all the G-dly and spiritual things are manifest and accomplish what they must in this physical world. Therefore, even if there was a situation in which the special care of Eretz Yisroel was relegated to the realm of the spiritual as “hidden good,” and did not come down as openly, revealed good, it is clear that one can see and even feel the fact that Eretz Yisroel, “palace of the King,” has a special miraculous, G-dly supervision. However, at the same time, we must act according to Torah, and do what we must do in a natural way so that we make a vessel to receive Hashem’s blessings and His wondrous supervision.

The Rebbe emphasized repeatedly at that time that it does not even depend on how Jews conduct themselves as far as Torah and *mitzvos* are concerned, for after all the Jewish people have gone through, especially the recent generation, we can be certain that “a tragedy will not take place twice.” Each and every Jew will experience only good in an open and revealed way, as it says, “Redeem the Jewish people from all their misfortunes,” which is then followed by, “and He will redeem the Jewish people from all their sins.”

Despite this, in order for us to be proper vessels to receive the *brachos*, we must add and beautify Torah and *mitzvos* in general, fulfilling the Rebbe’s directives in particular, most especially the directive for this time and this situation: “*tracht gut, vet zain gut*” (think positively and it will work out well). Let us strengthen and encourage the Jewish people

with the clear pronouncement that Hashem protects and guards each one of us.

As the Rebbe explains in the *Likkut* which was published for Parshas Shmos 5751 (printed in *Likkutei Sichos* vol. 36, p. 4 and on), again, a few weeks before the outbreak of war in Iraq, which he

***The Rebbe emphasized repeatedly at that time that it does not even depend on how Jews conduct themselves as far as Torah and mitzvos are concerned, for after all the Jewish people have gone through, especially the recent generation, we can be certain that “a tragedy will not take place twice.”***

repeated many times in nearly every *sicha* of that period:

The obligation of *bitachon*, regarding which we were commanded, is not merely a detail (and the natural outcome) of the belief that everything is under the control of Heaven and that Hashem is gracious and merciful, for it

wouldn’t be necessary to be specially obligated in this. Rather, this obligation is an *avoda* unto itself, whose essence and definition is that a person rely on Hashem to the point that he cast his lot entirely on Him, as it says, “cast your burden upon Hashem,” for he has nothing else to rely on aside from G-d Himself.

... this itself is the basis for his *bitachon* that Hashem will do only good in a revealed way, even if he isn’t deserving of this kindness:

The meaning of *bitachon* is not that he believes, that since G-d’s kindness is unlimited, both to those who deserve it and to those that don’t deserve it, therefore he will receive Hashem’s kindness without any work at all on his part (for in this way, the whole system of reward and punishment is nullified). Rather, *bitachon* is an *avoda*, and it brings Hashem’s kindness, which comes as a result of man’s *avoda* in *bitachon* in Hashem: by a person truly relying on Hashem alone, from the depths of his neshama, to the point that he doesn’t worry at all – this itself causes Hashem to conduct Himself towards him in this manner, so that He does kindness with him (even if, aside from this, he doesn’t deserve it).

*bitachon is an avoda, and it brings Hashem’s kindness, which comes as a result of man’s avoda in bitachon in Hashem*

This is what “trust in Hashem” means that a person must cast his burden upon Hashem, so that He will do kindness with him in an open manner. When one relies on Hashem alone in this manner (without calculations as to whether he can be saved, etc.), then he is dealt with in the same way, measure for measure. Hashem guards him and has mercy on him, even if he doesn’t deserve to have open and revealed good.

The Rebbe concludes the *sicha* (p. 6): From here we learn a practical lesson. When a person encounters obstacles in keeping Torah and *mitzvos*, he should know that getting rid of these obstacles is dependent on him and his conduct. If he has utter trust in Hashem, He will help things turn out well, to the point that he is absolutely calm with no concerns at all (though naturally, he does all he must in a natural way to get rid of the obstacles). Then we are promised “*tracht gut, vet zain gut*” – that it will really turn out good and all obstacles will be nullified, and he’ll have literal good in a way that anybody can see.

Just as with the *Geula* from *Mitzrayim* it says, “in the merit of *bitachon* the Jews were redeemed from *Mitzrayim*,” so too with the *Geula* from this final *Galus*. It says

in the Midrash, “they deserve *Geula* as reward for the hope (itself),” and so may it be, that in the merit of the Jewish people’s *bitachon*, that “salvation is about to come,” we merit that Hashem redeem us with the true and complete *Geula*, speedily in our time.

As the Rebbe repeatedly said at that time (*Shmos* 5751, etc.), we must merely “strengthen and encourage the Jewish people with the proclamation which Hashem makes every day in a new way, “*pakod pakaditi es’chem*,” Moshiach stands “behind our walls” and “behold he comes” and we must prepare to greet him by adding in Torah and *mitzvos*...”

We hope and are sure that there won’t be a need for strengthening and encouraging, since we will be

past it all, and everyone will see and feel everything. But in the final remaining moments (if there are any) we must fulfill the *shlichus* of this special time and *shturm* (particularly in Eretz Yisroel) that the Rebbe promises and prophesies that “Eretz Yisroel is the safest place to be,” and we must travel there and not, *ch”v*, run away from there!

With G-d’s help, we will see the great wonders and everybody will acknowledge that it was all so that everybody will believe in the *nevua* of *Melech HaMoshiach*, and accept him and greet him, and express the connection between the king and his people with the final *Geula* NOW!

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## A YOUNG MAN WITH A CAP AT THE SORBONNE

*Stories about the Rebbe MH" M from the reshimos of R' Elimelech Tiefenbrun published as a t'shura for his son's bar mitzva*

### MITZVA T'FILLIN AT THE SORBONNE

I heard the following story, which took place 70 years ago, from R' Kasriel Sudak, who heard it from a Klausenberger *chassid*:

A Jew from a distinguished family in the Klausenberger community went off the *derech* and went to study at the Sorbonne University in France. On his first day at the university, he entered the main hall of the building and saw groups of students, each one heading to their prospective classroom. He joined the crowd and went to his classroom.

Suddenly he froze. A few steps away from him was a *chassid* with a beard and *kasket* (cap) who looked like he was searching for someone. The boy who had gone to the university in order to flee any and all signs of Judaism didn't want to meet the *chassid's* gaze and tried to cross to the other side of the hall. But as though it was intentional, the *chassid* also moved to that side and they met.

"You can enter the room on the other side of the hall and put *t'fillin* on there," suggested the *chassid*. The *chassid's* penetrating look didn't leave him much choice, and he went to the room the *chassid* had pointed out. He looked in and was amazed to see



nearly ten students whom one would be hard put to describe them as religious, all standing in line to put on *t'fillin*.

This amazing sight led to a spiritual awakening in him. His Jewish spark was ignited and he decided to put on *t'fillin* every day. His daily *t'fillin* routine ultimately led him back to the right path.

The *chassid* with the *kasket*, if you haven't yet figured it out, was the Rebbe MH" M, who was studying at the Sorbonne at that time.

### THE REBBE VISITS ORPHANAGES IN EUROPE

In another story from the era in which the Rebbe was in Europe, Rabbi Yosef Gordon told me the following story which he heard from the person himself:

Between the years 5700 and 5701 (1940-1), when World War II was raging, he was a child of 7-8 years of age whose parents placed him in an orphanage in order to save his life.

The orphanage was near Paris, and each week a young man came and brought food and medication. There were severe food and medicine shortages at that time, and the young man's help was greatly appreciated. He stayed on to tell them stories and lift their spirits. The children affectionately called him Monsieur.

This man remained in the orphanage for nearly half a year, and he remembers how each time the young man promised to come, he came, despite the danger.

His parents were finally able to leave France with him and managed to enter the U.S., where he ultimately discovered the identity of the wonderful young man: the Rebbe MH" M.

### "HE REALLY MEANS IT"

I heard from Rabbi Yoel Kahn that in the first years of the Rebbe's *nesius*, somebody came from Detroit on a mission from one of the *shluchim* there. In *yechidus* he told the Rebbe that R' Meir Avtzon goes around telling people that the Rebbe is Moshiach. Said the Rebbe, "*Vos zol ich ton az er meint mit an emes (what can I do, if he means it truthfully).*"

### IS HE SURE?

There are many miracle stories told about the connection that the Rebbe revealed between kosher *t'fillin* and

*mezuzos* and physical health. One such story was related to me by Rabbi T. L.

One of his acquaintances had a medical problem. He wrote to the Rebbe and the Rebbe's answer was: check *t'fillin* and *mezuzos*. They checked, and the *sofer* said everything was fine. They wrote to the Rebbe what the *sofer* had said and were surprised to get this response from the Rebbe: Is he sure?

They gave the *t'fillin* and *mezuzos* to another, more expert *sofer*, and he found a few *taggin* that were not as they should be, as well one *mezuza* which was *pasul* – even though this *mezuza* was in a place that did not need a *mezuza al pi din* (since there was no lintel).

After fixing the *taggin* and putting up a kosher *mezuza* in place of the *pasul* one, everything else worked out, too.

### NO ANSWER IS ALSO AN ANSWER

Rabbi B told me the following: On a hot summer night, a woman called me and asked if I knew a certain family. When I said that I did, she told me that in the *shul* that she *davened* in, a woman cardiologist, who was an expert in her field and worked at Mount Sinai, *davened* there, too. The previous week, this doctor cried while *davening*, and when she asked her what the problem was, she said a woman had come to her with a very sick child who refused to hospitalize her son. A week had gone by and the child was not being treated, and she was extremely concerned about him.

Since I knew the family with the sick child, the woman who had called me asked me to speak to the boy's mother and to convince her to listen to the doctor. I told her I would try.

I immediately called the boy's mother and asked her what was going on. She didn't appreciate my butting in to her business, and angrily retorted, "You also know the story?!"

Then she told me that after the doctor said she had to hospitalize her child, she had written to the Rebbe and did not receive an answer.

"I wrote again, and still didn't receive a reply. And what do you think – that I'll hospitalize my son without a *bracha* from the Rebbe? No way! I will not call the doctor until I get an answer from the Rebbe," she declared with finality.

I told her she was right, and I decided to ask the secretaries about the delay in the answer. The next day I asked R' Binyamin Klein why there had been no answer and he said that he

***He told the Rebbe that R' Meir Avtzon goes around telling people that the Rebbe is Moshiach. Said the Rebbe, "What can I do, if he means it truthfully."***

had placed the woman's letter on the top of the pile of letters three times, but the Rebbe did not respond. "You're not the only one who's asking. The doctor calls every day and asks whether the Rebbe answered the letter."

After a few more days passed without an answer, the mother took her son to a different doctor who said his condition wasn't that bad, and that when the child went to camp he should just be sure not to run around too much.

The mother wrote to the Rebbe, telling him what the second doctor had said, and within minutes she received

an answer to continue visiting that doctor.

What I learned from this story is that "no answer" from the Rebbe is also an answer.

### ONLY BEGINNINGS ARE DIFFICULT

I heard from Rabbi Nachum V. that his father-in-law once had a *yechidus* in which he asked for a *bracha* for *parnasa*. The Rebbe said, "*Chazal* say that only all *beginnings* are difficult..."

### CORRECTING A PICTURE

The following story was told by Rabbi N. to Rabbi P.R. who repeated it to me:

Rabbi N. lives in Lakewood, New Jersey, and is a terrific artist. He once drew a picture of the Rebbe wrapped in *tallis* and *t'fillin*, and he brought the picture to the Rebbe as a gift. The Rebbe said that the *t'fillin* in the picture were lower than they ought to be and he should fix the picture and should not show it to anyone until he had fixed it.

On his way back home he decided to stop off in Morristown at his *mashpia* to show him the picture, but he got into an accident and the rear of his car was smashed so badly that he couldn't open the trunk where he had his picture. It was only when he got home to Lakewood that a local mechanic was able to fix the car and open the trunk.

### I'M HAPPY WITH HIM

Rabbi Y.Y. Kazen told me that when his father, Rabbi Aharon Avigdor Kazen was a *talmid* in Tomchei T'mimim 770, his uncle had a *yechidus* on a mission for his grandfather. He asked the Rebbe "How is my brother? My father is worried about him."

The Rebbe said, "*Ich bin tzufrieden fun em, ober ich veis nisht tzu er iz tzufrieden fun zich alein*" (I'm happy with him, but I don't know if he's happy with himself).



## DAVEN WITH SIMCHA AND BE SUCCESSFUL

Rabbi Y.Y. Kazen also told me that his father first came to the United States Erev Rosh Chodesh Cheshvan 5717 (1957) and had his first *yechidus* on 27 Cheshvan. In the course of the *yechidus*, his father asked the Rebbe whether he should change his *nusach* to Nusach Arizal. The Rebbe said, "You should switch, but wait until Rosh Chodesh Kislev."

Then the Rebbe asked him whether he had a *siddur*. R' Kazen said he didn't, but that he'd buy one. Said the Rebbe, "No, I'll give you one."

The Rebbe looked for a *siddur* but didn't find one, and he rang the bell (to call the secretary). Ten seconds later, Rabbi Chadakov, *a"h*, arrived and the Rebbe asked him, "Are there any of the little *siddurim* around?"

R' Chadakov went out to look for a *siddur* and in the meantime the Rebbe asked him a few more questions, like who did he learn with, etc. A few

minutes later the Rebbe said, "I don't know why he doesn't bring one, but I'll make sure you get one."

R' Kazen left the *yechidus* and went to the small *zal* to write up what had taken place in the *yechidus*. Suddenly he heard someone calling, "Kazen, Kazen!" he said,

"I'm Kazen," and R' Groner told him the Rebbe was calling him and that he should go back to the Rebbe's room.

When he entered the Rebbe's room he saw the Rebbe sitting and R' Yitzchok Dov Ushpal facing him. The Rebbe lifted himself up a bit in order to see him.

Since he saw that the Rebbe was busy with R' Ushpal, he left, but R' Groner told him to go back in. He went back in and this time the Rebbe stood up, handed him a *siddur*, and said, "You should daven b'simcha and be successful."

## PACKING BEFORE SHIVA-ASAR TAMMUZ

Another story I heard from R' Kazen about his father was that on Ko'ach Nissan 5721 (1961) he had a *yechidus* for his birthday. In his letter he had written that he was planning to travel back to England on Tuesday, 17 Tammuz.

In response to his letter the Rebbe said, "Since you're traveling on Shiva-Asar B'Tammuz, a fast day, begin packing before the fast."

Two and a half months later, a few days before 17 Tammuz, R' Chadakov called him and said the Rebbe had written a note about him which said, "Certainly he'll begin packing before Tuesday."

B.H

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## THE REBBE SAID TO R' MOSHE GOLDES A"H: **“UNTIL NOW YOU’VE HELPED US; FROM NOW ON WE NEED TO HELP YOU”**

BY SHAI GEFEN



*The Chasid R' Moshe Goldes was a legendary figure who gave away all his money to bolster Jewish life in Russia and to support Lubavitch families. \* Beis Moshiach presents a glimpse into the life of this amazing Chassid who endangered himself to preserve the Jewish spark.*

The *chassid* R' Moshe Leib Goldes, a"h, was born in 5668 (1908) in Servia, which was under Romanian rule at that time. All the Jews of Servia were *shomrei Torah* and *mitzvos*.

R' Moshe's good qualities were apparent even in his youth. His father, R' Yitzchok who was a *melamed*, died young, and R' Moshe had to support his family even before he became a *bar mitzva*.

In 5701(1941) when the townsfolk had to flee the Nazis, *yimach shmam*, R' Moshe refused to cross the Dniester River on Shabbos even though he knew this put his life in danger. This typified his approach throughout his years in the Soviet Union, when even considerations such as *pikuach nefesh* did not stop him from undertaking daring activities, such as supporting Torah and building *mikvaos*, and financially supporting Jews in need, particularly those families whose

breadwinner had been imprisoned.

His *mesirus nefesh* for Torah and *mitzvos* was boundless, even when the Nazi enemy stood at the entrance to the city. The next day it was difficult to escape. The bridges had been taken down and the family had already resigned itself to the idea of living under Nazi occupation. Miraculously though, they managed to cross the border in the direction of Kishinev. When R' Moshe would recount the adventures of that time he would emphasize that he knew that nothing bad would happen in the merit of his keeping Shabbos.

As did many Jewish refugees, R' Moshe headed towards Uzbekistan where he knew Chabad *chassidim* who had arrived there after the outbreak of war. In 5705 (1945) the family traveled to Chernovitz where they lived until they moved to Eretz Yisroel in 5735 (1975), after many years of

suffering and *mesirus nefesh*.

It was an act of G-d that R' Moshe missed the train which took out hundreds of *chassidim* from Russia during the famous flight on Yud-Tes Kislev 5706. This resulted in his having to remain another thirty years in Chernovitz, where he lived with distinguished Lubavitcher families, such as the family of *mashpia* R' Moshe Vishedsky, *mashpia* R' Mendel Futterfas, *mashpia* R' Chaim Zalman Kozliner, a"h, the Lebenherz family, the Cooperman family, and many others.

Throughout that time, R' Moshe was one of the outstanding activists who took part in secret and dangerous activities. "He wasn't afraid of anything," testifies someone who knew him. "His goal was to preserve the Jewish flame in the Soviet Union and to help *Anash* families in Chernovitz."

R' Moshe Goldes was not a spiritual leader. He was quiet and introverted, and thus, without undo attention, he enlivened the spirits of *Anash* in Chernovitz, taking care of the support of many families. He founded "*mattan b'seiser*" (discreet charities), financed the building of *mikvaos*, and took care of all matters pertaining to Jewish life.

At that time he was an important

supplier of dried fruit to Siberia. This was his official job, in addition to which he had other businesses from which he earned a great deal of money.

His friends of that time relate that 90% of the money he earned was given to *tz'daka*, while poverty reigned in his home. His daughter, Mrs. Roza Petrivorsky relates that their home was poverty-stricken, and this was despite the fact that their father earned a lot of money.

"We never knew of our father's activities. My father never told us what he did with all the money he earned. Everything was secretive. We began hearing about what he did only after he passed away. Suddenly people showed up and told us about his amazing deeds on their behalf, and that's how we came to learn just a little bit about him."

One of R' Moshe's instructors in life was R' Mendel Futerfas, who told him which *mosdos* to support. R' Moshe gave without calculation.

Rabbi Michel Vishedsky of Kfar Chabad: "A *mikva* was once built in Chernovitz in the *shul*. My father, R' Moshe Vishedsky, *a"h*, was involved in the building of the *mikva* along with R' Mendel Futerfas. R' Moshe Goldes once arrived from one of his business trips to Chernovitz, and didn't even go home first. He went straight to my father.

"R' Mendel was in our home at the time. R' Moshe had a large sum of money in his pocket that he had earned on this trip. R' Mendel said to R' Moshe, "What have you got in your pockets? I need money for the *mikva*."

R' Moshe asked him how much he needed, and when R' Mendel noted a large sum, R' Moshe removed all the money from his pocket and gave it to R' Mendel, without a moment's hesitation. R' Mendel said he should keep some of the money so that he could continue doing business, but R' Moshe refused and gave him all the

money. R' Mendel didn't give up though, saying, "At least take a loan for the amount you need for your business," and this he agreed to do.

"I was present at the time, and I'll never forget it. It was an incredible lesson in how to give *tz'daka*."

Many years later, in 5737, when the family sat *Shiva* after his death, R' Mendel, *a"h*, came to be *menachem avel*. When he saw the family's despondence he asked, "Why are you crying? You ought to rejoice! R' Moshe went up to heaven with large suitcases of *mitzvos* and good deeds."

Rabbi Benzion Vishedsky: "I

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remember that others also contributed towards the secret *mikva* in Chernovitz. When R' Moshe found out about this, he sighed and felt badly, for he had wanted to give the entire sum."

R' Michel Vishedsky: "When I think of R' Moshe, it's hard to believe, but he wasn't a great *oved* or an outstanding *lamdan*; he was a simple Jew with a good heart and an unusual character that amazed everyone. He was a Jew who did not live for himself but for others, and after all that he didn't feel that he was doing anything special. He did it all with the utmost

naturalness."

R' Benzion Vishedsky: "R' Moshe was completely involved in *chesed*. For a long period of time he earned a lot of money from his businesses in great personal danger, yet he only took a tithe for himself from his earnings and gave the rest to *tz'daka*.

"I remember his apartment. It was a miserable place without windows. It lacked basic furnishings, whereas other high-earners had incomparably higher standards of living. He gave his money away for Torah and *mitzvos*. If a *melamed* needed money or there was a need to support a group of *bachurim* or the construction or maintenance of a *mikva*, R' Moshe Goldes was the address. Aside from this, he supported many indigent families, married off young couples, and many other projects. The amazing thing is that many of the families he supported did not know who their secret benefactor was.

"He did this not only in Chernovitz, but in other cities, too. In the course of his work, he would travel throughout the Soviet Union, and wherever he went he helped the local Lubavitchers.

"I remember a story which I was witness to from which you can learn how exceptional R' Moshe was. One day, R' Moshe returned from his travels, and he went straight to our home, where he met R' Mendel Futerfas, *a"h*. He told him that he had been in a certain town near Moscow, and a Lubavitcher who had a large family desperately wanted to add a room to his home.

"When R' Moshe stayed with him, he asked R' Moshe for a loan which he gave willingly and on the spot – 3000 rubles – a huge sum in those days.

"Hearing this, R' Mendel said, "He won't return the money to you. He has no way of returning it."

R' Moshe said, "But I have something in my hand [i.e., a guarantor]."

R' Mendel was curious, "What do you have in your hand," he asked.

R' Moshe answered in his typical way, "If he returns it, fine. And if he doesn't, then the loan was *tz'daka* to that Jew."

R' Moshe was a man who could keep a secret. His deeds were practically unknown, but what we do know is that hundreds of Jews benefited from his largesse.

The Lubavitcher families that lived in Chernovitz at that time, among them Vishedsky, Pressman, Lebenherz, Rubinson, Kozliner, etc., remember R' Moshe's good heart and generosity. He would often loan money to people and never took an IOU from them. He would say, "If he can return it, he will; and if not, he won't." Everybody knew that a loan from R' Moshe was a way of giving *tz'daka* to those Jews who needed it. "He worked hard making a living in order to help other Jews," said Rabbi Chaim Meir Kahane, the *rav* of Chernovitz.

In order to further his dried fruit business, he often traveled to various cities in Russia. He arranged his work so that he spent each Shabbos in a different city of the Soviet Union with friends and acquaintances.

On these trips, R' Moshe spread *Yiddishkeit* and was *mekarev* Jews to Torah and *mitzvos*, supporting them whether with a good word or with actual help. Rabbi Sholom Dov Ber Raskin who lived in Gorky at that time, remembers that one day R' Moshe knocked at his door and asked to borrow money for a train ticket home to Chernovitz. He didn't have a cent in his pocket.

The Raskin couple couldn't understand it, since R' Moshe was not a man in need of loans. Seeing their surprise, he told them that he had met a young Jewish couple about to marry who lacked the means to do so. R' Moshe gave them all the money he had so that they could marry.

Thanks to him, many families were

able to carry on despite the enormous difficulties of those crazy times. R' Moshe didn't tell how much he helped Jews both *b'gashmius* and *b'ruchnius*, but the stories and testimonials that came afterwards form a beautiful mosaic of aid. The *mashpia* R' Mottel Kozliner, *a"h*, said that when the heads of families were arrested, R' Moshe made sure to bring money every morning so that the family could survive. R' Moshe did not allow any *chassidic* family to founder.

R' Kozliner: "R' Moshe had a secret fund whose purpose was to provide the funds so that *Anash* families could

*For a long period of time he earned a lot of money from his businesses in great personal danger, yet he only took a tithe for himself from his earnings and gave the rest to tz'daka.*

travel to the *mikva*. In all of Russia at that time there were two or three *mikvaos*, and sometimes it was a long and costly trip. Sometimes people even needed to fly. R' Moshe saw this as of supreme importance, and for years he paid for these trips without people knowing it was him. If that wasn't enough, he made sure that after the long trip, which sometimes took days, presents were brought for the children who remained at home, something which says a great deal about R' Moshe's sensitivity."

In the beginning of the 50's, when

Khrushchev took over, war was declared against black marketers with the death penalty meted out to those caught. Tens and hundreds of thousands were arrested and tortured. Many were put to death.

Now, R' Moshe earned a lot of money this way, and one day somebody informed on him. The police came to his house and were shocked to see how miserable it looked. They checked again and again, to make sure that this was indeed the home of R' Moshe Goldes, because according to the information they had received he was supposedly extremely wealthy, yet they didn't find a cent in his home because there simply wasn't any – R' Moshe left nothing for himself.

R' Moshe's daughter relates: "After my father's arrest, the *chassidim farbrenge*d in our house on Shabbos Mevarchim. R' Mendel took a lot of *mashkeh* and suddenly began crying terribly. He kept on repeating: 'R' Moshe, you're left with all the money. They didn't manage to take anything from you...'"

His arrest took place after the first day of Pesach 5723. He was tortured and interrogated by the K.G.B., but he didn't say a word about anyone. For a number of days he refused to eat because of Pesach. At first, the Soviets thought they could break him, but R' Moshe was hard as stone and refused to eat. Only then did they allow his family to bring him matzos and other *kosher l'Pesach* food to his cell.

During the many interrogations, R' Moshe was asked about help he offered Jews as well as about his illegal businesses. R' Moshe's arrest caused great pain to many Jews, and gloom descended upon the Lubavitcher families in Chernovitz.

R' Moshe received a relatively light sentence of eight years(!), when other people received the death sentence for similar crimes or were tortured. Despite the great suffering he endured, R' Moshe gave in on nothing, and even



*“My father never told us what he did with all the money he earned. Everything was secretive. We began hearing about what he did only after he passed away. Suddenly people showed up and told us about his amazing deeds on their behalf, and that’s how we came to learn just a little bit about him.”*

while in jail he zealously kept *mitzvot* with *mesirus nefesh* as he did when free.

The eight difficult years ended on Friday, Erev Pesach 5731. He left jail and got home in time for the *seider*, and was able to celebrate his personal redemption with his family.

After his release, he dedicated all his time to Torah study. His daughter remembers his devotion to Torah study, to *shiurei chassidus*, and saying *Thillim* as though he wanted to make up for what he had missed out on all those years.

He presented a request to emigrate to Eretz Yisroel in 5732. He was refused, and for the next three years he and his family were *refusniks*. It was only in 5735 that R’ Moshe realized his dream and moved with his family to Eretz Yisroel. He had waited

all his life for that moment, especially after his travails in Russian jails. Although he wasn’t old, he was weak from everything he had endured.

As soon as he left Russia, he traveled to the Rebbe, as did many *chassidim* who left in those days. R’ Mordechai Kozliner, *a”h*, who knew R’ Moshe for years, told about this special visit: “As soon as he entered for *yechidus*, which lasted 18 minutes, the Rebbe said to him, ‘Until now you helped us; from now on we must help you.’ I think the Rebbe’s remark expresses what R’ Moshe was all about: helping others. During the *yechidus* the Rebbe asked him about everything he had experienced in Russia.”

For a while, R’ Moshe traveled and fundraised on behalf of Ezras Achim, which helps Russian Jews. The Rebbe

said that Rabbi Yehoshua Pinson, the director of Ezras Achim, should go along with R’ Moshe. R’ Moshe would introduce himself and speak about the Jews left behind the Iron Curtain.

Then some time later, R’ Moshe went to the Rebbe again and had another *yechidus*. After this second trip he fell ill and passed away one year and eight months after he arrived in Eretz Yisroel, on 6 Kislev 5737, when he was only 69 years old. He was buried on Har HaZeisim near his friend R’ Shmuel Avrohom Lebenherz, *a”h*.

R’ Moshe Goldes was greatly *mekushar* to the Rimnitzer Rebbe, *zt”l*. At R’ Moshe’s funeral, R’ Mendel whispered to the Rimnitzer Rebbe, “He is taking suitcases of *g’milus chesed* with him to heaven.”



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# A RUSTY PENNY TO OPEN HIS HEART

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA  
OHR TMIMIM OF Kfar Chabad



This week's *parsha* speaks about the building of the *Mishkan*. This portable Sanctuary accompanied the Jews in the desert for forty years, and was the forerunner of all the *Mishkans* (Nob, Shiloh, etc) and *Mikdashos* (especially, and most importantly, the third *Beis HaMikdash*), for the next three thousand-plus years.

The materials needed to build this *Mishkan* were donated by the Jewish people, and hence, the commandment to Moshe in the beginning of our section: "Speak to the Jewish people and they should take for me a *truma* (donation)..."

Now, at first glance, the word "take" doesn't make sense here. It should say, "they should give Me a donation," because that is what Hashem really wanted – that everyone should give toward building the holy *Mishkan*. Why does it say take?

Also, "for me" seems extra. They were building the *Mishkan*, whom else would they be giving for, if not G-d?

The answer to the first question can be learned from the following story:

Once, the Alter Rebbe was forced to collect money in order to ransom Jewish prisoners. He went first to a city that was famous for its miser. It seems that this stingy man, despite his

massive wealth, would give only one rusty penny to all charity collectors, regardless of how worthy or urgent the cause. He simply hated to give away his money, and made all sorts of excuses to justify himself.

When the Rebbe arrived in the town, the elders of the community graciously received him, but when he announced that he wanted to visit the house of the miser, and wanted two rabbis to accompany him, he was met with serious resistance. The Rebbe was adamant, however, and they finally acquiesced and gave him the escort he requested.

The next afternoon, the three of them were standing before the miser's mansion, but before he knocked on the door, the Rebbe turned to his companions and requested them not to utter a word, no matter what they hear or see. Several moments later they were sitting in the luxurious front room and the owner was returning from his safe with a small velvet money pouch.

"Yes," said the rich man. "A touching story indeed, widows and orphans in captivity. Ahhh, the suffering of the Jewish people – when will it all end. Here, Rabbi. Take my humble donation." But the miser was really thinking to himself, "A pack of

thieves and liars those so-called rabbis. A penny is really too much for them," as he placed the rusty penny before the Rebbe.

But to his surprise, the Rebbe seemed pleased; he was actually smiling at him warmly as he put the coin into his pocket and said: "Thank you, Mister Solomons. May G-d bless and protect you always."

"It must be some trick," thought Solomons to himself.

But no! The Rebbe was writing him a receipt and adding all sorts of blessings in the most beautiful script! "Thank you again, my friend," said the Rebbe as he stood and warmly shook the miser's hand, looking him deeply in the eyes with admiration. "And now we must be on our way. We have a lot of collecting to do tonight."

The three rabbis walked to the door. The Rebbe turned and bade his host yet another warm farewell as they stepped outside. "You should have thrown it back in his face," hissed one of the rabbis after they heard the door close behind them.

"Don't turn around and don't say a word," whispered the Rebbe as they walked down the path to the front yard gate.

Suddenly they heard the door open behind them and heard the miser

calling: “Rabbis, rabbis, please come back for a minute. Hello, hello. Please, I must speak to you. Please... please come back in.”

In a few minutes they were again sitting in the warm, plush dining room, but this time the rich man was pacing back and forth restlessly. He stopped for an instant and turned to the Rebbe. “Exactly how much money do you need?”

“About five thousand rubles,” the Rebbe answered calmly.

“Well here is one thousand... I have decided to give one thousand rubles. You may count it if you want,” said the miser as he took a tightly bound stack of bills from his jacket pocket and laid

***“A pack of thieves and liars those so-called rabbis. A penny is really too much for them,” as he placed the rusty penny before the Rebbe.***

it on the table. The other rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind.

But the Rebbe again shook Mr. Solomons hand, warmly thanking him, and wrote him a beautiful receipt replete with blessings and praises, exactly like the first time.

“That was a miracle!” whispered one of them to the Rebbe as they left the house and were again walking toward the gate.

The Rebbe signaled him, as before, to be still, when suddenly the door of the house again opened behind them. “Rabbis, please I have changed my mind. Please come in once more. I

want to speak with you,” Mr. Solomons called out.

“Aha! I knew it!” exclaimed one of the rabbis under his breath, “He wants his money back. Let’s just keep walking”

“G-d forbid,” said the Rebbe. “Exactly the opposite. Come, let us return.”

They entered the house for a third time as the miser turned to them and said, “I have decided to give the entire sum needed for the ransom. Here it is. Please count it to see that I have not made a mistake.”

The Rebbe later turned to his astonished companions and explained. “I saw that this rich man really wanted to give but that he had a thin covering of selfishness over his heart that made him insensitive to the needs of others. I knew that the only way to break this shell was to make him feel, just one time, what it means to give charity. You see he never had had that feeling even once in his life, because everyone he gave that rusty penny of his to threw it back in his face.”

“This,” concluded the Rebbe, “is the meaning of the words in the beginning of Parshas Truma: ‘Take for Me a donation’ – by *taking* that penny from him, I gave him his first taste of giving, and opened his heart.”

\* \* \*

Now, what about our second question; “Why does it say ‘for Me’?” The Rebbe MH”M gives the following explanation:

The reason that G-d says here “Take for Me *truma*” is to teach each of us a very deep lesson: If you have the ability to take (i.e., to convince others to give), don’t make a mistake and think that the main thing is the results, and therefore, all means are justified to get that donation or to make the other person more observant. It is definitely not so. Rather, it is essential that even the means must be holy. In other words, the one who is taking must purify himself and use only truth, love, and honesty to obtain his goals.

The entire purpose of the

Tabernacle and the *Beis HaMikdash* after it is to make every Jew, and eventually every creation, feel that everything must be “taken for Hashem,” and that every minute of one’s life should be a holy end in itself devoted to illuminating the world.

\* \* \*

More than any detail in the Tabernacle, this is especially the job of the *menora*: to illuminate the world. And it is the job of the Rebbe, *Melech HaMoshiach*, to transform every Jew into a bright *menora*.

The Rebbe gave a speech about this week’s section over 20 years ago, proving beyond a doubt that the arms of the *menora* were straight and

***“Thank you, my friend,” said the Rebbe as he stood and warmly shook the miser’s hand, looking him deeply in the eyes with admiration.***

diagonal, and not rounded, as they are commonly pictured. He pointed out that this is the clear opinion of the greatest Torah authorities – Rashi (Shmos 25:32) and Maimonides (Rambam on Mishna, ch. 3 Menachos) – and that no one of their stature has ever disagreed with them.

In fact, the only dissenting opinions came from those who mistakenly understood that the Rambam held otherwise because they had not seen the sketch that the he himself had made (in his explanation on the Mishna) depicting the *menora* with clearly straight arms. (The Rambam’s son, Asher, in his expiation on the Torah, verified this sketch as his

father's true opinion, and, therefore, his own, as well.)

To make matters worse, the only real source for the rounded version is a non-Jewish, and in fact, an anti-Jewish, source: the Roman engraving on their Gate of Victory! Certainly no match for the opinions of Rashi and Rambam! But for some unknown reason even the most religious Jews continue to depict rounded *menoros* in their holy places and ignore the proofs of the Rebbe, as well as his other ingenious Torah interpretations, G-dly prophesies, and world-saving projects.

I would like to explain this phenomenon with another story:

Once there was a *chassid* of the Baal Shem Tov who wanted to travel to Eretz Yisroel, but the Baal Shem Tov would not give him permission. Several months later, the *chassid* again asked, and then a few weeks after that, and again a week later, until he felt that his longing for the Holy Land was driving him insane. Every day he wrote once, and even twice, to the Baal Shem Tov asking for permission, until finally the Master reluctantly gave him permission.

Elated, the *chassid* bought boat tickets and packed his bags. He couldn't wait. Soon he would kiss the soil of the Holy Land!

Finally the day of his departure arrived. He woke early and before the Morning Prayer he went to immerse himself in the *mikva*. He found himself alone in the small room where the

## ***The only real source for the rounded version is a non- Jewish, and in fact, an anti-Jewish, source: the Roman engraving on their Gate of Victory!***

*mikva* was, and it was a perfect chance to really purify his thoughts for the big trip. He removed his clothes, entered the water, took a deep breath and put his head under the water. Something told him to open his eyes, and as he did so he saw the most wondrous thing; it was as though he was looking from a ship at the distant shoreline of Eretz Yisroel!

The *chassid* looked until he could no longer hold his breath, came out of the water, took another deep breath and submerged once more with open eyes. This time it was as though he was looking from dry land and he saw in the distance the Holy city of Yerushalayim! He couldn't believe his eyes! Once again he came up for air, and the next time under he saw that he was approaching the Holy Temple and

entering the outer courtyard! The next time he saw that he was passing the sacrificial altar, then entering into the Sanctuary's interior, passing the incense altar, and approaching the curtain in front of the Holy of Holies!

He emerged once more and was trembling with excitement! He was about to look into the Holy of Holies... to see the unseen! The Holy Ark containing the Ten Commandments! He filled his lungs with as much air as possible and slowly immersed, eyes open, filled with trepidation. There he was again, separated only by that thick curtain from the innermost chamber of the Holy Temple. He grabbed the curtain and carefully pulled it aside...

His eyes then beheld something that completely defied his wildest imagination. In the place of the Holy Ark, amidst a blinding light, was none other than the Baal Shem Tov!

The *chassid* came out of the water, dried himself, dressed, and headed straight back to the Baal Shem. He thought to himself, "If the Holy Ark is in Mezbuz, why should I travel to Yerushalayim?"

Similarly in our case, just like the Baal Shem Tov, the Rebbe is the Holy of Holies, completely beyond our understanding, and therefore, sometimes a bit challenging to accept. And that is another reason why *chassidim* believe the Rebbe to be Moshiach. May we see Moshiach and the revelation of the Beis HaMikdash, NOW!

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# SAVING DROWNING SOULS

BY SHAI GEFEN

*Two young men went on shlichus for a month to northern India \* They relate a few stories of Jews reclaiming their roots in that far-off locale.*

Rabbi Alon Chakshur, a resident of Maalot in northern Eretz Yisroel, went to northern India with his friend, R' Dovid Zohar of Tzfas. Their home base was in Rishkash, a large city in India which is frequented by Israeli tourists and many Jews. India's meditation centers are in the center of the city, and these attract many Jews.

The pair of *shluchim* arrived in town and began working intensively,

leading to a wave of *hisorerus* among the Israelis. A number of them were drawn to Judaism and Chabad as a result of their work.

*Beis Moshiach* readers are familiar with outreach in India from previous articles, so in this article we chose to present you with a number of fascinating stories about this incredible *shlichus* in northern India.



## RESCUING NESHAMOS FROM SPIRITUALLY DROWNING

Before going to India, Alon wrote a letter to the Rebbe in which he asked whether to travel so far, particularly since it was before the *Yomim Tovim* of Tishrei. His answer: When a person is drowning you remove your *t'fillin* and run to save him. *Kal v'chomer* with Jewish souls.

"That did it for me. I knew I was going on this *shlichus*!" says Alon. "And a number of souls were saved because we went. One *neshama* is now in the *yeshiva* in Katamon, diligently learning *nigleh* and



*T'villas keilim* in the local river



An Israeli raises a Torah for the first time in his life



*chassidus.*

“As soon as we arrived, we rented an entire floor in a guesthouse, where we set up a *shul* and dining room. We spent a month there, in the course of which hundreds of Jews came for *davening*, meals, and other events we hosted.

“On our first days there, we met a very enthusiastic Jew. News about the arrival of *chareidim* from Eretz Yisroel had spread among the ranks of the tourists there. This Jew wanted to put on *t'fillin*, the sooner the better. We didn't understand what had happened to him, because he didn't look religious. It took time until the man got over his excitement and was able to tell us his story.”

He and a friend had stayed at the Chabad house in Delhi, and then went on a motorcycle trip through the mountains on their way to Rishkash. They had looked forward to this trip for the longest time, but what happened on the way let him know there's a Master of this world.

This is what he told us:

“We knew that we were embarking on a difficult trip, fraught with obstacles, but we hadn't dreamed of the obstacles we actually experienced! At first we were stuck

*Within seconds,  
hundreds of Moslems  
began surrounding  
me with murder in  
their eyes and axes  
and clubs in their  
hands. I didn't have  
to be a genius to  
guess their intentions.  
I knew that I had  
only moments left to  
live, and the Shma  
Yisroel burst out of  
me. I added a prayer:  
G-d help me! Get me  
out of this deathtrap.*

without oil and without gasoline. Miraculously we met an Indian who surprisingly agreed to give us oil and gas. We continued on our way, when

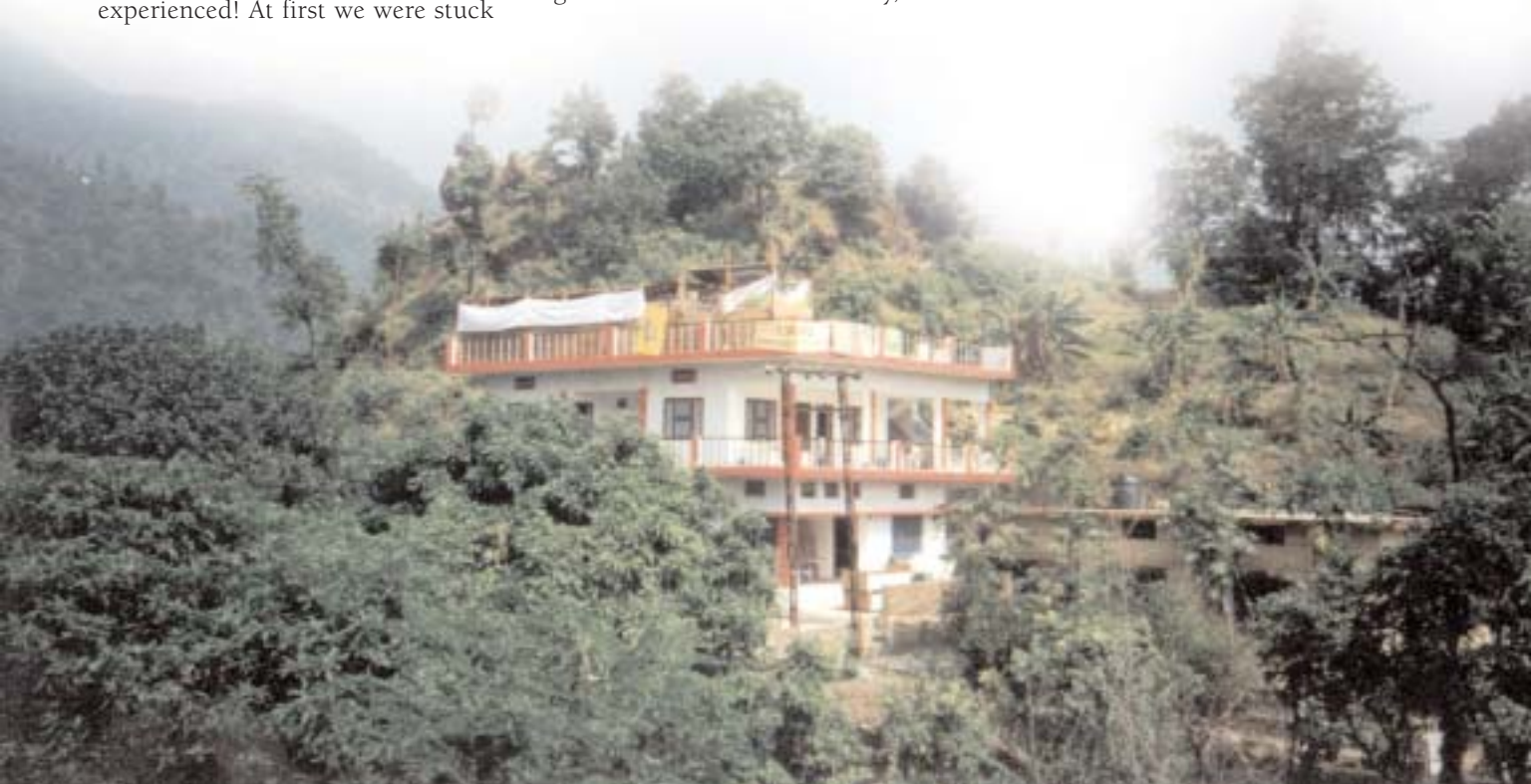
I suddenly rode over a stone and felt myself being thrown off the motorcycle towards very sharp rocks. If that wasn't enough, a passing truck nearly killed me. Believe me, I don't know how I came out of it all alive, aside from a few scratches and a sprained leg.

“I won't forget that trip for a long time, and as soon as I arrived here safely, I looked around for some good deed to do. When I saw your signs I knew I just had to put on *t'fillin* and even *bentch gomel*.”

“This man still keeps in touch with us,” says Alon.

### A SERIES OF AMAZING EVENTS ON YOM KIPPUR

Barak Naveh learns in the Chabad *yeshiva* in Katamon. This is thanks to the *shluchim* who went to far-off Rishkash. Barak is Israeli born and 23 years old. His family has no connection whatsoever with religion. He was as far as from Jewish things as east is to west, but the incredible miracle that happened to him in India brought him back to his roots. Barak himself told us what he experienced on his lengthy trip to India, when he teetered on the brink of death.





The Chabad house in northern India



“Hi, how about doing a *mitzva*?”

We'll start with Alon:

“One day a young man came to us and asked us to teach him *everything*. He meant *t'fillos*, *brachos*, and *t'fillin*. After he received his first lesson, he began telling us his story.

Barak: One day I was traveling with a friend in the mountains. We decided to leave Kashmir Erev Yom Kippur. The fact that it was the eve of the holy day didn't bother me as I wasn't at all religious. A quarter of an hour before Yom Kippur, a bus suddenly bypassed us and I was thrown to the ground. I checked to see that I was in one piece, and saw that I was fine though the motorcycle had been damaged.

I dragged the motorcycle to a local mechanic who fixed it for me on Yom Kippur. After seeing that everything was in order, my friend and I mounted the motorcycle once again, intending to travel onwards, but it refused to budge for no apparent reason.

I began to realize that all this was happening because I had fixed it on Yom Kippur. I finally got it moving again, but then my friend didn't want to go. He understood that there was more here than met the eye, and thought we had had enough problems and miracles. I continued on myself, thinking that I needed to do something, but I still didn't know I had

a long road ahead of me – very long.

I decided to set out, in the direction of Manali. After fixing the motorcycle I set out on the long trip for Manali, a trip that nearly ended with my death. I had been traveling for a long while and started noticing thick smoke on the road. As I got closer I saw burning tires and thousands of people, just like in Gaza.

That day the Moslems of Kashmir had demonstrated angrily and I was heading straight into the crowd. Within seconds, hundreds of Moslems began surrounding me with murder in their eyes and axes and clubs in their hands. I didn't have to be a genius to guess their intentions. I knew that I had only moments left to live, and the *Shma Yisroel* burst out of me. I added a prayer: G-d help me! Get me out of this deathtrap.

As strange as it sounds, suddenly, and for no discernible reason, the

demonstrators decided to leave me alone. I don't know exactly what happened. I can just remember a flash of an image that when the Moslems fell upon me, I saw someone approach one of the leaders, whisper something in his ear, and then disappear into the crowd. When I recount this, I wonder whether I had the privilege of Eliyahu HaNavi himself coming to my rescue.

I nearly got stuck in two other demonstrations by Moslem extremists, but I knew to avoid them. When I got to Manali, I decided I'd join Chabad for Simchas Torah (I heard they had come before that), and celebrate Simchas Torah properly. I hadn't observed Yom Kippur; at least I would observe Simchas Torah.

I met Alon who guided me and gave me all the help I needed. Today, *baruch Hashem*, I am studying in the Chabad yeshiva in Katamon.

## L'CHAIM, OX!

Alon: On Simchas Torah as we returned from *Tahalucha*, Dovid Zohar put a bottle of *mashkeh* in his pocket in order to be able to say *l'chaim* with the Israelis. An ox lumbering by (oxen are commonly found on the street) gored him. He fell on the pavement and we were terrified that he was seriously injured, but miraculously, the horns had gored the bottle of *mashkeh* in the pocket of his *sirtuk*, and he was fine!

He *bentched gomer* on Shabbos B'Reishis.



*T'fillin on the arm and neshamos ignited in distant Rishkash*



*T'kias shofar near the river*

## SPARKS IGNITED ON SIMCHAS TORAH

"Simchas Torah was especially joyous," says Alon. Many Jews joined us the first night, but for some reason, we didn't get a crowd the next night. After we made our *Hakafos*, we knew that on a day like that we had to seek out Jews, and so we headed for a nearby grove where we knew many Israelis sat around bonfires. We said: if they don't come to us, we'll go to them.

"We took Sifrei Torah and indeed, met many Israelis. Circles began forming and the enthusiasm was incredible. It was there, of all places, that many sparks were ignited. The next day, someone came to the Chabad house and said, "You have no idea what you accomplished with your dancing. You came right in the middle of a debate with an Israeli who was in an ashram in Poona, who had convinced others among us to join him. When you arrived, you woke up their *neshamos* at the last minute.

"That guy from the ashram also joined in the dancing, and then he announced that he was leaving all the *avoda zara*. I don't know exactly what appealed to him in your dancing with the Torah, but the fact is that he decided to drop it all."

## THE REBBE ANSWERS

A young Israeli by the name of Harel was in the Chabad house in Delhi and Dramasala, and came to us for Yom Kippur. He was already excited about Chabad's work, and he

*Many Jews joined us the first night, but for some reason, we didn't get a crowd the next night. After we made our Hakafos, we knew that on a day like that we had to seek out Jews, and so we headed for a nearby grove where we knew many Israelis sat around bonfires. We said: if they don't come to us, we'll go to them.*

helped us tremendously in organizing the food and other stuff.

When he was ready to leave, he asked to write to the Rebbe. He took it very seriously, and put his letter in a volume of *Igros Kodesh*. After he read the answer, we saw him begin to cry. We didn't understand why he was crying but we left him alone. When he calmed down, he told us he had wanted to ask two questions, but after thinking it over, he asked only one of them. Incredibly, the Rebbe had answered the question he had decided *not* to ask.

A few weeks later, at the beginning of Cheshvan, we met him again. He had decided to do *t'shuva*, and he told us that it was the answer of the Rebbe in the *Igros Kodesh* that he got in Rishkash that was the catalyst for his decision.

I continued to keep in touch with him after I returned to Eretz Yisroel, and Harel added the following:

"I went to sleep Yom Kippur night when I suddenly heard you tell one of the boys that on Yom Kippur we don't go to sleep like a *goy*; you have to say *T'hillim*. I decided that I, too, would not go to sleep like a *goy*, and I got up and said *Krias Shma* in the *siddur*. It was a tremendously moving moment."

Alon: "Since he arrived back in Eretz Yisroel, his life is completely



different. *Baruch Hashem*, he also found a suitable *shidduch*.”

## JEWISH SOULS IN RISHKASH

A remarkable thing happened to me on Rosh HaShana. After *davening*, we went to the main centers to blow *shofar*. I met two Israelis and suggested that they listen to the *shofar*. They agreed, and I closed my eyes and blew, without noticing what was going on around me.

More and more Jews had gathered round, until there were dozens of them standing there and listening to the *shofar*.

When I had finished, I noticed an older woman and girl standing not far off who looked like locals. I inquired and learned that the woman was a Jewish doctor who lived in India. I brought her a picture of the Rebbe, and suggested that while we were in India, she should come to the Chabad house and learn a bit about Judaism. She said that she and her gentile husband had resolved not to teach their daughter a thing about religion.

I decided I couldn't forego this Jewish *neshama* lost in Rishkash, and the day after Rosh HaShana we visited them at their home. The house was full of little idols. We spoke with the father and after a long conversation, he agreed to having *mezuzos* put up, probably the first *mezuza* in Rishkash.

We left them books about



Israelis help build the *sukka*



Dovid Zohar and Alon, in the *sukka* built in Rishkash

Judaism. It was the gentile husband who was most excited by our visit. We said to ourselves that it paid to go on *shlichus* here just for this family.

## FEELING CLOSE TO HASHEM

We had another story with Yaron, an Israeli who came to the Chabad house all excited. He put on *t'fillin* and even helped us in our activities. Yaron had been through a lot in his travels. He had been in China and wanted to cross the border to Tibet, but since there were problems from the Tibetans, he decided to cross via

smugglers from the black market.

“At a certain point the smugglers were afraid the law was onto them, and they left me alone near a gas station and said they'd come back for me in a few hours. I was afraid they'd never return, and there I was in unfamiliar surroundings, in danger. Suddenly I found myself singing, “*Kol ha'olam kulo gesher tzar me'od...*” (the whole entire world is a very narrow bridge).

“The men returned, and in the end I arrived safely in Tibet, but at the time when I didn't know what would become of me, I felt a tremendous closeness to Hashem, which gave me a *hisorerus*.

“That's why as soon as I arrived, I went to the Chabad house and put on *t'fillin*.”

\* \* \*

Alon: These stories are just a drop in the bucket of the experiences we had and

the people we met during our month-long *shlichus* in India. Each *neshama* is a world.

We saw how great the Rebbe's *ko'ach* is as he reaches Jews in every corner of the world and ignites their *neshamos*. As it said in the answer I opened to before I left, we must run and save a drowning Jew, all the more so, a drowning *neshama*. *Baruch Hashem*, because of that trip, many *neshamos* were returned to their source.



## HOW FRIENDS OF REFUGEES OF EASTERN EUROPE (F.R.E.E.) INSPIRED A JEWISH CHILD TO BECOME THE REBBE'S CHASSID



Zelig Krymko came to the U.S. from Leningrad, Russia in 1978 at the age of one and a half. He was one of many thousands of Jewish children from Russia affected and inspired by the work of Friends of Refugees of Eastern Europe. When he was two years old, rabbis from FREE approached his parents, while they were still living in a hotel in Manhattan (Jews that arrived from Russia to New York in the 1970's were placed in hotels paid for by the Hebrew Immigrant Aid Society and NYANA until they would be placed in appropriate housing) and offered a free bris mila for their son. Zelig's parents agreed, and today fondly remember not only the bris, but also the bottle of wine presented as a gift on behalf of the bris. This was the first encounter the Krymko family had with FREE, which spiritually laid the groundwork for a future connection.

Many years elapsed, and Zelig was a student at the Gifted and Talented Program of the NYC public school system, when FREE placed an ad in the Russian newspaper, "Novoye Russkoye Slovo."

"They didn't realize it was a religious camp they're sending me to," recalls Zelig. "My mom saw an ad in the Russian paper for a Jewish summer camp, complete with sports,

trips, arts and crafts, and even some Jewish cultural learning. She didn't realize that she's sending me to FREE's Russian division of Gan Yisroel, the Lubavitch summer sleep-away camp in upstate New York."

The summer of 1988 was the first really positive, exciting and fun-filled Jewish experience Zelig had. He learned how to read Hebrew in a few weeks, learned *brachos*, and starting wearing a yarmulke and tzitzis on a regular basis for the very first time in his life.

His counselors saw that he was very rebellious against the religious aspect of the camp, mostly because, as he recalls, "I wanted to do what made sense, and *davening* three times a day, after meals, before going to sleep, and for hours on Shabbos seemed not only boring, but made no sense to me at that point. So I *davka* made a point not to daven, and even encouraged my fellow campers to rebel against the rules."

Mordechai Golden, the director, saw the potential in a camper who was constantly arguing against what was being taught, and set Zelig up with Shmuli Hecht, an incredibly bright Gan Yisroel camper from a Lubavitch family, a year his senior. "Shmuli would get beer on Friday nights from somewhere and we'd walk around

camp together debating and discussing G-d, Judaism, Torah, and the question of the authenticity of it all (all this at the age of 12!)," Zelig recalls nostalgically. "My camp friendship with Shmuli Hecht really shaped my attitude towards Yiddishkeit and helped shape my philosophy. Now that I think back, it is remarkable how much more powerful it is for a teenager to discuss Judaism with peers than with teachers and counselors." Shmuli Hecht is now the shliach at Yale University, and Zelig Krymko is in the 770 kollel as well as the spokesperson for TruePeace.org.

FREE's Shabbos Club, that had a weekly Shabbaton program in Crown Heights for teens from non-observant homes, brought the Gan Yisroel summer experience into the entire year for these kids. "I couldn't wait to come to Crown Heights every Shabbos, to see the Rebbe, to learn and win prizes, but most importantly, to go skiing on Sundays in the winter months. I actually learned how to ski through Shabbos Club, and the concept of screaming "*Shma Yisroel*" when you think you're about to die was ingrained in me on the black diamond slopes of Hunter Mountain and Big Vanilla," Zelig recalls.

Mordechai Golden, together with Chaim Yavich, would organize weekly

FREE Shabbos Club Shabbatons, where there would be an average of ten to twenty teens every Shabbos. The teenagers slept on mattresses on the top floors of FREE's headquarters on President Street. They were split up every Shabbos into two or three teams, and had competitions. These competitions involved *davening*, games, learning, answering questions on whatever parsha or holiday it was, and being in the front of the crowd of overjoyed, pulsating chassidim in 770 when the Rebbe would walk through before and after *davening*.

And the teens would go to various families for meals, which really gave them an incredible insight on how chassidim really live.

"I became close with Zalman and Esther Shagalov, as well as the Borodkin families," says Zelig. Rebbetzin Esther Shagalov remembers how Zelig was at her home for a Shabbos when he was 13 years old, and asked her if he was still Jewish

*"When this child was concerned that maybe he wasn't Jewish because his mother feeds him treif, I walked out of the dining room and began to weep," she recalls, "that these are the questions that Jewish children are asking today."*

even though his parents feed him non-kosher food. "When this child was concerned that maybe he wasn't Jewish because his mother feeds him

treif, I walked out of the dining room and began to weep," she recalls, "that these are the questions that Jewish children are asking today."

FREE's summer camp planted the seeds, FREE's Shabbos Club fertilized and watered them, and then they began to grow.

In eighth grade, Zelig was already coming to Crown Heights for Shabbos and Yom Tov on a regular basis. Once, before a Yom Tov, he told all his friends in his Astoria, Queens public school that it's a Jewish holiday for the next two days and that he will not be coming in to school. When he came home, though, his parents would not let him go to Crown Heights for Yom Tov, and the next day he was forced to go to school.

Zelig relates: "I was heartbroken that I was going to school on Yom Tov, but I thought that I would try to keep it the best I could. We had bus passes for the city bus, so I thought that it's not a big deal, I'm not paying for the



On a FREE summer camp trip

bus, just carrying, which is allowed on Yom Tov," he recalls.

"When I got to my homeroom class, I walked in late, and as I sat down, bitter tears began rolling down my face. I was so embarrassed when my friends began to whisper amongst themselves that I told everyone I wasn't coming in for two days because of a Jewish holiday, and here I am. I was deeply upset that I was in school on Yom Tov while other Jewish children were in Crown Heights with the Rebbe and I couldn't be. It all came out. I was upset because children my age I saw in 770 had an entire circle of Jewish friends, were a part of their close knit groups in yeshiva, knew each other so well, and it wasn't fair, I thought, that I was stuck in a public school surrounded by goyim, with so few close relationships.

Within a few minutes, the tears were noticeable, and the teacher saw. She took me out into the hall and asked me what was wrong. Embarrassed because I cried in front of the class, and holding back tears, I told her that it was a Jewish holiday, that my parents weren't religious, and that they forced me to go to school. I, a twelve or thirteen year old Jewish kid, told my teacher, who was a Catholic Italian, that I cannot write in any of my classes, as it is a Jewish law on the holiday.

What happened then was remarkable. She brought me down to the principal of P.S.122, who was also a goy, and he wrote me a note to take to all my classes that I am exempt from writing in all classes for the next two days! I was ecstatic! I went to all my classes, English, Biology, Social Studies, French, with this note.

The only teacher who gave me a problem was the Jewish Social Studies teacher, Mrs. Adelson from Long Island. "What, you're more religious than me?" she exclaimed, and threw me out of the class. So for that period

**This song, composed by a March of the Living teen participant, inspired Zelig tremendously. It encapsulates the lesson we can take out of the Churban of the Holocaust in an incredibly powerful way.**

## EVERLASTING FLAME

BY SHAYNA LEVINE

MARCH OF THE LIVING, POLAND AND ISRAEL, 1994

Footsteps on cobblestone roads  
As snow falls to the ground  
I strain myself to listen  
I can barely hear the sounds

Of young children laughing  
From Cheider running home  
To share the Torah they have learned  
I can see their faces glow.

The rustle of the marketplace on Friday  
afternoon  
The girls come home with baskets  
For Shabbos they bring food

The crowd of men hurrying  
To welcome the Shabbos Queen  
And in the windows of each home  
The candles can be seen.

The shtetl that was here  
Where has it all gone?  
Where is the flame of Torah  
That used to burn so strong?

Sparks of glory dwindling  
As the days go by  
And if you listen with your heart  
You can hear the city cry.

The fathers mothers and children  
All those that used to be  
Each one of them a brother, a sister  
One of my family

Desecrations are all that's left  
Not much has survived  
They tried to extinguish our fire  
But it will never die.

In your great yeshivas  
Your light radiates from the walls  
Your song is so inspiring  
And yet its voice so small

It tells stories of courage  
To surrender you refused  
With *Shma Yisroel* on your lips  
You lived and died as Jews

For thee, our mothers

Who took their children by the hand  
And told them never to fear  
For they could never understand

For the child who risked his life  
To get a loaf of bread  
To feed his family just one more day  
This tear I shed

I can see the lights you lit on Chanukah  
I can hear voices in prayer  
I can feel the hope in your heart  
When light could not be found  
anywhere

I can feel your hopes and your dreams  
I can hear your song  
And I promise you wherever I go  
I will take them along.

Footsteps on cobblestone roads  
But so very different it's clear  
The stones are pure in Jerusalem  
Each one so precious and dear

I can still hear the children laughing  
The girls in the marketplace  
The candles are lit around the *shul*  
Your dream lives on today.

It is from you that we get our strength  
We will live as Jews with pride  
We have lit an everlasting candle  
With each tear we've cried

We have taken your spark  
And passed it down  
The flame of Torah rekindled  
Your song is all around

The shtetl that you've built  
It is far from gone  
We have lit the flame of Torah  
It is forever strong

Your bodies they have burned  
But your spirits still survive  
They tried to extinguish our fire  
But it must never die.



I had to stand in the hallway.

There is so much that I learned from this. One is that American non-Jews can be the most understanding and compassionate people, that respect a connection to G-d and religion. And I learned that sometimes the people that make the most problems for Jews observing Yiddishkeit are our fellow Jews, and mostly because deep down inside they feel awkward and psychologically threatened by Jews who live according to the dictates of Judaism.”

A few years later, at Manhattan’s specialized Stuyvesant High School, with a Jewish student population of roughly 800 (20% of the student body), Zelig started a Jewish student club, with weekly meetings, outreach activities, guest speakers, and over 100 active members. Zelig was the

*“When the entire group of 6,000 teens gathered at Auschwitz on Holocaust Remembrance Day, each contingent carrying Israeli flags and signs from their various Jewish and Zionist youth movements, I held my ‘Boruch HaBa Melech HaMoshiach’ sign.”*

only student to wear a yarmulke and tzitzis in the entire school, and won the admiration of many of the Jewish students and faculty.

There were definitely obstacles to face, though. One time, after plastering the entire ten floors of Stuyvesant High School with posters advertising an upcoming meeting with the theme of the catastrophe of Jewish assimilation and intermarriage in America, with a cartoon comparing it to the Holocaust, Zelig was called down to the principal’s office.

It happened that the week of the meeting, a day after the controversial posters were plastered throughout the entire school, was Parent-Teacher Conference Day. Many of the parents were intermarried Jews. They were offended and complained to the principal of the school.

It turned out that the principal,

**In the heart of the Shomron**





Abraham Baumel, z”l, who was Jewish, had a daughter who had intermarried as well, and he took it personally that Stuyvesant High School’s Jewish Student club had an agenda that was against intermarriage and was openly and fearlessly campaigning for Jewish life and survival.

“The principal was visibly angry at me, as president of the club, that I plastered the school with a poster comparing Jewish intermarriage to the Holocaust. He screamed and yelled, but I, together with my Vice President, calmly answered that we have a right to believe in Judaism, and that we truly think that even the educating of Jewish children in public schools amounts to a spiritual Holocaust.

At this point he yelled that if we would like, he could arrange for us to be suspended from the school, and, being in our senior (last) year, we were a bit frightened that we would not be allowed to graduate. But we stood up to his aggressive tone. Michael Krechmer, my Vice President, answered him that we are not dogs and do not deserve to be spoken to as such. We then got up to leave, and, not knowing what grade Michael was in, the principal yelled out in desperation, “Michael Krechmer, what year are you in?” to which Michael responded, “1994.”

We walked right out of the office, cracking up hysterically. It was so hilarious, our chutzpah, the principal’s mad reaction, and the fact that we knew that he couldn’t do anything to us, as there were a few months of school left, and we were graduating with excellent grades and high SAT scores. We couldn’t believe, and were so proud of ourselves, that we had just calmly walked out of the office of a now hysterical, yet powerless, principal of Stuyvesant High.”

After handing in an essay and an application late, and writing in to the Rebbe for a bracha to be accepted, Zelig received a Board of Jewish

Education scholarship for Jewish Student Leadership to attend the 1994 “March of the Living,” a two week educational trip to Poland and Israel. 6,000 Jewish teens from around the world came to commemorate and learn about the Holocaust on a tour of Poland, culminating with a march at the Auschwitz-Birkenau death camp on Yom HaShoa, Holocaust Remembrance Day. Then they went to Eretz Israel for a week afterwards, coinciding with Yom HaZikaron for Israeli soldiers and Independence Day.

“I brought a ‘Boruch HaBa Melech HaMoshiach’ sign with the Rebbe’s picture with me on March of the Living,” recalls Zelig. “And when the

***“Children’s shoes  
behind metal wire  
that visitors can  
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This is where I just  
broke down.”***

entire group of 6,000 teens gathered at Auschwitz on Holocaust Remembrance Day, each contingent carrying Israeli flags and signs from their various Jewish and Zionist youth movements, I held my “Boruch HaBa Melech HaMoshiach” yellow sign. Most people were very supportive when they saw it, but a small group of anti-religious Israelis came up to me and exclaimed to me, an American 17-year-old overcome with grief, standing in the remains of Auschwitz, that it wasn’t appropriate to hold such a sign. I just replied to them that this signifies the continuation and thriving of Judaism to me, and seeing I was

unaffected by their criticism, they backed off.”

Zelig continues: “One of the places that had an incredibly profound effect on me was the Majdanek death camp, which the Nazis, yimach shmam, did not have a chance to destroy, due to the surprise attack on the camp by the Russian army. So unlike most other camps, like Treblinka and Auschwitz, where the gas chambers and crematoria were blown up by the Germans to hide their crimes, Majdanek stands today as it stood during the churban. It is said that it would take less than a day to get it fully operational again. At Majdanek, there are still “shower and disinfection rooms” with shower heads that were never intended for water.

And in Majdanek there are long, wooden bunkers filled with thousands and thousands of pairs of little shoes. Children’s shoes behind metal wire that visitors can actually reach through and touch with their hands. This is where I just broke down. This is where I began having images of the beautiful Yiddishe kinderlach in Crown Heights that I played with by the families I stayed with. American Jewish teenagers were all around me, some lighting candles, others saying T’hillim. When they left the building and I stood alone in the cold, I began to weep so hard I fell on the floor. I sobbed uncontrollably, until some people came in, lifted me up and brought me back to the bus. The pain was agonizing and unbearable. It cannot be put into words when you are at a place where hundreds of thousands of Yiddishe mothers, fathers, and children underwent such torment and were taken away from us. That day at Majdanek I promised Hashem that I would definitely get married to a Jewish girl and have a large chassidishe family, and would devote my life to protecting and helping Yidden.

# WHAT NOW?

BY SHAI GEFEN

## THE MORNING AFTER

So the election results are in. After the flood of leaflets that the candidates and parties rained down upon us, we've got to realize that the critical time is now, as all the main parties are heading towards tragic agreements. If in the past the concept of a Palestinian state didn't go over well with the Right, today, thanks to the brainwashing of the leaders of the Right, it is considered inevitable.

The germ of insanity called a Palestinian state has infected us all. Some of the most Right-wing parties convey the sense that there is no choice, and that we must allow the establishment of a Palestinian state.

Now after the elections we must think about what to do to prevent the tragedy that threatens millions of Jews. We must think about what can be done so that Jews have the strength to gather and stand up for their own lives.

The real battle is about to take place over the next few months. The U.S. and the European countries want to see Bush's "Roadmap" acted on, with the establishment of a Palestinian state. The real question is where will the parties of the Right and the religious parties, who declare their belief in Hashem and His Torah, stand: will they be partners to this awful crime or not?

As *chassidim* loyal to the Rebbe MH"M, we must do all we can now, after the elections, to ensure that this disaster does not take place. We must loudly proclaim our protest so that Hashem will nullify their plans and

not allow Jews to endanger their own security.

In the last two years, not one of the parties stood the test. All the parties, except for one, took part in a

*We must ask ourselves, how is it that a rabbi publicly announced that he is in favor of giving away land after he supported the agreements which have led to the murder of over 1000 Jews?!*

government that announced the establishment of a Palestinian state. The upcoming parliament is the most critical of all, from the aspect of every Jew who wants to continue living in Eretz Yisroel.

After the elections, when the dust settles, all the masks will drop and we'll see that we're still on the same road leading towards concessions towards Arab murderers. We'll be heading back to the same old slogans like "restraint is strength."

Now is the time to get to work, to

abandon our inexplicable calm and to cry out while there's still something left to salvage. None of us will be able to say that his silence prevented the tragedy from happening. We must rid ourselves of our apathy and quote the Rebbe MH"M, for only in this way will Eretz Yisroel be saved from its enemies within and without.



## ELECTIONS AND MILITARY STRIKES

Two days before the elections we saw the army enter Gaza "for a broad range of actions, the likes of which we haven't seen since the start of the Intifada," as the military journalists put it. Suddenly the army was able to carry out military strikes that have been on the shelf for two years. Suddenly they were able to achieve an enormous amount and to destroy weapons-producing labs and bomb-making materials without constraints. How did this happen all of a sudden?

The answer is less than simple. Everybody realized that on the eve of the elections, the prime minister had to show that he could dare to enter Gaza and even blow things up. Suddenly, all the fears that were expressed all along vanished. Suddenly there was no danger in entering Gaza, despite the fact that just a few months ago, they cancelled all plans to enter Gaza due to pressure from the politicians.

They told us that entering Gaza this week followed the missile attacks on Sderot, but for some reason they forget that missiles fell on Sderot two years ago! It's two years now since hundreds of rocket-propelled bombs fell throughout Gush Katif, but nothing was done about it. It's only thanks to open miracles that no major tragedies have taken place.

This is the reason that the massive entry into Gaza doesn't move us. The

cleanup job has to be from the root and have no connection whatsoever with elections and putting on a false front. Dealing with terror has nothing to do with elections!

On the other hand, dealing with terror in a way that Israel lets the Arabs dream that there's something to talk about only intensifies the terror. It's not logical to put down terror on the one hand, while intensifying terror on the other hand by making concessions. This is not the way to fight terrorism. Ask Bush (El Qaeda) and Putin (Chechnya) and Tony Blair (Ireland).

We'll only arrive at a solution when the government understands the root of the problem in this bloody conflict, which can only be understood if one follows the way *Shulchan Aruch* teaches us to deal with conflict resolution between nations and the Jewish people. One rule prevails eternally: "Even if they come regarding straw and hay, you profane the Shabbos and go out against them with weapons, so that the country won't be easily conquerable before them."

The most prestigious politicians and the greatest experts on terror have not resolved the situation, but Jewish law tells us that the same halacha which was said in Nahardaa 2000 years ago by the Sages of the Talmud is relevant today, and is the law for generations as decided by the Beis Yosef in the *Shulchan Aruch*.

***This is the reason  
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#### STRONG PROTEST!

In an interview with one of the big papers, a distinguished rabbi and leader of a party announced that he still does not regret his *p'sak din* that land ought to be given to our enemies, a.k.a., "Land for Peace." This interview was widely publicized on the first page of the newspaper and caused an enormous *chillul Hashem*.

We must ask ourselves, how is it that a rabbi publicly announced that he is in favor of giving away land after he supported the agreements which have led to the murder of over

1000 Jews?!

Logically, one would have expected this rabbi to stand up long ago to scream: We sinned! He should have gone to the graves of all the Oslo dead to ask their forgiveness and to promise that he won't be a part of cursed agreements anymore!

How is it possible that a rabbi can get up and announce that he doesn't regret his *p'sak* when it's clear to all that he erred? The political pundits try to connect it with the building of a future coalition. If this is correct, this is extremely serious, since that party intends on selling us out once again, and being a partner to a government that will establish a Palestinian state.

We too must make an accounting. What have we done until now to publicize this law in *Orach Chaim*, *siman* 329 that it's forbidden to give up land? What have we done so that every Jew knows that supporting concessions to the Arabs is to go against Hashem and His Torah, and that this is ***k'fira* against Hashem and His Torah**, as the Rebbe told Moshe Katzav?

We see that when we don't follow the *Shulchan Aruch*, and we try to find "*heterim*," the end of the story is concessions and death, *r"l*.

We call out to all *rabbanim*: In order to mitigate the *chillul Hashem*, it is all the more important to publicize this law in *Shulchan Aruch* against giving away land, and the silence of any *rav* at this time can only be construed as complicity...



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# FARBRENGENS FOR REBBETZIN MENUCHA ROCHEL'S YAHRTZEIT

Special farbrengens were held in Hebron on Monday to commemorate the 115<sup>th</sup> Yahrzeit of Rebbetzin Menucha Rochel Slonim, the daughter of the Mittlerer Rebbe. The first of these was organized by the Chabad House in Hebron and the "Gal Einai" Organization, and was conducted by Rabbi Yitzchok Ginsburg, the director of "Gal Einai." Around 250 people, who arrived on private buses from Rechovot, Kfar Chabad, Jerusalem and Kiryat Arba, attended the farbrengen. After a visit to the Rebbetzin's gravesite, a second farbrengen took place in Beit Gutnick, near the Cave of Machpelah. Hundreds of participants flocked to this event, including many rabbis and community figures. There was also a special farbrengen in English for women. This was conducted by Rabbi Menachem Mendel Gluckowsky the Rav of the Chabad community in Rechovot and Secretary of the Chabad Beis Din, and Rebbetzin Nachshon.

*(Pictures supplied by the Chabad of Hebron site.)*



*Davening at the Rebbetzin's gravesite*

## CORRECTION RE 22 SHVAT EVENTS REPORT

This year's production, as well as the theme for the Inter-High School convention, produced by Beis Rivka, was actually titled "Reflections." It portrayed an older sister reflecting her experiences with the Rebbe, and her younger sister's desire to reflect the Rebbe's actions (i.e., *T'filla*, *Ahavas Yisroel*, *Hafatzas HaChassidus*, etc.) into her own life. The performance including moving footage of the Rebbe davening, distributing dollars, and giving over powerful messages, etc. The convention also focused on this theme.



**Rabbi Gluckowsky and Rabbi Danny Cohen**



**(L to R) Hillel Horowitz, Rabbi Boruch Nachshon, Rabbi Heartman, and Rabbi Halperin**



# CHASSIDIC FARBRENGEN WITH UJA



*T'mimim and mekuravim at the farbrengen*



**Rabbi Butman (right) with Yochanan Roskaye**

The Jewish Federation, which represents much of Jewish community life in America, is not the most likely venue for a farbrengen. However the power of the Rebbe Melech HaMoshiach broke down any apparent barriers between Chabad and this powerful organization when a large farbrengen, attended by Lubavitcher Chassidim and senior Federation figures, took place on 13<sup>th</sup> Shevat..

At the beginning of the farbrengen, held at the central hall of the Jewish Federation – United Jewish Appeal (which are now one organization), the new video, “Challenge,” was screened. Part of the video shows the encounter between the Rebbe and Mrs. Peggy Tischman, the current president of the

Federation, the Federation’s directors, Steven Sollonder and Ernest Michel, and Rabbi Shmuel Menachem Mendel Butman, the director of the central branch of the Lubavitch Youth Organization.

Mrs. Tischmann explains at the beginning of this excerpt that twenty years ago the Rebbe told her that one day she would become the president of the Jewish Federation. At the time this seemed like a distant dream because all of the presidents up until that point had been men. However, this prophecy was eventually fulfilled when the United Jewish Appeal merged with the Jewish Federation, and Mrs. Tischmann became the first president of the new, joint organization.

Rabbi Butman, who spoke at the farbrengen, emphasized the positive relationship that exists between Chabad and the Jewish Federation. This sentiment was echoed by Yochanan Roskaye, the executive director of the Federation, who stated that he hoped to see this warm connection continue.

During the evening the guest speaker, Rabbi Yosef Yitzchok Jacobson, spoke enthusiastically about the power of every Jew to carry out the shlichus they have been given from their Creator.

“A person’s greatness depends on one thing – if he uses all of his talents and abilities that the Holy One has given him, in the proper way,” stated Rabbi Jacobson.

Towards the end of the evening, Rabbi Yosef Yitzchok Butman, who organized the farbrengen received a vote of thanks, along with the director of Atoh, Rabbi Michael Rosenblum, and the many T'mimim who carry out mitzvaim with such devotion.

The farbrengen concluded with lively singing and dancing, and a wonderful feeling of how much closer the Rebbe Melech HaMoshiach has brought the entire Jewish community and the world to Geula.

*Pictures: Asher Litzmann*



**Rabbi David Raskin**



**Rabbi Yosef Yitzchok Jacobson**

# HAMODIA SLAMS CHABAD'S SUPPORT FOR HERUT

Chabad Chassidim in Israel and abroad have been angered and disgusted by a recent journalistic witch-hunt against members of Anash in Israel for supporting Herut, a party which promoted Shleimus ha'Aretz and Jewish values. Hamodia, a newspaper published by Agudas Yisroel, which is part of the United Torah Judaism party, slammed Chabad Chassidim in Kfar Chabad for having supported what they termed "the lies of Herut," even though members of Anash had done so in accordance with the instructions of our rabbanim and mashpiim. Hamodia even falsely reported that the tires of a United Torah Judaism activist were let down in Kfar Chabad. The rabbanim of Chabad expressed their surprise at Hamodia's

unfair reporting, which was an apparent reaction to the fact that more than seventy percent of voters in Kfar Chabad had opted for Herut.

"How could it be possible that United Torah Judaism sat in the coalition for two years, thus playing an active part in bloodshed?" asked one particular rav, who had called upon Anash to support Herut. "Its leaders have even said that they would support a Palestinian state and the removal of Jewish communities from throughout Judah and Samaria. Voting for United Torah Judaism can be defined as "deceit" whenever we see how this party is involved in matters that go against the Rebbe... Chabad has no regrets about voting for Herut, even if they did not receive

the minimum number of votes necessary for getting into the Knesset, because there was nobody else to vote for in these elections. Even if these same elections were held again tomorrow, we would still vote in the same way."

Hamodia has distanced itself from Chabad for many years. Even when certain provocative articles were printed against the Rebbe Melech HaMoshiach elsewhere, Hamodia did not protest against this incitement. It is therefore clear that Chabad Chassidim did the right thing by supporting the party that devoted itself to Shleimus ha'Aretz and Jewish values, because this is what the Rebbe Melech HaMoshiach has instructed us to do so many times over the years.

## RABBI EFRAIM WOLFF, A"H

Over a thousand people attended the funeral of Rabbi Efraim Wolff, a"h, who passed away this morning at the age of eighty-two. Rabbi Wolff was the director of the central Tomchei T'mimim yeshiva institutions of Kfar Chabad, Lod, and Kiryat Malachi. His funeral procession departed from the yeshiva in Lod, passed through the Chabad neighborhood, and went on to the Shamgar funeral home, from where it continued to Har haMenuchos.

The funeral was attended by Chabad rabbanim, mashpiim, maggidai shiurim, and roshei yeshiva. The mayor of Lod, Benny Regev, and various leaders of the municipality were also there, as were the local chief rabbi, Rabbi Ortner, and Chabad community figures from throughout the country. Many students from the Kollels and yeshivos

of Lod, Kfar Chabad and Nachlat Har Chabad also attended the funeral.

Rabbi Wolff leaves his wife, Rebbetzin Pessia, a daughter of the late Rabbi Avrohom Paris. His sons are: Rabbi Nosson (Notke) Wolff, menahel of the yeshiva of Beis haRam, Nachlat Har Chabad, Rabbi Menachem Mendel (Meni) Wolff, the director of Kehos publications in Israel, Rabbi Eliokim Wolff, menahel of Morristown yeshiva, and Rabbi Binyomin Wolff of Crown Heights. Rabbi Wolff also leaves a daughter, Reindel, the wife of Rabbi Menachem Mendel Deren of Lod. Rabbi Wolff's son, Rabbi Sholom Dovber (Berke) Wolff, passed away two years ago.



# TRUEPEACE DISTRIBUTES THE REBBE'S VIDEOS AND SICHOS AT CONFERENCE

For those in our community who have not yet heard, there is a relatively new mosad (organization), True Peace ([www.TruePeace.org](http://www.TruePeace.org)), which has launched a nationwide campaign to educate the public regarding the current situation in Eretz Israel, based on the directives of Rebbe.

Started by the Schmukler family, True Peace has evolved from an Internet site containing the Rebbe's talks and various articles on the importance of Israel's territorial integrity to the safety and security of Jews worldwide, to an organization that sends out speakers to college campuses and communities worldwide, provides alternative pro-Israel spokespeople to the American media, and disseminates the Rebbe's talks on shleimus ha'Aretz and pikuach nefesh in Eretz Israel to the public.

Last week, Zelig Krymko, the PR director and spokesperson for TruePeace, together with his wife, Tami, traveled to Los Angeles for a conference of major American Jewish and Zionist organizations on how to advocate for and defend Israel in the media, on college campuses, and to the White House.

There were over 350 attendees at the L.A. conference, including Israel PR experts and activists from the Jewish Federation, Hillel, AIPAC, the Zionist Organization of America, OLAM, Bnai Brith, the Simon Wiesenthal Center, Republican Jewish Coalition, and list goes on.

True Peace was one of the organizational sponsors, and made sure that all attendees received the new "Peace Upon the Land" JEM film, which presents a short documentary of the Six Day War interspersed with the Rebbe's talks on the situation then and now, as well as a Chabad Israel Activism guidebook, "Eyes Upon the Land," outlining the Rebbe's view on Eretz Israel.

## MATERIALS FOR DISTRIBUTION – SENDING OUT THE TRUTH

You can sponsor a TruePeace info packet for 25 dollars.

The TruePeace info packet includes:

1. Either an "Israel in Danger: A Look From the Inside" or a "Seeds of Hatred" videotape, documenting the "Palestinian" Authority's brainwashing of children to become terrorists and incitement of the Arab population of Eretz Israel against the Jews.
2. "Peace Upon The Land" produced by Jewish Educational Media, featuring never before seen footage of the Rebbe's pronouncements on the eve of the 1967 Six Day War, his reaction to Israeli government attempts at making peace, and his declarations during the Iraqi scud missile attacks on Israel. The best video available on the Torah's approach to achieving true peace and security in the Holy Land.
3. "Eyes Upon the Land" book published by Sichos in English, a compilation of the Rebbe's talks on peace and security in Eretz Israel.
4. A map of Israel and the Arab World, including the populations and territory of Israel vs. the 22 Arab countries.
5. TruePeace.org bumper sticker

For students there is a possibility to sponsor a mouse pad with the best resources on Eretz Israel on the web, such as Arutz Sheva Israel National News.

Please make a pledge now to help us distribute TruePeace info packages to:

- A. Jewish students and student organizations at colleges and universities countrywide, including Hillel Houses, the AEPI Jewish fraternities, and the AIPAC on campus pro-Israel student network. We will also make the packets available to college campus Chabad Houses nationwide to distribute to their students.
- B. All Israeli Consulates and Embassies worldwide, for their libraries and media and public affairs departments, as well as to the staff responsible for presenting Eretz Israel's stance to their communities.
- C. Our goal is to reach every communal and religious Jewish organization, including synagogues, Jewish Community Centers and their libraries, members of Jewish Congresses and Federations, and Jewish youth movements of all persuasions, including Betar, Bnei Akiva, Young Judea, Habonim Dror, NCSY, USY, and NFTY.
- D. Traditionally Pro-Eretz Israel American groups and media outlets, such as conservative think tanks and media groups, and Jewish and pro-Israel opinion makers.

*We are giving pro-Israel students, leaders, and media people the tools and knowledge they need to successfully present the truth about Eretz Israel in their communities and spheres of influence. If you would like TruePeace info packets to be sent to a certain school, synagogue, community, individual, or library, please email [zelig@truepeace.org](mailto:zelig@truepeace.org) with a request, or call us toll free at 1-877-TRUE-PEACE (1-877-878-3732), or if not in North America, call 1-917-273-9055.*

# TRUEPEACE.ORG TRUCKS-TRAILERS: OUTDOOR ADVERTISING ON THE MOVE

## “READ THE BIBLE. THE LAND OF ISRAEL BELONGS TO THE JEWS”

TruePeace is painting tractor trailers with our clear message, on both sides and on the back. The messages will vary. “G-d Gave Israel to the Jews. There’s Nothing to Negotiate” is one message. “Read the Bible. The Land of Israel Belongs to the Jews” is another. The website will be prominently displayed, as well as a quote from the Bible on the bottom. TruePeace currently has access to four trucks. The cost to paint and sticker a 48 footer is \$1800. A 53 footer is \$2050. Truck advertising is extremely visible and effective, and is a long term investment.

The buzz our trucks will generate, the publicity and PR TruePeace.org will receive in the Jewish world, as well as in the American and Israeli media in general will be phenomenal. Once the trucks are painted and stickered, and set out throughout the northeastern United States, our public relations department will make sure to get your money’s worth in raising consciousness about the fact that Eretz Israel belongs to the Jews. This is an extraordinarily unique PR and educational campaign that will undoubtedly make waves. Please sponsor a truck, or you may state that you want your pledge to go towards our **TruePeace on the Move** truck campaign. If you sponsor the cost of one truck, TruePeace will include your ad on the back of the trailer.

## PRESENTATIONS ON COLLEGE CAMPUSES

Zelig Krymko, Israel PR expert and former director of College Activism for the Zionist Organization of America, is in great demand by Jewish student groups at universities nationwide. With the onslaught of anti-Israel Arab and Muslim speakers, now, more than ever, pro-Israel students are anxious to bring pro-Israel speakers and organize events and presentations. Students often do not have the necessary funds they need to pay for the transportation and fees for professional speakers. This is where TruePeace steps in. We have made known to students throughout the nation that we have speakers available, and that if funding is a problem, we will come up with it ourselves. It is people

like you who make it possible for us to help these students. Please sponsor a presentation. We have lectured and debated anti-Israel propagandists at Ithaca College/Cornell University in Upstate New York, at Rutgers University in New Jersey, at Pennsylvania State University, and others. Including an inexpensive Priceline.com ticket and expenses, a presentation on a college campus costs us \$550. Please sponsor a presentation. Or two. Or more, if you can. The students are so proud and excited to have a pro-Israel speaker on campus countering the anti-Israel propaganda machine and equipping them with the tools and the knowledge they need to educate the next generation of American leaders as to the truth in the Holy Land.



Membership has its privileges. As a member of TruePeace, you will receive a welcome packet of useful information and videos on the current situation in Eretz Israel, including “Peace Upon the Land,” “Israel in Danger: A Look From the Inside,” or a video or CD of “Seeds of Hatred,” a documentary about the methodic and systematic indoctrination of a new generation of Arab children in Eretz Israel to become terrorists, and weekly email updates. You will also be given the opportunity to participate in a monthly conference call with other TruePeace members in your area and take part in strategic regional planning and

activism.

As a TruePeace member, you will be invited to our annual conference, that will include prominent pro-Israel activists, Lubavitch shlichim from Eretz Israel, and Israel PR experts, as well as grass roots activists like yourself from around the United States.

Basic Membership is \$150

Student Membership is \$50

Those who pledge \$360 or more become TruePeace Gold members, and will receive the “Shalom Achshav” Temple Mount painting by renowned Hebron painter Boruch Nachshon as a complimentary gift, as well as free admission to TruePeace conferences and special events.



# DMITRI SALITA – THE KOSHER BOXER

Dmitri Salita had his first knock-out at the age of 8 at elementary school in his native city of Odessa, Ukraine. A number of his fellow students had surrounded him and were shouting anti-Semitic epithets at him. Suddenly one of them shouted, “Zhid!” (a very abusive term meaning “Jew”) and Dmitri saw red. Clenching his fist, the eight year old slammed it into the other boy’s face, knocking him out. Dmitri’s father was immediately summoned to the school. On the way home, the boy told his father what had happened. In response, his father patted him on the shoulder and remarked, smiling: “You did the right thing!”

Today Dmitri, now aged 20 and living in New York, is known in the media as the “kosher boxer.” His boxing shorts are decorated with a large Star of David, and before he goes into the arena he always recites “Shma.” This young boxer, who never fights on Shabbos, is an upcoming star in his sport.

When the Salita family first arrived in America from the former USSR, they were not yet religiously observant.

“My parents moved to America because they wanted to give my brother and I the chance to grow up someplace where we wouldn’t be judged because of our religion. It was very hard to be Jewish in Odessa,” recalls Dmitri.

Dmitri joined a boxing club in

Canarsie, Brooklyn, where he was the only White member. The initial hostility that the other members felt towards him did not deter him and, if anything, only helped to improve his boxing style. In the end he earned their respect.

“Today, everyone at the club is my friend, whether Black, White, or Hispanic,” says Dmitri.

Dmitri is a good friend of his local Chabad shliach, Rabbi Zalman Liberow. His first contact with observant Jews occurred when his mother, Ludmila, was hospitalized with cancer. She was sharing a room with an Orthodox woman, whose husband used to visit her frequently at the same time that Dmitri was sitting at his mother’s bedside. Eventually a friendship built up between Dmitri and the husband. Sometime afterwards, Dmitri received a call from his local Chabad House, inviting him to a Shabbos meal.

“At first I didn’t want to go because I was shy,” recalls Dmitri. “I didn’t know anything about Chabad, but in the end I decided to go so that I could say a prayer for my mother’s recovery.”

From then on Dmitri’s connection with Chabad and Torah observance only grew. As mentioned above, he always says Shma and recites chapters 20, 101, and 120 of T’hillim before every fight. He also receives a lot of support from Chabad – and not only in a spiritual sense.

To become a professional boxer, a fighter needs sponsorship from a sports company to cover the costs of his training and his entry into tournaments.

Yisroel Liberow, brother of Rabbi Zalman Liberow, met Dmitri at the Chabad House three years ago and he became a close friend. When Dmitri won the American amateur boxing championship, Yisroel recalled that one of the greatest boxing promoters, Bob Arrum, is a Jew living in Las Vegas. With the help of the shliach in Las Vegas, Yisroel contacted him and sent him videotapes of Dmitri in action. Bob, who works for the “Toprink” sports company, which provides generous sponsorships, was very impressed and he signed a contract with Dmitri. Naturally, the contract includes a clause stating that Dmitri will not train or fight on Shabbos or any Jewish festivals.

Since then Dmitri has won ten fights as a professional boxer, much to the delight of his sponsors. However, despite his growing fame, he still lives with his brother in Flatbush, close to his father. In his spare time, he enjoys watching boxing matches, or going to the Chabad House to participate in a weekly shiur with Rabbi Liberow. While Dmitri’s greatest ambition is to be the world boxing champion, he is, as he describes it, “a true soldier in the army of Chabad, and I would do whatever they ask.”

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