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Beis Moshich wishes all our readers and all the Jewish people a joyous Chag HaSukkos. The next issue is scheduled to be distributed for Parshas Noach.

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PERFECTION EXISTS, IT MUST ONLY BE REVEALED

SICHOS IN ENGLISH



1. Simchas Torah marks the culmination of the month of Tishrei, in which all the holidays have general significance for the entire year. Simchas Torah helps us bring the influence and effects of these holidays into our everyday service of G-d during the year. And because of this relationship, the special quality of the specific year is reflected in the Simchas Torah of that year.

By widespread Jewish custom, this year, 5750 (*Taf, Shin, Nun*), is read as an abbreviation of the phrase, "It Shall Be a Year of Miracles" (*Thei Shnas Nisim*). This refers in particular to the miracle of primary importance: the final and total Redemption through Moshiach. And we find this theme of redemption stressed in Simchas Torah in general, as well as in the day upon which it falls this year, on a Sunday.

We can understand this through first examining more deeply the meaning of Simchas Torah. Its main theme is that of joy, particularly that of dancing with the Torah scroll. The dancing is preceded by the recital of 17 verses, which "give reasons for this joy."

This raises several questions. First of all, how do these verses give

reasons for this joy? Secondly, why do we need any reasons or explanations? Upon finishing the entire Torah, and immediately beginning it anew, it is only natural to experience tremendous joy. We must conclude that these verses do not just justify the joy of Simchas Torah (which, as mentioned above, needs no explanation), but explain an apparent paradox associated with this joy.

Since Torah is G-d's wisdom, one would expect our joy to be expressed by Torah study; and in particular by clarifying puzzling subjects, since "there is no joy like being released from doubt." Nevertheless, the main joy of Simchas Torah is not learning, but dancing with the Torah scroll. Furthermore, we dance with it still covered, in a way that it cannot possibly be studied.

The reason for this is that the joy of Simchas Torah is associated with two diametrically opposed aspects. On the one hand, we rejoice on Simchas Torah because of our connection with G-d which transcends the whole idea of reason and understanding. This is referred to in the *Zohar* as the "*Keser Torah*" of Simchas Torah, just as a crown ("*keser*") is worn above the head

(corresponding to reason).

On the other hand, the joy of Simchas Torah permeates and captivates the entire person — down to his feet. This is stressed by dancing, which is done with the feet.

The Torah reading of Simchas Torah also contains this juxtaposition of two extremes. The last verse of the Torah speaks of, "all the signs and wonders...that Moshe performed before the eyes of all Yisroel" — i.e., signs and wonders which transcended the natural order of existence. We immediately begin reading the Torah from the beginning, and read about the creation and the revelation of G-dliness within this particular world. This represents the same combination of opposites: that the level of G-dliness which transcends the world must nevertheless be drawn into and permeate the world.

This idea of connecting opposites is repeated throughout the verses which precede the dancing of *Hakafos*. The first verse, "You have been shown to know that the L-rd is G-d (*Havaya hu HaElokim*); there is none else aside from Him." The Alter Rebbe explained that "You" refers to the very essence of G-d. Yet even this

ultimate form of holiness is brought down to the level of knowledge (“to know”), to the extent that even the G-dliness within nature (Elokim) is recognized as being higher than nature.

Similarly with the second verse, “[Give thanks] to Him who alone performs great wonders, because His kindness is eternal (*l’olam*).” These great wonders have their source in the essence of G-d, and are so high that they are only recognized as miracles by G-d Himself (“alone”). And why does He bring such miracles? “Because His kindness is *l’olam*,” i.e., He desires revealed G-dliness (“His kindness”) down here in this world (*olam*).

The same idea is found in the other verses which precede *Hakafos*. They all come to explain the real joy of *Hakafos*, a joy in the fact that one is united with G-d in a way that transcends intellect, and that this sublime unity permeates one’s existence down to one’s feet. This combination of opposites also resembles the Messianic Age, in which G-d’s essence will be revealed in every segment of the physical world.

According to this explanation, these two extremes are opposites which are nevertheless combined. But on a deeper level, the apparent opposites really coincide.

Our Sages say that the world was originally created with the Messianic Age in mind. In fact, the perfection of the days of Moshiach was present from the moment of creation, although in a concealed form. When Moshiach comes, it will not be a true “innovation” in the creation, since everything has already been present from the very beginning. It is only necessary to reveal the true essence and underlying G-dliness in the creation.

* * *

This idea helps explain a puzzling story in the Talmud (Sanhedrin 98a). When Rabbi Yehoshua ben Levi asked Moshiach when he will come, he answered, “Today.” Having spread the good news to everyone, he was obviously disappointed when the “promise” was not fulfilled. After asking Eliyahu HaNavi for an explanation, he learned that Moshiach’s full statement was the phrase from Tehillim (95:7), “Today, if you listen to His voice.”

The question arises, if that was what Moshiach meant, why didn’t he say so in the first place? Why should he leave room for misunderstanding, and then have to “correct” the

***The truth is that the
perfection of the
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situation by adding explanation?

The answer lies in the idea mentioned above. The truth is that the perfection of the Messianic Age already exists in the world; it must only be revealed. Since everything is ready, Moshiach’s simple answer to the question was, “Today!” Only when it became obvious that Moshiach had not actually come did it become necessary to find an explanation; i.e., that the fault lies in not “listening to His voice.”

The Jewish people also have this holiness concealed within them. All Jews are already bound to G-d’s essence even before revealing their

potential by serving Him. Therefore, the dancing of Simchas Torah does not just involve a combination of opposites, i.e., the most sublime revelation with the feet. In actuality, there are no two opposites, for every Jew is totally united with G-d, and the dancing just reveals this fact. It becomes clear that every aspect of the person — down to the heel — is united with G-d.

This unity between G-d and the Jewish people is even deeper than the unity between G-d and the Torah. It is for this reason that when dancing Simchas Torah we lift up the Torah. This represents the spiritual reality: that the Jewish people are even higher than the Torah and have the ability to elevate it.

And the connection between us and G-d is even stronger on the morning of Simchas Torah than the previous night. On the night of Simchas Torah, we encircle the *bima* seven times. In the morning, however, we go around three and one half times. The reason for this is that G-d Himself, so to speak, goes around the other three and one half times. This is similar to the *mitzva* of giving the half-shekel. We give only one half because G-d “contributes” the other half, thereby making up one holy shekel.

2. From the above it is clear that the joy of Simchas Torah and *Hakafos* is closely related to the revelation of the Messianic Age. We, therefore, see that all the 17 verses said before *Hakafos* are connected with Moshiach.

1) The first verse, “You have been shown to know that the L-rd is G-d, there is none else aside from Him,” refers to the revelation on Mount Sinai. As mentioned above, this involved revealing the essence of G-d within nature, which will be fully accomplished when Moshiach arrives.

17) The last verse, “For from Zion shall go forth the Torah, and the word

of the L-rd from Jerusalem,” clearly refers to the Messianic Age. In addition, Chassidus explains that “Zion” and “Jerusalem” refer to the levels of G-dliness which will be revealed in the Messianic Age.

Similarly in the other 15 verses (in reverse order):

16) “Your kingship is a kingship over all worlds, and Your dominion is throughout all generations,” refers to the revelation of G-dliness which will occur throughout the creation (“over all worlds”).

15) “It will be said on that day: Behold, this is our G-d in whom we put our hope that He will deliver us; this is the L-rd for whom we hoped, let us rejoice and delight in His deliverance,” plainly refers to the Redemption.

14) “For the sake of Dovid Your servant, do not turn away [the pleas of] Your anointed,” speaks of Dovid as he is “Your anointed” — *m’shichecha*.

13) “May Your Kohanim be garbed with righteousness, and Your dedicated Leviim sing for joy,” speaks of the service of the Kohanim and Leviim in the *Beis HaMikdash*.

12) “Ascend, O L-rd, to Your resting place, You and the Ark of Your might,” speaks of G-d’s final “resting” in the *Beis HaMikdash*, and the revelation of His essence (“You” — *Ata*) in its full strength (“might”).

11) “Whenever the Ark set out, Moshe Rabbeinu would say, ‘Arise O’ L-rd, and Your enemies will be dispersed, and Your foes will flee before You,” refers to the dispersion and retreat of all forces which oppose the revelation of Moshiach, and their ultimate transformation to good.

10) The request, “May our words find favor before the Master of all things,” includes the previous statement of Moshe; and since they “find favor before the Master of all

things,” they certainly bring about the desired effect.

9) The promise, “The L-rd will give strength to His people; the L-rd will bless His people with peace,” was first fulfilled at Mount Sinai. Its total fulfillment, however, will take place only when Moshiach arrives.

8) “The L-rd is King, the L-rd was King, the L-rd will be King forever and ever,” transcending all boundaries of time — also in the Messianic Age.

7) “Help us, G-d of our salvation, gather us and deliver us from among the nations, that we may give thanks to Your holy Name and glory in Your praise,” is the heartfelt prayer of all the Jewish people — men, women,

We must serve G-d while keeping in mind that the time for Moshiach’s arrival is here — “Today!”

and children — for the Redemption.

6) “May the L-rd our G-d be with us as He was with our fathers, may He not forsake us nor abandon us,” was explained by the Rebbe Rayatz as follows: although we certainly cannot compare ourselves to our forefathers, we are nevertheless assured that He is with us and will redeem us.

5) “May the Name of the L-rd be blessed from now to all eternity,” applies when the holy Name Havayah will be fully revealed in the Messianic Age.

4) “May the glory of the L-rd be forever; may the L-rd find delight in His works.” This will be fully

accomplished when G-d’s essence is revealed in “His works” — thereby causing great joy above.

3) “There is none like You among the supernal beings, O’ my L-rd, nor any deeds like Yours,” refers to the essence of G-d (“there is none like You”) being revealed in finite existence. And the ability to accomplish this derives from,

2) “[Give thanks] to Him who alone performs great wonders” — from “He alone.”

We then conclude: “Most compassionate Father, may it be Your will to do good to Zion; rebuild the walls of Jerusalem.” And Chabad custom in past years is to add the verse, “Your descendants will be like the dust of the earth. You shall spread out (*u’faratzta*) to the west, to the east, to the north, and to the south. All the families on earth will be blessed through you and your descendants.” This involves breaking all limitations (*u’faratzta*); to the extent that even “all the families on earth” are transformed to serve G-d.

3. Everything mentioned above receives additional stress this year — both because of the special quality of the year and the day on which Simchas Torah falls.

The year, 5750 (*Taf, Shin, Nun*) — “It Shall Be a Year of Miracles” (*Thei Shnas Nisim*) — points to the final and total Redemption through Moshiach. Since this is also the central point of Simchas Torah (as explained above at length), we find the entire year has a special connection with Simchas Torah.

It should also be pointed out that Simchas Torah occurs only after three weeks have passed in this “Year of Miracles.” The fourth week is associated with the fourth leg of the “Chariot,” which corresponds to Dovid — the Messianic King.

Similarly regarding the day upon

which Simchas Torah falls this year, a Sunday. The first Sunday of creation was called “one day,” rather than the “first day.” The reason for this is that on that day G-d was the sole existence. It would have seemed more appropriate to use the word “*yachid*,” which conveys a more profound oneness. Nevertheless, the word “*echad*” is used.

The reason for this is that *yachid* represents absolute unity with no room at all for other existence. “*Echad*,” on the other hand, contains the three letters *Alef, Ches, Daled*. This indicates that there is an existence of seven heavens and the earth (*Ches*, which has a numerical value of eight), and four corners of the earth (*Daled*, which equals four) — but that they are all nullified to G-d (*Alef*). This point is also stressed in the Psalm of the day read on every Sunday, which

begins, “The earth and all therein is the L-rd’s.”

The practical lesson from the abovementioned is as follows: On Simchas Torah we conclude the holidays of the month of Tishrei, and prepare to bring their influence into the coming year. We must, therefore, be acutely aware of the special nature of this “year of miracles” — particularly regarding the Redemption. And when we go out to affect and transform the world, we must keep in mind that it and “all therein is the L-rd’s,” as stressed in the first day of the week.

Simply put, we must serve G-d while keeping in mind that the time for Moshiach’s arrival is here — “Today!” as mentioned in the Talmudic passage discussed above. Simultaneously, our service must

proceed in an orderly, natural manner, planned over weeks, months, etc. But these two attitudes are not contradictory, since our intention is to reveal G-d in the world as it is; to reveal that the true essence of this very world (with its various limitations) is in reality G-dliness.

May it be G-d’s will that Moshiach come immediately, particularly through our resolving to add on in Torah and *mitzvos* in general; learning Torah — especially the “Laws of Moshiach” — in addition to one’s regular portions of *Chitas* and Rambam; and fulfillment of *mitzvos b’hiddur*, especially that of charity. This should begin with the charity given for the entire year, that of *Keren HaShana*. May this all hasten the arrival of Moshiach, immediately *mamash*.

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יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

FIRST ‘TO THE REBBE’ THEN ‘TO LENINGRAD’

FARBRENGEN WITH RABBI LEVI YITZCHOK GINSBERG,
MASHPIA, YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, KFAR CHABAD
TRANSLATED BY MICHOEL LEIB DOBRY



There is a story in the *seifer Migdal Oz* (p. 97) related by R. Eliezer Nannis, of blessed memory, who visited the Rogatchover Gaon on Shabbos Chol HaMoed Sukkos 5686. The Rogatchover was most impressed that *chassidim* traveled to the Rebbe even when they were struggling to make a *parnasa*. He said that this shows the *oiftu* (accomplishment) of Tomchei Tmimim.

According to the story, R. Eliezer arrived at two in the afternoon with his friend from *yeshiva*, R. Mordechai Eliezer Lapatovsky (Frislauer). The Rogatchover's grandson opened the door and showed them the *rav's* room. They knocked on the door, and the Rogatchover opened the door and asked hurriedly, "*Vahs fregt ir?*" (What's your question?) Immediately, his tone changed and he said affectionately, "*Tmimim? Kumt arain, Kumt arain*" (Come in. come in.)

The first thing he asked them was, "Where do you have a *sukka* for your meals?" They responded that they are eating in R. Shmuel Nimvitan's *sukka*. "*Gevald!*" the Rogatchover cried. "That means that you walk five kilometers in the morning to the *mikveh*, and afterwards five kilometers to the Rebbe, and then another long walk to a *sukka*! That's in contradiction to *oneg*

Shabbos! Why don't you come to eat in my *sukka*?"

As was his custom, the Gaon, whose entire life was dedicated to Torah study and the Torah outlook on everything, then began a scholarly elucidation of the subject. "In general," the Gaon said, "someone who goes to greet his *rav* is exempt from the *mitzva* of *sukka*, and therefore, you are completely exempt. However, there is a doubt on this point, as the Gemara speaks about someone who goes to hear words of Torah, meaning that if he doesn't do so, he is perhaps obligated to sit in a *sukka*. Now, if we interpret the idea of 'hearing words of Torah' as hearing in its literal sense, i.e., listening with one's physical ears, since you heard the Rebbe, that means that you're exempt. However, if the intention of 'hearing' is to understand – did you truly understand anything? (The Rebbe's words are ultimately beyond any relevance to understanding!) Therefore, you are obligated to sit in a *sukka* – so come to me..."

Afterwards, the Rogatchover took an interest in their *parnasa*. When he realized that the situation was quite difficult, he asked them where they got the money for the long trip to Leningrad, and they said they took out

a loan. The Rogatchover was impressed and said, "This shows the *oiftu* of the Rebbe Rashab in founding Tomchei Tmimim, which raised young men to have such self-sacrifice."

He then asked them, "If you have such self-sacrifice for a trip to the Rebbe, do you even have any knowledge of what a Rebbe is, and for whom you sacrifice so much?"

R. Eliezer Nannis then said, "From the question, it seems that the Gaon has such an idea. If so, would he please explain it."

"Achieving knowledge of a Rebbe is simply impossible," the Rogatchover replied, "as he is the *tzaddik* and leader of the generation. However, knowledge in one aspect can be attained. Every night, the Rebbe scans the entire world, and if he sees an *avreich* in some corner of the world in material hardship, he turns to G-d Alm-ghty and demands that He remove his material worries. Therefore, the *tzaddik* is called 'the eyes of the community,' as he sees all things that pertain to his community."

The story continues by relating the connection between the Rogatchover Gaon and HaRav HaChassid R. Simcha Gorodetzky, of blessed memory, when he came to Petersburg to collect money

for Tomchei Tmimim on the *shlichus* of the Rebbe Rayatz.

Two years later, when the Rebbe was already in Petersburg, R. Simcha came again to the city. He entered the *shul*, and when the Rogatchover saw him at a distance, he immediately ran towards him and embraced him warmly, as he was accustomed to do with *yeshiva bachurim* and even *shluchim* of the Rebbe. He then asked him, "Have you come now to see the Rebbe in Leningrad?"

He answered him, "Yes, I have come to Leningrad to see the Rebbe."

But the Rogatchover would not relent. "Did you come to see the Rebbe in Leningrad or to Leningrad to see the Rebbe? There are seventeen practical differences in *halacha* between the two."

Without further elaboration, he agreed to provide an example. "If someone comes to see the Rebbe in Leningrad, he is exempt from the *mitzva* of *sukka*. However, if he comes to Leningrad to see the Rebbe, he is obligated. As for the other sixteen practical differences, go figure them out for yourself..."

* * *

The Rogatchover Gaon saw the great accomplishment of Tomchei Tmimim, which raised young men to have tremendous self-sacrifice, not taking into account the harsh difficulties of *parnasa* and journeying to the Rebbe – not "to Leningrad to see the Rebbe," but first, "to the Rebbe," and afterwards, "to Leningrad."

In Lubavitch, they didn't just look for reasons and explanations – even if they were correct and proper. Nor did they look specifically for someone who knew how to light the fire in people's hearts and exhilarate them. In Lubavitch, they sought the truth, the absolute truth. When people come to such truth, they know and recognize that there is no room for any additional discussion or debate. As the famous *chassid* R. Yaakov Mordechai

Poltava was known to say (and as quoted on numerous occasions by the Rebbe), "*Azoi, azoi iz der inyan*" (That's it, that's the point).

When people travel to the Rebbe – and "*m'muz fahrn*" (people must travel) – it's obvious that not just students of Tomchei Tmimim or Beis Rivka are in need of such a trip. This applies equally, and perhaps even more so, to the *baalei battim*, who usually live with the Rebbe much less during the year. If so, the essential need for them to derive strength and vitality from *Beis Chayeinu* is ten times greater. We travel to the Rebbe, we *daven* three times a day with the Rebbe, and we *farbreng* with the Rebbe – all according to their most literal interpretation.

Even if we neither see nor feel this, *ch"v*, we know and realize with complete and absolute certainty that it is actually so. The simple fact is that the "horse" thinks about the "oats" it will get to eat, and the "wagon-driver" thinks about the money he will receive – and this is the true objective of the trip. When we know this to be true, then we travel to the Rebbe according to its simplest interpretation, with a fitting preparation for our journey. While we are there, we are most stringent about participating in every *t'filla* with the Rebbe, every *farbrengen* with the Rebbe, etc. Of course, this is all in addition to the fact that we take care to utilize properly every minute and every second of our physical stay with the Rebbe, out of the knowledge and recognition that the Rebbe sees and knows everything.

It is true that even when each of us is in his own place of residence, the Rebbe also sees, knows, and feels everything that is happening and that every movement affects him. (As the Rebbe says in the *D'var Malchus* from Parshas Ki Savo (sec. 13), "**And the Kohen who will be in those days** is stringent about each of his movements!) However, when he is in the king's royal chamber, which is actually located in the king's palace,

The legs move with difficulty, the eyes close, the body is exhausted, and the limbs are in pain. Yet, the singing and dancing continues and continues, with even greater intensity, and you try to forget yourself and bring your whole being into the main point: the Rebbe. You know, you remember, and you remind yourself again and again: the Rebbe is mamash here, right now!

deep within *Beis Chayeinu* – *Beis Moshiach*, then we must certainly be stringent in every detail of every thought, utterance, and action. In particular, we must utilize all our time and efforts in the most proper manner, out of the clear knowledge and recognition that the Rebbe stands and looks upon us, searching our hearts to see if we are truly serving Him as is fitting.

When we specifically take such a simple approach, "*nisht areinlahzn zich*" (not letting oneself) get involved in any argument or debate, we take the matter as it is in its truest sense. The main thing is that it helps to reveal a

person's true self, with all the "truth of

G-d forever" in this physical world. Indeed, when this seeing, hearing, and knowing will be in its simplest sense, then all the people of the world will know and understand in the clearest possible terms, "*Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach Lolam Va'ed*"

The Alter Rebbe writes in *Likkutei Torah*, Parshas Ki Savo (41:4): "In the example of a son with his father, there are two expressions of his love for him. If he remains in his father's house, the level and aspect of inner love in the heart is still not recognized or revealed within him. However, if his father distances himself from him, then this aspect of love becomes outwardly revealed in great measure, as his soul thirsts and longs for him. But, when he dwells with him, the love is nullified and included in the great joy and pleasure of being in his father's chamber. This is represented by Yom Kippur, which is comparable to the World to Come, the world of pleasure, which has no eating or drinking, since all of the Jewish people rise to great heights... However, regarding the *Aseres Y'mei T'shuva*, it is written, 'call upon Him while He is near'. Our Sages interpret this in reference to the *Aseres Y'mei T'shuva*, when Hashem is said to be 'near,' yet [in another sense] He is distant and hidden. This is similar to **the parable of the son who is in his father's house, but the father** hides his face from him in order that his son will show the love in his heart and reveal it with greater fortitude. When the son recognizes **that his father is here but he is hiding his face from him**, then his love will certainly grow in a more revealed manner. This is why we say *Avinu Malkeinu* during the *Aseres Y'mei T'shuva*, which represents the revelation of love, as their hearts cry out, '**Father, Father...**'"

The Alter Rebbe writes similar commentaries in the Sukkos portion of *Likkutei Torah* (82:1), however, instead of crying "Father, Father," they cry

"Melech, Melech":

"It is written that 'a wise son will bring joy to a father' – an explanation of the parable of the father who wants to understand his son's wisdom. The father hides himself from the son in order to know and recognize the wisdom of his son, who will understand that this hiding and concealment is only so the son will inquire of him and search for him. As a result, the father's joy will grow over his son's wisdom and the recognition that he intensely seeks and pursues him. As it is written, 'on the designation (covering) of our holiday', i.e., He conceals and covers Himself on Rosh HaShana in order that the *simcha* will increase on the holiday of Sukkos..."

"The hiding and concealment here is not the true essential level of concealment, i.e., the ultimate purpose of He who intended it, as in the case of actual anger, *ch*"v. Rather, it is in order that he will request the ultimate revelation of His countenance and blessed G-dliness on Sukkos. Thus, our *simcha* will grow with the revelation from this concealment..."

"Therefore, we beseech Him in all the *t'fillos* from Rosh HaShana until Yom Kippur in the *malchios*, *zichronos*, and *shofaros*, **crying out 'Melech, Melech, continue your kingship over us...**' until there will be revealed on the Holiday of Sukkos, the glory of G-d from its hidden state to its revealed state. And therefore, it is 'the time of our rejoicing'..."

We come to Beis Moshiach knowing full well that "the father is here" the entire time, even if he "hides his face from us." Nevertheless, there are also special times and places at which the feeling that "the father is here" is much greater.

Even during years past, when we saw the Rebbe *shlita* with our own eyes in *Beis Chayeinu – Beis Moshiach*, there were times that the Rebbe MH"m *shlita* appeared before us in a most revealed

fashion. Then, all eyes, all minds, and all hearts openly turned to him. There were also times when we did not actually see the Rebbe, however, the fact that "the Rebbe is here" could virtually be felt and seen.

One such occasion was during *Simchas Beis HaShoeiva* on Sukkos nights. (This was particularly so on Yom Tov and Shabbos nights when there was no band, no "*chassidic* singers," almost no non-*Anash* guests, and not even a video of the Rebbe.) The crowds were very large. many hundreds of people, *kein ayin ha'ra*, singing and dancing for many long hours without resting for a moment. They continuously moved in a growing circle, singing lively *chassidic* tunes, led by "*Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach Lolam Va'ed!*" (which found its way into every possible *niggun*). Everyone danced – *rabbanim*, *roshei yeshivos*, *mashpiim*, *shluchim*, *askanim*, *avreichim*, and most of all, the T'mimim, *Chayalei Beis Dovid*, large and small, everyone dancing and circling to no end.

You are tired and exhausted. You want to leave and go to sleep, but you tell yourself, "No! Not yet!" Another round and then another, specifically because you don't want to and you feel yourself without an ounce of strength. Keep going, more and more!

The *baal ha'bayis* within you starts making *cheshbonos*. There's "the Rebbe's *lulav* and *esrog*" tomorrow and *davening* in the Rebbe's *minyán*. Even if you get up on time, you might nod off in the middle of *davening* for lack of sleep. Besides, who says that you have to dance so much? You've already fulfilled your obligation with all the long hours that you danced up until now... Yet, you respond to all this with the saying that you heard from the *mashpia*, R. Mendel Futerfas, of blessed memory, in the name of his *mashpia*, R. Zalman Moshe, of blessed memory, "*A balabos iz a beheima mamash*" (a *baal ha'bayis* is literally an animal)...

R. Mendel would elaborate with an

explanation of “*beheima mamash*.” “A *beheima* also has some spirituality, albeit animal in nature: life, feeling, etc. However, a *baal ha’bayis* is *mamash*, actual physicality, even as it pertains to a *beheima*. We are talking here about a *baal ha’bayis* who has regularly scheduled learning sessions in both *nigleh* and *chassidus*, who *davens* at length, and even goes on *mitvzaim* and travels to the Rebbe. Yet, he is also a “*beheima mamash*,” the “*mamash*” of the “*beheima*”.

Why is this so? Because with a *baal ha’bayis* the main reality is his reality: “me.” This “me” could be on a very high spiritual level, nevertheless, it’s still a “me.”

He does very good, true, and useful things, which are all totally of the realm of holiness and G-dliness. However, what is “he”? What is his true self? The “me,” his *metzius*. As holy as it may be, it’s still a *metzius*, and all the good and wonderful things that he does are merely “an addition to his essential nature.” This stands in direct opposition to the whole purpose of Creation: “I was **not** created (at all) **except** (only in order) to serve my Maker.”

(Once, the Rebbe Rashab conducted a *farbrengen* in the home of his son, the Rebbe Rayatz. At one point, the Rebbe Rashab said that in connection with a certain matter, they should speak to the *baal ha’bayis*. The Rebbe Rayatz responded, “Father, you can say all the shameful things in the world about me, but not that! Just don’t say that I’m a ‘*baal ha’bayis*’..) ”

Chassidim used to say that the term “*baal ha’bayis*” means essentially just that. There are those who actually have a “home” (“his home is his wife”). However, there are also those who don’t even have a “home” (due to lack of time or other “technical reasons,” they haven’t been able to find one), nevertheless, they essentially are *baalei battim*...

The legs move with difficulty, the

eyes close, the body is exhausted, and the limbs are in pain. Yet, the singing and dancing continues and continues, with even greater intensity, and you try to forget yourself and bring your whole being into the main point: the Rebbe.

You know, you remember, and you remind yourself again and again: the Rebbe is *mamash* here, right now! *Chap arain* (grab) all that you can, for you can’t get this anywhere or anyplace else. *Chap arain* here and now! *Farshlahf nish di tzeit!* (Don’t waste your time sleeping!)

From here we strengthen “the point of *hiskashrus*” and draw tremendous

In Lubavitch, they sought the truth, the absolute truth. When people come to such truth, they know and recognize that there is no room for any additional discussion or debate.

power to persist on the battlefield until the achievement of complete and total victory.

From here comes the firm strength in one’s faith that nothing in the world can move in the slightest. From here, we obtain the strength for absolute self-sacrifice, “without any *cheshbonos*” whatsoever.

From here we gather the full force to do what we must do, without letting the world affect us in any way.

We take from here the necessary strengths to go out with all the inner truth and conquer the whole world by bringing it the desire and longing to

unite as one around Melech HaMoshiach and to have true *bittul* towards him, calling out with true *p’nimiyus*, “*Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach L’Olam Va’ed!*”

The circle continues to go round and round with tremendous force and intensity, more and more. Even if more of them tire out and stop to take a rest, those who are left get much stronger, and continue to dance and dance until they can no longer move (until the moment that after all the high and mighty words that you told yourself up until then, you leave with embarrassment in order to grab a couple of hours of rest (not “sleep,” *ch”v*) before *bentching* on the Rebbe’s *lulav* and *esrog*).

Even then, the free choice remains. Maybe there were those who even there “didn’t see.” Perhaps there was someone who waited for the “big singers” and the “*klezmerim*,” for without that “how can you possibly dance”? Still, “one who did not see *Simchas Beis HaShoeiva* in Lubavitch never saw joy in his lifetime?”

And if he saw and took home the point (as is known from the difference between seeing and hearing, through seeing you take home “the essence of the matter,” not just its particular details) from *Simchas Beis HaShoeiva* in Lubavitch, he took with him an abundance of true joy. This means joy that does not stem from the pleasant voice of the “*chassidic singer*” or from the lovely tones of the band. This is the *simcha* of *hiskashrus*, truth, and an inner joy that comes from the depths of the soul. This is an aspect of *simcha* that can be obtained nowhere else. Only such an eternal joy can last and instill itself throughout the entire year, as we go to bring the whole world to greet Moshiach Tzidkeinu in actual deed with the true and complete Redemption, immediately, *mamash* NOW!

Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach l’olam va’ed!

A SECRET FARBRENGEN ON SIMCHAS TORAH

BY MENACHEM ZIEGELBOIM



Rabbi Shmuel Prus

Rabbi Shmuel Prus of Kfar Chabad (may he be well) told the following story:

I cannot forget the Yomim Tovim in Tishrei, whether when I was imprisoned in Siberia or at home in Leningrad or Riga. The thing they all had in common was they were difficult times yet we made every effort to fulfill the *mitzvos* and to protect the *chassidic* way of life.

The Simchas Torah I will tell you about was when I was in Leningrad. I'll never forget it. Every year, *Anash* put in great efforts to properly *farbrenge* on Simchas Torah. They were particular about not making *Hakafos* without a *farbrenge* beforehand. The situation in those days was tense and very dangerous, but they weren't going to forego it.

Since I was new to Leningrad and my house was unfamiliar to most *chassidim*, it was decided that the *farbrenge* would take place in my house. The celebrated *mashpia*, R' Chonye Morosov, came over to me the night of Shmini Atzeres and asked me if I had *mashkeh* at home. When I said that I had, he said, "Invite only ten people to come to the *farbrenge* in your home."

Naturally I was very happy to host the *farbrenge* in my house, despite the great danger. But R' Chonye didn't suffice with this. He added, "We will *farbrenge* in your house, but you stay in the *sukka* of the big *shul* and ask everybody

He didn't want many people to come because of the great danger. And when R' Chonye said something, you listened.

where they're *farbrenge*ing, so no one will suspect that the *farbrenge* is taking place in your house!"

He didn't want many people to come because of the great danger. And when R' Chonye said something, you listened. So I sat in the *sukka* of the *shul* and

surreptitiously asked each Lubavitcher whether he knew where they were *farbrenge*ing. The atmosphere was such that everybody knew there was a *farbrenge* (because there was no way we'd have Simchas Torah without a *farbrenge*), but everybody was searching for the hideout.

I sat in the *sukka* for two or three hours but then I couldn't take it any longer. I thought, the great *chassidim* are *farbrenge*ing in my house and I'm sitting here idly? I went to the house and joined the *farbrenge*.

Anash sensed that a *farbrenge* was going on somewhere, and this was because of R' Chonye's unexplained absence. So they sent emissaries to Lubavitchers' homes throughout the city in order to find out where the *farbrenge* was taking place. When one of these emissaries came to my house and discovered the *farbrenge*, they didn't let him leave so he wouldn't pass the information along.

R' Chonye *farbrenge*d throughout the night in my house, which was actually one room of forty meters, and contained one large table and

some old wooden chairs. Somehow, word of the *farbrengen* got out and at 12:30 at night the house was full of *chassidim*, who drank and made merry. They began singing and dancing, making such a ruckus that the floor which divided the third floor from the second trembled.

Under us, on the second floor,

lived a gentile professor. Of course, he was woken up by the noise and he came upstairs to yell about the racket and about the danger in the shaky floor. One of the *chassidim* gave him a cup of *mashkeh* and urged him to drink it. This was followed by another cup, and another, until he too put his hand

on the *chassidim* and joined the dancing.

At a certain point there was no *mashkeh* left. I took advantage of my acquaintance with the owner of a store that sold drinks near my house, and the owner gave me the keys to the store and we took another box of *mashkeh* from there.

The *farbrengen* went on until six in the morning, and that's when the nighttime *Hakafos* began. We all went to the *shul*. Rather than say we walked there, it may be more accurate to say we somersaulted there.

Those who *davened* in the first *minyán* were in the midst of *Shacharis*, so they *davened* *Shacharis* while the *chassidim* enthusiastically and joyously did the nighttime *Hakafos*. It was definitely a *Simchas Torah* to remember.

B.H

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THE STORY OF REB CHAIM AND REB SHLOMO

BY MENACHEM ZIEGELBOIM

*The Rebbe Maharash guides two men and exhibits amazing ruach ha'kodesh. * A story for Yud-Gimmel Tishrei, the yom hilula of the Rebbe Maharash*

PART I

Although both came from Nevel, and although both were *balabatim* who traveled together to the same Rebbe, Chaim and Shlomo were not at all alike. Chaim was a learned young man, a wise *chassid*, whose mind was well-ordered, whereas Shlomo was a G-d-fearing man, but simple in character and *middos*. He epitomized the verse, “be Tamim (wholehearted) with Hashem, your G-d.”

Their differences were most apparent when they were involved in their *avodas Hashem*. Chaim was learned, a scholar. When he *davened*, a spirit enveloped him, and he would walk back and forth in the *beis midrash*, from one end to the other, thus slightly relieving the turmoil in his heart. Shlomo didn't know much. When he *davened* he would sit with his worn out *siddur* and *daven* quietly, word by word.

Now both of them were traveling to the Rebbe Maharash for the purpose of being in his holy presence and imbibing a full measure of joy and spiritual light. Since they lived in the same city, they hired a wagon and went to Lubavitch together.

Shortly after their arrival, they each had the privilege of a *yechidus* with the Rebbe. Chaim the *lamdan* went in first. Trembling and stooped over, he stood before the Rebbe and asked for guidance in his daily *avoda*.

The Rebbe gazed off into the distance, deep in thought, as he tapped the table with his finger. He finally said, “When you *daven*, hold a *siddur* and *daven* while looking into the *siddur*.”

Chaim was taken aback. At first he thought he hadn't heard right, but he quickly realized that he had heard just fine and that this is indeed what the Rebbe advised him to do. Chaim was

crushed.

The Rebbe saw that Chaim was hurt and was hesitating about saying something. The Rebbe smiled broadly and encouraged him to speak his mind.

“Rebbe, in my humble opinion, when one covers his face while *davening* with his eyes closed, he can *daven* with greater concentration than when his eyes are open and looking into the *siddur*.”

The Rebbe laughed heartily and said, “And what will your *kavana* (intent) be then – saying ‘*Haleluka*’ on a [wooden] beam?”

Chaim was taken aback once again. It took him some time to recover. He didn't understand what the Rebbe meant and he wanted to ask, but the eyes of the Rebbe Maharash were already fixed in the *seifer* in front of him, a sign that the audience had come to an end.

Chaim left and Shlomo went in.

PART II

Shlomo stood facing the Rebbe. The Rebbe beamed at him, seeming to rejoice at his presence. Shlomo nervously handed the Rebbe the *tzetel* on which he had written his name and the names of the members of his family.

He barely uttered a word, so apprehensive was he in the Rebbe's presence. He just stood at a distance from the Rebbe and waited to hear what the Rebbe had to say to him.

The Rebbe sat lost in thought, and it took some time until he gazed back at Shlomo's innocent face. The Rebbe smiled at Shlomo, and in a soft voice he said, "It would be worthwhile to constantly read the *ivri taitch* (i.e., Yiddish translation) of Nach, whenever you have free time. It will serve you well."

Shlomo was silent. He merely nodded and left. Since the Rebbe had said so, even though he had no idea why the Rebbe had said what he said, he quickly implanted the instruction in his heart and that very day one could see him sitting and studying Nach.

PART III

Chaim sat for hours and pondered the Rebbe's words, wondering what was meant by, "if you *daven* by heart, what will your *kavana* be – saying '*Haleluka*' on a beam?" He could not begin to fathom their meaning. The more he tried, the more puzzled he became.

At a certain point he turned to the elder *chassidim* and told them what had transpired and asked them to try and explain what the Rebbe meant, but they didn't know, and wondered as he did.

That night, when he went to sleep, pictures of days gone by came to mind. He suddenly recalled something that had happened a few months before. A brief moment in time, and it was nearly forgotten.

It was when he stayed in the *beis*

midrash of the *chassidim* in Nevel. He was *davening* Shacharis, and as was his custom, he wasn't looking into the *siddur*. He walked back and forth in the *beis midrash* and tried to concentrate on the meaning of the words he was saying. Being human, there were moments when his mind

was diverted from the meaning of what he was saying.

As he paced he noticed a long, narrow beam that lay not far from the wall of the *beis midrash*. It was precisely then that he began to say one of the *Halelukas* in *P'sukei D'Zimra*... A



thought flashed through his mind – to say the chapter while walking slowly along the beam, with the beginning of the chapter at the beginning of the beam and the conclusion of the chapter when he reached the end of the beam.

Thus he began saying, “*Haleluka*, praise Hashem from the heavens, praise Him in the heights,” slowly, sweetly, with each word pronounced precisely in a melodious tone, all this while walking slowly along the long beam.

Now, as he lay in bed and thoughts flooded his mind and heart, he remembered the moment. At once, the words of the Rebbe Maharash penetrated his consciousness – that when you *daven* with open eyes, your mind gets diverted from the meaning of the words. Now he understood and appreciated why *davening* has to be from a *siddur*.

PART IV

It was pouring, and the winds howled around Nevel. It was a particularly wintry night and the earth had turned into thick mud. It was late, and everybody was safely indoors. Many were snug in their warm beds, listening to the rain beating against the houses. It was at this time that Shlomo returned home, exhausted after a difficult day.

He took off his coat which was soaked through, and tossed it in a corner. His wife hurried to bring him a warm plate of food, and the two sat down to eat supper.

When he was done, he glanced over at the baby who was lying in bed at the side of the room. That’s when he noticed, to his horror, that the coat he had carelessly tossed when he had walked in had covered the baby.

He quickly removed the coat and his heart skipped a beat. The baby was dead! The coat had suffocated the baby.

The mother wrung her hands and cried out, but being the good woman that she was, she quickly gained

control of herself and realized that it wasn’t time to cry. She rushed out of the house to call the doctor. It was late at night and the streets were pitch black. Her heart raced wildly. The rain poured down upon her and the puddles soaked her feet, but she was fixed on bringing the doctor at once. Every second was precious.

Soaked to the bone, trembling both from cold and fear, she banged at the doctor’s door. The door was promptly opened by the doctor, who was used to emergencies such as this.

“My child!” screamed the woman. “Come save my child!”

The doctor quickly threw on his

The doctor sensed that something unusual had taken place. It wasn’t for naught that he had been urgently called to this house, yet everything seemed fine...

coat, took his medicine bag and rushed after the woman who led the way among the houses, paths, and alleyways. Within a few minutes they arrived at the house, and to their amazement they saw Shlomo sitting on a chair and playing with the baby. The child was laughing and looked perfectly healthy.

The mother was struck dumb by this scene. She stood there for a moment, staring at the scene uncomprehendingly. The doctor stood off to the side. He sensed that something unusual had taken place. It wasn’t for naught that he had been urgently called to this house, yet everything seemed fine.

“Ah ...how?! What happened?” asked the mother. It took quite some time before she recovered from the shock.

Shlomo shrugged and smiled, and then rose in the doctor’s honor. He invited the doctor to sit down and told them what had happened.

“I was devastated when I saw that my son had expired. I checked him again, hoping there was a chance his life could be saved, but I saw that, beyond a shadow of a doubt, the child had died. I wanted to cry out, to scream until the heavens would open and Hashem would give me back my child.

“Suddenly I recalled the story with Elisha and the son of the Shunamis woman. Ever since the Rebbe told me to learn Nach every day with the *ivri taitch*, I have kept a set schedule of learning a few chapters every day.

“A few days ago, I got up to the story of Elisha and the son of the Shunamis. This was the first time in my life that I had heard of this story. I cried as I read the story and felt how great was the righteousness of this man of G-d who was able to resurrect the dead.

“As I stood there near my son’s body I remembered this story and decided to do what Elisha did. I bent over my son and blew into his mouth. I called his name and cried out loudly to Hashem, until he opened his eyes and came to. It looked as if he had been woken from a very deep sleep.”

PART V

It wasn’t for naught that the Rebbe Maharash had given each of those two *chassidim* a particular path in *avodas Hashem*. For Chaim the scholar, it was *davening* from a *siddur*, and for Shlomo the simple man with faith in *tzaddikim*, it was to read *ivri taitch* every day. It was only thanks to Shlomo’s simple faith in *tzaddikim* that he merited to save his son and to bring him back to this world.

(From L’Saper MiB’Reishis)

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BASED ON A LECTURE GIVEN TO ANASH IN KFAR CHABAD BY RABBI Y.Y. JACOBSON
PREPARED FOR PUBLICATION BY SHLOMO ROKEACH (FREE TRANSLATION)

The story is told of a certain family with two sons, Yankel and Shmerel, who were known throughout the town for their mischief. When anything untoward happened, when anything disappeared, there was one address... Naturally, their parents suffered greatly and they sought the means to properly educate them.

One day a great *rav* appeared in town who was known as a famous educator. The devoted mother rushed to where the *rav* was staying and presented her problems with her boys to him. The *rav* asked to speak with each of the boys separately.

Yankel was the first one to speak to the *rav*. He sat down and the *rav* asked him, "Tell me Yankel, where is Hashem?"

Yankel turned pale. He sprang up and dashed out of the room. He ran all the way home and found his brother Shmerel. "Shmerel! You're not going to believe what happened! Hashem is missing and they're blaming us!"

* * *

One of the challenges in *chinuch* is getting to know the inner world of the child. It often happens that teachers, counselors, or parents, have no clue as to what's going on within young people. They notice any external change but don't

understand why and what is going on inside.

A Gerer *chassid* who lived in Crown Heights sixty years ago, recently repeated something sharp he heard from the Rebbe before 5710. At that time, the Rebbe lived on the corner of New York and President.

The Gerer *chassid* was a young boy, and one evening he went around, door to door, collecting *tz'daka*. When he got to the Rebbe's house, the Rebbetzin invited him inside. The Rebbe was standing there without a hat and jacket, near a table laden with *s'farim*, looking into one of them. When the boy said what he wanted, the Rebbe gave him a donation and then asked him what he learned in *yeshiva*.

The boy was brazen and he said that his *melamed* had taught them that when a Jew learns Torah, he has to conduct himself with fear and awe, and this must be expressed in what he wears, i.e., while learning, you need to be fully dressed.

The Rebbe replied, "Please tell your *melamed* that here in Chabad we are taught that the main thing is what's beneath the clothing."

Till this day, the Gerer *chassid* repeats this amazing statement of the Rebbe.

This story taught me a

fundamental principle of *chinuch*.

There are *yeshivos* and many places that are particular about dress; "no going out without a hat," "no logos on clothing," etc. Of course, this is important. Nevertheless, we can't forget the *ikar* (main thing).

There are *yeshivos* in which *bachurim* wear the right clothes but inside their hearts they are far from Torah and *mitzvos*. Nobody knows this, not the *hanhala*, not the teachers, not the *mashgichim*. Nobody knows and nobody tries to really find out what's going on deep in a *bachur's* heart. At home too, sometimes the emphasis is placed on the details, while the *p'nimius* is overlooked.

When it comes to *chinuch*, you must enter the inner world of the child, otherwise it is not real *chinuch*.

With this foundation, I'd like to present some general approaches to *chinuch* as they are explained in Torah, particularly in *chassidus*, and especially as they are explained in the *sichos* of Rebbe.

Let's start with the enormous responsibility that *chinuch* entails. In Parshas B'Reishis the Torah describes the creation of the world by Hashem. The Torah enumerates all the creations, and each time, Hashem's words are quoted. "And

Hashem said let there be light and there was light,” or “Hashem said let there be luminaries in the heaven,” etc.

The one exception is the creation of man where it doesn't say that Hashem alone created man, rather, “And Hashem said let us make man,” in the plural (1:26). Writing it this way gives people room to err, as it says, “this gives heretics permission to argue” that there are really two powers, *ch”v*.

There are many explanations for why it is written this way, as explained in Rashi and the Midrash on the *pasuk*, and there's also an explanation brought in *chassidus*: Every one of Hashem's creations is made complete and ready to be on its own within a few days or months. Fish are hatched and within a short time are swimming in rivers. Birds stay in the nest awhile, and then fly off. So too for all creatures whether in rivers, oceans, mountains, or jungles.

The exception is man. Months and even years are not enough. A baby needs many, many years before it is ready to live independently. These are years in which the parents invest a tremendous amount of time and work.

So Hashem turns to every mother and father and says, “Let us make man.” Let us make him together, “*kum lomir machen a mentch tzuzamen*.” Hashem makes the body and soul, but He needs, as it were, the father and mother in order to make him into a *mentch*, in order for the child to grow up to be molded and educated into becoming a man. This is the enormous responsibility that Hashem gives each parent: “Let us make man!” Hashem and us together, let us make man.

When we understand the enormous responsibility, we can go back to the first point. In order to truly educate, we must know and be

aware of what is going on underneath the clothing.

As I was studying the Rebbe's *sichos*, I found at least ten essential principles of *chinuch*. We will address the first one of them: love.

I'll start with a story I heard firsthand from a Tzanzer *chassid*, R' Binyamin Williger, a warm and vibrant Jew, who before the war, was by the Munkatcher Rebbe, *zt”l*, the Minchas Elozor, and who served many times as a go-between between the Rebbe and the Klausenberger Rebbe.

“One night, after midnight, I was in pajamas, I had said *Krias Shma*, and I was in bed with my eyes closed when the phone rang. On the line was the Rebbe's secretary, R' Leibel Groner.

“R' Binyamin, I want to know who publishes the newspaper *Tzanz*.

(*Tzanz* is a magazine for Klausenberger *chassidim* which is published every few months.)

“I didn't understand what was going on and why he had woken me up at a quarter to one in the morning in order to know who published the paper. I told him that the Rebbe's family published it.”

“Listen,” said R' Groner, “in the last issue there was an article which was a transcription of a talk that the Klausenberger Rebbe gave decades ago which is full of rebuke and is very sharp and harsh. The Rebbe asked me to ask you to ask them not to print sharp articles like this again.”

I asked R' Leibel, “Why?”

He said that the Rebbe said that the Admur had said those harsh things decades before, but nowadays Klal Yisroel needs encouragement.

That's the end of Reb Binyamin's story.

However, I heard the story a second time from my uncle, R' Sholom Jacobson, who heard it from



Rabbi Greenblatt finally asked him why he insisted on seeing every single classroom, and the principal said that when he had visited the Rebbe before this trip, the Rebbe asked him to visit the classrooms and to see if the children were smiling.

R' Groner.

It was close to a quarter to twelve at night when R' Leibel entered the Rebbe's room in order to finish up for the day. The Rebbe often wished him goodnight, but this time he saw the Rebbe sitting at the desk and reading *Tzanz* with a worried look on his face. Something seemed to be troubling the Rebbe.

The Rebbe asked Leibel, “Who published this paper?”

Leibel said he didn’t know.

The Rebbe said, “Please call Binyamin Williger and tell him that they printed a harsh *musar* article in *Tzanz* and ask him in my name not to print more articles like this one.” And the Rebbe explained why, as mentioned before – that now is a time when the Jewish people need to be uplifted, not brought down with *musar*.

Leibel was in a quandary. It was in the middle of the night, not the time the newspaper is printed, and it was likely that the next issue would appear months away. On the other hand, from the Rebbe’s countenance he could see that the matter was urgent. When he got to the door to leave, he asked the Rebbe, “Now?” and the Rebbe looked up and said, “Yes. For this you can wake him up.”

Binyamin says that then he understood what a Jewish leader is. A Jew sits late at night and reads an article printed in a *Tzanz* paper. What bothers him? The fact that a Klausenberger *chassid* will read harsh *musar* and it will depress him.

How many people read that paper? And what type of Jews? Jews who are *frum*, who have read *divrei musar* in their lifetime! So what will happen if they’ll read a little *musar*? But no! It bothered the Rebbe because we now live in an era when you have to encourage people and raise them up.

In my opinion, this is the great principle of *chinuch* in our times: Love. Encouragement and inspiring others. If someone were to ask: So what happened to the *middas ha’din* and *g’vura*? Does it no longer apply? The answer is that to a certain extent, yes! Times have changed in this regard, too.

This is not my idea. I’ve seen it explicitly in Poilische *s’farim*.

We begin the Shmoneh Esrei

with the *bracha* of Avos: *Elokei Avrohom, Elokei Yitzchok, v’Eilokei Yaakov*, but we conclude the *bracha* only with Avrohom, “*Boruch ata Hashem, magen Avrohom*. What about the other Avos? Answers the Gemara, “should we end with all of them,” i.e. perhaps in the *bracha*’s conclusion we should mention all three? No, because Hashem told Avrohom, “*v’nivrichu b’cha*” – “we conclude with you,” only with Avrohom.

In Poilische *s’farim* it says that

Binyamin says that then he understood what a Jewish leader is. A Jew sits late at night and reads an article printed in a Tzanz paper. What bothers him? The fact that a Klausenberger chassid will read harsh musar and it will depress him.

Avrohom, Yitzchok, and Yaakov represent the three forms of *avoda*: *chesed, g’vura, and tiferes*.

Throughout the generations we needed all three approaches. “Should we end with all of them?” Perhaps at the end of *Galus* we should use all three approaches? “We conclude with you” – at the end of *Galus* there’s only Avrohom’s *middas ha’chesed*.

A teacher told me an astonishing story that he heard from a principal

of a non-Lubavitch school. The principal had visited the Lubavitch school in Argentina, accompanied by Rabbi Greenblatt, who showed him around. The principal asked to be taken to the classrooms. He was shown a classroom but that wasn’t enough for him. He asked to be shown another classroom, and still another classroom.

Rabbi Greenblatt finally asked him why he insisted on seeing every single classroom, and the principal said that when he had visited the Rebbe before this trip, the Rebbe asked him to visit the classrooms and to see if the children were smiling.

The Rebbe didn’t inquire about the level of the learning, about their conduct, or any other detail. The Rebbe wanted to know if the children smiled. This is what the Rebbe wants of *chinuch* of our generation. Smiling children. Boys and girls who are infused with love, to the point that it’s visible on their faces.

Many years ago I heard a very moving story. Everybody knows how the Rebbe conducted himself when he *davened* Mincha in the small *zal* upstairs – that during *chazaras ha’shatz* the Rebbe would sit on a bench facing the people while resting his forehead on his hand, and would remain like this until after *chazaras ha’shatz*, looking into the *siddur* the entire time.

One day, I think it was 5741, the Rebbe sat down as usual but to the surprise of those present, he didn’t raise his hand to his forehead as he always did. The same thing happened the next day, and it was a source of wonderment. One of the *bachurim* asked one of the secretaries about the change, but he didn’t know the reason for it.

In the weeks that followed, it was sometimes this way and sometimes that way, and the puzzlement grew

as the days went by. One *bachur* decided he had to find out the reason for this. He figured out the reason when he noticed that just at that time, a guest had come to the neighborhood from Eretz Yisroel, someone blind and with a burnt face, *r"l*. He had been wounded in an attack and his appearance was gruesome and frightening. He would come to Crown Heights about once every two years in order to fundraise, and the children were terrified of him because of his appearance.

The *bachur* noticed that every time this guest was present at the *davening*, the Rebbe didn't raise his hand, apparently in order to ensure that people wouldn't think that the Rebbe did not want to see this man. This was the case even when the guest stood at the opposite end of the room and was almost impossible to see.

If you think about this it's really incredible, for it's clear that the Rebbe doesn't rest his forehead on his hand for comfort. If you understand just a little bit of what a Rebbe is you know that every detail and every move of the Rebbe is deeply significant. Nevertheless, in order not to (possibly) offend one Jew who might think the Rebbe didn't want to look at him, the Rebbe refrained from doing what he had done for decades.

When we examine this story, as parents and teachers, we must internalize this within our *chinuch*. When young children, whom we are shaping, are deprived of love and sensitivity, it can affect them deeply. If the Rebbe was so particular about the feelings of a Jew at the other end of the room, how much more careful ought we to be with the precious children entrusted to us, how sensitive and loving we must be!

A distinguished *rav* in California who was a teacher for many years, told me that before he began

teaching he wanted to hear ideas from other teachers. He remembered that he had had a beloved teacher who taught him when he was four years old, and he spoke to him in order to get some practical advice.

His former teacher told him that he had only one rule: A teacher must love his students. If he feels that he can't love them because they make him crazy, he shouldn't teach! He shouldn't teach and destroy worlds. If he can't love, he is not a teacher.

The new teacher asked: But what do you do if a child gets on your

A teacher must love his students. If he feels that he can't love them because they make him crazy, he shouldn't teach! He shouldn't teach and destroy worlds. If he can't love, he is not a teacher.

nerves and because of him the teacher arrives home a wreck – what do you do with him?

Answered the veteran teacher: You have to love him double, because last year's teacher hated him and you have to make up for last year's love, too.

It's in a *sicha*. In *Likkutei Sichos*, volume 27, Parshas Tazria, the Rebbe asks why it had to be a Kohen who declared a person a leper, and even if the Kohen was a minor and a great *talmid chacham* was present, the Jew does not become a leper unless

the Kohen says he is. The Rebbe answers that a Kohen is a man of love, and if your heart isn't full of love for another Jew who needs a *tikkun*, then you can't rebuke him.

The question is: how do we handle this? Parents are preoccupied with making a living, and are under pressure both materially and spiritually. Everybody knows it isn't easy being a parent. Parents are stressed, especially when blessed with large families. Even good parents *plotz* under the burden of *chinuch*, and sometimes the pressure and tension are taken out on young children. What can be done?

The answer to this can be found in an amazing *sicha*, in a *yechidus* for guests in Adar 5747. In this *sicha* the Rebbe addresses the problem of pressure that parents experience when being *mechanech* their children, and explains how to deal with it. The Rebbe quotes the *maamer Chazal* on the *pasuk*, "And make for Me a sanctuary and I will dwell in them" – it doesn't say "in it" but "in them" – within every single Jew.

The Rebbe's message is: Consider this. A crib sits in the corner of the room in which a baby lies and cries non-stop. It's extremely disturbing. It's natural that feelings other than love will surface. What should you do? You should think about what Shlomo HaMelech said when he inaugurated the Beis HaMikdash. He said to Hashem (Melachim I 8:27), "The heavens and the highest heavens cannot contain You, and surely not this house that I have built." Nothing in the world can contain Hashem, since He is infinite, but here, in this house, in the Beis HaMikdash, Hashem dwells.

Back to the comment in the Gemara that Hashem dwells within every one of us – Hashem says that he puts Himself within every Jew. Hashem puts Himself within the heart of the crying baby. Within the

little heart of a little boy, of a little girl, in the heart, the tears, the little body, is – as it were – the essence of G-d. When you contemplate this the question arises: is there any greater or more important task than being sensitive and caring for this heart?

It is difficult to imagine the depth of emotion with which the Rebbe said this. “All the worlds, even the highest ones, cannot contain the Infinite. Where did Hashem put His essence? Within the little heart of a baby in the crib!” Powerful words indeed.

It is not only when they're in the crib, but throughout the years. Everybody knows what problems they have with their children. Every father and mother handles various problems every day, but when you are conscious of the fact that the hearts of children are not merely hearts but are the place where the *Sh'china* resides, it's the greatest *z'chus* we have to raise and mold these children, “let us make man.”

The Rebbe Rayatz once told his secretary, R' Chatshe Feigin (may Hashem avenge his blood), that he

wanted to say a *maamer* to the top *bachurim*. The Rebbe told him to send the best *bachurim* to his room. R' Chatshe was a tremendous *baal kabbalas ol*, an incredible *chassid*, as well as a very wise Jew. He went to the *zal* and announced that the Rebbe had said that the best T'mimim should enter his room to hear a *maamer*. He added, the door to the Rebbe's room is now open.

The T'mimim got the hint and they all went in. The Rebbe looked up and saw them all enter and he said the *maamer*. When he had finished saying the *maamer* and the boys had left, the Rebbe asked Chatshe, “Didn't I say the best *bachurim*?”

Chatshe answered, “Yes but *kulam ahuvim* (all are beloved).”

Said the Rebbe, “Yes but *kulam berurim* (are all select)?”

“I'm not sure,” said Chatshe, “but *kulam giborim* (all are strong).”

Said the Rebbe, “Yes but *kulam K'doshim* (are all holy)?”

“I don't know,” said Chatshe, “but *kulam osim b'eima u'b'yira r'tzon*

konam (all do, with awe and fear, the will of their Maker).”

“Thank you,” said the Rebbe.

That's how a true *chassid*, an authentic educator, speaks about the *bachurim* in *yeshiva*. He doesn't educate with a hammer; he educates with love. All are beloved. They may not all be select, there are definitely many of them with difficulties but they're all strong, they all try to behave properly. Maybe we don't always see their holiness, but they all do, with awe and fear, the will of their Maker. They all try and do what they can to fulfill the will of Hashem. They all have challenges, there are issues, but they work hard, because life isn't easy.

The end of *Galus* is a time when *Klal Yisroel* needs encouragement and we need to really love everybody in order to be successful in *chinuch*. By doing this, we will merit the conclusion of *Galus*, “*magen Avrohom*,” with the unlimited love for each of our children, to immediately end the final moments of *Galus* and to merit the *hisgalus* of Melech HaMoshaiach now!

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THE MASMID FROM THE MIRRER YESHIVA WHO BECAME AN ARDENT CHASSID

PROFILE OF RABBI CHAIM MOSHE YEHUDA BLAU, Z"l

MASMID AND YEREI SHAMAYIM

On Gimmel Iyar, one of the remnants of the previous generation, Rabbi Chaim Moshe Yehuda Blau, passed away. R' Blau was born on 4 Cheshvan 5673 (1912) in Hamburg, Germany to Rabbi Yirmiyahu and Leah Blau, a"h.

From a very young age he was outstanding in his diligence in Torah study as well as *yiras Shamayim*. His first teacher was his father, and then he went to Chust in Hungary where he learned from Rabbi Yosef Tzvi Dushinsky, z"l.

When he heard of the famous Mirrer Yeshiva, particularly about the *shiurim* of the famous *baal musar*, the mashgiach Rabbi Yerucham Levovitz, z"l, he yearned to study there, and he begged his father to send him there. When his father said he didn't have the money to cover the expenses of the trip, he began to tutor young children until he had amassed the amount of money he needed.

In 5692, at the age of 19, he

arrived in Mir in Lithuania and continued learning with great diligence. His peers regarded him with respect and called him R' Moshe Yehuda. He quickly adapted to the new *yeshiva* and drank in R' Yerucham's *shmussen*. He would carefully write down notes of these *shiurim* and had a sizable amount of notes in his room.

One Friday night, a storm broke the window in his room and the Shabbos candles fell off the table and ignited a small fire. Knowing how dearly he valued his notes, he feared that in his great alarm he would find a *heter* (leniency) to rescue them, and he decided to leave his room and run to the *beis midrash*. Indeed, his *yiras Shamayim* burned within him far more than the fire in his room.

He hadn't been in the *yeshiva* long when he fell ill with chlorosis. Despite his critical condition, he decided to travel to Radin to be blessed by the Chafetz Chaim. When he arrived in Radin he was disappointed to hear that the Chafetz Chaim had gone to rest in a

vacation spot in Galishak. He continued his journey until he arrived in Galishak, where he saw that the Chafetz Chaim, in his tremendous state weakness, was resting in a straw hammock hanging between the trees.

He poured out his heart to the *meshamesh*, and pleaded to be allowed to approach the Chafetz Chaim and ask for a *bracha*. The *meshamesh* told him that the Chafetz Chaim didn't give *brachos* for he feared lest the *bracha* be fulfilled and he would be tempted to consider himself a *tzaddik*. The *meshamesh* advised him to do the Chafetz Chaim a favor of some kind so that the Chafetz Chaim would feel he owed him, and then he would agree to bless him to repay him for the favor done for him.

The *meshamesh* told him that the Chafetz Chaim wanted to call the husband of his granddaughter, R' Eliezer Ginsberg, z"l, to come to him, and he suggested that R' Moshe Yehuda offer to be the Chafetz Chaim's *shliach* to fetch him.

The Chafetz Chaim agreed to his

offer and asked the *bachur* whether he had any request. The *meshamesh* yelled into his ear (since the Chafetz Chaim was nearly deaf at the end of his life), “The *bachur* wants a *bracha* for health!”

The Chafetz Chaim said, “*Halevai*” (if only it were so).

R’ Blau wasn’t satisfied by this answer, which wasn’t any sort of guarantee, and the Chafetz Chaim asked again whether he had any request. R’ Blau asked for a *bracha* for “*shtaign in lernen*” (growth in learning) and the Chafetz Chaim answered, “amen.”

When R’ Blau heard this, he

rejoiced because he figured they were interdependent – you can’t advance in learning without being healthy. He returned happily to the Mirrer *yeshiva* and learned day and night and made progress in *avodas Hashem* in the way of *musar*. The Chafetz Chaim’s *bracha* was fulfilled.

THE WAR AND THE GORAL HA’GRA

R’ Blau continued learning with great diligence until the outbreak of World War II, when all the *talmidim* fled for their lives to Vilna, which was supposed to be annexed to Lithuania, which was neutral at the

time (afterwards, it was annexed to Russia). The refugees tried all sorts of ways to save themselves. Some of them were exiled by the Russian government to Siberia, their only sin being that they dared to ask for an exit visa.

After an extended period of time in Vilna, rumor had it that the Russian government was willing to give visas for the sum of two hundred American dollars for every single *bachur*. The *bachurim* wondered whether this was true. Perhaps it was only a ruse to catch the refugees and send them to Siberia for asking to leave, as well as for being in the possession of foreign currency. In addition to which, finding such a huge sum of money in those days was nearly impossible. Yet, remaining in Russia entailed literal danger to life, spiritually.

While they debated and weighed whether they should take the chance and approach the authorities, or remain in Soviet Russia, R’ Moshe Yehuda spoke up. He suggested that they use the Goral HaGra (i.e., when a Tanach is opened at random and a message is learned from the page opened to), and since he was experienced in it, he was chosen to do it. The *goral* fell on the verse (Shmos 19:4): “And I carried you on eagle’s wings and I brought you to me.” The *bachurim* got the message...

Before leaving, R’ Moshe Yehuda married Chaya Henna Shochet, a”h, a distinguished educator from the eminent family in Telz in Lithuania. The wedding took place in Slabodka, secretly and with a small number of people in attendance (for fear of the government), on 13 Shevat 5701 (1941). Her brother was Rabbi Dov Yehuda Shochet, a famous *rav* in Toronto. Her sister is Rebbetzin Ettel Chadakov, the wife of Rabbi Chadakov, the Rebbe’s secretary.

Under the supervision of Rabbi Leib Mallin, one of the distinguished graduates of the *yeshiva*, they all



presented exit applications and were able to obtain visas. The rest of the story is well known. The *yeshiva* left Vilna and went through Siberia to Japan and then to Shanghai, where it remained for six years until the end of the war. Two of R' Blau's four children were born there.

Throughout his stay in Shanghai, despite the difficult circumstances and the bombings, R' Blau continued learning in the *beis midrash* with tremendous diligence, and he was very particular about *t'filla b'tzibbur*.

HIS ASSOCIATION WITH CHABAD

R' Blau's home in Shanghai was close to Yeshivas Tomchei Tmimim, and he became friendly with the T'mimim. He loved them and respected them, and they reciprocated his love. When they printed the *Tanya* there, the *talmidim* gave him a copy, and he began taking an interest in *chassidus Chabad* and appreciating its approach. Slowly he became more inclined towards Chabad, and less enamored of *musar*.

His *hiskarvus* to Chabad happened primarily in the U.S. through the Rebbe Rayatz and even more so through the Rebbe MH"M, and with the influence of his brother-in-law, R' Chadakov.

In 5707 R' Blau received an affidavit from R' Chadakov in the name of Yeshivas Tomchei Tmimim, which was a guarantee from a *mosad* in the U.S. that they were responsible for a person or family's support, and then he received an entry permit to enter the U.S.

When R' Blau arrived in the U.S. he lived close to R' Chadakov and was extremely impressed by him. When he went in for a *yechidus* with the Rebbe Rayatz, he said to the Rebbe in amazement about his brother-in-law, "For the first time I see a Jew who is completely *l'shem Shamayim*."

The Rebbe Rayatz said, "There's ChaBaD (intellect), ChaGaS (emotions), and NeHiM (behavior, actions). There are those who are perfect only in ChaBaD but not in ChaGaS and NeHiYM, and there are those who are perfect in ChaGaS but not in ChaBaD and NeHiYM, and there are those who are perfect only in NeHiYM, but not in ChaBaD and ChaGaS, but he, Rabbi Chadakov, is perfect in all of them!"

When R' Blau saw the *shleimus* one can achieve through *chassidus Chabad*, he became closer and closer to Lubavitch and to the Rebbe

The meshamesh told him that the Chafetz Chaim didn't give brachos for he feared lest the bracha be fulfilled and he would be tempted to consider himself a tzaddik.

MH"M. Under the influence of R' Chadakov, he sent his sons to Tomchei Tmimim and his daughters to Beis Rivka. He went to every *farbrengen* on the special dates and Yomim Tovim, and he walked on Yom Tov from East New York, and later from Boro Park.

M'KUSHAR AND CHASSID

By nature, he was inclined to seek the Truth, and when he saw the Rebbe's *middas ha'emes* he became fully attached to him, to the point that he regarded every *horaa* of the Rebbe as "holy of holies" and was careful to fulfill it.

Here are some examples (out of many):

1) He served for fifty years as the *rav* of a *shul* (for 20 years at Ahavas Achim and the Kitner *shul* in East New York, and over 30 years at Avrohom V'Tzvi Hirsch in Boro Park). His *baalei battim* were not *chassidim*, yet each time the Rebbe announced a *horaa*, he transmitted it to them (in his unique fashion). Furthermore, he demanded that they fulfill it, without telling them where the idea came from. He relied on what the Rebbe told him, that the main thing is that it happen and not the source, and it's better to conceal who originated the *horaa* if doing so will make it more likely to happen. Thus he succeeded in bringing a number of *takanos* and *mitvzaim* of the Rebbe into his *shul*, like *Mivtza T'fillin*, *Mivtza Mezuzah*, *Mivtza Torah*, *Moshiach's Seuda* on Acharon Shel Pesach (like the Gra), a *shiur Rambam* in *shul*, "*ad masai*," etc.

2) When on Simchas Torah 5714, the Rebbe demanded that children not be taught secular studies, at least not until they are nine, R' Blau was one of the first to take his son (Meir) out of *limudei chol*, even though this was highly unusual at that time.

When his son turned nine, he asked the Rebbe whether to have him continue with *limudei chol*. The Rebbe said he should wait another year. At the end of the year, he asked again, and the Rebbe said he could learn *limudei chol*, but no more than an hour and a half a day, and only the most necessary subjects. R' Blau followed the Rebbe's instructions to the letter, and his second son, Reuven Yirmiya, was one of the first students in Oholei Torah, a *yeshiva* with no secular studies at all, something completely novel both then and now.

3) When the Rebbe began the worldwide *Mivtza T'fillin*, and then *Mivtza Mezuzah*, and explained how important they are, R' Blau threw

himself into this work. Whenever he traveled around the U.S. and Canada to sell his *s'farim*, he would publicly speak about the importance of *t'fillin* and *mezuzos*, and that they need to be kosher. Even during his illness in his final months, he would constantly speak about the importance of being involved in this.

On his trips he explained to whomever he met, what kosher *t'fillin* and *mezuzos* are, and that small *mezuzos* (which were prevalent among traditional Jews at that time) were nearly always *pasul*. In order to make up for their disappointment, he would provide new *mezuzos* and *t'fillin* at subsidized prices at his own expense.

He was especially fond of the mitzva of *t'fillin*, and if somebody was poor (materially or spiritually), and couldn't afford *t'fillin*, R' Blau would give him a pair of *t'fillin* as a gift on the condition that he promise to use them daily. In towns without *sofrim*, he brought *sofrim* from N.Y. at his expense for a few days, so they could check the *t'fillin* and *mezuzos* of anybody who was interested. He continued with this project even when on his sickbed.

His will stated: "Whoever wants to give me *nachas* (after my passing) should be involved in bringing merit to the many with the *mitzvos* of (kosher) *t'fillin* and *mezuzos*." Shortly before his passing, he said that the following should be written on his gravestone, "Whoever is involved in bringing merit to the many with the *mitzvos* of *t'fillin* and *mezuzos*, will get a good reward from heaven."

4) From the time the Rebbe announced the *takana* of learning Rambam, he didn't go to sleep and didn't even eat supper until he finished the daily *shiur* of Rambam of three chapters. This was in addition to his other *shiurim* which took him hours to learn.

5) When his first wife died



Presenting one of his *s'farim* to the Rebbe



Receiving a dollar from the Rebbe



Receiving *kos shel bracha*

twenty years ago (13 Kislev 5743), he didn't even think of remarrying, but the Rebbe told him to do so, on a number of occasions. When his daughter Rochel wanted to move with her family from Crown Heights to live near her father in Boro Park (so he shouldn't be alone) and asked the Rebbe about it, the answer was that it was a good idea as long as it didn't prevent her father from seeking a second wife.

As a loyal *chassid*, he fulfilled this request of the Rebbe and married Itte Unsbacher.

So too he fulfilled the other *horaos* and *takanos* of the Rebbe, with great care, in his particular manner.

THE PUBLISHER

Once in America, it was time to seek a livelihood, and R' Blau wanted this to be within a spiritual framework as thanks to Hashem for saving his life from the inferno in Europe. He learned that his father's cousin, Professor Alexander Marcus, had bought a treasure trove of manuscripts of Rishonim. R' Blau went to check out this treasure.

Mr. Marcus greeted him warmly and opened his library to R' Blau. R' Blau found many manuscripts and told some *g'dolei ha'Torah* what he had seen. They all advised him to start with the Ritva on the tractate Bava Basra. He got to work and copied the entire manuscript.

Since he had children, he needed an immediate source of income, and he found out that yeshivas R' Yitzchok Elchonon (Y.U.) was interested in supporting him in his work on condition that he work at their location in Washington Heights, something that did not appeal to him. He decided to consult with the Rebbe Rayatz.

On Thursday, 8 Cheshvan, he had a *yechidus* and asked the Rebbe about it. The Rebbe said, "I think you should take the position, but

you should work at home."

R' Blau responded by saying that the *hanhala* wouldn't allow that. The Rebbe told him to go, and to arrange a *Tanya shiur* there, which he did.

R' Chadakov also suggested that he consult with the Rebbe MH" M about editing. The Rebbe MH" M told him a few things, among them – to add footnotes and comments of his own and not make do with simply copying the manuscript. This wasn't so common at that time.

But his working there didn't last long because they wanted all the *s'farim* to be printed under their *mosad*, and R' Blau refused this arrangement. He continued to work on his own and his first publication was Chiddushei HaRitva on Bava Basra. It was received with great enthusiasm, and over the years he was referred to as "the publisher of the Ritva on Bava Basra."

His work continued with his editing additional manuscripts from that collection, as well as manuscripts from famous libraries around the world such as the British Museum, Oxford, and even the Vatican.

(Note: R' Blau **never** visited the Vatican, nor did he visit any library outside of the U.S. and Canada. All the manuscripts he received he got through the mail, and all the rumors of his trips there are unfounded.)

(One day, while working in one of the famous libraries in the U.S., R' Blau met a priest who looked upset. R' Blau asked him what was wrong, and the priest said he was researching the vowels that were used by the Sephardim one thousand years ago (*nikud elyon*) and was writing a book on it in order to obtain his doctorate and rise in rank in the Vatican.)

(R' Blau said he would help him on the condition that when he'd rise in rank he would send him copies of manuscripts that R' Blau wanted.

And that's what happened.)

SIYATA D'SHMAYA IN EDITING

In the course of his work, R' Blau saw outright Divine providence. Here are some examples:

On one of his trips to sell his *s'farim*, he and his wife went to a certain address, but it turned out that the driver took them to the wrong place. Said R' Blau, everything is *b'hashgacha pratis*, so maybe there is someone here who is interested in buying a *seifer*.

When they entered the office, they found a Jew who was a carpet seller and wasn't interested in *s'farim*, but he asked R' Blau if he understood Aramaic. When R' Blau said that he did, the man said he had an old scroll that was in his family for generations, and he wanted it translated into French.

R' Blau agreed, and when the man took out the scroll, he examined it for a few moments in amazement and said that the manuscript was an excerpt from one of the Rishonim that he had been looking for for years.

On another occasion, when R' Blau traveled to Montreal, a *menahel* of a *yeshiva* gave him a box as a gift, which contained old *s'farim* that had been given to him by one of his students. R' Blau accepted the gift politely but he assumed he'd have to put the contents in *sheimos* (i.e., assuming they were worthless). He opened the box in curiosity, and found to his delight, excerpts from many Rishonim.

R' Blau worked tirelessly for about fifty years, editing these *s'farim* that had been missing until then, and with Hashem's help, he did all the work himself – everything from deciphering and copying the manuscripts, putting in sources, printing and selling them, with all the expenses this entailed. With

Hashem's help he was able to publish forty s'farim!

He would often get anonymous manuscripts, and he'd have to spend a great deal of time figuring out what they were by looking for hints in the writing. The style and type of writing would attest to the identity of the author and the time and place he lived. For example, identifying the author of a series of commentaries on Shas, Rabbeinu Avrohom Min HaHar, was validated only after seven years of research and hard work!

UNLIMITED HASMADA

R' Blau's *hasmada* (diligence) in learning knew no bounds, and even though thanks to his work in editing manuscripts he learned nearly all day, he still had separate *shiurim* in the morning and evening to learn Torah *lishma* (with no connection to his editing work). He said that the learning that he did to edit the manuscripts was part of his *parnasa*, and was not *Torah lishma*.



Written on Rabbi Chaim Moshe Yehuda Blau's *matzeiva* it says: "Before he passed away, he said that on his gravestone it should say, 'Whoever will be involved in bringing merit to the many with the *mitzvos* of *t'fillin* and *mezuzos*, will receive a good reward from Heaven.'"

He was particularly fond of *Meseches Brachos*. Every morning he learned it for three hours by heart with his eyes closed, and he spent three hours every evening learning dozens of pages a day inside the text. Thus, he knew *Brachos* word for word fluently. He was careful with his *shiurim* and on *Yom Kippur* (when we spend the day *davening*), he got up at five in the morning in order to be able to finish his morning *shiurim* before *Shacharis*.

HIS FAMILY

He passed away on 3 Iyar 5763, precisely ten years after his brother-in-law, R' Chadakov (on the same day and nearly the same time).

He is survived by his wife Itta, his sister Rivka Mermelstein, his sons Menachem Meir and Reuven Yirmiyahu, his daughters Nechama Kastel and Rochel Elishevitz, grandchildren and great-grandchildren who are *oskim b'Torah u'mitzvos, shluchim* and *mekusharim* to the Rebbe and his activities.

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ADVENTURE- FILLED SHLICHUS IN THE UKRAINE DURING TISHREI

*A group of T'mimim went to small towns throughout the Ukraine and Byelorussia two years ago under the auspices of Kollel Chabad, shortly after 9-11. Ezriel Berger visited small towns such as Kamenetz-Podolsk, Kolomia, Donyevtza and Chortkov. * A journal of the shlichus.*

Rabbi Tzvi Blau, under the auspices of Kollel Chabad in America, arranged for dozens of *bachurim* to travel on *shlichus* to Ukraine and Byelorussia for Tishrei 5762. One group went to Zhitomir in the Ukraine, another to Donyetz in the Ukraine, and a third group went to Minsk, the capitol of Byelorussia. From there the T'mimim went out to cities and towns in which they worked throughout Tishrei. They arranged *davening* and Yom Tov meals for the *Yomim Noraim* and Sukkos, and

helped people perform the *mitzvos* of the four *minim*, sitting in a *sukka*, and rejoicing on Simchas Torah.

The *shlichus* to Ukraine and Byelorussia enjoyed many successes along with many challenges, but it was definitely worth paying the price of the difficulties, the main thing being to reach a forsaken town and organize a *minyan* and have Jews hear the *shofar*, take the *minim*, and sit in a *sukka*. Who knows if they ever did these *mitzvos* before, and if they did, how many decades elapsed since then?

WE FOUND OUR BELONGINGS THROWN OUT IN THE STREET

Thursday, 25 Elul

Ten o'clock p.m. at Ben Gurion airport

The plane began moving down the runway. I couldn't believe we were finally flying. We were supposed to have left for Ukraine on Tuesday at 8:54 in the evening but after getting to the airport and checking in some suitcases we were told that due to the tragedy of the collapse of the World Trade Center planes were not flying. We were told we could go home because we certainly wouldn't be flying before midnight the next night.

We went home and kept waiting for news of our flight. On Thursday we were finally told that the flight would be leaving at five this evening. Due to the chaos at the airport we were delayed another five hours, and the plane only began moving at ten. After a nerve-racking wait of over 48 hours, we

were finally off on the Rebbe's *shlichus*.

We first got to know primitive Ukraine while still at the airport in Kiev. After our passports were examined, we left the terminal for the parking lot, where we found our luggage strewn about and unsupervised.

We arrived at the Chabad house of Zhitomir, where the Chabad *shul* and the *shliach's* home is, after a long trip at seven o'clock Friday morning. The *shliach*, Rabbi Shlomo Wilhelm, greeted us warmly. We *davened* Shacharis with twenty other local people, who were happy to see that despite the difficulties we had arrived.

NIGGUNIM AND A MAAMER AT THE RIVER

Friday, 26
Elul

There was an orientation meeting in the afternoon before we left on *shlichus* for the month. R' Wilhelm explained to us what our job was and how to go about things in the towns we would be visiting. The *bachurim* take the *shlichus* very seriously. They asked many practical *halachic* questions. In the course of the talk, the *bachurim* were told where they would be for Rosh HaShana. Along with my friend from Tomchei T'mimim in Migdal HaEmek, Boruch Lifschitz, I was sent to Kamenetz-Podolsk (the famous city of Kamenetz is in Lithuania; we were sent to the Kamenetz in Podolia, hence its name). Those T'mimim, whose

destination was three hours away, left immediately while the rest of the *bachurim*, myself included, remained in Zhitomir for Shabbos.

Shabbos Parshas VaYeilech

Friday night, between Mincha and Maariv, we sang *niggunim* in *shul*, and after "Lecha Dodi" we danced "Yechi" with everybody for a long time. The locals were excited because it had been a long time since they had seen so many *bachurim* in Zhitomir.

Shabbos morning, together with local Jews, we walked for half an hour to complete a *minyan* in the

community, R' Moshe Lamm, with whom we spoke in Yiddish. He showed us where our apartment was. He told us that on the first night of Rosh HaShana there would be a large gathering at the school. All the Jews, about 250 people, were invited.

We are staying in a room in an apartment that belongs to elderly *goyim* whose financial state seems good, relative to the locals. We figured this out because they have many imported products in their home.

Monday, Erev Rosh Ha'Shana



With the *k'hilla* in Kamenetz-Podolsk

shul of *shliach* Rabbi Menachem Mendel Teichman. After the *davening* there was a *farbrengen* with the locals, and after Mincha we sang *niggunim* and reviewed a *maamer* on the banks of a nearby river.

IN ORDER TO TOIVEL, WE WENT DOWN NEARLY TWO HUNDRED STEPS!

Sunday, 28 Elul

We arrived in Kamentz-Podolsk in the evening where we were met by the head of the Jewish

We wanted to *toivel* in the morning, in the river that is the border between the old part of the city and the new, but our landlord explained – with the help of hand motions – that he did not want us to leave the house. From his Russian we understood that R' Moshe was supposed to come and pick us up. But after

talking with R' Moshe on the phone, it was decided that we would go to the river, accompanied by the *goy*, so that he could show us the way. We walked for about fifteen minutes until we saw the river, on the side of the road, deep down. From the road until the riverbank we descended nearly two hundred steps!

After *toiveling*, the *goy* took us on a tour of the old city. (We didn't have much time for touring but we didn't know how to tell him that in Russian. So having no choice, we went on a tour on Erev Rosh

HaShana. Everything is *b'hashgacha pratis*.)

Rosh Ha'Shana

Rosh HaShana night we went to the school where the gathering in honor of Rosh HaShana was going to take place. Indeed, 250 people came, but we quickly realized, to our horror, that the organizers had planned a performance by the children, accompanied by music. We told R' Moshe that this was *chilul* Yom Tov but it didn't help.

We couldn't remain there in the hall while they were being *mechalel* Yom Tov, so we went outside and figured that when the performance would be over we would go in to *daven* with them. But when the performance was over the crowd dispersed and we had to *daven* Maariv, the first *t'filla* of Rosh HaShana, without a *minyán*.

Due to a glitch, we didn't get wine for *Kiddush*, so we had to make *Kiddush* on *matzos*. We wanted to prepare our food for the Yom Tov meal but our landlord turned off the hotplate we had set up before Yom Tov. We had to find another solution, which was heating the food up over the candles we had lit for Yom Tov.

The next morning, close to twenty people came to *daven*, and after what had happened the night before we were thrilled. I was the *chazan* for Shacharis and Musaf, and my friend, Boruch, blew the *shofar*. Unfortunately there was no *seifer Torah* in the city, so we read the *kria* from a Chumash.

We did the Tashlich at a bridge over the river we immersed in throughout our stay in this city. We made *Havdala* on vodka due to the lack of wine.

SALT IS ONLY AVAILABLE IN THE MORNING?

Tzom Gedalya

We went shopping in the

afternoon in the market along with one of the people who *davened* at the *shul*, Chaim. We spoke with him in Yiddish, too. When we got to the market, we looked for grapes with which we later made wine. We bought the choicest fruits and vegetables the market had to offer for ridiculously low prices.

When we told Chaim that we needed to buy salt he said we could only buy it in the morning. Nevertheless he looked for the item we needed. We couldn't imagine why salt was only available in the morning. A few minutes went by and Chaim pointed at a bottle of

*We didn't have much
time for touring but
we didn't know how
to tell him that in
Russian. So having no
choice, we went on a
tour on Erev Rosh
HaShana...*

milk and said, "I found it!" to our surprise. We had said "*melach*" and he thought we meant "*milech*" ("milk" in Yiddish).

Erev Shabbos Shuva

In the morning we went on a short trip to Donyevtza, a small town about an hour away from Kamenetz-Podolsk. We made a gathering there which was attended by 15 Jews. We explained to them in detail about the holidays in Tishrei with the aid of a translator. This was followed by a festive meal in our honor.

A MOVING TRIP TO THE K'VARIM OF THE REBBEIM

Sunday, Vav Tishrei

We left at seven in the evening (with the *shluchim* from Mohilev-Podolsk, Chust and Chernovitz) from Kamenetz-Podolsk for Mezhibuzh, where the Baal Shem Tov is buried. We got there about ten at night. We left our things in the guesthouse which is called Heichel HaBaal Shem Tov. We *davened* Maariv and went to the *tziyun*. What a powerful experience it was to enter the *tziyun* of the founder of *chassidus*!

While we were there, *shluchim* from other towns in the Ukraine showed up. After *davening* at the *tziyun*, we sat down in the guesthouse for a Vav Tishrei *farbrenge*n, the *yahrtzeit* of Rebbetzin Chana, *a"h*. The T'mimim talked about their work thus far, about the hardships and successes they had had.

Late that night we had to end the *farbrenge*n in order to be able to get out on time the next day.

Monday, 7 Tishrei

At about 11:00 we left for Anipoli. When we got there we saw that the *ohel* was locked. We waited for it to be opened and in the meantime one of the *bachurim* got swiped by the reins of a horse that ran wild there.

After the person came to open it, we entered the *ohel* of the Maggid of Mezritch, where there are also the graves of R' Zushe of Anipoli, R' Yehuda Leib HaKohen, and R' Dovid Anipolier. I began writing a *Pa"n* when I suddenly heard screams. The *bachur* who had gotten sideswiped by the horse had fainted while *davening*. We all left the *ohel* so that he could breathe. Soon he regained consciousness, got some first aid, and felt better.

From Anipoli we went to

Berditchev where we *davened* at the *ohel* of R' Levi Yitzchok of Berditchev. We returned to Zhitomir in the afternoon.

SUDDENLY, LIKE AN ANGEL FROM HEAVEN

Another gathering took place in which they announced where each of us would be going next, for Sukkos until after Simchas Torah. Along with my friend Boruch, we were going to Kolomia where we would stay for Yom Kippur and the beginning of Sukkos. According to the plan, on Erev Shabbos Chol HaMoed Sukkos we were supposed to return to Kamenetz-Podolsk.

Ro'i Lenkin from the Chabad *yeshiva* in Tzfas joined us. He had been in Chust for Rosh HaShana and now he was placed with us. Hoshana Rabba night we are supposed to go with our *k'hilla* to Zhitomir to rejoice with the Simchas Beis HaShoeiva, and at this opportunity we will also get a Torah for Simchas Torah.

Tuesday, 8 Tishrei

After *davening* we did Kaparos with the *k'hilla* at the *shul* in Zhitomir. We *shluchim* did Kaparos in the nearby courtyard.

At two in the afternoon we left Zhitomir and got to Kolomia at about nine p.m. The owner of the apartment we stayed in is a Jew who speaks Yiddish and a little Hebrew. He serves as *gabbai* of the *shul*, but the head of the *k'hilla* – R' Alexander Babitzenko – knows neither Hebrew nor Yiddish, just Russian and English, and we don't know Russian or English. The landlady tries to speak to us in Russian, but we didn't understand.

Erev Yom Kippur

We wanted to *toivel* in the morning after *davening* as is customary Erev Yom Kippur. We went with the landlord, Dovid Vider, to a local lake where we

looked for a discreet spot for *toiveling*. He suddenly remembered to tell us that this body of water was polluted and we couldn't go in for health reasons. After a brief consultation we decided that it's Erev Yom Kippur and we must *toivel*! We would go to Chernovitz and *toivel* in the *mikva* there.

We went to look for a taxi, found one, but couldn't explain what we wanted because of the language barrier. Suddenly, like an angel from



At the *tziyun* of the Mezritcher Maggid

heaven, a local Jew appeared who spoke Hebrew and he explained to the driver that we wanted to go to Chernovitz.

After an hour's drive we got to Chernovitz, where we *toiveled* in the *mikva*, ate the pre-Yom Kippur meal with the *shluchim* there (the Rivkins, who had come with us for Tishrei), and got a taxi back to Kolomia.

THE ACCIDENT

On the way back, the driver was going 120 kilometers an hour when we suddenly saw a goat on the road.

The driver tried swerving around it, but lost control and the car went off the side of the road into a ditch. Fortunately it got caught on plants growing there. We emerged from the cab in one piece, and that's when I remembered: We hadn't taken a *Chitas* and *pushka*, nor had we said *T'fillas HaDerech*! Apparently we still had the *z'chus* of being *shluchoi mitzva*, for we had gotten out alive.

(When we traveled Erev Shabbos Shuva to Donyevtza we took a *Chitas* and said *T'fillas HaDerech*. Apparently this was why we managed to skirt a dangerous obstacle in the road, and that trip, miraculously, didn't end with an accident.)

We immediately said *T'fillas HaDerech* and debated about what to do next. At first we tried hitching a ride, but the cabdriver told us (partly in Russian, but mostly with charades) that we should wait a bit, and he would extricate the car and continue driving.

We waited until they tied the car to a truck and raised it up to the road, but it turned out that the car wouldn't drive. We explained to the driver that we had a holiday in a few hours and we had to get to Kolomia. We had no choice and he agreed and even helped us talk to the driver, who took us to Kolomia

When we got to Kolomia it was very close to Yom Kippur and we barely managed to eat the Seuda HaMafsekes. We ran to *shul* and got there about sunset (we had to bring *machzorim*, etc., and of course, there is no *eiruv*). We *davened* Mincha with the *k'hilla*, then *Kol Nidrei* and Maariv.

Yom Kippur

We *davened* all the *t'fillos* with the *k'hilla* in *shul*. We did the *Krias ha'Torah* from a *pasul seifer Torah*, and according to what the Alter Rebbe writes in his *Shulchan Aruch*, we understood that it was okay to

say the Haftora with *brachos*. I got Maftir Yona (there's always a first time ...) and I was *chazan* for Musaf and N'ila.

WHEN THE HEAD OF THE K'HILLA TOOK THE SUKKA APART ON SHABBOS

Erev Sukkos

We built a *sukka* (which we had brought from Zhitomir) in the courtyard of the *shul* which was a long walk from the apartment we were staying in. The *rosh ha'kahal* came to help us build the *sukka* and even brought nails in order to attach the *sukka* to the ground so it wouldn't move in the wind. It took an hour to build the *sukka*. After much discussion, it was decided that watchmen would be brought to guard the *sukka* at night so that it wouldn't be damaged or stolen.

The night of Sukkos about thirty Jews came to *daven* at the *shul* (out of 100 Jews who live here) and then we had a big seuda in the course of which the children sang Jewish songs and we taught them Russian Chabad *niggunim*.

Yom Tov

On the first day of Yom Tov we had a *minyán* for Shacharis and Musaf but not for Mincha and Maariv, but on the second day we didn't even have a *minyán* for Shacharis. A few Jews showed up but it wasn't enough for a *minyán*. We had people *bentch* on the four *minim* both days (we had brought them from Zhitomir). After the *davening* we made the *seuda* and spoke with the people about the significance of the holiday.

We had an unpleasant experience on Motzaei Yom Tov as we were eating in the *sukka* and some drunks came in laughing wildly. They spoke Russian amongst themselves so we had no idea what they were planning to do. Fortunately they disappeared shortly. We thanked

Hashem that in the *z'chus* of the Rebbe MH"M, the *meshaleiach*, nothing serious had happened.

Second day Chol HaMoed – Erev Shabbos Chol HaMoed

In the morning we traveled to Chortkov where we built a *sukka* near the house of the *rosh ha'kahal*. About ten Jews came to our *sukka* for the meal. We had them *bentch* with the *minim* and over the course of the meal we explained the *mitzvos* of the *minim* and eating in a *sukka*.

Our short visit to this city lasted two hours and from there we went



Kaparos in Zhitomir

back to Kamenetz-Podolsk. We built a *sukka* once again, near our house, since there was no place to build it near the *shul*.

There was no *eiruv* between the house and the *sukka* and so we had to prepare the food, dishes, and candles before Shabbos. An unexpected problem arose when the candles we had counted on for light in the *sukka*, were extinguished before we had begun eating, and so we made kiddush and ate the meal in the dark.

After the meal the *rosh ha'kahal* came and said he hadn't found watchmen for the *sukka*, and to ensure that the *sukka* not be stolen, the *s'chach* should be taken down and the canvas *sukka* dismantled. We told him you are not allowed to take apart and build on Shabbos, and can't have a *goy* do it for you either.

He didn't listen to us and he took it apart while telling us that the next day, after *davening*, it would be up again. We *bachurim* got into a huddle about the inyan of having a *goy* build a *sukka* on Shabbos.

I maintained that since building is *asur m'doraisa*, we were not allowed to enter it, and fasting on Shabbos was definitely *asur*, and therefore, we should eat in the house, but no more than we had to eat in order to fulfill the obligation of eating the meal on Shabbos.

Ro'i Lenkin said that since Chabad was *makpid* not to eat anything at all outside a *sukka*, and it was *asur* to fast on Shabbos, it was better to eat in the *sukka*. Boruch agreed with me and so the two of us decided to eat in the house while Ro'i decided to eat in the *sukka*. These are the sorts of questions that under normal circumstances are difficult to address.

When we returned to Eretz Yisroel I asked Rabbi Yitzchok Yehuda Yaroslavsky what we should have done and he said we should have eaten in the *sukka* without the *bracha* "*leishev ba'sukka*."

Shabbos Chol HaMoed Sukkos

In the morning we found the *sukka* rebuilt, whether by a Jew or a *goy* we don't know (and till this day we don't know). We *davened* Shacharis and Musaf with the *k'hilla* in *shul* where we were told that the next day the *k'hilla* would not be going to Zhitomir for the Simchas Beis HaShoeiva but to Kiev (that's

what the rosh ha'k'hilla decided and we couldn't change his mind). Being that this was the case, we wouldn't be able to bring a Torah for Simchas Torah. We also got good news though, that on Hoshana Rabba for Shacharis there would be a *minyan* like on Shabbos and Yom Tov.

During our Melaveh Malka meal, a Jew came to our *sukka* and began talking in Hebrew. His name was Yaakov and he was a teacher of Tradition and Ivrit at the Sunday school for the Jews in the city. He invited us to visit the school the next day at eleven o'clock.

HAKAFOS WITH A CHITAS

Sunday, the 4th day of Chol HaMoed Sukkos

We went to the school and found Yaakov teaching Ivrit to some children. He told us that more children usually show up but many of them had gone to Kiev that day which was why he had less than ten children. He explained to the children about Sukkos and about the *minim* and what they symbolize. When he was done, each of the students happily made the *bracha* over the *minim* we had brought.

From there we went to the market to buy food for the *Kiddushim* we would be making on Shmini Atzeres and Simchas Torah in *shul*. We also managed to pluck *aravos* for the *k'hilla* for Hoshana Rabba.

Hoshana Rabba

Among all the unpleasant experiences we had we also had happy moments like *davening* all the *t'fillos* of HaShana Rabba with twenty people. They did Hoshanos and beat the *aravos*. Afterwards we had a festive seuda in honor of Hoshana Rabba.

We didn't get a Torah for Shmini Atzeres and Simchas Torah and so we did *Hakafos* with a *Chitas* and the other people held a Tanach.

Shmini Atzeres

After Shacharis we wanted to eat the Yom Tov meal but there was no water in the faucets to wash our hands. We remembered what the *shliach* R' Nachum Tamerin (R' Wilhelm's right hand man in Zhitomir) had told us that officially there is no water between midnight and six a.m. but practically speaking there is no water at all (except when there is...). After a few hours the water came back on and we were able to eat the Yom Tov meal.

Simchas Torah

When we came back from *toiveling* in the river this morning we saw that someone had tried taking the *sukka* apart and had left in the middle. After *davening* at the *shul* we came back and the *sukka* was still there, but on Motzaei Yom Tov – after announcing “V'Yaakov *halach l'darko*” – when we went to dismantle the *sukka* we saw that someone had preceded us and had stolen the canvas. This was our “*tzeischem l'shalom*” from Kamenetz-

Podolsk.

On Motzaei Yom Tov towards midnight, we left Kamenetz-Podolsk and arrived in Zhitomir at six in the morning.

Isru Chag

In the afternoon we went to Kiev where we *davened* Mincha in the Chabad *shul*.”Brotzky.”

We stayed in Kiev a while longer because one *bachur* had lost his papers and had to get a new passport and ticket. Due to the unexpected delay, the trip to the Alter Rebbe's *tziyun* in Haditch was cancelled and we decided to go to the Mittlerer Rebbe's *tziyun* instead. We got to Niezhin at about ten at night. We sang all the *niggunim* of the Rebbeim at the *tziyun* and then *davened*.

From Niezhin we went straight to the airport in Kiev and on Erev Shabbos B'Reishis we landed in Eretz Yisroel at nine a.m.

* * *

I had never had a Tishrei like this before. It was packed with adventures, mishaps, and surprises. At the summing up that we did at the end of the month, we concluded that we had reached many Jews and had helped them perform the *mitzvos* of *shofar*, *sukka*, *minim*, and Simchas Torah.

Fortunate are we *chassidim* and how pleasant is the lot of we *shluchim*. Thanks to this, may we have a good and sweet year – materially and spiritually.



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43 YEARS SINCE THE FIRST CHARTER

BY SHAI GEFEN AND YITZCHOK RABINOWITZ

*On Sunday, first day of Slichos 5721, the airport in Lud was the scene of an extraordinary sight. * Thousands of chassidim came to see off the lucky few who were going to the Rebbe for Tishrei. * Reminiscences of the first charter.*

It was a ridiculous idea, and people not only didn't believe it could work, but they even shook their heads pityingly at the organizer, Rabbi Itche Mendel Liss of Kfar Chabad.

One day, R' Itche had the idea of

organizing a charter flight with a large group of *chassidim* to travel to the Rebbe for Tishrei. It was a wild idea which scared off even R' Itche Mendel himself, but the yearning to see the Rebbe didn't abate and since he didn't have the money for the

trip, he decided to organize a charter, hoping thereby to get a free flight for himself.

"I figured out that if I made a charter, aside from helping lots of people go to the Rebbe, I would also benefit by getting a free ticket. The



charter cost a certain amount, and there were 101 places on board. I divided the amount by one hundred, so that the passengers' payment would cover all the expenses while I traveled free. I didn't want more than that."

The idea crystallized by Pesach, and he began trying to find some key figure who would agree to this fanciful project, but all attempts to convince the leading *askanim* to get involved failed. They all considered the idea outlandish.

Having no other recourse, R' Mendel decided to place his ad without any official names to back him up. He put ads in all Israeli papers, saying, "Anash who want to be with the Rebbe this coming Rosh HaShana should contact Yitzchok Mendel Liss in Kfar Chabad." Many people responded to the ads. The price was relatively cheap and this pushed many people to make the effort to get the money together.

Rabbi Avrohom Meizlich relates: "The first ad was placed a few months before Tishrei 5721 (1960): Whoever wants to travel to the Rebbe can register for the first charter flight to the Rebbe. A ticket cost 1500 liras, while my salary as a teacher was 300-400 liras a month, so the price of the ticket was an enormous amount in those days.

"I was young, married three years, and I felt I had to join the charter. The main problem was how to obtain the money for it. I ran to different *gemachs*. One loan I got from the *gemach* of a certain *shul* was 100 liras. I had to repay it at the rate of five liras a month."

At a certain point, R' Itche Mendel decided to get things moving by forming a committee of Rabbi Nachum Trebnik, Rabbi Isaac Karasik, Rabbi Leibel Cohen, and himself.

"It wasn't easy," says R' Itche Mendel. "Here's one reason why.

One day I was called to a *din Torah* in the home of Rabbi Garelik, the *rav* of Kfar Chabad. When I got to his house, I saw some of the people who were registered for the charter sitting there and asking that I be obligated to cancel the plans.

"Their claim was that the agreement with El-Al stated that if we canceled the contract by August 1st we wouldn't lose anything. If we canceled by the fifteenth of the month, we would lose only ten percent. If we canceled by the first of September, we'd lose everything. Among those registered were some

"I stared at the one whom I knew was behind this and said directly to him: If you want your money back, take it now, but know that canceling the charter will be on your conscience forever. My strong response impressed them and they backed down."

When R' Itche Mendel went to the offices of El-Al and presented his plan, they were doubtful. They didn't believe he would manage to organize a charter to the U.S. There were large tour agencies that organized charters, but that was to closer destinations, not to the U.S.,



Some members of the group with the American ambassador

nervous people who feared that the plan would fail and they'd lose their money.

"I stood there and said: *Rabosai!* I don't mind honoring your request to cancel the charter, but you should know that if we don't go this time, we'll never go! Maybe a few people will go, but a group this large will never go. So whoever wants his money back will get it, but know that if we don't go this year, your conscience will have to deal not only with this year's cancellation, but the cancellation of all the years to come!

besides which, he was a private person who was organizing it, not an agency.

They finally said that one plane would be set aside for Chabad *chassidim* if they would guarantee that the plane would be full. It seemed as if the plan would have to be abandoned. Even the organizers themselves found it hard to believe that one hundred people would board the plane. But registration continued to grow, and when only a few places remained, many people felt they just had to go and they got

the money together so they could join the flight.

On Shabbos Mevarchim Elul, it was clear that they were going, and all the passengers would spend the *Yomim Noraim* with the Rebbe. The weeks of Elul went by with the *chassidim* preparing for the momentous trip. There were lengthy *farbrengens* in which the *g'dolei ha'mashpiim* demanded that the *chassidim* who went prepare properly before seeing the Rebbe. Those who were going felt tense with anticipation as well as tremendous *simcha*. The atmosphere in Kfar Chabad was *Yom Tov'dik*.

Those who were able to go were looked at with respect, and all the participants were treated as a class above the rest.

R' Avrohom Meizlich relates: "On Shabbos Slichos there was a large *farbrengen* in Kfar Chabad which was attended by those who were going as well as the other residents

of Kfar Chabad. The impression of that *farbrengen* is still engraved in the hearts of many people in Kfar Chabad.

"The excitement was indescribable. It wasn't only those who were flying who were excited, but also the rest of *Anash*. It was no small thing to travel to the Rebbe (on a plane no less!). It wasn't at all common in those days.

"The excitement grew when a letter came from the Rebbe to the Vaad HaMesader (the organizing committee). The Rebbe wrote that leaving Eretz Yisroel is only possible under special circumstances, like praying at the gravesites of *tzaddikim*. The Rebbe asked that before the trip, each of the passengers add in their learning of *chassidus*, especially the *maamarim* of the Rebbe Rayatz. The Rebbe also gave instructions about what to do on the trip itself: to learn the three *shiurim* of Chumash, T'hilim, and *Tanya* as well as a *shiur* in the

teachings of the Rebbe Rayatz. The Rebbe added an interesting detail: 'And certainly they will include all the passengers and the staff, who are Jewish.'"

On Sunday, the first day of Slichos, Lud airport was witness to one of the nicest scenes. Thousands of *chassidim*, from all over the country, were there to see off the charter passengers. They were led by the *g'dolei ha'mashpiim*, who gathered in the departure lounges in order to accompany the lucky *chassidim* who were off to see the Rebbe – the hope and desire of all those present.

At first the police tried to insist on the usual protocol but it quickly became clear that the *chassidim* had taken over, for more and more *chassidim* continued to arrive.

The Britannia plane, belonging to El-Al, was ready and waiting. The excitement reached a fever pitch and people couldn't contain themselves.



Suddenly a large circle of dancers formed, which passed all blockades and reached all the way to the runway. The singing of “*Ki b’simcha seitzei’u*” reverberated throughout the terminal.

The flight was long and more than a bit uncomfortable but who was thinking of comfort? “I was a young man,” says R’ Meizlich, “and throughout the flight I walked around the plane in order to hear what the *ziknei ha’chassidim* were saying. It was thrilling to hear each of them relate how they had traveled to Lubavitch or Rostov or Leningrad. One of them told about how he got stuck in the mud with his horses and wagon. These trips sometimes took weeks.

“Among the passengers were also the cream of the *chassidim* who hadn’t merited to travel to Lubavitch, among them, Rabbi Shneur Zalman Garelik, the *rav* of Kfar Chabad, the *mashpia* R’ Chaim Shaul Brook, R’ Shemaryahu Nachum Sasonkin, R’ Avrohom Pariz, R’ Nachum Trebnik, R’ Avrohom Hirsch Cohen, R’ Chaim Moshe Alperowitz, and Rabbi Dovid Chanzin, *a”h*.

“Throughout the flight, R’ Zushe ‘the Partisan circulated with *mashkeh* in hand, pouring it for the passengers. Emotions ran so high that the *chassidim* got up and danced. A few minutes later the pilot asked that we not dance for fears of the plane’s stability.

“The crew quickly caught on to the fact that this was no ordinary flight, that something unusual was taking place before their very eyes. As the Rebbe had said in his letter, one of the *chassidim* taught the three daily *shiurim* over the plane’s loudspeaker. R’ Boruch Pariz, *a”h*, taught the *shiur* in the Torah of the Rebbe Rayatz. He taught the *maamer* “*Basi L’Gani*” 5710. And of course, we put *t’fillin* on with the crew.”

In the middle of the flight the plane had to land because of some technical problem. There was also a stop in Paris, where *Anash* came out to greet the *chassidim*, led by R’ Nissan Nemanov, *a”h*: “It was a physically difficult trip, but we were in another world...”

“When we landed, we were greeted by the *shluchim* who had come to Eretz Yisroel in 5716 after

“The g’vir asked him why he couldn’t come dressed like a mentch.

R’ Chaim Shaul replied, ‘I should change the way I dress for a few dollars?’ and he got up and left. The g’vir began chasing after him and begging him to take his donation, but R’ Chaim Shaul strongly rejected his offer.”

the massacre in Kfar Chabad. There were many delays at customs (some brought *lulavim* with them, which is forbidden to be brought into the country), but I was the first to get out. Suddenly I felt someone pulling my sleeve. I looked around and it was Yudel Krinsky, whom I had first met at a visit of the *shluchim* in 5716.

“Avrohom, you were *zocheh*,” he

said, but I didn’t understand what he meant.

“To what?” I asked.

Then he told me that in the morning, after Slichos, the Rebbe asked him to go to the airport to greet the guests. The Rebbe asked that he call the office when he got to the airport. He did so, and the Rebbe stayed on the line. Every so often the Rebbe asked whether they had come out. Because of the delays at customs, the Rebbe waited a long time. When I finally got out, the first of the group, he told the Rebbe that Avrohom Meizlich came out. Hearing this, the Rebbe hung up, as though to say, “that’s what I was waiting for.”

“We saw the Rebbe for the first time at *Krias ha’Torah* that same morning. In the afternoon, we went to Mincha despite our fatigue.

“I remember an interesting story from that Mincha. The *t’filla* took place in the small *zal*. When the *chazan* finished *chazaras ha’shatz*, I noticed that he glanced at the Rebbe and immediately began saying *Kaddish*.

“I didn’t understand what that was about and I decided to approach him after Mincha to ask him why he didn’t say Tachnun. He told me that after *chazaras ha’shatz* the Rebbe always turned for *Nefilas Apayim*, but at that *t’filla* the Rebbe remained where he was. ‘I understood that the Rebbe didn’t want Tachnun to be said, so I continued with *Kaddish*.’

“So, to the Rebbe, our coming was festive! It was palpable in the air, that the arrival of the guests was something special, and the Rebbe looked very happy. This *simcha* was apparent throughout Tishrei. There was an elevated feeling throughout Tishrei as the Rebbe mentioned the guests a number of times during the *farbrengens*.

“On the day we arrived, after

A SPECIAL SHLICHUS

Photo by Shmulik G'virtz

R' Avrohom Meizlich relates: "It was after Shabbos B'Reishis 5721. I was walking down the street and saw R' Leibel Groner. He called me and asked where I would be the next day. He also asked me to bring him my passport.

"I didn't understand why he was asking, and upon questioning him he said, 'When you're commanded and asked, you don't ask questions' (*In Lubavitch iz nisht da kein farvos*).

"I told him that I was going shopping with my relatives the next day. Hearing this, he asked me to call the secretariat wherever I went, and to leave the phone number of the store. I did so. Before buying anything, I asked to use the phone and I called the secretariat and left the phone number.

"When I entered one store, I called and then I received an urgent call from the secretaries who asked me to rush over to 770. My relatives showed me how to get there by subway.

"I arrived at 770 and went to the secretaries where I was asked to go to R' Chadakov's room. R' Shlomo Maidanchik, R' Leib Cohen, and Rabbi Garelik were already there. R' Chadakov told us that the Rebbe chose us four to be his emissaries to travel that night to Canada. Rabbi Garelik, as *rav*, would meet with *rabbanim* in Canada; R' Shlomo Maidanchik, as mayor of Kfar Chabad, would meet with the mayor of Montreal; R' Leib Cohen and I, as representatives of *chinuch*, would meet with representatives of schools. R' Chadakov said nobody had to know we were going.

"We were in the office when we were suddenly told to go out and stand near the entrance of the Rebbe's room. I didn't understand what was going on, and before I got myself together, the door to the Rebbe's room opened and the Rebbe came out. Everybody started pushing. The Rebbe said, 'They announced, 'And Yaakov went on his way and messengers/angels of G-d met him,' and you are going to meet with Jews and non-Jews.' Then the Rebbe quoted the Zohar that says these were actual angels. Then the Rebbe blessed us, '*fort gezunterheit*.'

"Yudel Krinsky ran out and started the car to take us to the airport. When we got to Montreal, we didn't know the language – neither English nor French – and our entry was delayed. We finally managed to express the fact that Rabbi Kramer was waiting for us outside. His name was announced over the loudspeakers and he came and got us out. From there we went to the home of R' Peretz Mochkin, where we *farbrenge*d all night.

"The next day, after *davening*, we visited local *rabbanim* as well as the mayor, who greatly honored us and gave each of us the emblem of the city, as well as cigars. We also visited schools in the city.

"To tell you the truth, I didn't understand why the Rebbe had sent me. I understood why the others had been sent, because of their position, but me? I asked Krinsky, and he said that it was probably because I was the first to leave the airport when we arrived in the U.S. As I said earlier, he announced my arrival to the Rebbe and this gave the Rebbe much *nachas*.



Rabbi Avrohom Meizlich

Mincha, it was announced that there would be a special *farbrenge*n in honor of the guests. In the course of the *farbrenge*n, the Rebbe said the *maamer*, '*Lecha Amar Libi*.' It was also announced that all the guests would have a *yechidus* in honor of their coming. There were two *yechiduyos* that month, one when we came, and the other right before we left.

"The series of the earlier *yechiduyos* began at eight at night and ended at nine in the morning. Thirteen hours in a row! R' Shlomo Maidanchik had a four-hour *yechidus* in which the Rebbe wanted to hear every detail about physical life in the Kfar. Rav Garelik had a *yechidus* for nearly four hours, as did Rav Chanzin, whom the Rebbe questioned about the Reshet.

"Before my *yechidus* I was very excited. The *yechidus* was after Tzom Gedalya. I decided I had to tape the Rebbe in the *yechidus*, but in those days there were no small tapes and tape recorders like there are today, so I went with one of the American *bachurim* to Manhattan in order to rent a special small tape recorder.

"I went in for the *yechidus* when it was almost morning. After the door was closed, I said the *SheHechyanu bracha*, as well as the *bracha*, '*she'cholak mei'chachmaso lirei'av*.' Before I approached the desk where the Rebbe sat, the Rebbe asked, 'How is your wife, is everything all right?' I was amazed witnessing how the Rebbe knows all, for she was pregnant at the time.

"The *yechidus* was longer than I had anticipated it would be. It was 32 minutes long. The Rebbe inquired about the smallest details, mainly about my role in education."

R' Itche Mendel Liss: "Due to the great number of guests that had to go in for a *yechidus*, it was decided to divide the group into two, with an entire night devoted to each group. I divided us into groups, and

I put myself into the second group. Later on I realized the *hashgacha pratis* in this, since many of the people who had a *yechidus* the first night asked the Rebbe questions regarding the charter and the Rebbe said, “Tomorrow, R’ Liss will come in and we’ll resolve the questions.”

“The next day at my *yechidus*, the Rebbe stood up to his full stature, while I thought, ‘If only the earth opened up and swallowed me so I wouldn’t see the Rebbe standing up for me.’ I said the *SheHechiyanu bracha* and the Rebbe answered ‘amen,’ and then the Rebbe said, ‘*HaRav Liss, a groiser yashar ko’ach far aich, far dem nachas ruach vus ir hut gebracht*’ (a big *yashar ko’ach* for the pleasure you gave).

“These were the Rebbe’s words about the *simcha* and *nachas ruach* he enjoyed as a result of the large group of guests. The *yechidus* lasted close to two hours, in the course of which the Rebbe spoke with me about all the details pertaining to the charter, including the questions the members of the group had posed, and I added my comments about each point, making it clear that I didn’t care about my view prevailing and that I was only stating my views as the Rebbe had asked me to. In this *yechidus* I felt how the Rebbe cared about every detail.”

R’ Meizlich: “The impression of this visit is engraved in my mind till this day. It’s impossible to forget such an experience. We were on a tremendous spiritual high. You can’t forget the sight of the Rebbe sitting at the meals in the apartment of the Rebbe Rayatz, with the Rebbe Rayatz’s chair prepared and ready next to him with a cup, wine, and *challos*. And throughout the meal the Rebbe didn’t remove his gaze from the Rebbe Rayatz’s place.

“The Rebbe was particular about eating only with his right hand, without using his left hand at all.

The Rebbe poured salt on everything. You couldn’t see the fish at all as it was covered with salt. The same thing happened with the soup. I was shocked by this, but the veterans said this was typical behavior of the Rebbe.

“There were quite a few moving scenes. For example, I remember R’ Chaim Shaul before going in for a *yechidus*. He was as restless as a lion in a cage. He paced back and forth, opened a *Likkutei Torah* and closed it immediately, his face red. When you looked at him you could see how a *chassid* in Lubavitch prepared

“The next day at my yechidus, the Rebbe stood up to his full stature, while I thought, ‘If only the earth opened up and swallowed me so I wouldn’t see the Rebbe standing up for me.’”

in trepidation for his *yechidus*.

“In general, R’ Chaim Shaul was a sight to behold throughout the month. I remember that his *talmidim*, R’ Yoel Kahn and R’ Itzke Gansburg, introduced him to a local *g’vir* (wealthy person) so that the latter would make a donation to the *yeshiva* in Rishon L’Tzion. R’ Chaim Shaul didn’t wear a shirt. He wore a sort of long undershirt. His *talmidim* asked him to dress up for the meeting, but he refused. When he met the *g’vir*, the *g’vir* asked him why he couldn’t come dressed like a *mentch*. R’ Chaim Shaul replied, ‘I

should change the way I dress for a few dollars?’ and he got up and left. The *g’vir* began chasing after him and begging him to take his donation, but R’ Chaim Shaul strongly rejected his offer.

“I remember the Rebbe’s *farbrengens* in the *sukka*. At one of the *farbrengens* I stood at the edge of a table. It was pouring and I noticed the rain penetrating the Rebbe’s *sirtuk*, but the Rebbe couldn’t care less. It was like nothing was happening. I palpably felt how in 770 there was no room for *gashmius* at all.

“Throughout the days and nights of Sukkos, we went to various places to celebrate Simchas Beis HaShoeiva, and to give regards from Eretz Yisroel. This was a special attraction for Americans who didn’t often meet Jews from Eretz Yisroel.

“On the *Tahalucha* of Shmini Atzeres I didn’t go too far as I was inebriated. I went into the Gerer *shul* in the neighborhood and brought them ‘regards from the Gerer Rebbe,’ and I told them a story that I had with the Gerer Rebbe, which they really enjoyed.

“On Simchas Torah, when the Rebbe came down to teach the *niggun*, ‘*Ata Vechartanu*,’ the Rebbe distributed *mashkeh* to everybody who committed to increase his learning in the coming year. Naturally, everybody passed by the Rebbe to take *mashkeh*. I remember that I saw a *bachur* passing by and the Rebbe asking him, ‘Did you fulfill the commitment of last year?’

“That Tishrei the Rebbe told a story about when he was in Paris and he gave *tz’daka* at night and someone objected. He told the story to his father-in-law whose reaction was that probably that Jew didn’t give *tz’daka* in the daytime either. The Rebbe also spoke about many letters he had received from Eretz Yisroel, which questioned why he

made a big deal about it being 200 years since the passing of the Baal Shem Tov and what was the source for doing so. The Rebbe said that one could make a big deal of the 201st year too, but since people like special dates, therefore he urged them to learn *chassidus* in that special year.

“All the guests had two *yechiduyos*, except for me; I had three! My birthday is on 27 Tishrei. I approached R’ Chadakov and asked him for a *yechidus* for my birthday. R’ Chadakov said no and that I’d have another *yechidus* before I left for Eretz Yisroel. I promised him I wouldn’t go in again, and I showed him that in my *Pa”N* I had written that this was my goodbye-*yechidus* before my trip. R’ Chadakov allowed me to go in for a *yechidus*.

“In the course of this *yechidus* the Rebbe told me a number of things to do in connection with my birthday, things that were publicized over the years. Then the Rebbe took another look at my note and said, ‘You ask for a parting *bracha* – that’s only after Rosh Chodesh.’

“I told the Rebbe that I had told R’ Chadakov this would be my final *yechidus*. The Rebbe smiled and said, ‘So I’ll ask R’ Chadakov to let you in for half a minute for a parting *bracha*.’

“When I left the *yechidus*, I told R’ Chadakov what the Rebbe had said. He yelled at me and said, ‘I told you, you would end up going in three times.’ And indeed, I went in three times for *yechidus*.”

Throughout Tishrei, you were able to tell that the Rebbe was *oifgelegt* (upbeat). You could sense the love the Rebbe has for guests, like a father hosting a son who came from far away.

When the guests went to the airport to return home, the Rebbe went out and accompanied them with singing and dancing.

R’ Itche Mendel Liss: “This is the

“IT WAS A MOST UNUSUAL EXPERIENCE FOR ME AND EVERYBODY ELSE”

The journalist Naftali Krauss was among the passengers on the first charter flight for Tishrei 5721 (1960). Upon his return to Eretz Yisroel, he wrote a series of articles in the paper *Sh’arim* in which he described the spiritual experiences the *chassidim* had that Tishrei.

He told us a few tidbits of what he saw and heard:

“There were some very interesting things that characterized the first charter flight to the Rebbe. One thing was that the trip was by plane. Until then, *chassidim* generally traveled by ship. Since the Rebbe fought against Jewish-owned ships sailing on Shabbos, they tried to travel on ships owned by non-Jews.

“I remember the line for the first *yechidus*. I was number 159 and the one before me was R’ Avrohom Pariz, *a”h*. I remember him opening the door of the room and saying emotionally, ‘*Ich hub moira*’ (I’m afraid) and closing the door and not going in for *yechidus*. I was extremely impressed by this.

“When I went in for *yechidus*, the Rebbe asked me how I was regarding a certain matter. At first I didn’t know what the Rebbe was referring to, but then I remembered that three years earlier I had written about it to the Rebbe.

“In the course of the *yechidus* the Rebbe spoke to me about writing and asked me to use my writing to spread Yiddishkeit, saying that everybody has to use his talents. I was amazed that the Rebbe didn’t ask me to write about Chabad, but about Yiddishkeit. At that time I was writing for *Sh’arim* for PAI (Poalei Agudas Yisroel), and the Rebbe asked me to write in other places, too.

“When I returned home, I wrote a series of fifteen articles about my trip to America. Three or four of them were about my visit to the Rebbe. In the other articles, too, I described the Rebbe and Chabad. This is when *Sh’arim* began to serve as Chabad’s mouthpiece in Eretz Yisroel. The paper would write up every Chabad topic at length as well as what the Rebbe said on various occasions.

“Another thing that amazed me in the *yechidus* was that the Rebbe asked me to ensure the continuation of the exhibit of *chassidus*, which was made by Rabbi Binyamin Mintz, one of the heads of PAI and deputy speaker of the Knesset. The exhibit displayed various aspects of *chassidus*. Chabad *chassidus* was only a small part of it, yet the Rebbe didn’t want it to be discontinued.

“My amazement over that trip hasn’t waned till this day. It was a most unusual experience for me and everybody else.”

story of the first charter flight of *chassidim* who yearned to see their beloved Rebbe. Over the years, till this day, thousands of *chassidim* have traveled to 770. Today there’s nothing unique about it, but the breakthrough back then, under difficult circumstances, is still remembered.”

R’ Meizlich: “That trip to the Rebbe was certainly the breakthrough for all future trips to the Rebbe for Tishrei. That Tishrei will never be forgotten, certainly not by those of us who went. It was a Tishrei that will be engraved forever as a most unusual episode in the annals of Lubavitch.”

WHAT YOU LOSE ON SIMCHAS TORAH AND WHAT YOU GAIN

BY RABBI YAAKOV SHMUELEVITZ
DIRECTOR OF THE CHABAD HOUSE IN BEIT SHAAN

I'd like to share two stories that happened with me and that are directly connected to Simchas Torah.

For a number of years now, a Russian Jew named Semyon has been *davening* at the Chabad *shul* in Beit Shaan. He's an older man with a warm heart, who has lots of energy, *simcha*, and charisma. He has a medical problem in which every few months he experiences great weakness and he stays home for several weeks or even months, hardly eating or talking to anyone. When it passes and his strength and spirits return, he happily goes back to his routine.

Five years ago, around this time of the year, Elul-Tishrei, he was sick and had been home for a few weeks. In the meantime, I went to the Rebbe for Simchas Torah.

Hoshana Rabba night, the man had a dream in which he saw me visiting his house, banging the table three times and saying, "You are healthy," three times.

When he got up in the morning, he told his daughter he was getting dressed and going out. The daughter was surprised and asked what had happened all of a sudden that he felt well. He simply said, "I'm fine."

The first thing he did was head to the Chabad house in order to tell me about his dream, but I was in New

York. In the evening he went back to the *shul* (where he heard I was out of town), and he felt so good that he joined in the dancing with abandon, despite his 78 years. He danced and danced, and only at the end of the *Hakafos* did he notice that his ring was missing.

When I returned from the Rebbe, he told me about his dream, about

"I told him that the ring wasn't lost; angels had taken it to Hashem, like in the story of Rabbi Levi Yitzchok of Berditchev..."

the dancing, and about how upset he was that he had lost his ring. I immediately told him that the ring wasn't lost; angels had taken it to Hashem, like in the story of Rabbi Levi Yitzchok of Berditchev: the angels found soles of shoes in Gan Eden that had fallen off in the Simchas Torah dancing.

As soon as Semyon heard that the

ring wasn't lost but the angels had taken it he was relieved. In fact, he rejoiced, saying, "Great! Wonderful! I relinquish the ring. I'm not at all upset, because I am happy that the angels will show Hashem what came of our dancing on Simchas Torah."

* * *

Another Simchas Torah story goes as follows:

About eight-nine years ago, a young Russian boy living in Beit Shaan became involved at our Chabad house. He switched from the secular high school to a religious one and then transferred to a *yeshiva* high school, and from there he went to Merkaz Gutnick, and finally to the *yeshiva* in Kfar Chabad, to *k'vutza*, and for *smicha*.

Back at the beginning, when he had just transferred to Merkaz Gutnick, he was in Beit Shaan for Sukkos. He joined *Mivtza Lulav* at our "*sukka* of brotherhood" and stood for hours in the sun and got heat stroke. He was still quite sick on Simchas Torah and couldn't get out of bed. He was so upset about his condition that he closed the door of his room and told his parents not to let anyone in.

I was in *shul*. We had *davened* Maariv, made *Hakafos*, and when the *davening* was over, I told two *bachurim* who were with me: "Let's go

visit Aryeh and do some *Hakafos* over there.”

When we got to his house, the parents were happy to see us, but they said that we couldn't go to his room since he didn't let anybody enter. I had had several *l'chaims*, so I was uninhibited enough to open his door and announce, "Good Yom Tov!" and I told the boy to come to the living room where we would make *Hakafos*.

He said it was hard for him to get out of bed, but that didn't help him. He finally got up with a robe and hat, leaning on the walls for support. We had no *sifrei Torah*, so I gave each person a *Tanya* or *Shulchan Aruch*

The dancing was so lively that the father begged us not to jump so high so as not to break the chandelier!

Admur HaZakein, and we began "*Ata Horeisa*."

The dancing was so lively that the father begged us not to jump so high so as not to break the chandelier!

When we were done, I told the parents that their son was going

home with me to make *Kiddush* and have the meal. They tried to protest because "he can't walk that far," but I told them the story of the Alter Rebbe on Simchas Torah when the sick people became well in the merit of the "fiery Torah," and he came with us, joined the meal, and made it back home. The next day he was perfectly fine!

Three years ago, at a *farbrengen* on Simchas Torah in 770, this *bachur* said that since that Simchas Torah, every year he tells his friends the miracle of the *Hakafos* in his house and his belief that this open miracle could only happen thanks to a *shliach* of the Rebbe MH" M and with the *ko'ach* of the *meshaleiach*.

Montreal - New-York - Montreal

From

Montreal:

**Saturday: 22:30
wednesday: 22:30**

From

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