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News



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WHY THEY WORE KILAYIM

SICHOS IN ENGLISH



1. This Shabbos is a particular opportune time for the coming of Moshiach. Every day, we must have faith in Moshiach's coming and wait for him as the Rambam states, "I will wait for him, every day, that he come." This is particularly true in the later generations when, "All the appointed times for Moshiach's coming have passed," and especially in our generation when, according to all the omens mentioned by our Sages, this is last generation of exile and the first generation of redemption. Hence, surely, in the present generation, we must have strong faith in Moshiach's coming and await his coming with genuine yearning. Although this is true throughout our entire era, there are specific times when this faith and this yearning receive greater emphasis.

The present Shabbos is certainly one of those times, for both the weekly Torah portion and, similarly, the time of the year, share an intrinsic connection with the Messianic redemption. This week's Torah portion, Parshas VaYakhel-P'kudei, describes the fashioning and the

erection of the Sanctuary, a "dwelling for G-d" within this earth. The ultimate expression of this dwelling will come in the Messianic Beis HaMikdash, the "Sanctuary of G-d, established by Your hands."

There is another allusion to this concept in the opening verse of Parshas P'kudei. Rashi explains that the repetition of the word mishkan, "sanctuary," alludes to the fact that twice, the Beis HaMikdash was taken as a mashkon, security, until the Jews improved their behavior. Once a debt is repaid, a security is returned in its entirety to its owners. Similarly, when the Jews atone for the sins which caused the destruction of the first and second Battei HaMikdash, the Beis HaMikdash will be returned to us in the Messianic era.

In that era, we will also witness the ultimate VaYakhel, "gathering together" of the Jewish people, when "a great congregation will return here," within the ingathering of the exiles.[160]

Similarly, the present time of year, the Shabbos on which the month of

Nissan is blessed is connected with the Messianic redemption. Our Sages declared, "In Nissan, our people were redeemed, and in Nissan, they will be redeemed in the future." Nissan is "the month of redemption," when "as in the days of your exodus from Egypt, I will show you wonders."

Furthermore, there is a direct connection between the present time of year and the weekly Torah portion since the dedication of the Sanctuary took place in the month of Nissan. Our Sages explain that similarly, in the Messianic age, the third Beis HaMikdash will be dedicated on the first day of the month of Nissan.[161]

2. The above concepts are also related to the subject matter discussed in the portion of the Mishneh Torah which is associated with the present day, the conclusion of Hilchos Kilayim and the beginning of Hilchos Matanos Aniyim. Firstly, the subject matter discussed in these halachos is connected with the mitzvos to be fulfilled in Eretz Yisroel which will be fulfilled in the most

160. This is also connected to Parshas P'kudei since the word P'kudei means "reckoning" and also "census." In the

Messianic age, the tenth and final census of the Jewish people will be taken.

161. The dedication of the third Beis HaMikdash is the subject described in the Haftora recited this Shabbos.

complete manner in the Messianic age. Beyond that concept, there is a deeper connection which is dependent on the homiletic meaning of the subject matter of these two halachos.

There is a connection between Hilchos Kilayim and Hilchos Matanos Aniyim. Hilchos Kilayim deals with forbidden mixtures. There is a natural order established by the Creator and it is forbidden to mix together two species which G-d has defined as different. Similarly, in regard to Hilchos Matanos Aniyim, one should not mix together two types of funds, i.e., funds which G-d has given one for the support of his individual family and funds which G-d has given one for safekeeping with the intent that ultimately, they be given to others.

There is, however, a further point of connection which can be derived based on an analysis of the final halacha in Hilchos Kilayim. That halacha states:

Priests who wore the priestly garments while they were not involved in actual service - even if they were in the Beis HaMikdash - should be punished by lashes because of the sash which contains kilayim (a forbidden mixture of species). They are permitted to wear them only while they are actually serving for then [they are fulfilling] a positive command like Tzitzis.

It appears that the Rambam concludes Hilchos Kilayim with this law to “conclude with a positive matter,” i.e., to conclude not with the prohibition against wearing Kilayim, but the description of a situation in which this prohibition is waived and it is possible to use kilayim for a

positive intent.

There is, however, a deeper dimension: Rabbeinu Bachye explains that the reason for the prohibition against kilayim stems from the fact that every entity in this world has a unique spiritual source. When G-d created the world, He ordained that each entity would be grouped into a specific species. Thus, by mixing two species, one disrupts the order of creation and acts against G-d’s will.

This is last generation of exile and the first generation of redemption. Hence, surely, in the present generation, we must have strong faith in Moshiach’s coming and await his coming with genuine yearning.

He continues, explaining the concept in mystical terms: Every time a species reproduces according to its kind, there is a great revelation of peace in the spiritual realms. Conversely, if one mixes species, one spreads discord in the spiritual realms, disrupting the order of the spiritual powers. “This is the mystical meaning of the name kilayim, ‘holding back,’ i.e., preventing the

expression of the spiritual powers.”

This explanation raises a question: Why was the sash from the priestly garments made with such a fabric? Since wearing such a garment is forbidden, and therefore, if a priest wears it while not involved in the service of the Beis HaMikdash, he commits a transgression, why was it included among the priestly garments? How can such a garment be used for the service of G-d?[162]

[A similar question exists regarding tzitzis: Our Sages equate the fulfillment of the mitzvah of tzitzis with the fulfillment of all the 613 mitzvos because the tzitzis remind one of the entire Torah. Nevertheless, the fullest dimension of the fulfillment of this mitzvah (i.e., when the thread of t’cheiles is included) also involves kilayim, mixing linen and wool.[163]]

Rabbeinu Bachye also attempts to resolve this issue, explaining that in the Beis HaMikdash, the revelation of G-d’s presence brings about the nullification of individual identity, thus allowing for the possibility of unity between opposites. Chassidic thought explains a similar concept, quoting our Sages’ interpretation of the phrase, “He establishes peace in His heavens,” that the revelation of G-dliness establishes harmony between, “Gavriel, the angel of fire, and Michael, the angel of water.”

This unity, however, does not nullify the difference between the different entities. On the contrary, each one entity expresses the particular quality which characterizes it and, in this manner, is able to fulfill the Divine mission with which it was charged, be it a service of Chesed or G’vura.

162. In particular, the question can be raised: Why of all the priestly garments was kilayim included in the sash? The sash is of fundamental importance because it prepares a person to serve G-

d. Therefore, it is customarily worn as a preparation for prayer. If so, the fact that kilayim was included within it is more problematic.

163. There is another parallel to the

priestly garments: One is only allowed to wear tzitzis with kilayim during the day. At night, when the mitzvah of tzitzis does not apply, one is forbidden to wear such a garment.

[We see a parallel in the services of VaYakhel and P'kudei. P'kudei, a "reckoning," alluding to the recognition of the particular contribution of each individual entity. VaYakhel, gathering together, alludes to the manner in which each individual transcends his particular identity and becomes fused together into a communal entity. For example, a Jewish community is made up of Kohanim, Leviim, and Israelites. Each one has a different identity and a different role to play. (Indeed, there is a prohibition against one carrying out the services connected with another.) Nevertheless, we are one nation. The particular differences are expressions - and not contradictions - of this fundamental oneness.]

This explanation, however, does not appear to reflect the Rambam's position. The Rambam emphasizes that, even in the Beis HaMikdash, it is forbidden to wear the sash except while involved in the actual priestly service. This implies that the permission to wear the sash is not a result of the revelation of G-d's Presence in the Beis HaMikdash, but rather has another explanation.

This resolution according to the Rambam can be found in the explanation of a law in the beginning of Hilchos Matanos Aniyim which describes the mitzvah of Peia. Peia also involves a mixing of the rights of two different portions, those of the owner and those of the poor man. The Rambam explains that a person can designate his entire field as Peia. [164] This law is problematic because:

a. The Rambam defines Peia as meaning, "the ends." If one designates the entire field as Peia, then, the Peia will not be at the end of the field.

b. By giving away the entire field, the owner of the field appears to be denying the rights he has to his own property. Though, as explained above, a portion of the property he acquires is merely given to him for safekeeping with the intent that he distribute it to the needy, a portion does belong to him. Why does the Torah allow the poor to be given the owner's portion?

These difficulties can be resolved based on the mystical dimension of the mitzvah. In Hebrew, "Peia" is numerically equivalent to G-d's name, Elokim. Therefore, Peia is given to the poor for this name is associated with the quality of G'vura which is reflected in contraction, the ultimate source for the existence of poverty.

The quality of contraction expressed by the name Elokim has two dimensions: a) The intention of the process of contraction is to bring about revelation. Through this process of contraction, G-d's unbounded light can be revealed within this world. b) The process of contraction reveals that G-d is totally unlimited, that He is not restricted to the dimension of revelation, but can also express Himself in hiddenness.

Similarly, we find that the name Elokim has two dimensions:

a. The aspect which serves as a medium for the revelation of the name Y-H-V-H as evident from the verse, "as the sun and its shield are the Y-H-V-H and Elokim," i.e., in order for the infinite revelation of Y-H-V-H to be expressed in this world, it must pass through the medium of the name Elokim.

b. The name Elokim as one of G-d's holy names. It, itself, expresses a dimension of G-dliness, revealing how He is totally unbounded, above not only finiteness, but also, infinity.

These two dimensions of the name Elokim are reflected in two approaches to giving Peia (its numerical equivalent): One, in which the Peia is given to allow a person to appreciate the remainder of his field (contraction for the sake of revelation) and one, in which giving Peia becomes a self-contained service and thus, one's entire field can be designated for this purpose.

To explain these concepts in terms of our individual service of G-d: The first approach relates to the service of "all your deeds should be for the sake of Heaven," i.e., a person is involved in the material world so that ultimately, generating benefit for the service of holiness. The second approach is reflected in the service of "knowing Him in all your ways," in which involvement in the material world itself is a revelation of the knowledge of G-d.

Similarly, service "for the sake of Heaven" is limited as reflected by giving only a portion of one's field as Peia. In contrast, "knowing G-d in all your ways" is an unlimited service. Thus, it is reflected in the designation of one's entire field as Peia. When one makes such a commitment to G-dliness, one establishes a connection which encompasses the totality of one's being. Therefore, one can designate the entire field as Peia. At this level, one has no individual identity and, hence, it is irrelevant to talk about the portion of the field which remains for him.

Based on the above, we can appreciate why kilayim are permitted in the priestly garments and in tzitzis. The process of contraction and Divine self-limitation associated with the name Elokim is the source for the potential to sin. Even this potential, however, ultimately exists for the purpose of revealing G-d's glory.

164. Although the Tosefta states that one cannot designate one's entire field as

Peia, that restriction applies only before one has begun harvesting. Once one

has begun to harvest, it is possible to do so.

There are two ways G-dliness can be revealed through such a medium: a) negating its influence, refusing to use the forbidden objects. This reveals G-d's glory, demonstrating how even in a world where the potential exists to disrupt the order for creation established by G-d, a Jew chooses not to do so. b) Refining and elevating it, transforming it into article used for a mitzvah. This shows how the very force which conceals G-dliness can be used as a medium for expressing it.

This is clearly expressed by the fact that, before and after the forbidden mixture is used for a mitzvah in the priestly garment and in tzitzis, it is prohibited to be worn. This clearly emphasizes that the mixture is a concealment of G-dliness. Nevertheless, even this concealment, can - under certain conditions - be used to express His will.

The potential to reveal this quality lies in the essence of the soul which relates to the essence of G-d. This level totally transcends the concepts of revelation and concealment. Thus, it transforms a medium of concealment into a source of revelation.

This ultimate level of service is reflected in the sash and in Tzitzis. The sash is 32 cubits long, its length being the numerical equivalent of the Hebrew word lev, meaning "heart." The essential point of the soul is revealed in the heart. Furthermore, the sash is wound several times around the priest's body, implying that the essential connection to G-d found within our hearts must

encompass a person in his entirety. Similarly, the mitzvah of Tzitzis alludes to an essential connection to G-d which extends beyond the revealed levels of the soul. Therefore, the potential for the transformation of forbidden mixtures is revealed through these mitzvos.[165]

3. The above concepts are also related to the subject originally

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mentioned, the immanence of the Messianic redemption. One of the fundamental aspects of the Messianic age will be the complete refinement of the material world (which was brought into being by the name Elokim) making it into a dwelling for G-d. Not only will the concealment of G-dliness be nullified,

demonstrating that the purpose of the concealment was the revelation, the G-dly intent of the concealment itself will be revealed and even the seemingly negative dimensions of our world will also become a dwelling for G-d.

The same applies to the concept of exile, not only will the exile be nullified, it will become transformed into an aspect of redemption. The revelation of the positive dimensions of limitation will come about through the revelation of G-d's essence, a potential which is above both limitation and transcendence.

The above must be reflected in activities that reflect our anxiousness for the coming of Moshiach, including the spreading outward of the wellsprings of Moshiach for, these efforts will hasten his coming. Also, there must be an emphasis on gifts to tz'daka as our Sages declared, "Israel will only be redeemed through tz'daka." In particular, this applies to giving Maos Chittim, tz'daka intended to allow the needy to purchase their Pesach necessities. Since we are less than thirty days before the Pesach holiday, when the awareness of the upcoming holiday is already stressed, efforts must be made in this direction. As mentioned previously, one should search after the person collecting tz'daka and give him the money without waiting for him to ask for it.[166]

May these efforts hasten the coming of the Messianic redemption and may we merit "a month of redemption." May it be in the immediate future.

165. All the other priestly garments cover a particular portion of the body. In mystical terms, this means that though they refer to encompassing lights (oros makifim), they relate only to a higher and more encompassing dimension of the light which is later en clothed within the keilim. In contrast, the sash

relates to the level of yechida, the potential which allows for unity between the encompassing and internal lights. This is also related to the mitzvah of tzitzis which also combines the encompassing and internal lights.

166. This concept is also related to the portion of the Mishneh Torah studied

today which mentions that:

One should increase [one's gift] according to the number of poor and the extent of Divine blessing [one has received]... Whoever increases [his gifts]... will be given increased rewards.

WHY WE DESERVE IT NOW

BY SARAH GRANOVETTER, YERUSHALAYIM

*G-d is thrilled with us! We're doing a great job! True, the soup is cold, but who cares! The point is, we're still here, waiting for Hashem to return to us! * We do deserve Moshiach and we should demand Moshiach NOW!"*

I recently participated in a discussion about "demanding" Moshiach. "It's difficult to demand Moshiach if we mistakenly believe we don't deserve Moshiach," I said. "This issue must be clarified – we DO deserve Moshiach!"

The consensus among my friends, however, was that we don't REALLY deserve Moshiach on a pure level, but we DO deserve Moshiach relatively speaking. This was explained to me with a parable: "A king was once driven from his throne by revolutionaries. The king fled to a forest, where a poor peasant gave him shelter. The peasant was able to provide only the meanest of drink and food, being plain water and rotten potatoes. The king managed to survive on this diet and subsequently regained his throne. The peasant came to the king with abject apologies for serving the king rotten potatoes.

"Nonsense," said the king. "If not for you, I wouldn't be king! You will be rewarded for what you've done!"

So too, it was explained, we Jews

do a poor job with our mitzvos, davening without the proper kavana, etc., but without us there wouldn't be a King! Therefore, we DO deserve Moshiach and we should demand Moshiach NOW!"

I once heard a parable which goes like this: "A man and a woman get married. The woman makes some soup for her husband. She brings out the hot soup and the husband tells her he'll be right back. She waits for 2,000 years and finally the husband returns. Naturally, he is thrilled that she's still there, loyally waiting for him, and it would be ridiculous to think the husband had any complaints because the soup was now cold."

The explanation of this parable is that G-d married the Jewish people, as it were, but after the Second Temple was destroyed, He took away prophecy and miracles for 2,000 years. Yet we, the Jewish people, nevertheless to this very day do mitzvos and have emuna, and sit here waiting for Geula when we shall be reunited in a revealed way

with our "Husband." We do this despite the fact that we have suffered for thousands of years for the sake of our loyalty to Him.

G-d is thrilled with us! We're doing a great job! True, the soup is cold, but who cares! The point is, we're still here, waiting for Hashem to return to us!

The question I ask is: Is our service to Hashem really on a level with rotten potatoes and cold soup? If a Jew is brought up in a secular home, told all his life that human beings descended from monkeys, there is no such thing as G-d (chas v'shalom), everything can be explained intellectually, seeing is believing, that religious people are stupid because they don't think for themselves, that it's normal to calculate one's self-worth based on one's bank account, that the "right to choose" is the epitome of civilized thinking, ad infinitum – but the Jew somehow chucks this whole "American Dream," gives up his status and his position and his cushy job or comfortable spot in an American university, his car (or two) and spacious home in the suburbs (or whatever), and he moves to Eretz Yisroel or to Moscow or to India, or to some lonely outpost in the USA itself, because he says, "No! you're quite wrong! There IS a G-d! And I want to serve Him as a Jew, and not only that but I want to share this and to bring other people back to Yiddishkeit!" can it be that

from G-d's point of view this is rotten potatoes and cold soup, because egad, the person's kavana is lacking?!

But never mind, we are told, Hashem will accept such a person's sub-standard offerings anyway, because otherwise He'd be out of business!

What about the Jew who moves to the Shomron and lives in a battered mobile home in the middle of nowhere, a sitting duck for terrorists, in order to settle the Holy Land, and what about the family who moves to Chevron? How about the people riding the buses of Yerushalayim, or Tel Aviv or Haifa, knowing they could be blown up, maimed, left without family members (G-d forbid) – their lives destroyed in one moment? What about the Israelis who have lived in Israel through FIVE wars and innumerable terror attacks, and continue to live in Israel and raise families, people who hold the fort for the Jews living in the rest of the world? Could it be that G-d considers this to be good work ... but only relatively speaking, like rotten potatoes or cold soup when there's nothing else to eat?!

Surely this isn't so! Surely Hashem is not only thrilled with us, but our service is like peaches and cream and NOT rotten potatoes and cold soup. Moshe Rabbeinu himself was humbled by our generation, which merits to usher in the Moshiach, because our generation has no idea of what goes on in the spiritual world when we do mitzvos, so we gain no personal benefits, such as the great spiritual revelations our ancestors experienced ... but we do our mitzvos anyway! We serve G-d because ... well, just because! Because G-d wants! Is this not a level of unequivocal greatness?

According to the *Tanya*, our egos obstruct the truth. We think our

service is comparable to rotten potatoes and cold soup because we mistakenly believe that now that we've learned to do a few mitzvos, we suddenly turned into tzaddikim and since our kavana isn't there and since we have faults and shortcomings, we're unworthy, or at best we'll "do" in a pinch but that's all. The *Tanya*, however, teaches that Hashem wants the spicy "taste" of our little mundane battles with the sitra achra (knowing we will fail quite often), as well as the sweet "taste" of the service of real



tzaddikim. In truth, yes, of course we're imperfect and we make mistakes and we're selfish and we daven without kavana, etc., but we're meanwhile serving Hashem down here in the nitty-gritty, mixed-up, confusing, dark and redoubled-dark world – a most necessary service. Each time we break through and do an act of spiritual or material kindness down here in the depths, we're delivering the goods – top of the line goods! When we nullify ourselves to the Rebbe

Melech HaMoshiach shlita, and thereby bring the complete Redemption one step closer, we're delivering – big time!

The Rebbe MH"M shlita himself makes this issue quite clear. "For a Jew, violating one of the directives of the Torah is only a superficial phenomenon: it was against his true will that he was compelled to act as he did. What does he really desire? 'To be part of the Jewish people and ... to fulfill all the mitzvos...'" (VaYechi/10th of Teives, 5751)

And: "The Jewish people are G-d's children, as it were, as it is written, 'You are children to the L-rd, your G-d.' Moreover, it is written, 'Israel is My firstborn son.' Accordingly, G-d loves them, as it is written, 'I love you, declares G-d,' and as it is written elsewhere, "Israel is a youth and I love him.' Indeed, as the Baal Shem Tov taught, 'G-d loves every Jew more than parents love an only child born to them in their old age.' Accordingly, G-d cannot, as it were, bear hearing any unfavorable talk

about His children. Furthermore, such talk hurts Him..." (Ibid.)

And: "What we must constantly point out is the MERITS of our people, merits that are surely worthy of hastening the future Redemption." (Ibid.)

And: "A positive appraisal of every one of our fellow Jews is all the more appropriate since our generation is 'a firebrand saved from the blaze,' the remnant preserved after the horrors of the Holocaust, in which six million Jews died at Kiddush Hashem." (Ibid.)

And: "G-d Himself rebukes Satan, who acts as an adversary against the Jewish people. Why? Because G-d 'chooses Yerushalayim.' 'Yerushalayim' is actually a combination of two Hebrew words, 'yira' (awe) and 'shalem' (complete). Yerushalayim thus indicates a state

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and redoubled-dark
world – a most
necessary service.*

in which a person stands in complete awe of G-d. This quality is possessed by every Jew, who is chosen by G-d." (Ibid.)

Does any of this sound like we're serving Hashem with rotten potatoes and cold soup?!

Clearly, the Rebbe Melech HaMoshiach shlita is waiting impatiently for us to get over our hang-ups about who we are and what we do. Obviously, everyone can and should try harder and do more (and the Rebbe MH" M is the first to say so!), but we've come a long way and surely G-d is thrilled not only with us but with our service as well. Therefore, we must confidently demand our "wages" from Him, i.e., that we be privileged to greet the Rebbe Melech HaMoshiach shlita in a revealed and complete manner, immediately, mamash!

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B"H 16th of Adar, 5764

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שי to **contribute generously** to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance **is more than generally assumed**. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "Magvis Yud Shevat, Purim" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

KUPAS RABBEINU
P.O. Box 288
BROOKLYN, N.Y. 11225

In Eretz haKodesh:
KEREN KUPAS ADMU"R
P.O. Box 1247
KIRYAT MALACHI - ISRAEL

“I ASCEND TO HEAVEN”

We present a compilation of letters and notes that describe the wondrous passing and final words of the Rebbe Rashab – in honor of Beis Nissan.

“WHEN DAY DAWNED, THE HEAVENS OPENED”

In Sivan 5680 (1920), the Rebbe Rayatz wrote a letter to those being educated in Yeshivas Tomchei T'mimim, at the beginning of which is the following description with the precise date of his father's passing:

“In the first month, on the eve of the second day, about twenty minutes past the fifth hour, when day dawned, the heavens opened, the heavens above the upper heavens, and the pure soul rose up to pour forth into her Father's bosom. With a holy sweetness and with quiet nobility, our holy teacher gave his soul to G-d, G-d of Spirits, and the eyes of our merciful father were closed for me and for all my brothers, those educated in the house of G-d. In one moment I became an orphan, me and you, his students, and with us, together, the holy nation.

(Igras Kodesh, vol. 1, p. 110-111)

“THE HOLY COUNTENANCE WAS ILLUMINATED LIKE THAT OF A LIVE MAN”

In a general letter dated the 8th of Shvat 5682 (1922), which was written in third person, the Rebbe Rayatz relates:

“At the end of Adar, the Rebbe became ill. He was frail and he suffered a great deal of aggravation from various pieces of information that were received from all over. He generally did not reveal his state of health, even to those closest to him. His holy countenance was always gracious to all, and so what he suffered inside was not apparent.

During the first days of his illness, the doctors said there was no serious concern, that it was a minor matter, beyond any doubt, and not a serious illness.

On the third day of his illness, his temperature rose greatly, and they said it was a mortal illness. This was on a Monday, and day by day, the illness intensified and his strength waned, and he ate nothing. Each day he prayed in tallis and t'fillin, Mincha and Maariv, until (the last) Friday, when he just put on Rashi and Rabbeinu Tam t'fillin, as well as Raavad and Shmusha Rabba.

On Shabbos he davened and on Motzaei Shabbos he spoke a few words with his son [the Rebbe Rayatz], and asked to be brought to his room (from the bedroom to the room where he learned and sat all day). He asked that he be given a little coffee (without milk), and his

lips moved (apparently he was saying Havdala), however, he didn't say anything; he just rested. Then he spoke, but we didn't know [what he said].

An hour before midnight everybody left the room, and only the Rebbe's family remained. The Rebbetzin, his son (his daughter-in-law lay sick), his three granddaughters, and then they also called the Tamim, R' Shmaryahu Gurary, whom the Rebbe had chosen for his granddaughter, the oldest daughter of his son (he is now, thank Heaven, the son-in-law of the son of our Rebbe), and apparently blessed them then. Nobody was present aside from them.

Then a few hours went by and although according to the doctors he had no pulse, his holy countenance was illuminated like that of a live man. Then he opened his eyes and looked right and left, and looked compassionately at his son, and a little smile hovered over his lips, and he turned his holy head upward, and spread out his hands and feet, and he closed his mouth and gave his holy soul to the One Who formed it.

May his holy merit be a protection upon us and upon all who follow his holy will.

(Igras Kodesh, 14, p. 174)

“THE SUN STOPPED”

From a general letter of Yud Shvat 5682:

One day a dread fell upon me, a dark inner fear gripped me, and a



few days later, days of confusion, anger, and wrath, the heavens closed and the prayers and supplications were not accepted. We see that the sun stopped and the Rebbe lay on his bed.

Only moments remained and then the final breath, and the G-d of heaven and earth, Master of flesh and spirit, gathered the pure soul to Him, and in one moment I was transformed from content to miserable; my glory was broken, the glory of Israel.

(Igros Kodesh 14, p. 183)

TO PUBLISH, TO MERIT THE SOULS OF ANASH

Rabbi Moshe Dovber Rivkin, a^h, printed the kuntres *Ishkavta D'Rebbi* in 5713, which he had written in the summer of 5680, about half a year after the passing of the Rebbe Rashab. "I still remain completely under the strong and awesome impressions of the days, hours, and final moments...that I then merited to be the only one to stand by the bedside in the final days before his passing."

In the introduction, he relates

that the kuntres had been seen by the Rebbe Rayatz for a few days in Elul 5680, "and when he returned it to me, he expressed his great satisfaction and gratitude for it."

In the year 5695, he saw the kuntres again, for it had been proposed that all of it or part of it be printed in *HaTamim*. However, since those close to him "felt he had cried copiously at that time, and this caused an unusual weakening in his already weakened and broken body," they decided not to print it so it shouldn't be constantly seen by him.

After the passing of the Rebbe Rayatz in 5710, the Rebbe told Rabbi Rivkin, "It is worthwhile and proper to print the kuntres in order to bring merit to the souls of Anash and the T'mimim who yearn to know about the passing on of the Rebbe."

(See also the *Igros Kodesh* of the Rebbe, vol. 1, p. 16, the letter from the year 5698 from Paris, to Rabbi Yisroel Jacobson, a"h: You promised me in Vienna that when you arrive home safely [in the United States] you would try to obtain notes – or a copy of them – of *Ishkavta D'Rebbi*.)

The following excerpts are taken from Rabbi Rivkin's notes, which describe the histalkus of the Rebbe Rashab and the hours that preceded it.

"JOINING OF UPPER UNITY AND LOWER UNITY"

At about 9 o'clock, he [the Rebbe Rashab] said some things, but we couldn't make it out; we just heard a few words. He said, "the joining of upper unity and lower unity," but we couldn't make it all out because speaking was difficult, and it was also quiet, as though talking to himself.

"I GO TO HEAVEN"

At about 10 o'clock, the Rebbe Rayatz, who hadn't moved even a moment away from the bed, stood bent over with his head and torso inclined to him. Our Rebbe turned to him and said clearly:

"I go to heaven and I leave the writings for you. Take me to the zal and we'll be together."

Naturally, when the Rebbe

Rayatz heard this, he was very shaken, and seeing that his son was very agitated, the Rebbe Rashab said to him, "*Hispaalus? Hispaalus? Mochin! Mochin!*" (Emotionalism? Emotionalism? Intellect! Intellect!)

It is obvious to one of understanding that with these holy words, he removed from his son the natural trait of emotionalism and drew into him lofty intellectual powers, and a hint is sufficient. Whoever was there at the time, saw this literally, with his own eyes, that from then on, he [the Rebbe Rayatz] became literally different. And he accepted the entire matter with greatness of intellect.

It was wondrous to see how he stood there the entire time at the bed, until the expiration of the soul, wearing a gartel, his hat worn like on Shabbos, as he always stood



The Rebbe Rashab's yechidus room



during the saying of chassidus before the Rebbe [Rashab], face to face. It's impossible to describe on paper.

IN THE HOLY CHAMBER

He was taken on his bed to the zal, the holy room where he always sat occupied in Torah and avoda, and from where he spread his great light to the entire world. His bed was placed at the eastern wall, the head towards north and the feet southward, near the eastern door which was on the north side (exactly where the lectern now stands where the Rebbe davens each day from the amud), and in a way that made it possible to stand around the bed. That is, the bed wasn't right up against the wall, but was about a foot away.

The doctors were there constantly, and every ten minutes they gave him injections. They also kept placing a hot-water bottle at his feet to warm them.

“AND YOU SHALL LOVE HASHEM YOUR G-D”

Then the Rebbetzin asked whether he should be given a bit of milk or coffee, and he motioned that he wanted coffee, and she served him. He began to move his lips and to speak, and we could hear words of the Havdala (it's known that the Alter Rebbe also made Havdala on coffee before his passing, and that he also passed away on Motzaei Shabbos), and he drank some coffee with a spoon which she placed to his lips.

He lay down and it looked as though his lips moved, and then we could hear the words, “and you shall love Hashem your G-d” (that's what the Rebbe Rayatz told me then, for I myself didn't hear it well). Most of the time, his eyes were closed and he breathed with effort and with great difficulty. It was

apparent that he suffered terribly, and every breath was exhaled with a dreadful groan, which broke the bodies of every one of Anash who stood there.

ADDING A NAME AND GIFTS OF LIFE

Anash who were gathered there, were there the entire time in a minyan, and they prayed a great deal with terrible crying, pleading that Hashem lengthen the days of our Rebbe, and then they decided to add another name, and they added the name Chaim. Anash also made a

Anash also made a beis din of three men, so that whoever wanted to would give a great gift...some of his life to the Rebbe, so that Hashem would lengthen the days of our Rebbe amongst us.

beis din of three men, so that whoever wanted to (obviously everybody participated in this willingly) would give a great gift...some of his life to the Rebbe, so that Hashem would lengthen the days of our Rebbe amongst us. (The beis din was comprised of the wealthy, old chassid, Rabbi Shmuel Gurary, Rabbi Zalman Havlin, and I think the third one was Rabbi Yisroel Levin of Nevel.) Each person gave, as an outright gift, half a year of his life.

The Rebbetzin was there too, and

she approached the beis din and began to cry bitterly and she said she gave ten years, but the beis din did not want to accept any more than half a year or a year. Still she insisted, and they finally compromised and accepted two years. This all took place at about 12-1 o'clock, but even after this, they didn't stop saying T'hillim with very terrible cries, until the moment of the histalkus.

THE ALTER REBBE'S NIGGUN FOR THE YOMIM NORA'IM

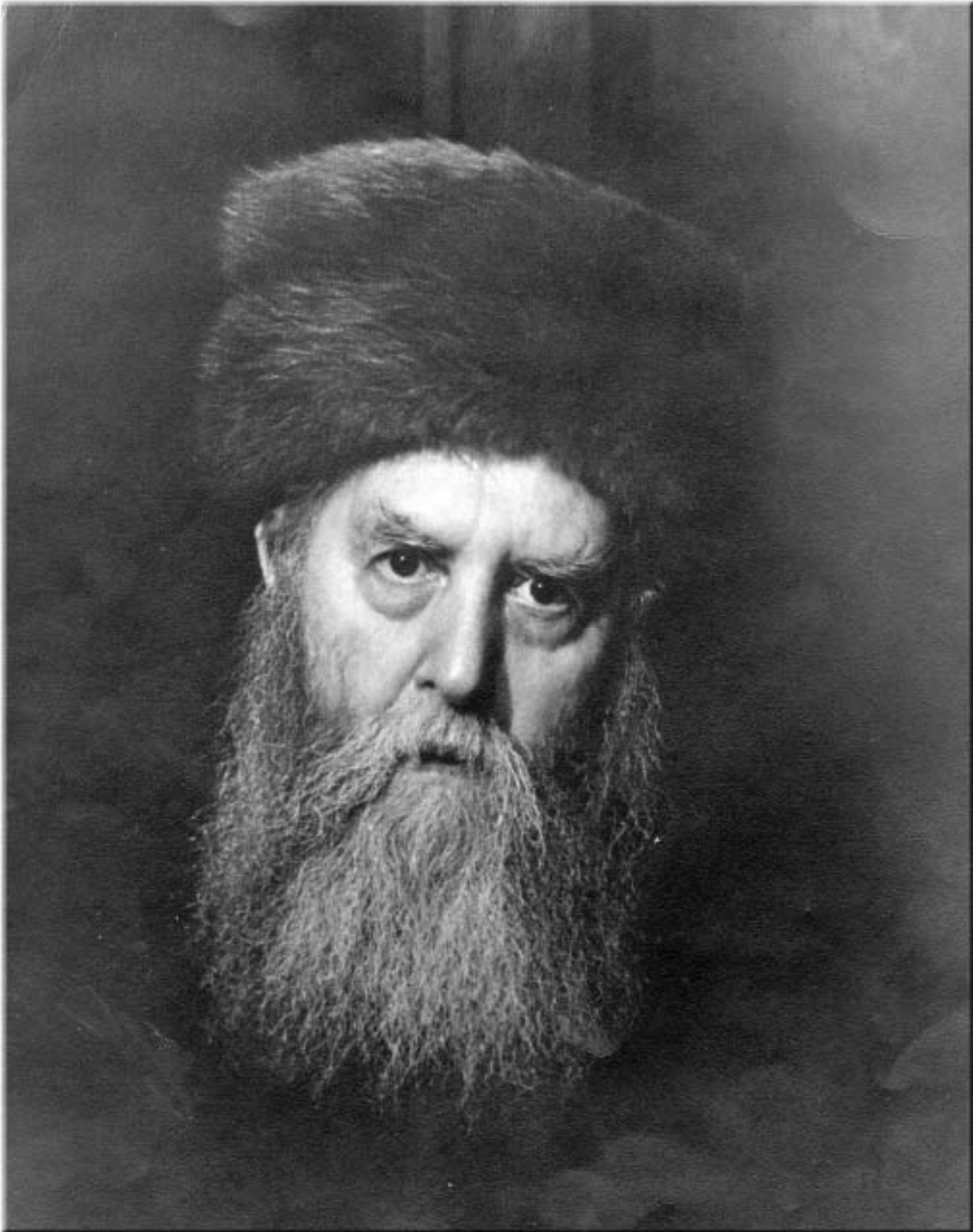
At this time, the Rebbe Rayatz left the Rebbe's room for a while and stood in the hallway near the stairs, wearing a gartel, bent over and deep in thought. He was saying something like some t'filla or T'hillim and he cried a great deal, and he sang aloud and with great d'veikus the well-known niggun of the Alter Rebbe with which his father davened on the Yomim Nora'im, which is known to Anash.

Then he entered the Rebbe's room and didn't move even for a moment from the bed, and he called for his daughters to join him, so that the Rebbe Rashab would see them.

BLESSING THE CHILDREN

At about 2-3 o'clock, the Rebbe Rayatz stood with his head and most of his body bent towards him, and the Rebbe Rashab began to raise his hand a little bit. He whispered something and the Rebbe Rayatz understood that he wanted to bless them. And so he inclined his head even further so that his father's hands could be on his head, and he whispered.

Then the Rebbe Rayatz said, “Father, here are the children: Chana, Mushka, Shaindel,” and they also bent their heads to him, one by one, and he looked at them and



whispered, but we couldn't hear it.

Then the Rebbe Rayatz told everybody present to leave so that only he and his family would remain. Naturally, everybody left immediately, including the doctors. As the Rebbe Rayatz and his daughters told me afterwards, what happened was that first the oldest, Chana, stood before him. He looked at her and began to raise his hand and the Rebbe Rayatz assisted him so that his hands were above her head (as he always blessed them on Erev Yom Kippur, as they told me), and he whispered.

They clearly heard the bracha of *Y'varech'cha*, etc., and other things they couldn't make out, and they also heard him mention the name Chana. So to each one, to Mushka and Shaindel, just like that, and they also heard him mention their names while giving the bracha, to the middle one, Mushka, and the youngest, Shaindel.

"MAY HASHEM HIS G-D BE WITH HIM, AND HE SHALL ASCEND"

Then he placed his two holy hands on the head of the Rebbe Rayatz, and blessed him as well with the bracha of *Y'varech'cha*, etc., and said many other things, I don't know what. Apparently, the Rebbe Rayatz clearly heard many other things, but he concealed them from me and didn't want to reveal them to me, as I could discern when he told me about it after the histalkus. He also told me that he clearly heard the words, "may Hashem his G-d be with him and he shall ascend."

Then the Rebbe Rayatz called another one of the T'mimim, and the Rebbe Rashab blessed him too, placing his hands on his head, too (that was Rabbi Shmarya Gurary, who was designated as the Rebbe Rayatz's son-in-law, though he wasn't engaged at the time), and

then the doctors came back in, and others members of Anash, as before.

GEVALD ... HEARTS OF STONE

The Rebbe Rayatz went out again for a few minutes to a nearby room. He sat on a bench and cried copiously and said something like a t'filla with a niggun. I entered then too, to sit for a moment, and after he got up and walked around the room, he grabbed me by the shoulders and yelled, "Gevald Berel, we have hearts of stone!" and he cried a lot and turned to me again and said, "Berel, what do you say?"

I didn't know what to say, so I said, "The Oibershter alone can help."

FATHER, FATHER

Then he returned immediately to the room and stood near the bed, bent over as before. The Rebbe Rashab was lying there with his eyes closed most of the time, and he breathed with great difficulty, with dreadful groans.

A number of times it seemed as though his breathing had weakened and nearly stopped, and the Rebbe Rayatz would cry out, "Tatte, Tatte!" When everybody standing there heard this, their hearts were torn asunder. This happened a few times, and they immediately gave him an injection.

Each time the Rebbe Rayatz would cry out, "Tatte," the Rebbe Rashab would open his eyes immediately and would look closely at him. The time passed until about four, when it was apparent to all that these were the final moments. His eyes were closed and he had nearly stopped breathing. The Rebbe Rayatz began screaming, "Tatte," and the Rebbe Rashab opened his eyes fully and looked joyous, and they stopped giving injections.

AND HE CRIED TWO TEARS AND CLOSED HIS EYES

He closed his eyes again and breathed with great difficulty for some time, until he stopped breathing. The Rebbe Rayatz cried out, "Tatte, Tatte," again and he opened his eyes and gazed upon him and cried two tears and closed his eyes, and his breathing weakened.

For some moments he [the Rebbe Rashab] himself moved his hands and legs and faced upward (for all this time he had been leaning towards the side where the Rebbe Rayatz and Anash were standing), and he contracted his face and it was apparent that he had stopped breathing.

Anash and all those standing there began crying out, "Shma Yisroel," with terrible cries. They immediately lit many candles and the doctors and the few Anash checked with a feather, etc. [to see if he had, in fact, stopped breathing], and their crying intensified and they covered his face.

LIKE DURING T'KIOS

The description in *Ishkavta D'Rebbi* is also found in notes that were written at the time by R' Avrohom Boruch Pevsner, a"h, who was present during the histalkus. His notes were printed in 5724 in *Shmuos V'Sippurim*, volume one. There it says:

"In the sixth hour, in the third watch, the Rebbe began to expire, and when he stopped breathing and the doctors wanted to revive him, we were in doubt for perhaps it was forbidden to touch him since he was expiring. Dr. Landau also said it was pointless, and they didn't touch him."

He also quotes the Rebbe Rayatz as saying that the contraction of his father's face during his passing was "like it was during the t'kios between orders."

THE CHABAD MOSDOS IN CASABLANCA

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM DOVER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Some additional information on the Chabad Mosdos in Casablanca, which we spoke about in the article on the Baba Meir (Beis Moshiach 451).

The Chabad chassidim arrived in Morocco in 5709. During that period, the great *gaon* Rabbi Mashash *zatzal* was appointed as the chief rabbi and head of the rabbinical court of Casablanca:

In an interview with *Kfar Chabad Magazine* (issue 170), Rabbi Mashash describes how Chabad in Morocco fought against the negative influences entering the country from France and other countries, and how they raised the Torah's glory, and restored its voice to the Jews of Morocco. He goes on to describe how, eventually, all the learned people left Morocco for Eretz Yisroel, and the only ones who remained were the Lubavitcher chassidim, who opened a yeshiva ketana, a yeshiva gedola, a kollel, and a beautiful seminary. By 5745 (1985), there were six hundred girls learning in the seminary.

Elsewhere, Rabbi Mashash writes the following about Rabbi Shlomo Matusof, the Rebbe's emissary to Morocco: "I recall the early days, when I was chief rabbi and head of the rabbinical court of Casablanca ... All the

years, he was the representative of the *Admur* of Lubavitch *shlita*, and the head of all the Lubavitch institutions and schools in Morocco. He taught Torah and chassidism to all the students, of both the boys schools and the girls schools. There were about six hundred girl students ... all were dressed modestly ... from this one can understand all the more so how scrupulous they were about even the most lenient matters."

When the Rebbe sent ten *bachurim* to establish a yeshiva *gedola* in Morocco, Rabbi Mashash wrote the following to the heads of the yeshiva. "A good tiding fattens bone." I was overjoyed when I received the great news that his holy honor, head of all the exiles, our master the *Admur* of Lubavitch *shlita*, whose net is spread over Morocco – as over the entire world – for thirty years already, sent a group of twelve students, who are outstanding in Torah and fear of G-d, to establish a grand yeshiva in the city of Casablanca. I send my gratitude and my blessing to the exalted, holy *gaon shlita*,

who shall yet continue to add many activities on behalf of Torah and holiness, through good health. May he live long, and good, and pleasant days, until the coming of the Redeemer speedily in our days."

In the halachic discussion appearing in the seifer *Kvod Chachamim – Ateres Paz*, 5749, Rabbi Mashash writes: "To the life of the head of all the exiles, the holy *Admur*, who is renowned on all ends of the earth and the distant seas for his holy and diligent work at disseminating Torah and drawing [back to Judaism] hearts that have strayed. Who like me knows of his awesome activities in Morocco? For thirty years, I was head of the rabbinical court in Casablanca, and my house was wide open to the people of Chabad, the Torah emissaries of the holy *Admur* of Lubavitch *shlita*."

In *Zichronos HaMaor*, vol. 2, p. 16, there appears a letter that Rabbi Mashash wrote in Casablanca to the editor of *HaMaor*, the *gaon* Rabbi Meir Amsel: "My workload on behalf of the public and the individual is accomplished entirely through the faithful emissaries of Chabad Lubavitch. I have the utmost regard for them, and I am connected to them with a tight and enduring bond."

SHLICHUS IN ARGENTINA

BY NOSSON AVROHOM



Rabbi Yosef Ludman

*Rabbi Yosef and Chana Ludman have been on shlichus in Morone, Argentina for just four years, but have managed to make a great impact on the city. 500 people celebrating the hakafos at the Reform Temple moved over to the Chabad house. * In a fascinating interview with Rabbi Ludman, he tells us of his work in spreading Yiddishkeit, chassidus, and the besuras ha'Geula in his city. He also recounts miracle stories and answers in the Igros Kodesh, as well as how he came to Lubavitch.*

Rabbi Ludman's dynamism and perpetual smile, his big heart and his intensity, enable him to inspire people of all backgrounds. Rabbi Ludman is waging a revolution with the ko'ach of the meshaleiach. Before he showed up in town, the Jews of Morone in western Argentina, were ashamed of their Judaism, and it looked as though the Jewish flame was about to be extinguished. However, today, after four years of the Ludmans' shlichus, the Jews of

Morone are proud of who they are and of their traditions.

Rabbi Ludman struggles to find the words to express the extent of the transformation of Judaism in Morone. "A large number of the Jews here didn't know what t'kias shofar, Yom Kippur, t'fillin, and mezuzah are. Today, you would be hard put to find one person like that. In general, the Chabad house is the source for everything Jewish in Morone."

IN THE BEGINNING

Rabbi Ludman was born and raised in Barskoni in the Lapampa area, which is in the Bahia Blanca district of western Argentina. It's a pretty town located about 800 kilometers from Buenos Aires, the capitol. His family was completely non-religious and the only connection he had to Judaism was the knowledge that he was Jewish.

As an adult, he met the shliach in Bahia Blanca for the first time, Rabbi Moshe Freedman, who told him what role Jews play in the world. R' Yosef was very interested, and after a year of study, thanks to his Shabbos visits to the shliach, he registered at the Chabad yeshiva in Buenos Aires.

In 5755, after two years of intensive study in yeshiva, R' Yosef went to Eretz Yisroel to learn at the Chabad yeshiva in Tzfas. He loved the warm atmosphere and ahavas Yisroel in the yeshiva. He says that what made the greatest impact on him were the farbrengens with mashpia Rabbi Ofer Maidovnik. "These farbrengens gave me a new and interesting view of Torah ha'chassidus and hiskashrus." Two years later, he and his classmates went to 770 on K'vutza.

“After nearly two years of learning in 770, I finished studying for smicha and used the rest of my time to get involved in shlichus. I went back to Argentina, and after a few months, I married Chana, daughter of Rabbi Avrohom Benchimol, shliach in Martinaz, which is in northern Buenos Aires. Her family gave me an even stronger feeling that I needed to go on shlichus. Even before we married, we knew we were going on shlichus, the questions were only where and when. We wanted to go to a new place with no previous Chabad presence.

“At that time, there was a bachur in the yeshiva in Buenos Aires by the name of Alexis Rosstein, a baal t’shuva. When he heard that I was looking for a place to go on shlichus, he begged me to open a Chabad house in Morone, his hometown. He told me that there was very little going on there in terms of Jewish life, and that without a shliach, the youth were losing their Jewish identity.

“I took him up on his suggestion and my wife and I went there one

“The first thing we needed was a building for a Chabad house, and we rented an apartment for this purpose. I don’t know if I can call it an apartment. It was a garage, which we renovated to serve our purposes.”

day a week in addition to spending Shabbos there. On the weekdays, I gave a shiur to men and my wife gave a shiur to women. We rented a little house for Shabbos and organized a minyan for the t’fillos, which didn’t always work out. After the davening, we hosted a Shabbos meal with food we brought with us from Buenos Aires.

“It was very hard in the beginning. Nobody knew us, and some people deliberately shunned us. What made our work even more difficult was the fact that there was a strong Reform community in the city, which ran established mosdos.

“There are 1200 Jewish families in Morone, most of them, sad to say, assimilated. The city’s population is comprised primarily of the poor, who work day and night to survive. The Jewish community is included in this category.

“On the eve of World War II there was a beautiful Jewish community here, with numerous religious institutions. With time these religious institutions faltered, and traditional Jews, seeking to preserve their Jewish spark, left the city. There was no longer an organized shul and talmud Torah for the children.

“Those who remained in the city sadly watched the next generation leave the path of Judaism they yearned to pass on. Jewish identity weakened and the vacuum was filled by Reform.

“When we arrived in Adar 5760,” says Rabbi Ludman, “we had to break through the wall the Reform had built. Jews were very afraid to publicly identify with us. The only support we got was from two men who knew about the work Chabad does in Argentina and around the world. We began to work with businessmen and storeowners, most of whom live in the surrounding cities, which is why they had a familiarity with Chabad.”

When Rabbi Ludman looks back to when he first arrived in Morone, and he remembers the first Shabbos there, he is amazed. Very few people attended the davening and the meals. Today, the Chabad house organizes all the Jewish activities in the city. Dozens of people attend the davening and classes every day.



The Chabad house in Morone, Argentina

“Our next project,” says Rabbi Ludman, “was a class every Thursday afternoon. In order to attract people to the class, we brought lunch and had a ‘Lunch and Learn.’ At first we got only five or six people, but after a few months it was, baruch Hashem, hard to accommodate the growing number of people attending.”

GOING OUT!

In the meantime, Rabbi Ludman finished his studies in Kollel. It was clear to him that shlichus in Morone was for him. “It wasn’t easy,” he concedes. “At first there were many difficulties, mostly financial. Many people expressed doubts about the need to go on shlichus at this time, when the economy in Argentina is so bad. Some suggested that we postpone it for better times.

“You might remember that at that time, two years before Argentina’s economic collapse, the financial situation was very bad. Despite our strong desire to go on shlichus, we were nagged by the thought that perhaps it wasn’t the right time for it. The one who encouraged us to go ahead was Alexis Rosstein. He spent hours with us, convincing us to go on shlichus before it would be too late for the Jews of Morone.

“We sat down and wrote a letter to the Rebbe in which we put forth all our concerns. The answer we opened to in the *Igros Kodesh* was clear. It was an answer to someone who asked whether to strengthen Chabad in Chicago. The Rebbe answered in surprise, ‘It’s surprising that you ask, when you know that my approach is to be on the ascendancy, and one who goes upwards does not descend, for you cannot stand in the middle.’

“The Rebbe then pointed out that some people need convincing to go on shlichus, but he is a Tamim who learned in Tomchei T’mimim...

THE REBBE PROMISES A SEIFER TORAH

Rabbi Ludman relates:

“For the first three years, we didn’t have a seifer Torah. We had to borrow one, each time from somewhere else. It happened more than once, that in the middle of the leining we discovered that the seifer Torah was pasul. I so badly wanted our very own seifer Torah. I tried to get some wealthy people interested, but the high price and our terrible economy worked against it. I wrote to the Rebbe about this many times, and each time the answer I opened to made me think that things would work out.

“One day when I was in my office, I got a phone call from someone who introduced himself as Gavriel Foxter. I had heard that name long ago, and I knew he was very wealthy, owning many textile factories in Argentina and abroad.

“He asked me whether I had a seifer Torah. When I told him that we use one that is borrowed, he said he was considering donating a seifer Torah. He told me that he had just been at a Hachnasas Seifer Torah at the Chabad house of shliach Rabbi Shlomo Levy in the Palermo district. He had been very moved and decided to donate a seifer Torah to a place that didn’t have one. As Morone was his birthplace, he called me first.

“Since I write a report to the Rebbe every month about the Chabad house activities, in the next report I wrote that there was a chance we would be getting our own seifer Torah. In the letter that I opened to in the *Igros Kodesh*, I was thrilled to read, ‘I was very happy about the news about the Hachnasas Seifer Torah.’

“A few days went by in which I made inquiries about the cost of a seifer Torah, and then I got a call from the man who said he was sorry but he was having business difficulties and he could not buy a Torah. At first, I was very upset, but the answer the Rebbe had given me helped me renew my faith that it would work out.

“Whenever anybody asked, I told them there was going to be a Hachnasas Seifer Torah and we were deciding on a place and time.

“Some more days went by and the man called me back and said he changed his mind, and he was ready to buy the seifer Torah. He had attended a class given by the Sephardic Chief Rabbi of Israel, Rabbi Shlomo Amar, who had been visiting Argentina, and he was very inspired.

“One month ago, we had the Hachnasas Seifer Torah, the first one the city had seen in many years. The large crowd included people from little towns and from Buenos Aires, and it was an extremely joyous occasion.

“A few days later I wrote to the Rebbe again and described the money problems we could have at that time. The Rebbe’s answer was not to worry, for parnasa comes from Heaven. When my wife and I read

these letters, it was clear to us that despite the challenges, we were going to Morone, come what may. That very week, after some brief arrangements, we moved to Morone.

“The first thing we needed was a building for a Chabad house, and we rented an apartment for this purpose. (Smiling): I don’t know if I can call it an apartment. It was a garage, which we renovated to serve our purposes. We were there for three years, until we outgrew it. We just had to find a more spacious venue. Thanks to a contribution from a wealthy man in the city, we were able to rent a two-storey building in the center of town, where all our work is done. Today, after four years of intensive work, we’re seeing the fruits of our labor.”

What did you do about kosher food?

“When we first arrived in Morone, we brought kosher products from Buenos Aires. When our circle of mekuravim grew, and many people wanted kosher products, we turned one of the rooms at the Chabad house into a little store. We also supply kosher products to other Jewish-owned stores, and many people have begun eating only kosher food.”

EDUCATION

There’s an exciting program in Argentina called Morasha. It’s a project financed by two wealthy



Rabbi Yosef Ludman with mekuravim after a farbrengen



A giant public menorah

A SPARK IGNITED

Rabbi Ludman relates:

“An older couple who began learning about Judaism, brought their son to shul on Yom Kippur. The son knew nothing about Judaism, which was why I was surprised that he remained in shul all day, without eating or drinking.

“Two days later, I met the father and he excitedly told me, ‘My son didn’t want to come to the Chabad house, but when he was convinced to come, he stayed all day!’

“When they went home, the son said that for the first two hours he was confused and he wondered what he could do to kill time. The next two hours he thought about how his back hurt, his head hurt, and what on earth was he doing there. Another two hours went by and he was suddenly drawn into the davening. Something was ignited and his pintele Yid made itself felt.”

men, which provides a Jewish education to Jewish children who attend non-Jewish schools during the day. The children get together three times a week, in the afternoon, for two hours, and they are given a hot meal. They learn Jewish subjects twice a week and on the third day, they study English and play sports and music.

Over 80 children in Morone, of all ages, participate in this program. “The best thing about it is that it’s the easiest way to be in touch with the parents. Many parents, whose children participate in this program and get a hot meal, feel obligated to visit the Chabad house. Sometimes

people come to the Chabad house who have never put on t'fillin before. Through their children, they become acquainted with the basic mitzvos."

Mrs. Ludman runs the Morasha program in Morone. Over the past year, they made ten brissin for Jews of all ages, as well as several bar mitzvas. This is in addition to everything the children and their parents have learned about Judaism.

"Through this program," explains Rabbi Ludman, "many families have become part of the Chabad house family. These were people who we didn't even know existed, for they live in neighborhoods where we didn't even think Jews lived."

ALL YEAR LONG

The economy of Argentina is in shambles. Many Jewish families are destitute. The Chabad house helps families in need by distributing food packages every day. These packages are given to over 150 families, and the number is growing. More is given for Shabbos and Yom Tov. Aid doesn't begin and end with food; every month, families are given a small stipend as well as help with clothing.

"The Chabad house has an array of classes, which are well attended," says Rabbi Ludman. "It's interesting that some of those who participate in the classes do not regularly take part in other Chabad house activities. Every Wednesday night I give a class on a different subject each week. Every month I bring a lecturer from some other city or Buenos Aires.

"A few months ago, I gave a class in inyanei Moshiach and Geula which people found very interesting. Some of them asked for more information. We've never had a topic that continued for four weeks, as this did, and it proves how people really want to learn more about

Geula.

"Many Jews attend the holiday davening at the Chabad house. On Lag B'Omer, Chanuka, Purim, and other holidays, there are holiday programs attended by hundreds of people. In order to liven things up, bachurim from the yeshiva in Buenos Aires come to help out.

"There was a man in his fifties who came to shul on Rosh HaShana because of his son. After the davening he told me that even though he's Jewish, he never stepped foot in a shul and he had no idea what Rosh HaShana is, and this was the first time that he was hearing the shofar."

WHY COME WITH COMPLAINTS?

Rabbi Ludman relates:

"How I found the building which serves as our Chabad house makes for an interesting story. For a long time, I had been looking for a spacious location for the children of the Morasha project. I visited every real estate agency but all of them said, sorry, they didn't know of any such building and they promised to let me know if they ever found out about one. After a long period of time spent looking, I began to despair of ever finding a suitable place.

"One night I wrote to the Rebbe about it. In the beginning of the letter I wrote about all the recent projects we had done. Then I wrote about how I had been looking for a building for a long time without success, and how without a building all the programs I did were nothing compared to the potential revolution a building would bring.

"In the answer I opened to in the *Igros Kodesh*, the Rebbe wrote to an askan in a yeshiva and said there was a contradiction in his letter. The Rebbe wrote: in the beginning of the letter you write about all the nice things that you did, but at the end you write that it all doesn't amount to anything. I would like, said the Rebbe, for you to take a piece of paper and write all the things you did in the last three years, and what was there before that. The letter ends with the Rebbe asking how the person could write like that when he just received a very nice donation. The Rebbe said the person ought to be happy for being one of those who takes part in leading the way in spreading the wellsprings.

"You can imagine how I felt after reading this letter, for that day marked precisely three years since we had arrived in Morone. And regarding the donation, the Morasha project is thanks to a large donation which is given by two wealthy people, in Brazil and Argentina.

"After a letter like that, I was sure we would find the right spot for our work. A few days passed and I reminded myself of one other real estate agency that I hadn't gone to yet. It was a small, rundown office, and Jews claimed that the owners were anti-Semites. I went there anyway and when I explained what I was looking for, the man exclaimed, 'Yes, of course. Across from us is a building, which is used as a computer school. They're about to leave due to financial problems.'

"I was thrilled over the speedy fulfillment of the bracha. It's a large building in a good location."



Rabbi Ludman dancing with the seifer Torah



One of the shul members proudly holding the new seifer Torah

FACE-OFF WITH THE REFORM

We mentioned how Reform used to have a strong presence in Morone. “Up until three years ago, the vice president of the Reform community used to regularly attend the shiurim we gave at the Chabad house. Sometimes I put t’fillin on with him, and we got into long discussions about Judaism. Then he suddenly stopped coming.

“One day I met him on the street and I asked him why he had stopped coming. He told me that the previous Reform “rabbi” had moved to a different community, and he had been appointed rabbi in his place.

Now that he was the rabbi, it wouldn’t look right for him to go to the Chabad house.

“Today, the Reform community has disintegrated. We saw to what extent this was the case at the hakafof this year. Hundreds of Jews celebrated at the Chabad house, while the Reform synagogue didn’t have hakafof, since only two Jews had shown up, the rabbi and one other person! To appreciate this, you have to know that the first year we were here, over 500 people attended the Reform program.

“Many young people have become acquainted with Judaism because of the interesting Motzaei

Shabbos program we have. We take a few dozen of them to a restaurant in Buenos Aires, where we arrange for a speaker. Here are two examples of what has resulted:

“There was a Jewish girl who was friendly with a gentile man. After my wife got to know her, she tried to convince her to leave him, to no avail. Some time later, she was persuaded to attend our Motzaei Shabbos program.

“When she heard the lecture and attended various programs of ours, her views changed and she decided to leave the goy. She went even further in changing her way of life, and today she is studying at a school for baalos t’shuva in the U.S.

“Two young men, mekuravim, were working guys, and each time I suggested they go to yeshiva they demurred. Finally, in Tishrei of this year, after farbrengens and long conversations with them, they agreed to go. Today they are learning in the Chabad yeshiva in Tzfas, and are blessing every minute they are there.”

WOMEN AND ROOTS

Mrs. Ludman runs the women’s programming which takes place throughout the week. There are many classes, as well as one-on-one assistance, both spiritual and material. There are parties on Rosh Chodesh and holidays. Mrs. Ludman explains the Jewish/chassidic perspective on every holiday and important date.

She also runs a project called Shorashim (Roots) in which dozens of older women get together on Mondays for a nice program.

* * *

Today, only four years after their arrival in Morone, Rabbi and Mrs. Ludman can look back with enormous satisfaction. He has sent over ten boys to learn in Tzfas. Two

of them have already married and established chassidic homes in Tzfas. He has also sent girls to learn at Machon Alte in Tzfas and Machon Chana in Crown Heights. At the same time, they are sorry they cannot build a Chabad community in their own city.

“Whoever becomes interested in Judaism and becomes a Lubavitcher, leaves Morone,” says Rabbi Ludman. “Especially now, when there are greater numbers of people moving to Eretz Yisroel and other countries because of the terrible economic situation here.”

What are your plans for the future?

“We have many plans. We are working on building a mikva so that women don’t have to go to Buenos Aires, a three-hour trip. A number of wealthy people have contributed towards a mikva, especially after shliach, Rabbi Tzvi Greenblatt spoke, quoting the Mishna that you can sell a seifer Torah in order to build a mikva.

“I would also like to buy a building for the Chabad house, since we are presently in a rented building.”

The Rebbe told the shluchim that the only remaining shlichus is kabbalas p’nei Moshiach. How do you carry this out?

“At my Chabad house there is nobody who does not know the identity of Moshiach. After the davening we say ‘Yechi,’ and our classes and gatherings, no matter the topic, are always connected with Geula.

People see the current state of the world, especially in Argentina where the economy is so bad, and yearn for the Geula. If you explain to people that the Rebbe is Moshiach, according to halacha and the signs written in the Rambam, they accept it.

May we all go out to greet the Rebbe, Moshiach Tzidkeinu, immediately and with joy!

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R' CHAIM'S MIKVA

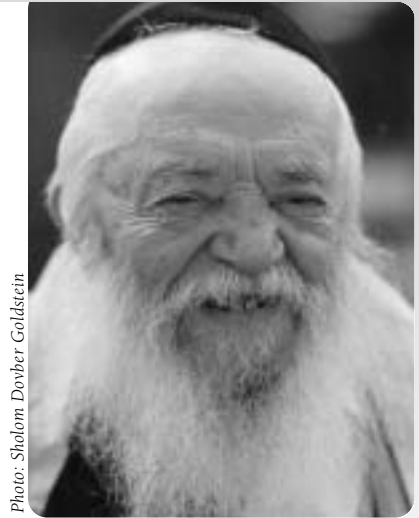


Photo: Sholom Dovber Goldstein

Vignettes from the life of a chassid who was moser nefesh to immerse in a mikva, and merited to have a mikva in Crown Heights named after him.

Construction was recently completed on a new mikva on the edge of Crown Heights, near Empire Boulevard. After many years in which mikvaos were built mostly on the

eastern side of the neighborhood, a beautiful mikva was built on the western side of the neighborhood, in the basement of the "Empire Shtiebel."

The mikva, which opened a few

months ago, has quickly become popular, and many of Anash enjoy using it. During ordinary times, the mikva is spacious enough for fifty people at a time, but on Erev Shabbos and Yom Tov, the mikva is crowded. About 1500 people use the mikva during an ordinary week. On Erev Rosh HaShana, over 1000 people used the mikva!

The Horowitz family, children of the chassid, R' Chaim Horowitz (Tashkenter), built the mikva l'ilui nishmaso.

"People commonly have a Torah written l'ilui neshama," says his son Yosef Yitzchok, "but we decided to do something else, something unique, that is appropriate for our father. There was nothing more dear to him than the mitzva of mikva. After we heard that the Empire Shtiebel had begun constructing a mikva and stopped, due to lack of funding, we saw this as wonderful Divine providence and completed the mikva."

Rabbi Avrohom Osdoba, member of the Crown Heights Beis Din, came to check the mikva when it was finished.

R' Yosef Yitzchok related some anecdotes that illustrate his father's mesirus nefesh for mikva:



The entrance to the mikva on the side of the shul

“I don’t have to tell you about the mesirus nefesh that was needed to immerse in a mikva in the Soviet Union. There were hundreds of chassidim who made all the efforts in the world to immerse in a mikva. What was special about my father was that even when he left Russia, he continued to be zealous about immersing in a mikva, and he did unusual things to attain his goal.

“After World War II we left via Lvov/Lemberg in the famous exodus of chassidim and we went to France. When we arrived in France, Anash began to work on building a mikva. They didn’t have parnasa yet and most of them were supported by the Joint. Nevertheless, they made a collection amongst Anash and each person donated towards the building of the mikva. My father went beyond that and gave his entire stipend for that month towards the building of the mikva.

“I remember that when I was a boy of four or five, something was wrong with the mikva and it couldn’t be used. That day my father surprised me and asked me to join him on an outing. This was a shocker for me since I had never seen my father go on an outing. It just wasn’t something he did. Naturally, I was thrilled by the offer. I jumped at the chance to join him.

“I went with my father to the train station where we took a train that brought us to one of the largest parks in the city. My father rented a boat and began rowing on the large lake. When we got to a secluded spot, my father checked to make sure nobody was around, and then he quickly went over the side and immersed.

“I saw a patrol boat with security men heading our way. They had seen something that looked suspicious to them, and they were hurrying over to check it out. I anxiously called my father to get back into the boat but he continued his immersions. They came closer and I was a nervous wreck, but my father continued immersing. He



One day the man in charge of the mikva said to me: Your father is an odd man. Not only does he immerse in a cold mikva, but lately it has gotten colder and it makes a layer of ice on the water. He pays me to break the ice so he can immerse!

finally got into the boat but they had already seen that he had been in the water, which broke one of the park rules. They fined him heavily.

“When our adventure was over, and I was thoroughly shaken up, I asked my father: Why did you have to do that?

“My father responded firmly: One

must go to the mikva and you have to pay to go. Sometimes you pay less and sometimes you pay more!

“They fixed the mikva but the heating system didn’t work. It was winter but my father went to the mikva every day, even the most frigid. One day the man in charge of the mikva said to me: Your father is an odd man. Not only does he immerse in a cold mikva, but lately it has gotten colder and it makes a layer of ice on the water. He pays me to break the ice so he can immerse!

“After some time, we moved to a suburb of Paris and my father and other chassidim immersed in a river. They were often caught by security men and fined, but do you think that someone who did not fear the Russians, feared the security men?

“My father merited to live a long life, but in his last years, due to his health, he stayed in a senior citizens home in Williamsburg. There too, he went to the mikva daily. Since it was difficult for him to go alone, he would go with the man who cared for him during the day. The man wasn’t religious but my father gave him the merit of immersing in a mikva!”

WHAT AN ANSWER!

BY NOSSON AVROHOM

The H. family is a well known family in Crown Heights, in no small part thanks to their wonderful hospitality. Dozens, if not hundreds, of bachurim eat with them regularly.

A few weeks ago, at the Shabbos meal, in between the fish and the soup courses, the head of the household told the following amazing story:

“A little over four years ago, our second son was ready for a shidduch and many suggestions were made. Our son checked out a certain suggestion and was inclined to accept it. He even referred to it as his match from Heaven.

“I’m sorry to say that when I heard that the girl’s parents are from North Africa, i.e., Sephardim, I asked him to

disregard this shidduch. My son didn’t consider this reason enough to drop it though, and this caused quite a bit of tension in the house. My son insisted on meeting her, while I explained that I absolutely rejected this shidduch.

“I sat with him for hours and tried to convince him of my position. When I saw that I wasn’t getting through to him, I added that our oldest son was still not married and it wasn’t right for him to get married before his older brother.

“This matter of the shidduch gave me a great deal of aggravation. I didn’t know what to do about it. I decided to write to the Rebbe and promised myself to follow whatever the Rebbe’s answer in the *Igros Kodesh* would be.

“I made a good resolution, wrote the letter, and nervously put letter into volume 20 of the *Igros Kodesh*. I read the following on pages 227-228:

After a long break, I received your letter of the 17th of Iyar, and my surprise about the tone of your letter is understood – that a shidduch with the daughters of our brethren the Sephardim is second-rate, chas v’shalom v’chas v’shalom. And you should look into this.

As to the suggestions for your son...even though, as of now, his older brother is not married, nevertheless his older brother says he doesn’t mind, and you ask my opinion. Opinions in the Acharonim say that when one reaches eighteen years of age, we are not particular about this precedence, especially in a case where the older brother forgives him completely. And there is room to say, and it seems reasonable to say, that this itself [allowing the younger one to marry] is a segula to hasten Hashem’s blessing for a suitable shidduch for the older brother...

“I don’t have to tell you how flabbergasted I was when I read this. I never dreamed I would get such a direct response. I immediately called my son and told him that he had my blessings to meet with the girl. Before he could express his amazement, I showed him the Rebbe’s answer I had opened to.

“A few months went by and my son married the girl. The simcha at that wedding was indescribable. The couple is happy and they have established a beautiful, chassidic home, giving nachas to the Rebbe, their parents, and teachers.”



FROM SHEINKIN TO TOMCHEI T'MIMIM

BY MENACHEM ZIEGELBOIM

*It was fascinating to arrive in Tel Aviv, the first Israeli city, and to meet with three T'mimim who used to be familiar figures on the "Sheinkin scene." * Come and listen to what led them to the Rebbe MH" M and chassidus!*

The three men I interviewed were the director of Ascent in Tzfas and a former ardent Sheinkin devotee (Ayal Reiss); a young lawyer who runs a successful company (Ron Storch); a young man who till recently worked in computers for the I.D.F. who is a graduate of Sheinkin (Shai Solomon).

We met in order for me to hear their stories and their perspective on the Rebbe's leadership. Their backgrounds are different and contribute to a beautiful mosaic of chassidim who cleave to the Rebbe and chassidus with all their heart and soul. Nobody would have dreamed that any of these three had become religious just a few years ago.

The common denominator amongst them is that Rabbi Yosef Shmuel Gerlitzky, rav of the Chabad Center in Tel Aviv, is the one who was mekarev them. It was Rabbi Gerlitzky who asked them to tell me their stories.

Please introduce yourselves:

Ron Storch: I'm Israeli and I grew up in northern Tel Aviv. I graduated high school in Hertzeliya and served in the army. I began to get involved with Chabad through Rabbi Shmuel Posner, shliach in Boston. I took my first steps in Yiddishkeit thanks to him, and I consult with him till this very day.

At the time, I was studying law in Boston University, where I got a second degree in Law. Today I am director of a company, which operates in the international market. This was nine years ago.

I would never have gone to the local Chabad house if not for a friend who begged me to go. He promised me that the rabbi was a great guy and someone I could relate to.

I knew nothing about the Rebbe, not even about the connection between the Lubavitcher Rebbe and Chabad! When my friend asked me to come to the Chabad house, I said,

"What? Those guys who put t'fillin on people in the street? No way!" Today, baruch Hashem, I stand here on Sheinkin and put t'fillin on with people.

My getting into Yiddishkeit was a relatively slow process, and took months. I returned to Tel Aviv briefly, where I connected with the Chabad Center and participated in chassidus classes given by Rabbi Gerlitzky. I would spend the Shabbos meals with him. I got a serious push nine months later when I went to Crown Heights on a Pegisha. That was at the beginning of 5756. After that Shabbos, I began davening three times a day and kept kosher and Shabbos.

The thing which, more than anything else, led to a serious change, were the Shabbos t'fillos in the Rebbe's room. A practical change began only after I returned to Eretz Yisroel and went to the Chabad yeshiva in Tzfas. It was there that I became a real Chabadnik.

Ayal Reiss: I was also born in Tel Aviv, and raised in northern Tel Aviv. My connection with Chabad began in 5752, twelve years ago, after I finished my army service. I got a degree in history and political science. At that time I had a neighbor by the name of R' Yitzchok (Itzik) Rotter, who now lives in Kfar Chabad. During the Gulf War, he invited me to his house for a Shabbos meal.



This led to a deep connection between myself and Rabbi Yosef Gerlitzky, who invited me to his house for Shabbos. After I became religious, I went to the Chabad yeshiva in Tzfas.

Unlike Ron, I saw the Rebbe. I went to 770 in 5753 and arrived on a Friday afternoon. I was extremely excited. Half an hour after I entered 770 and had barely had something to drink, Mincha was suddenly announced and the Rebbe was coming out. I got myself a place and prepared to see the Rebbe for the first time in my life.

I nervously awaited the Rebbe. At the end of the davening, the Rebbe came out on the porch where he

stayed for about forty seconds as he encouraged the singing of “Yechi.”

I’ll tell you what I felt during those seconds. For the first twenty seconds, the Rebbe scanned the room, and I remember wishing that the Rebbe would look at me. As though the Rebbe heard my plea, he turned his gaze on me, and for the next twenty seconds, until they closed the curtain, the Rebbe looked at me. I felt as though the Rebbe was splitting my soul and putting in a great light. That look of the Rebbe accompanies me till this very day. As I was overcome with emotion, I suddenly understood what the mashpia in Tzfas meant when he said: the Rebbe is everything and everything is the Rebbe.

For the next five weeks I stayed in Crown Heights, where I met my wife.

Shai Solomon: I got involved with Chabad eight years ago. It was when Rabbi Gerlitzky and Ron Storch were standing on Rechov Sheinkin and putting t’fillin on passersby. This was before the elections and I was standing at Meretz’s stand and giving out material about the party.

Ron Storch: Yes, it was two weeks before the elections, and there were many stands on Sheinkin. Shai was standing with the folks from Meretz. He was on skates and giving out stickers. I went over to their stand and said everybody was



welcome to come over and put on t'fillin. Shai came over. Then Rabbi Gerlitzky began talking to him and the connection was made.

Shai: Yes, that's how it was. I put on t'fillin. I don't know why, and it wasn't that I thought it through. It was just natural to me, to go over and put on t'fillin. Rabbi Gerlitzky invited me for Shabbos and I went. The atmosphere was great. Lots of young guys would show up for the Shabbos meals, and it was really special.

Rabbi Gerlitzky's Shabbos table is a special experience. It deserves its own article.

You came to Lubavitch when you couldn't see the Rebbe. What attracted you?

Ron Storch: Some shluchim asked me the same question. They said that once upon a time, they would take their mekuravim to the Rebbe and the visit did the work for them, but how can they be mekarev people today?

The answer isn't simple, but I personally understood, through examining Judaism as it is today, that Chabad is completely different than other t'shuva groups. And the Rebbe is something completely different. Chabad is a movement, which is nothing without the Rebbe. It's not simply a movement comprised of people who do outreach. It's a group of people who give expression to the words of one man, and this made a tremendous impact on me.

Till this day, I say that the difference between a successful shliach and a super-successful shliach is his level of devotion. When a shliach is completely devoted to an inyan of the Rebbe, his success is tremendous. And I didn't think this up on my own. I look at Shai Solomon sitting here with us. I remember how he came to

Rabbi Gerlitzky for the first time on Friday night and brought the guys from Sheinkin with him.

Shai: (smiles uncomfortably) They didn't behave as one should at the Shabbos table.

Ron: They came to laugh at the rabbi and they didn't know that the rabbi was laughing at them. Look, Shai is sitting here with us, so who had the last laugh?

* * *

Is it correct to say that the level of hafatza today is just like in the good old days?

CLOSING A CIRCLE

Shai Solomon relates: As I said, my getting involved in Yiddishkeit began when Rabbi Gerlitzky and Ron Storch stood on Sheinkin and put t'fillin on with people. I was on skates with a Meretz T-shirt and Meretz stickers, giving out campaign material. It was right before the 1996 elections. Thanks to that encounter, I connected with Rabbi Gerlitzky and the rest is history.

In the most recent elections, the same scene repeated itself, with one big exception. This time, I was on Sheinkin and asking passersby to put on t'fillin! A little further over was the Meretz stand where they were giving out material about their party. I went over to their stand to ask them to put on t'fillin. Within a few minutes, a guy with a Meretz shirt and stickers came over and asked to put on t'fillin. It suddenly struck me – the scene three years before! It was the same situation except that I was on standing on the other side. It took a long time until the awesomeness of the moment passed.

Ayal: I work at Ascent in Tzfas, which is a center that teaches Judaism and chassidus. It's been very successful for over twenty years and thousands of students pass through each year. We have various programs, seminars, etc. Every month we host a seminar, which is attended by sixty or so people from all over the country. I see that people want direction and meaning. We're busier than ever, teaching about Yiddishkeit. I am surrounded by people who work tirelessly in spreading the wellsprings. Gimmel Tammuz did nothing to halt this

work.

I was at a Kinus HaShluchim five years ago. You see how Chabad continues its shlichus from the Rebbe more powerfully than ever. Although we sense the Rebbe with us all the time, we've got to know that this state of affairs is not the way it ought to be, and we want to see the Rebbe!

Shai: Ayal says everything is continuing, bigger and better than ever, but I don't understand it. Ron said before that Chabad is the Rebbe and the Rebbe is Chabad, so how does it all continue when we don't

see the Rebbe?

Ayal: I referred to this earlier – that on the one hand there are people who are more involved than ever, while on the other hand, it's not enough for us. We want to see the Rebbe! And don't forget, Shai, that you are the result of the work continuing.

Shai: I'm a living example of the fact that they haven't stopped going out on mitzvaim. And now I help others in Yiddishkeit. I give people I meet the opportunity to put on t'fillin, and I give out brochures,



Ayal Reiss, director at Ascent in Tzfas, former Sheinkin devotee

too. People are receptive.

At the same time though, you see more anti-religious feelings too, even among people who come from traditional homes where they made Kiddush and lit Shabbos candles. They have something against religion.

That is where Chabad shines. When you mention Chabad to them, they don't make a face. When you represent Chabad, they are ready to put on t'fillin and to take a brochure, to hear about Yiddishkeit. It's not the same for those who come on behalf of some party or even some other Chareidi group. When you represent the Rebbe, they are more receptive.

When I stand on Sheinkin today with t'fillin, people want to know

what group I'm with. When I say Chabad, they say, "Chabad is good." I wondered why this is so. I once asked someone what difference does it make to you whether it's Chabad or Shas? After all, Chabad is more chareidi than Shas, with more extreme views when it comes to politics and religion!

He answered that Chabad's approach is one of ahavas Yisroel. They really care about Jews becoming more religious. Chabad doesn't have economic or political interests.

I think that certain people's outlook comes as a result of what the religious parties are broadcasting to them. It causes them to hate religion, as if it's not for everyone. For example, I stood on Sheinkin before the elections. There was a

Meretz stand near me. I went over and put t'fillin on with them. A Meretz guy, completely decorated with his party's stickers, and wearing a party T-shirt, asked to put on t'fillin. I asked him what made him want to put on t'fillin and he said, "I saw that you do it with love."

If you want to see that there's a Rebbe in Tel Aviv, the city that is the symbol of secularism, look at the work going on here. When you see the work being done there today, you feel the spirit of U'faratzta, and it's big miracle.

* * *

The Rebbe is running the world now, too. How do you feel this? And what do people out there think about the Rebbe's leadership?

Ron: I want to tell you a story. A few days ago, I got a phone call from a computer whiz. He wanted to consult with me in my capacity as a lawyer. A few minutes after we finished our conversation, he called me back and asked me how we can get a bracha from the Rebbe today. I explained how people get a bracha through the *Igros Kodesh*. He sent me an e-mail of a letter to the Rebbe and I printing it up and put it in a volume of *Igros Kodesh* for him. He got a clear answer about "tithe so you will be rich," and a bracha for success.

That's an example of how people relate to the Rebbe's leadership. I would divide people into religious and not-religious when it comes to this. The non-religious are willing to hear stories about the Rebbe and Torah thoughts from the Rebbe, like in earlier years. This is even though, at a certain point, they mention Gimmel Tammuz. But when you tell them things in the Rebbe's name in the most natural way, it's accepted. With religious people though, it's a bit harder. They have their views about Chabad, since they have already accepted a path.



Ron Storch, lawyer and director of a successful company

Even when it comes to Yiddishkeit, people are always asking questions, and as a Lubavitcher, even without meaning to, the first or second sentence you say is something about the Rebbe. My impression is that when you say that the Rebbe is the source, it's more readily accepted.

Ayal: At Ascent, we host lots of people every month, and you can see how people want the Rebbe and are searching for a Rebbe. In our confused generation, people feel that truth is lacking. When I say that the Rebbe says something, the Rebbe demands, the Rebbe wants – in the present tense, it's accepted. When I say, "I'm going to the Rebbe," it's readily accepted.

Shai: When I put t'fillin on with soldiers in the computer department of the Army Signal Corps, and I see someone with a problem, I try to help him, among other things, with writing to the Rebbe. I do this a lot and people agree to write to the Rebbe. And they get answers.

I put t'fillin on with a young soldier. Another soldier was standing



Shai Solomon, works in computers for the I.D.F.

nearby and I asked him to put on t'fillin. I could see that something was bothering him, and I suggested that he write to the Rebbe.

It's amazing how people agree to write to the Rebbe, something which may be perceived as not a natural, normal thing to do! A few weeks ago I was sent to work on security for settlements in the Negev. When I got there, I looked to see what I was supposed to do there, and began talking with some soldiers. We spoke about what it means to be a Jew, and what Torah and mitzvos are all about. There was a guy there with

a knitted yarmulke who told me about his problems. I suggested that he write to the Rebbe and explained that it's not a game, but something serious. He got a nice bracha and this got the other soldiers interested in writing, too.

After I speak to people openly and naturally about the Rebbe's leadership, it happens that people catch themselves and ask, "But we don't see the Rebbe!" and then I explain to them that we can still connect with the Rebbe after Gimmel Tammuz.

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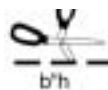


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WHEN IT'S CRUEL TO BE KIND

BY SHAI GEFEN

G-D IS RUNNING THE SHOW

The latest rumors P.M. Ariel Sharon had to deal with have to do with his ties to the Tenenbaum family and the facts he hid from the public, which may have impacted on the prisoner-exchange deal he made.

Sharon wants us to flee from Gaza. He anticipated public and media support for a plan that even the worst of the Left didn't dream of. Yet, in the midst of his withdrawal plans, questions about why he handled the Tenenbaum case as he did arose. It makes people wonder about his leadership in general.

The prisoner deal was utterly absurd. Sharon opposed his Security advisors and carried out a deal in which hundreds of Arab terrorists were released in exchange for three bodies and one live man. After the fact, we hear that personal interests may have been involved here.

When you constantly read of scandals involving our P.M., you realize that G-d is running the show. Sharon decided to scorn our land and to chase Jews out of their homes, and he pays the price. Perhaps he thought it wouldn't happen to him, despite his having accompanied most of the fallen prime ministers of the past who fell once they began making

concessions: Begin, Shamir, Rabin, Peres, Netanyahu, and Barak.

It's time for Sharon to learn the lesson and to understand that when he talks about giving away land, it's the beginning of his end. If the P.M. hoped that his plan for abandoning Gaza would cause the people to rally behind him and call a halt to the investigation into Cyril Kern and the Greek island bribery affair, he got the Tenenbaum questions instead.

Another lesson to be learned from the release of hundreds of terrorists in exchange for one man of dubious character is: whoever still thought that when our leaders make decisions, top priority is given to what is best for the nation, had a rude awakening. In exchange for picayune considerations, they are ready to sell us down the river, cheaply too.

This is just what's happening with the unilateral withdrawal plans: Sharon is ready to put his people in danger, as long as he gets what he thinks will be a reprieve.

THERE IS A REASON FOR THE ATTACKS!

The number of threats of daily attacks has doubled in recent weeks. The conspiracy of silence has been broken and various Security officials have begun to speak up (even though some of them are forced to toe the line when they get veiled

threats from the prime minister's office) and admit that the threats and attacks are the way the Arabs urge us to withdraw from Gaza. Talks about withdrawal are what motivate them to continue murdering Jews.

Last week we quoted senior Security people who said that the attack on the #19 bus was because of talks about withdrawing. This weekend, Chief of Staff Bogy Yaalon repeated the same message when he visited the Erez roadblock, after the attack there. He said that they could not rule out that the increased attacks and harassments were being carried out because of talk of withdrawing from the Gaza Strip.

As opposed to the lie that the attacks are because of the "occupation," it turns out that the opposite is true. The attacks were perpetrated not because of our ruling the Gaza Strip and not because of occupation, but because we have always hesitated to rule as we should and we have let the Arabs think it's worth their while to do what they do.

When our leaders, right after the Six Day War, announced that they were ready for concessions, this increased terrorist incidents. These terrorist incidents intensified after the Camp David Accords, when the Arabs realized that they could chase Jews out of every part of the country.



When you examine things more closely, you see the frightening consequences that a withdrawal from Gaza will entail. They are trying to convince us that withdrawing from Gaza will lead to anarchy and chaos among the various Arabs factions. Thus, Sharon wants to delude us into believing that it pays to withdraw.

Unfortunately, this view has no basis in reality. The Arabs will show us that they can unite for a common purpose, and the Gaza Strip will become the biggest terror base in the world. In messages conveyed by members of Hamas to Dachlan's men, who is seen as the primary force to rule the Gaza Strip if the I.D.F. leaves the area, Hamas committed to doing all it can to prevent civil war.

The weekend papers dealt with the plan to establish large army camps in Gaza immediately after Israel withdraws. They are already talking about the preparations the Arabs are making to manufacture heavy artillery, the continuation of large-scale smuggling of weapons into Gaza, etc.

Intelligence sources are reporting cooperation between Hamas and the P.A. The Arabs in Gaza are manufacturing anti-tank rockets. The number of shooting incidents in 5763 was up 80% over those of 5762. Hamas developed the rocket called Al Bana and later the one called Al Batar. They have also succeeded in smuggling large amounts of working RPG rockets, through the Rafiach tunnels.

The I.D.F. is certain that the shooting will continue even after the Israeli withdrawal, as will the exploding of roadside bombs along the length of the Partition Fence, but under the new circumstances, the terrorists will have easier access with the absence of the I.D.F. on the

other side of the Fence.

The upper echelons of the Southern Command make no secret about their feelings: the unilateral withdrawal will cause us to forfeit the visual depth beyond the fence and to lose our mission capability in areas controlled by the PA.

The most important thing: not only will the extent of I.D.F. forces not shrink; they'll increase. We will run like we ran from Lebanon, and we'll bring the danger within our cities and pay a heavy price for doing so.

WELCOME HEZBOLLAH

The situation in Gaza is like the situation that we had in Lebanon. People say we need a Fence with severe warnings, and whoever crosses the Fence, dies. A complete separation. How did separation work in Lebanon, and what can we expect if Israel flees from Gaza?

The same organization, Hezbollah, that managed to get Israel to run out of Lebanon in the most humiliating way, not only rules Lebanon but is deep within Eretz Yisroel. Last week they caught two Israeli Arabs who worked along with Hezbollah. Hezbollah finances attacks on Israel and pays according to how many Jews are killed. So said the head of Shabak last week.

Everybody knows that this murderous organization already operates within Israel and has gotten a firm foothold in the North and in Yesha. Hezbollah is not entering a vacuum. The policy of withdrawal and capitulation teaches us an unavoidable lesson: When you run away from the enemy, he doesn't stay where he is, but continues to advance with giant steps into your territory, where he harasses you.

Those who thought we'll leave Lebanon and have quiet from

A country that has compassion on the cruel, treats those who deserve compassion with cruelty. A country that has abandoned the security of its citizens, heatedly defends murderers and criminals and releases hundreds of terrorists from jail.

Nasralla, now understand that not only can we not forget that monster, but we'll greet him here in our home. Those who did not want to remain in southern Lebanon, will get them in the Galil and in the North and all over the country.

The rules of the game have changed since Israel debased itself by running, leaving behind precious equipment. The significance of the halacha in Orach Chaim, siman 329,

is far greater when you see it in living color before your eyes. The halacha says that if gentiles approach border cities, even if they are only after “straw and hay,” it is forbidden to allow them to approach or to submit to them, lest the land be easy for them to conquer...

We ran away from them and they continue to chase us. The reality far exceeds any imaginary scenario. In every sector where they conceded on security matters, there are devastating results. The Hezbollah has turned into a contractor, which carries out attacks within the Holy Land as it constantly enlists Israeli agents.

This is the lesson we need to learn about what fleeing from Gaza will entail. Nobody should fool himself into thinking we are here, and they are there. If we are there, they are there! If we are here, they are here, too!

SUBMITTING TO THE GOY WITHIN YOU

The American government is not interested in the withdrawal plan. They have requested that the issue be postponed until after the American elections, but Israel has been pressuring them to accept it. Sheer lunacy.

American officials have recently said that in the past three years there was no pressure on Israel regarding political concessions, and that all initiatives in this regard came from Israel. The same thing happened with the Oslo Accords: we urged the U.S. to bring Arafat to the White House.

Now, the chief staffer of the office of the P.M. is on his way to the U.S. in order to explain to the Americans how important the withdrawal plan is.

On Motzaei Shabbos Lag B'Omer

5740, after the murder of the bachur, Yehoshua Salameh (may Hashem avenge his blood) in Chevron, the Rebbe cried out about how the nations of the world treat us like shmattes:

In the United States, they saw what shmattes they are! People step on their head and kill Jews, and they don't react! Those who are supposed to make the decisions know about this, yet they continue with the same policy. Wherever a

How does Israel respond to Arab terror? With apologies, and by releasing terrorists from jail. The papers would rather discuss Jewish terrorism and attempt to build a new underground, while Israeli Arabs continue to be deeply involved in terror.

goy might be, the first thing they do is announce, “and we kneel and bow.” Then they wait for a hint from him as to what is permissible to do and what is forbidden. And when he hints that it's alright to write in the newspapers that they are standing strong, they print in the papers that they are standing strong! They continue to act the way it was with the Tree of Knowledge – “I ate and will continue to eat” – promising to continue to behave the

way they've been behaving until now, and Heaven forbid that they do something that might anger so-and-so.

JEWISH TERRORISM VS. ARAB TERRORISM

So, they discovered a Jew by the name of Aliron Golan, who decided to attack Arabs. The country is up in arms about the “Jewish terrorism.” We have become accustomed to reading about the Jewish Underground, which the Jewish Section of Shabak has invented. Newspaper headlines announce how Jewish terrorism is spreading. A royal fuss is made while extremist Islamic terror terrifies the entire world.

How does Israel respond to Arab terror? With apologies, and by releasing terrorists from jail. The papers would rather discuss Jewish terrorism and attempt to build a new underground, while Israeli Arabs continue to be deeply involved in terror. The Hezbollah enlists operatives from among Israeli Arabs, but the media is busy with Jewish terrorists.

Take Noam Federman, for example, the only Israeli under administrative detention, while Israeli Arabs who belong to terrorist organizations walk about freely. Noam Federman is innocent, yet he sits in a cell, far from his family and freedom. A country that has compassion on the cruel, treats those who deserve compassion with cruelty. A country that has abandoned the security of its citizens, heatedly defends murderers and criminals and releases hundreds of terrorists from jail.

Similarly, the father of murdered baby Shalhevet Pass is sitting in jail and they will not release him for his daughter's memorial. When will we come to our senses?

LOS VEGAS: HUNDREDS ATTEND GEULA LECTURE

Rabbi Chaim Sasson arrived in the U.S. from Eretz Yisroel to give a series of lectures. He spoke to hundreds of Israelis, men and women, all over New York – in Queens, Boro Park, Crown Heights, Mill Basin, Canarsie, and Georgetown.

His greatest hafatza was in the gambling capitol of the world, Los Vegas, Nevada. The organizers of the event there, Ayal Sinai and Amir Odness, welcomed Rabbi Sasson at the airport, where 30 million people pass through each year in order to gamble and have a

good time. The ads that publicized R' Sasson's lecture said he would talk about "the jackpot" that awaits everyone, at the nightclub called "Seven."

Dozens of Israelis headed to the club which turned into a beis Midrash for the evening. In the lobby were copies of the book *Ad Masai*, and *V'Kam Shevet M'Yisroel* (which were grabbed up after the lecture), and a gift for everybody, a pamphlet called, *HaNasi HaShvii*.

The crowd sat there for nearly two hours as the "Geula Lecturer" described the era and the events that testify to the fact that we are the



Rabbi Sasson (center) in Los Vegas

Generation of the Geula. R' Sasson included his personal story as an officer in the army and surprised the audience with a song he composed.

A farbrengen took place the next day at a Chanukas Ha'bayis in one of the suburbs of the city, as dozens of Israelis who came for the Chanukas Ha'bayis found themselves at a spontaneous lecture on Judaism. They left surprised and pleased.

From there, R' Sasson went to give a shiur in chassidus at an Israeli

pizza shop, and from there he flew to New York. On Motzaei Shabbos Chabad of Mill Basin, directed by Rabbi Yehuda Friedman, hosted a special program with R' Sasson. The place was packed with Israelis who had seen the ads and were fascinated by the talk which went on for about three hours.

R' Sasson maintains that whoever goes out there and explains the besuras ha'Geula, will see for himself how the Jewish people are ready for Geula!

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