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The international weekly heralding the coming of Mashiach  
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Beis Moshich (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshich, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshich 744 Eastern Parkway, Brooklyn, NY 11213-3409.

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# TISHREI, THE MONTH BENTCHED BY HASHEM HIMSELF

SICHOS IN ENGLISH



## SHABBOS PARSHAS NITZAVIM-VA'YEILECH; 25<sup>TH</sup> DAY OF ELUL, 5750

1. Parshas Nitzavim is always read before Rosh HaShana. This year, this reading is enhanced by the addition of Parshas VaYeilech and thus, the two are fused together into a single Torah portion.

The Previous Rebbe communicated a unique teaching which reflects the uniqueness of this Shabbos and explains why although this is the Shabbos before Rosh HaShana, we do not bless the month of Tishrei in contrast to all the other months of the year which are blessed on the Shabbos preceding them:

The Alter Rebbe related: When I was in Mezritch,[345] I heard from my teacher and master, the Maggid, who heard from his teacher and master, the Baal Shem Tov: The seventh month is the first of the months of the year. The Holy One, blessed be He, blesses it on the Shabbos of blessing (Shabbos Mevarchim) ... and with the power of this blessing, the Jews bless the other eleven months of the year.

There is a problematic element regarding this teaching. Why does it mention the Baal Shem Tov, the Maggid, and the Alter Rebbe? We find

that generally, although most of the Alter Rebbe's teachings were based on the teachings of the Maggid and the Baal Shem,[346] he did not mention them explicitly when relating those teachings. We find a similar incident in the Talmud. Rabbi Eliezer the Great explained that he did not mention the name of his teacher, Rabbi Yochanan, when relating a teaching because, "he never related anything which he did not hear from his teacher." Thus, we must understand: Why did the Alter Rebbe mention the Maggid and the Baal Shem when relating this particular teaching?

It is possible to resolve this difficulty based on another Talmudic passage. Our Sages relate that, in the Beis HaMikdash, the priests would announce that the time for the morning sacrifices had arrived by proclaiming: "In the east, it is shining until Chevron." [347] Why did they mention Chevron each and every day? To allude to the Patriarchs who are buried there.

We find a similar concept in our prayer service (which was instituted in place of the sacrifices). Every day, during the week, on Shabbos, and even on Yom Kippur, we follow a similar pattern and begin the Shmoneh Esrei by praising G-d, as

"the G-d of Avrohom, the G-d of Yitzchok, the G-d of Yaakov." [348]

Similarly, in regard to the teaching mentioned by the Alter Rebbe – which also contains an aspect of prayer, that G-d grants abundant blessings in the new year which comes – the "patriarchs" of the Chassidic movement are mentioned. Mentioning their names brings about a more powerful revelation than merely having them in mind on the level of thought.

There is a further connection to the morning sacrifice. On one hand, the morning sacrifice was the same each day. Every day of the year, the same rites were observed. Conversely, however, each day the intention of the sacrifice was different, appropriate to the uniqueness of that day. (For this reason, it was necessary to offer a new sacrifice each day.)

A similar concept applies in regard to each new year. The root of the Hebrew word for year, "shana," is also related to the words meaning "change" and "repetition." Thus, our Sages have explained that each year is a complete cycle which includes the entire series of changes and developments which transpire and the year that follows is merely a repetition.

Nevertheless, each year is also a new development. As the Alter Rebbe writes in Tanya, “each year a new light which has never shone before descends and shines.” A higher light than shone during the period of the Beis HaMikdash and even in Gan Eden is revealed this year.

The Alter Rebbe’s teaching continues:

The blessing is contained in the Torah reading: “You are standing all together today.” The word “today” refers to Rosh HaShana, the day of judgment... You are standing, victorious in judgment. Therefore, on the Shabbos before Rosh HaShana we read[349] the parsha: Atem Nitzavim. This is G-d’s blessing [conveyed] on the Shabbos which blesses the seventh month which is a month of abundance and the source of abundant blessings for all of Israel for the entire year to come.

“You” refers to each and every Jew. “Are standing” implies a powerful and firm stance. Indeed, we find the root of the Hebrew word for “standing,” nitzav used in relation to a king. This implies that a Jew stands with the power of a king. Our Sages declare: “When the king speaks, mountains are moved.” “Mountains” refer to our material concerns. They are not destroyed, but rather “moved,” transferred and transformed into holiness.

The portion continues, “today,” the day of Rosh HaShana, “the day of great judgment.” Although from one perspective, judgment is associated with limitation, from a deeper view, it is through judgment that “overwhelming energy”[350] is conveyed. This energy will be expressed in the service of the Jews in Torah and mitzvos and which will ultimately permeate through and effect the material nature of the world, unifying existence in this material world with its source in G-d’s True Existence.

Afterwards, the portion continues,

“all together,” that the Jews stand as a single communal entity. This brings them, “before the L-rd, your G-d,” and causes them to be “victorious in judgment.”

The above is enhanced by the influence of Parshas VaYeilech which indicates that, from the powerful stance of Nitzavim, a Jew must “proceed from strength to strength.” This is further enhanced by the mitzvah of Hakhel mentioned in this portion. In Hakhel, the Jews are fused together as a single entity and they are inspired by the king’s reading of the Torah.

This leads to the conclusion of the portion, “And Moshe spoke the words

## *Mentioning the names of the Rebbeim brings about a more powerful revelation than merely having them in mind on the level of thought.*

of this song so that all the community of Israel would hear until its end.” The Hebrew for “until its end,” can also be interpreted “until they became perfect.”

This prepares them for Parshas Haazinu which, as our Sages explain, reflects a situation when one is “close to heaven and far removed from the earth.” Although this level was achieved by Moshe alone, each Jew has a spark of Moshe in his midst. Hence, this is relevant to him as well.

This prepares us to enter the year 5751, a year when “I will show you wonders,” including the greatest wonder, the Messianic redemption, which will be considered wondrous

even in comparison to the miracles of the exodus from Egypt.

2. This is the final Shabbos of the “Seven Shabbasos of Consolation” which begin with a two-fold measure of comfort, “Comfort you, Comfort you, My people.” Based on the principle, “Advance in holy matters,” we can assume that from Shabbos to Shabbos, particularly on this, the final and concluding Shabbos, this consolation increases and grows.

This leads us to the Ten Days of Repentance. These ten days can be seen as a summation of the Seven Shabbasos of Consolation and the Three Shabbasos which preceded them.

This Shabbos is also the last Shabbos of the month of Elul, the “month of mercy,” when “the King is in the field.”[351] This is reflected in the fact that, although usually on the Shabbos when a new month is blessed, the passage Av HaRachamim[352] (“All-Merciful Father”) is not recited, on this Shabbos, when G-d blesses the coming month, it is customarily said. This reflects the all-encompassing influence of Divine mercy.

This leads to the prayer, “Happy are those who dwell in Your House,” in the Beis HaMikdash and then to the conclusion of the prayers, “The upright will dwell in Your presence.” The word “Your presence” can also mean “Your inner dimension,” for G-d’s inner dimension is related to the inner dimension of the Jews.

This, in turn, gives the Jews the power to declare, “Give ear heavens...listen earth,” i.e., a Jew reveals how he has control over the heavens and the earth.

3. It is customary to conclude with directives for action. As mentioned several times this year, efforts should be made to gather Jews together on Shabbos in synagogues to study Torah and discuss directives for action. When a Jew enters a

synagogue, he feels he is “in the presence of the King.” If many Jews come together, then, “Among the multitude of people is the glory of the King.” Even a child who enters a synagogue sees the ark and the Torah scrolls and is impressed.

At present, it is important to concentrate on efforts to provide all the needy with their holiday needs and thus, “they can “eat succulent foods and drink sweet beverages” on Rosh HaShana. This need is further emphasized by the fact that Shabbos follows directly after Rosh HaShana and thus there are three consecutive days where holiday meals must be served. This applies in both Eretz Yisroel and in the Diaspora.[353]

There is another unique aspect to the present year. Since Shabbos follows Rosh HaShana, the Fast of Gedalia is pushed off another day. This is significant because, at the outset, the Fast of Gedalia is not held on the day of Gedalia’s murder. He was slain on the second day of Rosh HaShana

and because of the festive nature of the day, the fast was postponed. This year it is postponed still another day, giving the potential for it to be pushed off completely and, indeed, turned into a day of celebration with the coming of the Messianic age when the fast days will be transformed into festivals.

The fact that the Shabbos after Rosh HaShana is being held on a date which normally would be a fast is a further indication of the need to provide people with the potential to celebrate it in a full matter. This will lead to the holidays of Sukkos and Shmini Atzeres and Simchas Torah when (in the Diaspora), there will also be three consecutive festive days.

4. According to the Chabad custom of studying Pirkei Avos throughout the entire summer, on this Shabbos, we study the fifth and sixth chapters.

Both these chapters are connected with the present date, the 25th of Elul,

the day on which the world was created. The fifth chapter begins, “The world was created with ten utterances,” and the sixth chapter concludes, “Everything which the Holy One, blessed be He, created in His world, He created only for His glory.” This reflects the state of the creation on the first day. Then, the entire host of the heavens and earth were brought into being, but they were still united with G-d. This is implied by the Torah’s description of the first day of creation as “one day.” Structurally, the expression “the first day” would have been more appropriate. The Torah, however, calls it echad to imply that it was a day of oneness. “G-d was one with His world.” It was openly evident how “Everything was created for His glory.”

May we be able to stand with the power and firmness of Atem Nitzavim, the power of a king, and, as implied by Parshas VaYeilech, “proceed from strength to strength,” until “we appear before G-d in Zion.”

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#### NOTES:

345. By mentioning that he heard this teaching in Mezritch, the Alter Rebbe alluded to the fact that his situation at that time (being together with his master) represented one in which “the light was included in the source of light.”

346. The Alter Rebbe, however, transmitted these teachings through the approach of Chabad. The teachings of Baal Shem Tov and the Maggid were seminal points which the Alter Rebbe expanded and developed, explaining them in a particular manner so that they could be internalized through the powers of Chabad (wisdom, understanding, and knowledge). Thus, they became new teachings and were rightfully credited to the Alter Rebbe himself.

347. The very name Chevron is related to the word chavura which means “group,” i.e., the Patriarchs as a group. Similarly, Chevron is also called Kiryat Arba (“the city of four”) to allude to the three Patriarchs and King David who together form the “four supports of the Divine Chariot.”

348. This brings about the revelation of “the sublime G-d, who bestows bountiful kindness.” Here we see a fusion of opposites. From the high rung of “the sublime G-d,” “bountiful kindnesses” are drawn down into this material world.

349. The fact that the blessing comes about through the Torah indicates that although the blessing is granted by G-d, it is dependent on the service of the Jews who read the Torah. The Torah “is not in the Heavens.” On the contrary, G-d and His court descend from the spiritual realms and come to hear the voice of Jews studying Torah in this world.

350. We see this in the concept of Torah which is referred to as “having been given by the Alm-ghty.” Might, although generally associated with the process of concealment also serves as the medium for ultimate revelation. (This concept is related to this week’s Torah reading in particular, since, as the Rambam relates, hearing the reading of the Torah in the Hakhel gathering is equivalent to having heard the Torah being given on Mount Sinai “from the mouth of the Alm-ghty.”)

351. In particular, the period of Divine mercy extends for forty days, beginning Rosh Chodesh Elul and including the ten days between Rosh HaShana and Yom Kippur. This is alluded to by the fact that each of the four Hebrew words in the verse, “I am my Beloved’s and my Beloved is mine,” ends with a Yud, which is numerically equivalent to ten. Four times ten equals forty.

352. This reflects a higher and more complete level of Divine mercy than the title Av HaRachaman.

353. It is questionable whether Rosh HaShana will be celebrated for two days in the Messianic age or not. The reason why the holiday was celebrated for two days (even in Yerushalayim) was that perhaps the witnesses would not come on time. In the Messianic age, the Jews will have control over time and problems of this nature will not arise. Nevertheless, at present, we have extended the holiness of the festival until the two days of Rosh HaShana are considered as “one long day.” Hence, there is reason to assume that, “holiness will not be budged from its place,” and that even in the Messianic age, the holiday will be celebrated for two days.

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**(718) 756-3337**

Boruch Hashem, Elul 5764

102 years of the Rebbe's MH"M birth

## **Mivtza: HELPING THE NEEDY**

**To every member of the Lubavitcher community:**

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that **an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger.** Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

**In the name of Vaad Kupas Rabbeinu**

**Rabbi Sholom Mendel Simpson**

**Rabbi Yehuda Leib Groner**

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, **Keren-Hashono** (this coming year 5765 - 383 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu.

P.S. Please send all correspondence only to the following address.

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# THE POWER OF THE REDEMPTION WITHIN US

BY RABBI MORDECHAI ROTTENSTEIN  
TRANSLATED BY MICHOEL LEIB DOBRY

In his famous sicha of the 28th of Nissan 5751, the Rebbe said: “**What more can I do so that all the Jewish people will truly create an uproar and outcry to bring the coming of Moshiach in actual deed, since after all that has been done until now, it has had no effect, and the proof is that we are still in exile, and most essentially, an inner exile in matters of Divine service.**”

The Rebbe emphasizes here “**and most essentially – an inner exile in matters of Divine service.**” Such words require clarification insofar as the Rebbe had previously said, on more than one occasion, that Moshiach is already at the doorway, and it would seem that it is not clear how the Rebbe can go back and speak about a state of exile with such fortitude.

In order to understand these words, we shall concentrate on the essence of the service of elevation and purification, and we will try to clarify what the Rebbe said about the fact that this service has already been completed.

## THE SERVICE OF ELEVATING THE SPARKS

Throughout the long years of exile, the service of the Jewish people



has been divided into two general modes of service: a) *avodas ha'birurim* (the service of elevation and purification); b) *avodas ha'nisyonos* (the service of tests and trials).

What is *avodas ha'birurim*?

As is known, every aspect of the world's existence receives its vitality from holiness. The Alter Rebbe explains this point at length in *Tanya, Shaar HaYichud V'HaEmuna* Ch. 1, in connection with the pasuk in T'hillim, “Your word, Hashem, stands forever in Heaven.” He states that the

Ten Utterances through which G-d created the heavens and the earth constantly maintains and renews the existence of created entities ex nihilo. If *ch"v* G-d were to take the Ten Utterances away, the world would return to a state of nothingness, without any recognizable existence whatsoever. In other words, the world's true existence is within the letters of the Ten Utterances, as explained there at length.

Chassidus explains that this world, *Olam HaTikkun*, was created following the creation and annihilation of the world of *Tohu*, which had powerful spiritual lights but lacked the proper vessels to contain them. Thus, the lights “broke the vessels” (a most lofty spiritual concept that must be properly explained, and will be, G-d willing, at another opportunity).

Chassidus teaches us that as a result of *shviras ha'keilim* (the breaking of the vessels), sparks of holiness from the world of *Tohu* fell and were dispersed throughout this lowly world and captured by the *klipos*. A *klipa* is supposed to protect the fruit, just as a maidservant serves and protects her mistress, fulfilling the role of the vessels that were broken in the previous world and preserving the powers of holiness.

However, as a result, sparks of holiness fell into the realm of the *klipos*, thus creating a new situation of a “maidservant that will inherit her mistress” or “a slave that will rule.” The *klipa* perceives that it has its own independent source of life, as these sparks of holiness that fell into its domain give it the feeling of “my power and the strength of my hands.” Thus, these *klipos*, which were supposed to assist holiness, turned into the source of evil, a *metzius* of “a slave that will rule.”

This phenomenon of the *klipa's* gaining control over the sparks of holiness has been the prevailing reality of our world since the sin of the Tree of Knowledge until today. In the language of the holy Zohar, this *klipa* is called “*sitra achra*” (the other side).

We live in a world that conceals the Word of G-d, which is the true source of the world's existence. This is represented by the word “*olam*” (world), derived from the same root as “*helem*” (concealment). As a result of this sin, good and evil were intermingled, and since then, the whole purpose of the *klipa* has been to deny the Divine truth and give the world a feeling of autonomy and disassociation from the G-dly source that sustains it.

### THE ROLE OF THE JEWISH PEOPLE

If so, we seem to be talking about a state of deterioration, where everything has gone topsy-turvy, and “the golem turns on its creator.” This can be compared to soldiers, who are supposedly loyal to their king, yet they are the ones who rebel and bring about the revolution. Of course, this doesn't mean anarchy *ch*”v, as all of this is part of G-d's will. Through this process, the sin of Adam, which gave us the difficult avoda of elevating the sparks, will be repaired, thus bringing the world to its ultimate state of

completion. This avoda of Torah and mitzvos will bring the world to a state of redemption, as new and larger vessels are forged that can properly accommodate the holiness without breaking the vessels. This is the role of the Jewish people.

The Jewish people can be described as a “chosen unit,” chosen by Divine Providence to redeem the sparks that fell from the side of holiness to the other side, the “*sitra achra*.” As a result, the world will shine anew with the light of G-d, the true source of life in the world. The fact is that *avodas ha'birurim*, the avoda of “saving what is precious from the crass,” actually began with our holy forefathers and their trials, continuing to this very day.

A significant portion of this avoda was assigned to the Jewish people when they went down to Egypt. Chassidus teaches that there were a total of 288 holy sparks that fell captive to the *klipos*, and the pasuk, “a mixed multitude (*erev rav*) went up with them,” means that the children of Israel departed from Egypt with 202 (gematria of “*rav*”) of these 288 holy sparks. Our Sages teach us that we left Egypt “as deep water without fish, and as a fortress without grain.”

In fact, after the splitting of the Yam Suf, the pasuk states, “And Israel saw the Egyptians dead upon the seashore.” Our Sages explain that the children of Israel saw the defeat of the guardian angel of Egypt, from whom the Egyptians received the spiritual strength to be a world power.

It is appropriate to note here that Egypt was known to possess tremendous magical powers, and even modern science has failed to explain how the Egyptians built the pyramids. It reached such an extent that Pharaoh pretended to be the Creator Himself in all His glory, saying, “My river is mine, and I have made myself.” In other words, the

*If all this is really true, then how is it that we still continue to see such terrible occurrences that are so typical of a harsh exile? The Rebbe MH”M said that the world is already in a state of redemption. If so, how can we possibly explain the reawakening of anti-Semitism throughout Europe? How do we explain the brutal terrorism we presently experience, the likes of which we have not seen for decades?*

*klipa* had inherited its mistress, and turned into “other gods.” All of these powers came to the Egyptians through their guardian angel, who was defeated at the Splitting of the Sea. The death of this angel served as testimony to the fact that Egypt had returned to its natural role, unable to act as ruler over the world. Subsequently, the sparks that it had captured were returned to holiness by the Jewish people.

The sparks of holiness they did retain were for the purpose of maintaining their existence and vitality, until the day that the spirit of impurity will pass from the earth.

“G-d did justice with the people of Israel, whom He dispersed among the nations of the world, in order that converts will gather to them” – Chassidus explains that “converts” refers to those sparks of holiness that fell into the domain of the *sitra achra*; it is the mission of the Jewish people to redeem them.

Our Sages explain to us why the place of Mattan Torah was called “*Har Sinai*”: When the Torah was given, *sina* (hatred) descended upon the nations of the world, i.e., they hated the people of Israel due to Mattan Torah. Chassidus explains that the nations of the world felt that the Jews would weaken their standing and the strength of their domination in the world. Such strength belongs to G-d, and through *avodas ha'birurim*, the observance of the Torah and mitzvos that were given to us at Har Sinai, the sparks of holiness that fell into the dominance of the seventy nations were gathered up and returned by the Jewish people to the Creator. The nations of the world perhaps subconsciously felt that the Jewish people would weaken their position through their observance of Torah and mitzvos. This stands as the basis of the anti-Semitic remarks describing Jews as people who seek to rule the world, leading to decrees of forced

conversions and bans on Torah study and mitzva observance throughout the years of exile. Of course, Jews have no interest in seeking to dominate anyone, but simply to carry out their shlichus **to reveal G-d's sovereignty in the world.**

*Avodas ha'birurim* was an unusually difficult avoda, requiring great self-sacrifice. The distinction between good and evil (practical usage of the Tree of Knowledge of Good and Evil is for the purpose of carrying out this avoda), cleaving to good – “and you have chosen life” – demands tremendous self-sacrifice, even as the evil continues to entice. For generation after generation, the Jewish people have endured much suffering, withstanding great trials, as part of *avodas ha'birurim*.

### **THE REBBE'S PROPHECY: AVODAS HA'BIRURIM HAS BEEN COMPLETED**

As we indicated at the outset, the Rebbe MH”M has declared that the Jewish people have already completed *avodas ha'birurim*, which was subsequently followed by the amazing events of 5751, when the Iron Curtain fell and hundreds of thousands of Jews went into freedom. The Rebbe explains that these events are due to the direct involvement of Moshiach in fighting the wars of G-d, which became possible only after the completion of *avodas ha'birurim*. When the sparks of holiness under the domination of Russia had been redeemed through the self-sacrifice of Jews in the fulfillment of Torah and mitzvos, as mentioned above, the Soviet Union collapsed, as we bore witness to the great revolution which transpired without the need for bloodshed.

Thus, we have seen that one of the main objectives of the Jewish people during the years of exile has been completed, as the Rebbe MH”M made known in 5752, with the

completion of *avodas ha'birurim*.

One of the main results of the completion of this service is that the nations of the world have begun to allow Jews to keep Torah and mitzvos, and even support the study of Torah with public funds. It is well known that the current President of Russia, Mr. Vladimir Putin, a former KGB leader, wholly dedicated to the fight against Jews in general and Chabad chassidim in particular, is today one of their greatest friends.

In the sichos delivered in connection with Chag HaGeula, Yud-Beis – Yud-Gimmel Tammuz, the Rebbe MH”M explains that while the revolution in Russia began with the Rebbe Rayatz's release from prison in 5687, it would not reach its culmination until his personal redemption to continue spreading the wellsprings of Torah had become a general redemption that enabled every Jew to be involved in Torah with the permission and encouragement of government authorities.

As a result, we were forced to wait until 5751, the year that *avodas ha'birurim* was completed. From then on, a Jew would not represent a threat to Russian authorities, as he no longer weakens their power and control through the Divine service of elevating the sparks. Russia is no longer concerned that it will lose sparks of holiness as a result of a Jew's observance of Torah and mitzvos, as those sparks that remain in Russia are solely for the preservation of its existence. On the contrary, **the non-Jew subconsciously feels that when a Jew fulfills Torah and mitzvos, it serves as a help to him.** This matter has taken expression in the readiness of humanity to keep the Seven Noachide Laws. (Recently, we have heard about the activities of HaRav Boaz Kali, who is spreading the subject of Noachide mitzva observance among Israeli Arab



communities, demonstrating their willingness to accept these mitzvos out of the recognition that they derive from the Torah, as commanded by G-d Himself.)

With this background, the Rebbe MH" M states clearly that the world is ready for the Redemption, and it is simply waiting for the Jew to **complete his avoda**, and thus **accept the Redemption**.

There was a famous conversation between the Rebbe MH" M and Mr. Binyamin Netanyahu, during the latter's service as Israel's ambassador to the United Nations. During this talk, the Rebbe MH" M gave Netanyahu guidance on how to be a proud Jew, and to explain to the nations of the world that "the Land of Israel belongs to the People of Israel according to the Torah of Israel. If you say this with Jewish confidence and pride, the world will accept it." Netanyahu did exactly that at the time, and he even testified that he succeeded in this approach beyond all expectations, as history has proven this fact.

This is the essential meaning of what the Rebbe MH" M said: The world is ready for the Redemption, and it is simply waiting for the Jew to begin living with the Redemption. When that happens, not only will the world not interfere, quite the contrary – it will assist.

### THE EXILE IS SHAPED BY HOW WE RELATE TO IT

However, we still must clarify something: If all this is really true, **then how is it that we still continue to see such terrible occurrences that are so typical of a harsh exile?** The Rebbe MH" M said that the world is already in a state of redemption. If so, how can we possibly explain the reawakening of anti-Semitism throughout Europe? How do we explain the brutal terrorism we presently experience, the likes of

which we have not seen for decades? If according to the Rebbe MH" M, *avodas ha'birurim* has been completed, then where do the nations of the world derive the strength and ability to harm Jews and interfere with their desire to dwell in safety in their own land? As we explained earlier, anti-Semitism was always possible as long as *avodas ha'birurim* had not been completed, due to the state of "hatred [that] descended upon the nations of

*When the child is afraid of the dog, the dog barks. When the child then displays even greater signs of fear, the dog barks louder, to the point that it might even attack the child, ch"v. However, when the child is not afraid, the dog not only doesn't bark, it even runs away.*

the world." The non-Jew always somehow felt that the Jew was trying to undermine his authority in the world through the fulfillment of Torah and mitzvos. *Avodas ha'birurim* was achieved through this fulfillment, i.e., a non-Jew's source of strength to realize his sense of domination was taken from him through a Jew's fulfillment of Torah and mitzvos, thus inciting his hatred for Jews. However, once the non-Jew is no longer

threatened, after *avodas ha'birurim* has **been completed**, then why is there is still such an intense level of anti-Semitism?

Indeed, a non-Jew needs a source of holiness in order to fulfill his desire to cause harm to a Jew, and when *avodas ha'birurim* was completed, the non-Jew no longer had any source of strength of his own. So he receives his strength from an alternative power source *r"l*, stemming from the Jew relating to the non-Jew as a threat to him. In other words, the Jew's *Galus'dike* fear of the "paritz" gives the non-Jew the strength to dominate and rule over the Jew.

The *kli*pa needs a source of vitality in order to exist as an independent entity. When a Jew relates to his fear of the paritz, it enables the paritz to draw strength from the holiness that a Jew possesses. Every Jew has a soul that is a portion of G-d Above, and this soul serves as a marvelous source of spiritual strength – if the Jew allows it.

We find a similar phenomenon when a child passes by a dog. When the child is afraid of the dog, the dog barks. When the child then displays even greater signs of fear, the dog barks louder, to the point that it might even attack the child and bite him, *ch"v*. However, when the child is not afraid, the dog not only doesn't bark, it even runs away. That's the nature of things: the *kli*pa draws its vitality from holiness.

Another example comes from television and radio. Their strength is derived from the fact that people tune in to watch and listen. The public gives them the power of publicity. However, if we turn them off, they have neither influence nor power. What does this mean? Their influence and power derive from us.

This is the essential strength of Galus: it is derived from how we relate to it.

## THE REDEMPTION DEPENDS ON HOW WE INTERNALIZE IT

We can now understand the heartfelt cry of the Rebbe MH" M that **just speaking about territorial compromise creates a situation of *pikuach nefesh* for million of Jews.** The fact that we talk to PLO terrorists encourages them and gives them the strength to harm us. We see clearly that when we vigorously wage war against them, they meekly submit. But when we start to speak about "the peace agreements" or the like *ch"v r"l*, they immediately start terrorist attacks. This demonstrates a clear connection between how we relate to the Arabs and their acts of violence against us.

Now, we will try and understand what the Rebbe said on the 28th of Nissan 5751: the main *galus* is an **internal *galus*.** Since **the world is already in a state of Redemption,** the strength and ability to cause harm to a Jew stems from the Jew's internal exile, i.e., a Jew's *Galus'dike* relationship to reality. The world is already prepared for the Redemption; all that is demanded is for us to open our eyes and understand that **all the calamities begin from the way that we relate to them.** When a Jew is afraid of the reality facing him, this allows the reality to draw the strength necessary to harm the Jew. It is

forbidden to let the world affect us. If the world was once a savage and ferocious tiger, today, it is just a paper tiger that can be restored to life *ch"v*, if the Jew relates to it improperly.

Similarly, it is forbidden to be afraid of illness or to worry about *parnasa* (as is known that the *ayin ha'ra* has no control over someone who doesn't believe in it), since the Rebbe MH" M stated clearly any interference or disturbance that the world can cause to a Jew stems only from the Jew's *Galus'dike* perception of things. Therefore, a Jew must adopt a *Geula'dike* approach to the reality of the world: **There is no more sovereignty among the nations, no more illness, and no more economic problems.** When a Jew relates to things from the perspective of the Redemption, the reality adapts itself

accordingly – a G-dly reality. There has not been a time period more suited to the Tzemach Tzedek's famous saying, "***Tracht gut, vet zain gut***" (Think good, it will be good).

All that remains is for us to internalize the concept that we are living in the era of the Redemption and **to release ourselves from our internal exile,** and through this recognition, we will reveal it to the world, and in the words of the Rebbe MH" M explaining the importance of proclaiming "Yechi": The proclamation of "Yechi" expresses the recognition that the reality of Moshiach exists in the world, and specifically through this recognition, he will reveal himself through his activities.

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

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# GOING TO THE REBBE WITH BITTUL AND HISKASHRUS

INTERVIEW BY SHAI GEFEN

*Beis Moshiach spoke with two mashpiim from Eretz Yisroel, Rabbi Chaim Nisselevitch, mashpia in Toras Emes in Yerushalayim, and Rabbi Zalman Landau, mashpia in Tomchei T'mimim in B'nei Brak, about traveling to the Rebbe, preparations for the trip, and the importance of going to the Rebbe for the month of Tishrei even now.*

RABBI ZALMAN LANDAU

*Mashpia, Tomchei T'mimim in B'nei Brak*

\* \* \*

It's almost Rosh HaShana and the T'mimim and Anash are about to go to the Rebbe for Tishrei. Why is there a special inyan in going to the Rebbe for this particular month?

We know there's a "Giving of the Torah" that occurs daily, yet there is a Yom Tov of Mattan Torah. On Shavuot all the inyanim that took place on the original day of Mattan Torah are illuminated and revealed in a way that is different from all the other days of the year.

The same is true, and even more so, when it comes to the month of Tishrei, the *chodesh ha'klali* (all-encompassing

month of the year). All the holidays of this month are *moadam klaliyim* (all-encompassing holidays), when the light of the neshama is revealed in the fullest way. In order to merit all the great *giluyim* (revelations) of Tishrei, you need to be within the four cubits of the Rebbe, for that is where you draw "*ruach ha'kodesh*," as the Rebbe referred to a number of times regarding the inyan of Simchas Beis HaShoeiva. We draw the great spiritual strength of these days by being with the Rebbe.

When a Chassid spends Tishrei with the Rebbe, he receives a renewed *chayus* for the entire year in the most literal sense, to the point that *Elokus b'p'shitus, v'olam b'hischadshus* (G-dliness is the simple reality and the world is a

novelty).

The Rebbe once expressed wonder, how is it that a Jew doesn't come for Tishrei in order to "refresh himself"? During Tishrei, one draws all the necessary *kochos* in order to continue one's *avoda* the rest of the year, and this is possible and far easier when you are with the Rebbe.

Everybody talks about how special it is to go to the Rebbe at this time, after Gimmel Tammuz, when despite the darkness of Galus, Chassidim still go to the Rebbe.

When the Rebbe arrived in the United States, the Rebbe Rayatz sent a delegation of Chassidim to welcome him. The Rebbe Rayatz explained to them who his son-in-law is, and said, "He is proficient in Bavli, Yerushalmi, *Likkutei Torah* with all the *ayeins*, but none of this is apparent for it's all in a way of *hatzneia leches* (modesty)."

At this time, the abundance of *giluyim* the Rebbe is showering us with is unprecedented, but it is all in a way of *hatzneia leches*, which is how the Rebbe Rayatz characterized the Rebbe. It's all in a way of *p'nimius*, but whoever wants to receive the spiritual abundance and *chayus* can do so today in a way that is incomparable to when we saw the Rebbe.

With the Rebbe, everything is done

with a *p'nimius*, the opposite of a showy manner, and that is precisely how the Rebbe is being *mashpia* to us today. This is a revelation of G-dliness that we didn't experience previously, but it is the way the Rebbe interacts with us in these final moments of Galus.

Describe the "great giluyim" from the Rebbe.

Today we see giluyim and hashpaos from the Rebbe in the most amazing and unprecedented way. I once gave a shiur in Chassidus in Kfar Saba. One day, someone urged me to come to him regarding an important matter, and I didn't know whether to cancel my shiur for this or not.

I opened a volume of *Igros Kodesh*

(vol. 6, p. 308) to a letter addressed to **Zalman** Tuvia, dated in the month of Elul, which is when I asked the question. The Rebbe writes, "I was very gratified that you don't suffice with the work assigned to you in your job, but you add to it b'hiddur. I am referring to what you wrote about your influence and work on the boys in the yeshiva in Kfar Saba. Surely you will increase your efforts in this, especially when the month of Elul is the month of mercy..."

When you get a clear answer like that from the Rebbe, and you feel that the Rebbe is answering you personally, it's a revelation of G-dliness, one that was more concealed in the past. Today, we receive these giluyim matter-of-factly. There are thousands of examples of these amazing answers from the Rebbe. This is something we did not have before.

**How does one prepare for Tishrei with the Rebbe, and how should one conduct himself in 770?**

It's important to mention what R' Mendel Futerfas a"h would say that when you want to really know what the Rebbe wants, you should look at the T'mimim, the Rebbe's children, since they know the Rebbe's *kavana p'nimis* (inner intent). The fact that thousands of T'mimim travel to the Rebbe for Tishrei tells us very clearly that this is what the Rebbe wants.

When by the Rebbe one must keep to the learning schedule, learning Nigleh and Chassidus, which Chassidim call the "gashmius." The "ruchnius" are those things that are much higher, such as an inner *hiskashrus* to Elokus in a way of *mesirus nefesh*. A Chassid who travels to the Rebbe for Tishrei has to behave entirely differently than he does all year. That's the true significance of traveling to the Rebbe.

Another point about how one behaves when by the Rebbe is knowing that "*samuch v'nir'eh*."

You know the story about the man who came from Eretz Yisroel at the beginning of the 50's and lived with his

*K'dusha does not budge from its place. Period. Whoever saw how the Rebbe turned towards the room of the Rebbe Rayatz, or how the Rebbe prepared a special chair in honor of the Rebbe Rayatz, understands how we must behave in 770.*

--Rabbi Zalman Landau



relative in Crown Heights. He had come to America to work, and as time went by, he dropped his religious observance.

One day he saw many bachurim running to a farbrengen of the Rebbe on Purim, and when he saw them running he also ran to see what was going on. He stood at the farbrengen and heard the Rebbe talking about someone who came from Eretz Yisroel to the United States and dropped his religious observance...

He was shaken up by what he heard, and thought: Who says the Rebbe meant me? Does he see everybody?

After the niggun and l'chaim, the Rebbe began speaking about "samuch v'eino nir'eh" (lit., close but not seen) and "samuch v'nir'eh" (lit., close but visible – a reference to the laws of those cities that are near walled cities) in connection to Purim. He then connected it to a Jew who thinks that he is not seen when in fact he is "samuch v'nir'eh."

At that, the man was even more shaken up, but still managed to calm himself, thinking: At least people don't realize the Rebbe is talking about me!

And that's when all eyes turned to him...

At the end of that Purim sicha, the Rebbe gave him l'chaim. The next morning he found himself lying on the floor after having been "ad d'lo yada," and yes, he became religiously observant once again.

We need to know that the same thing applies today – even more so. A bachur could come and think: Who knows that I am here altogether? – just like that man who went to the farbrengen. Sometimes, the bachur knows he is near the Holy of Holies, but thinks he is not seen; the truth is that everybody is *samuch v'nir'eh*.

Therefore, the behavior during Tishrei has to be in a way of *lir'os v'leheira'os* (to see and to be seen). The incredible way the Rebbe leads us today proves that the Rebbe is watching

and listening in the most amazing way. Even back in the "good old days," we didn't see anything like this, and when a Chassid or Tamim goes to the Rebbe, knowing that the Rebbe sees, hears, and knows everything, he will behave accordingly.

**To be blunt, what's the point in going to 770 for Tishrei now, if G-d forbid we are still in Galus and don't see the Rebbe?**

Of course, we hope and pray that this Tishrei will be a Tishrei of Geula, and the Rebbe will be revealed to all. However, even while still in Galus, we must know that **k'dusha does not budge from its place**. Period. Whoever saw how the Rebbe turned towards the room of the Rebbe Rayatz, or how the Rebbe prepared a special chair in honor of the Rebbe Rayatz, understands how we must behave. When you go to the Rebbe, you can sense how it's easier to serve Hashem, and this is a feeling that everybody has.

The kochos one gets from the trip to the Rebbe in Tishrei, and specifically for Tishrei – and the Rebbe spoke a great deal about the importance of being with him for Tishrei – shows how we are given the ability to draw all the kochos for the entire year, beyond what you would expect. Therefore, today, after Gimmel Tammuz, it is even more important to travel to the Rebbe for Tishrei than years ago, because *hiskashrus* to the Rebbe is contingent on this trip.

In our generation, the main avoda is preparing to greet Moshiach, and therefore the avoda is more difficult on the one hand, but loftier on the other hand. The way to handle this situation is with *emuna p'shuta* (simple faith), through *hiskashrus* that transcends intellect and understanding.

Even one's bittul to the Rebbe, and a Jew's behavior in general, has to be in a way that goes completely beyond reason. Even the avoda of Chabad (intellect) has to be done in a way that goes beyond reason. I can testify that it has been the trips to the Rebbe after

Gimmel Tammuz in which we merited giluyim from the Rebbe that were completely beyond nature, and in a tremendous abundance, in all areas.

Someone told me the horrible news that his son was born with *yenner machla*, and everybody was devastated. He didn't know what to do, so he decided to ask the Rebbe through *Likkutei Sichos*. He opened to Parshas Lech Lecha where the Rebbe explains the inyan of bris mila.

He believed wholeheartedly that this was a message for him, and immediately after the bris the disease miraculously disappeared. The man told me afterwards that it's all contingent on faith. The stronger one's faith, the more influence the Rebbe extends to your life.

The same applies to the trip to the Rebbe for Tishrei. If we merit to understand that we are near the Rebbe and the Rebbe sees us, then all the Rebbe's giluyim will be in abundance. Many people can tell you about the incredible things that happened by coming to the Rebbe for Tishrei in recent years.

**Yet, you can't deny the feeling of despair that sometimes overtakes us, when we just want to see the Rebbe!**

That has to be the focus of a trip to the Rebbe. I remember when I went to 770 on the first Simchas Torah after Gimmel Tammuz, and I was sad. We all wanted to see the Rebbe already! As I was thinking these sort of thoughts, someone grabbed me and twisted my arm and said, "Get out of that already." I guess it was that arm-twisting that opened the channel for me, because I became like a new man. I felt I had the kochos to deal with, and rise above, all my personal feelings.

There's no question that everything entails work and effort, and the avoda today is no easier than it always was. On the contrary, the avoda before the hisgalus of the Rebbe MH"M is much harder, since everything is associated with avoda in a way of *mesirus nefesh*.

It's no surprise then that it's those

Chassidim who never saw the Rebbe who have a *kesher atzmi u'p'nimi* (an essential connection) that we don't see in others. This is definitely one of the amazing chiddushim that the Rebbe is giving us in these final moments of Galus, namely that Jews are becoming mekushar to the Rebbe and go to the Rebbe, even though they don't have all

those obvious giluyim that we saw years ago. Now it's not about giluyim, but about absolute emuna p'shuta.

\* \* \*

**RABBI CHAIM NISSELEVITCH**  
*Mashpia – Toras Emes, Yerushalayim*

\* \* \*

**Thousands of T'mimim and Anash will be going to 770 to spend Tishrei**

*Hiskashrus to the Rebbe at this time is, from one perspective, much easier than in earlier years. This is because the yechida in each of us is shining openly, and this is how we connect with the yechida klalis of the generation, the Rebbe.*

--Rabbi Chaim Nisselevitch



**with the Rebbe. What is so important about spending Tishrei with the Rebbe?**

We know how highly the Rebbe regarded coming to Crown Heights in Tishrei. Throughout the years it became abundantly clear that the Rebbe considers traveling for Tishrei as central to hishkasrus to our Rebbeim, and especially to the Rebbe MH"M, since there are inyanim that one cannot get at other times of the year.

First of all, there's the inyan of Rosh HaShana, which is the inyan of kabbalas ha'malchus in the general sense, and kabbalas ha'malchus of our Rebbeim in particular. We saw how the Rebbe began the inyan of singing the niggunim of all the Rebbeim at the farbrengen on Rosh HaShana, which is part of the inyan of hishkasrus.

The importance of going to the Rebbe for Rosh HaShana is also brought in *Toras Shalom*, where the question is posed: how can a Jew not be in Lubavitch on Rosh HaShana?!

The Rebbe considers being with him during Sukkos, *Z'man Simchaseinu*, very important. It's enough just to reflect on the especial endearment the Rebbe attributed to this matter in 5748, when the Rebbe thanked and said "yashar ko'ach" to all those who left their "hole" and came, at least "for an hour," to be "in the palace of the king."

When you see all this, you don't have to be a big maven to understand how important it is to travel to the Rebbe for Tishrei. It's simply not the same as a trip any other time of the year.

I remember that in 5740 the Rebbe put out the maamer *U'V'Yom Simchaschem* (that year the Rebbe also said a tune should be composed for these words), which explains why kabbalas ha'malchus is done with a shofar. The explanation given there is that the inyan of kabbalas ha'malchus has to penetrate the lowest level of the inanimate.

This is precisely our role as

Chassidim, T'mimim, that while accepting G-d's malchus on Rosh HaShana, we ensure that the malchus of the Rebbe MH"M reaches even the inanimate. There's a reason why many of the verses about *malchuyos* refer to Moshiach.

We also remember how thousands of Chassidim proclaimed, "Yechi" to the Rebbe in 5753 while the Rebbe was in shul for the t'kios. That scene is unforgettable. The best time and place to accept the Malchus is during t'kios in 770. So where else should we be on Rosh HaShana?

We can fill volumes with descriptions of this great inyan innovated by the Rebbe, and Chassidim who know what the Rebbe thinks of this must go to the Rebbe for Tishrei.

**It is no secret that after Gimmel Tammuz some people wonder: What's the difference when we go, when we don't see the Rebbe anyway and there's no t'kias shofar or "Napoleon's March" with the Rebbe?**

First of all, if we are still before the hisgalus when we travel, then we are traveling with the bitachon that when we arrive we will be zocheh to see the Rebbe! But if, G-d forbid, we don't see him, and Rosh HaShana 5755 passes and we are still in Galus, then a Chassid who goes to the Rebbe has to see it as a given that he is standing before the Rebbe, with all that this entails, and is accepting his Malchus. We are confident that there is no change in the Rebbe, and therefore, our behavior during Tishrei must be with utter bittul.

**How should a Tamim behave during Tishrei with the Rebbe?**

Everything has to revolve around utter hiskashrus to the Rebbe, and this must be in a way of kabbalas p'nei Moshiach Tzidkeinu. As the Rebbe explained in the maamer mentioned before, we must bring the bittul to the Rebbe down to the level of the inanimate, to the point that the stone in the wall cries out. The main point is

that we mustn't forget how kabbalas ha'malchus penetrates to the level of the inanimate. This is what a Tamim must take with him from Beis Rabbeinu Sh'B'Bavel; to live with this and to put the Rebbe into every single detail.

**How do you explain the astonishing phenomenon that even though ten years went by since Gimmel Tammuz 5754, more and more people go to 770 for Tishrei?**

Hiskashrus to the Rebbe at this time is, from one perspective, much easier than in earlier years. This is because the yechida in each of us is shining openly, and this is how we connect with the *yechida klalis* of the generation, the Rebbe. Hiskashrus to the Rebbe from the point of the yechida is deeper since this is a hiskashrus from the very essence of one's soul. This is why the excitement of going to the Rebbe has no natural or rational explanation.

The purpose of this last test that we are dealing with (and we know that a test presents a false front in order to test a person) is to uncover the yechida within us, and our goal is to nullify the test and to bring about the actual hisgalus of the Rebbe.

I must add another point. When we see thousands of T'mimim who come to the Rebbe, we are amazed when we realize that many of them never saw the Rebbe, yet their excitement and hiskashrus are greater than those who saw the Rebbe! I've stood in amazement while watching the T'mimim, how they fill barrels full of emuna and hiskashrus from their trip to the Rebbe.

The only explanation is that today, hiskashrus to the Rebbe by traveling to him is a lot deeper than it used to be, and whoever wants to, "can and may greet him, and he greets all of them graciously and shows a smiling face to all."

Someone told me a vort that explains the depth of this inyan of the hiskashrus of the T'mimim. He said

that when someone traveled to the Rebbe in 5734, for example, he pictured the Rebbe as he was in 5734. Someone who was there in 5751, pictures Tishrei as it was in 5751. A Tamim and Chassid who were never by the Rebbe, who go in 5755, are with the Rebbe when the Rebbe's *atzmus* is manifest on the plane of yechida.

It's definitely amazing that Chassidim who never saw the Rebbe, come to the Rebbe with such *p'shitus* and such feeling, and the chayus they get from the Rebbe during Tishrei is no less, and maybe more, than what people got in the past.

It should be pointed out that the trip the T'mimim make today to the Rebbe is much more full of *tochen* than the trips before Gimmel Tammuz. We see it in the s'darim and learning that goes on during Tishrei. The learning is far more enthusiastic and serious than it was years ago. Many parents who send their children say that their children come back after Tishrei completely different, and this is because they got *shefa* for the entire year in an open manner.

We must thank the organization **Hachnosas Orchim**, which takes care of both the gashmius and the ruchnius of all the guests who visit the Rebbe during Tishrei.

**In conclusion...**

The trip to the Rebbe has to be made with the awareness that going to the Rebbe is like going to the Beis HaMikdash, especially in light of the amazing things the Rebbe said in *Kuntres Beis Rabbeinu Sh'B'Bavel*, which sheds light on the incredible qualities of 770.

May we merit to truly be mekabel and be a keili for all the shefa of gashmius and ruchnius that the Rebbe gives us during the month of holidays, and may we merit already to see the full and complete hisgalus of the Rebbe Melech HaMoshiach.



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# CHILD SURVIVOR

BY MENACHEM ZIEGELBOIM

*How a little Jewish boy who survived the Holocaust went from a Christian upbringing to being a Zionist and ultimately found Chabad.  
\* The story of R' Efraim Mull of Yerushalayim.*

Paris, the capitol of France: conquered by the German army. The Germans, in their pressed uniforms, strutted through the streets of Paris and did as they pleased, preparing for the Final Solution of French Jewry. Military parades often marched down the streets, drums rumbling and soldiers goose-stepping in perfect formation, typical of the Germans.

One day the rumble of a military vehicle could be heard and a unit of French gendarmes appeared at an apartment in the luxurious 16<sup>th</sup> arrondissement in Paris. These French policemen, doing the bidding of their German overlords, were searching in vain for a little Jewish boy named Freddy (Efraim) Mull. He was all of five years old, and a sweet boy. What did these evil people want with him?

Fortunately, the child had been well hidden in a little village in the outskirts of Paris, with an Christian woman, who protected him.

They came repeatedly in search of the child, but he was meant to be saved. From Heaven he had been assigned a task: to relate his terrifying story to the next generation, a story of a child

survivor of the Holocaust.

He was raised in Paris as a Christian, and then as a Zionist youth who made aliya and found himself on the frontlines with a Lubavitcher Chassid. This Chassid opened up for him a window to a new world, the world of Chassidus.

\* \* \*

Rabbi Efraim Mull is a slender man with a refined looking face who lives in the Har Nof neighborhood of Yerushalayim. He was born in Ocalle, a small town near Brussels, the only child of Yoel and Bella Mull, who arrived in Belgium in the 1920's from Warsaw.

His earliest memories are from the age of four, and from that point on, he remembers things in great detail.

"After the Germans conquered France and Belgium, my parents decided to flee to Switzerland, where they hoped to find a safe haven from the Germans. They waited until 1942, believing the promise of the Belgian government that nothing bad would happen to its Jewish citizens. When my parents realized that a disaster was fast approaching, they decided to leave.

"Since the Swiss didn't allow Jews

into their country and would send Jews back to France if they tried to enter, my parents disguised themselves as gypsies. I remember arriving at the border town of France and Switzerland where they made contact with a smuggler who knew how to sneak past the Swiss patrols. My parents didn't know that the smuggler worked for the Gestapo.

"In the meantime, we stayed at a little hotel on the border. That day a large car drove up and plainclothes Gestapo agents got out. They took us down to the car. I still remember my mother with her long dress and a kerchief on her head and big earrings, disguised as a gypsy. They took us to their headquarters, which was in the building of the local high school.

"We were taken into a large room and my mother began to cry. One of the Germans told me in broken French to leave the room. My mother hugged me and quickly hid two family pictures in my pocket. I left the room and waited near the large wooden door until I would be called again. This turned out to be the last time I saw my parents. Our family was severed as suddenly as that.

"I was still standing and waiting when two French gendarmes came and took me to the hospital run by Catholic nuns. This was actually both a hospital and a monastery. There were many Jewish children there whose parents were caught by the Germans. The plan was to send the children as a group to an

extermination camp. I was only four and a half at the time.

“The nuns took me to their religious ceremonies. I remember how it was all new for me and I was surprised to see all their icons. It all seemed strange, but I was an obedient child and thought I would soon see my parents again.”

\* \* \*

At that time, Paris was under the Nazi boot, and their decrees against the Jews were promulgated one after the other. Doing business was restricted and Jews had to wear yellow stars. It was prohibited to own a radio, and Jews were

forbidden to ride the trains except for the last car. Every Jewish-owned store or business had to appoint a gentile manager.

A supervisory organization was founded to take care of Jewish matters in France. Among other things, this organization dealt with foreigners, who were to be taken to be killed. They opened an orphanage for their children.

After two days in the monastery, young Freddy was taken to this orphanage, along with two girls. “I was very hungry there,’ says R’ Efraim, “and I remember going around after the meals looking for

leftover food in the plates and eating the sausage casings.”

Freddy stayed at the orphanage for a while until one night when he was called to the office, where he met a woman and her daughter. The director had him stand on a small stool, and the women asked him whether he wanted to go live with them.

“I said no, since I was already used to the orphanage, and felt secure there. The daughter asked me what my mother would make that I liked very much. I said she would give me chocolate and apple cake.

“We also have that,’ she said,



R' Efraim Mull

*This was actually both a hospital and a monastery. There were many Jewish children there whose parents were caught by the Germans. The plan was to send the children as a group to an extermination camp. I was only four and a half at the time.*

and I agreed to go to their house.”

A few days later, in the winter of 5703, Freddy was taken to the home of his adopted family, the Weils. When he walked in, he saw a large apple cake. It turned out later that his leaving the orphanage had saved his life, because the rest of the orphans were sent to Auschwitz.

“My adopted parents were French Jews from Alsace and they had an only daughter. The father, Mr. Armas Weil, was responsible for supplying food to Jewish institutions in France, and that’s how he found me at the orphanage. He also had a confectionary in Paris. Apparently, because of his Alsace origins, he had been in the German army during World War I and knew German well, and was familiar with the German mentality, a fact that saved his life later on.”

Freddy was warmly welcomed to the family and they spoiled him and showered him with love. Later on it was learned that his name was on the lists of the Germans, who sent the French militias in search of him. Fortunately, the adopted father had a friend who worked for the police, and every time there an *aktion* was planned, he would warn the adopted parents. That same night, Freddy would be sent to sleep at the neighbors’ home in the building across the street. They were socialist gentiles who opposed the persecution of Jews.

The search for the Jewish boy didn’t stop, but thanks to information from the undercover policeman, they managed to save him every time. Freddy spent his days in fear.

“I remember that every time a German truck stopped near our building, we were terrified.”

The Germans were really annoyed by these games and they finally arrested the adopted father

and brought him to a concentration camp, where thousands of Jews were kept before being shipped off to Auschwitz. The Germans assigned him the job of cook, and since he was familiar with German habits, he made sure the kitchen was spotless, and absolute discipline was maintained. He always tried to prepare food that the Germans liked, as a result of which he was called to the commander of the camp, a cruel man, who said, “You can return home,” in a rare gesture of kindness.

Mr. Armas Weil returned home and realized that there was no longer any guarantee as to his safety, and his family quickly hid in the home of an acquaintance. She was a fervent Christian from Ireland. When the large *aktion* against French Jews began, Freddy was sent to live in a small village outside of Paris, along with the Christian woman who had worked in their store.

\* \* \*

“I remember the Nazi takeover of Paris,” says R’ Efraim, “when it was dangerous for a Jew to leave the house because of his Jewish star. Fortunately, I was a child, and those up until the age of six did not need to wear it. When I turned six, they warned me to say that I was five.

“When we walked the streets of Paris, I would look in wonder at the German soldiers, especially at their bayonets, whose blades were at my eye level. I called them ‘bad men.’ I can picture the old men who walked in the streets with a stick with a nail on the end with which they picked up cigarette butts and leftover tobacco. This was because of the serious shortage of tobacco.

“The streets were full of signs in German with instructions to the citizens, and signs for the military. They would often hold military parades in the streets, led by drums and other instruments, and the cavalry. It was all propaganda for

German victory.

“I knew that I was Jewish but I didn’t know the significance of this fact. The woman who hid me was, as I said, a fervent Christian. Every room in the house had their icons, and I had to read their prayer before going to sleep. She would also take me to church and she taught me all their customs and explained what all the statues and pictures were about. I still remember the quiet and serious atmosphere in the church, which was a bit scary.

“When Xmas came around, I asked for presents like all the other children. I don’t want to get into all their customs but I had to keep them all. I lived the life of a typical Christian child.

“When I turned six, I began attending the Christian school. The teacher and principal knew that I was Jewish. I remember the Christian prayer every morning and all the things we had to do in front of their statues. As nicely as they treated me, I always felt out of place. They constantly warned me not to talk to anyone, and not to chatter, in fear that I would reveal my identity. My name at that time was Freddy Mull, a name with a French ring to it.”

Freddy lived with the Christian woman for over a year, and nearly forgot that he was Jewish until the Allies conquered France.

“The liberation took place in August of 1944, and I can still remember it. The forces of the Second Allied brigade came in on tanks and jeeps, traveling down the main avenue. There was a great commotion and everybody went out to greet them joyfully. Everybody wished one another that this be the last war. One of the first things people did was take off the yellow stars.”

After the war, Freddy returned to

## PROPHECY

R' Efraim Mull did 29 years of military service as a sapper on the front lines, during the Six Day War, the Yom Kippur War, and the war in Lebanon. He even participated in the search-and-destroy missions in the Jordan Valley.

One day, while serving on the Egyptian border, his unit got a reliable Intelligence report that the Egyptians were about to gas them. The soldiers prepared for the unconventional attack with gas masks and special clothes. Officers demanded that the three religious soldiers in the unit shave their beards so they could wear the gas mask.

As a Lubavitcher Chassid, R' Efraim refused to remove his beard. The officers exerted a great deal of pressure, and even threatened him. He sadly sent the question to the Rebbe, asking whether he should listen to their demands or not. The Rebbe's answer was prophetic and surprising: "There certainly won't be a chemical attack."

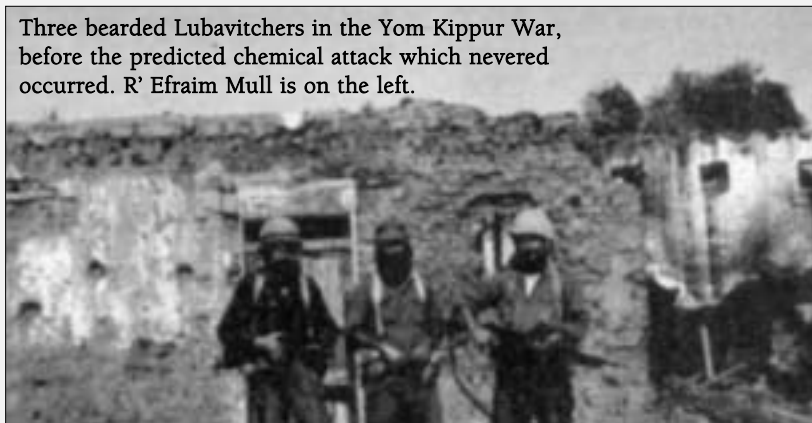
When R' Efraim told this to his commanding officer, the officer was incensed and yelled, "Can a rabbi sitting in New York know better than our senior Intelligence agents?"

It was finally agreed that R' Efraim would wait until zero hour and if there was an attack he would decide what to do.

Well, as you know, there was never any chemical attack against Israel. Somehow, although the Rebbe did not read the Intelligence reports, he was right about there being no chemical attacks.

*The Rebbe's answer was prophetic and surprising: "There certainly won't be a chemical attack." When R' Efraim told this to his commanding officer, the officer was incensed and yelled, "Can a rabbi sitting in New York know better than our senior Intelligence agents?"*

Three bearded Lubavitchers in the Yom Kippur War, before the predicted chemical attack which never occurred. R' Efraim Mull is on the left.



his adopted parents. They learned that in their absence the French militia had come to their home a number of times in search of Freddy. It was a tremendous miracle that they decided to flee after the adopted father was released, and that they didn't rely on the fickle generosity of the Nazis.

His adopted parents decided to officially adopt Freddy. They informed the Joint that they were going to adopt a Jewish child named Freddy Mull, in order to see whether he had any living relatives.

Shortly thereafter, an uncle, Freddy's father's brother, showed up. When he saw him, Freddy ran to him excitedly and called out, "Papa!" but his uncle had to tell him that he wasn't his father. Freddy was deeply disappointed.

A few days later, Freddy also met his aunt and grandmother. His adopted parents asked them whether they wanted to take Freddy back, but Freddy refused.

"I had it good with my adopted parents and had gotten used to living with them. And I didn't remember any of these relatives."

Freddy remained with his adopted family, but Divine Providence did not allow this soul to go lost within this family completely. Every so often, he was sent to his grandmother who lived in the south of France. He heard Yiddish spoken there and he learned to recognize Jewish food.

"It was strange for me, but it gave me back some of my Jewish background. When I returned to my adopted parents, I knew that there were Jews and gentiles, and that Jews were different, and that the gentiles hated Jews. I knew nothing more than this about Judaism."

**What was the Jewish atmosphere like in your adopted parents' home?**

"Although they were Jews,

Judaism meant nothing to them. They appeared to be more Christian than Jewish, to the point that when Jews had to wear a Jewish star, their neighbors were surprised to see them wearing it, thinking they weren't even Jewish!

"There was nothing Jewish in their house, but their view was that if there is a religion that is correct, it's the Jewish religion. They also believed in one G-d, and that He has no image or form. Aside from that, logic dictated that since Jewish identification aroused anti-Semitism, we should avoid any expression of our Judaism. This is why they told me that if they ask me at school what my religion is, I should tell them I was a free-thinker."

After the war, Freddy began to hope that his parents would return, because he heard that some people came back. But the more the atrocities of the extermination camps became known, the less he expected to ever see his parents again.

\* \* \*

Freddy grew older and became a young man. He finished the Christian elementary school and went on to a French high school. He had an obviously Jewish face and it wasn't hard to guess he was Jewish, especially when he said that his parents had been killed in the war. So despite his attempts to conceal his Jewish identity, he was called "dirty Jew" anyway.

In 1956, at the age of 17, he finished high school. He learned how to do window displays for shops and worked in this profession. He hoped to continue doing this, in peace, but the Sinai war in Israel broke out. The war was covered in the French newspapers.

"I suddenly realized that there is another way to live a Jewish life. There were Jews who openly identified as Jews. These Jews lived

in the Promised Land, the land of the Bible, and they fought valiantly in war. This changed my entire way of thinking and in my heart I became a Zionist.

"Although my adopted parents esteemed Israel and rejoiced in its victories, they were entirely assimilated. Israel to them was a sort of ghetto for all those Jews who couldn't mingle with the rest of the world, and chose the option of being an 'independent nation.' They prided themselves on being 'true Frenchmen,' and regarded their being Jewish as secondary.

***"This was mekarev me to Chabad even more. It was a great experience for me, and I felt tremendous satisfaction that I had arrived at the place where I had always wanted to be."***

"I began to have questions about Jewish identity, like why were Jews always persecuted and why is there anti-Semitism."

Freddy became old enough to be drafted and that is when the war in Algeria began. Algerian rebels rebelled against France and fought for their independence. The French fought back and bloody guerilla warfare dragged on for years.

"I was drafted for 28 months. I did the first half at a transport center in Paris, military service close to home, the dream of every soldier. The second half I did in the deserts

of Algeria.

"In the period before I was drafted, my Jewish identity reared up, and I began searching for something. I read books about Judaism in the French language, and on Shabbos I did something that, for me, was brave. I went to a synagogue in the center of Paris. I was very embarrassed and didn't know what to do there. Not only that, but the gabbai saw a Jewish soldier and he happily called me up to the Torah. I had no idea what I was supposed to do! In any case, I began to try to define my Jewish identity.

"A short while later I decided to do something additional. I bought a kippa. I would eat treif while wearing it..."

**What did your adopted parents think about these changes in you?**

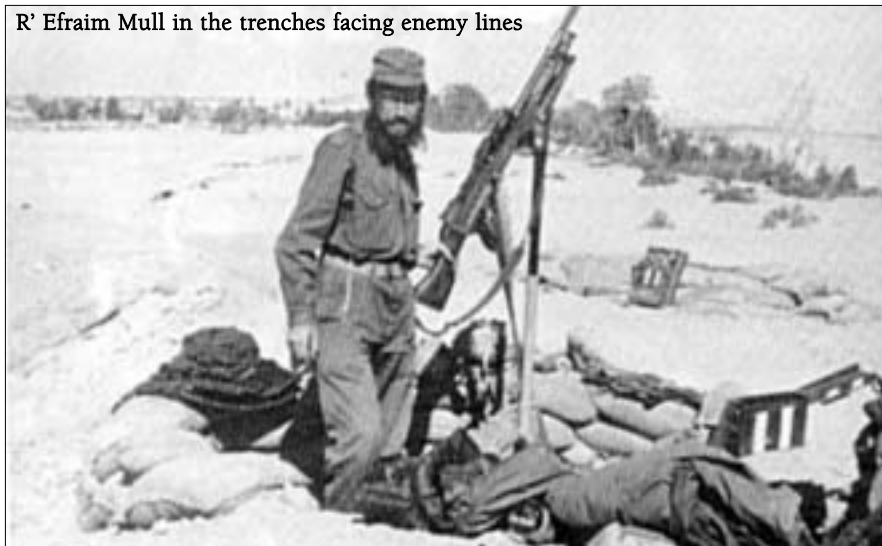
"It was hard for them, and the more mitzvos I began keeping the more they didn't understand me. I remember that one day I read that you can't handle money on Shabbos, and from then on I decided to observe this.

"The first Shabbos, my adopted mother asked me to go to the store, and I refused. When she realized why I had refused, she cried and yelled. She exclaimed, 'G-d wants us not to lie or steal, but He doesn't care if you go to the store for me on Saturday!' She added that I was an ingrate, after they had saved me from certain death.

"To be honest, I was in a dilemma, not knowing if I was doing the right thing. Was it permissible for me to choose my own way of life and religion after everything they had done for me? Or perhaps Hashem wanted me to follow them, in gratitude for what they had done for me?

"When I found out I had to pack my bags and go to Algeria I was very

R' Efraim Mull in the trenches facing enemy lines



scared. I knew there was a guerrilla war taking place there (similar to what is going on in Israel today), and I went to a Judaica store in Paris and bought tzitzis for protection.

“I remember that one time the strings of the tzitzis showed and a soldier asked me if they were parachutist’s strings, and I proudly answered that it was a Jewish religious garment. I already understood that if you present your Jewishness with pride, they respect you. When I was ashamed about being Jewish, that’s when they yelled, ‘dirty Jew!’

“I arrived in Algeria and there was danger wherever we went, with minefields and ambushes. Many of my friends were killed, yet I survived. It was an extremely dangerous time.

“I was part of a transport troop in Algeria, and after a brief course they gave me permission to drive a truck, though I didn’t know how to drive properly. I was in charge of a class, and under my command were three trucks which were driven by Arabs, locals from Algeria who had betrayed their people and fought with the French.

“A great miracle happened once, when I took the truck down from

one of the encampments, which was on a high cliff. Behind the truck, there was a trailer, and since I didn’t know how to drive properly, the trailer began pulling the truck, and on one of the turns I began to veer off the road. I stopped five centimeters from the abyss... I am certain that the mitzvos that I began to keep saved me.

“After my military service, I began getting more involved with the Jewish community in Paris. I read more about Judaism in books I bought, which included *Guide for the Perplexed* of the Rambam, translated into French. After I finished reading it, I felt very strongly that there was no real Jewish identity without Torah and mitzvos. Other forms of Judaism were merely imitations of the gentiles. I soon decided to make aliya and live on a religious kibbutz.

“My adopted parents didn’t like this idea and angrily said, ‘But France saved you!’ They were French patriots and this shook them up. Their opposition confused me and weakened my resolve. Then something happened which strengthened me.

“One day, a young man came to our house for supper. Until this day, I don’t know who he was. He heard that I wanted to make aliya and that

my parents opposed this. At a certain point, when we were alone in the room, he told me, ‘You have fulfilled your obligations to your parents. True, they saved you, but that is not a reason to sacrifice your entire life for them. If you think that you need to make aliya, then do it!’

“This gave me the confidence to go ahead with my plan.”

\* \* \*

After making the proper arrangements and preparations, Freddy went with a group of Jewish boys to Marseilles, where he boarded the ship *Dordortziya*. It arrived at Haifa port after three days of sailing.

“This was a very happy moment in my life,” says R’ Efraim. “I changed my name from Freddy to Efraim. My grandmother had told me my Jewish name.

“I went to the religious kibbutz Sdeh Eliyahu in the Beit Shaan valley. I combined learning and doing mitzvos with agricultural work and gardening. I was very happy and had inner joy.”

But Heaven had more in store for him, and that was the light of Chassidus. One of the senior members of the kibbutz began giving a *Tanya* shiur in French. The 22-year-old Efraim sensed the truth in *Tanya*.

“I learned how mitzva observance is an expression of a Jew’s partnership with Hashem. Chassidus is the Jew’s lifeblood that invigorates the entire body, and it spoke to my heart.”

In 1961, R’ Efraim was drafted to serve in the I.D.F, where he stayed with kibbutzniks and moshavniks who lived near the border. He took courses on territorial defense and demolitions. Efraim learned how to lay down a minefield and how to dismantle mines, as well as fighting under different conditions.

One of the recruits who was with him was R' Yitzchok Yadgar from Taanachim. "His personality and wisdom radiated from his face, as did his inner Jewish joy. He had the ability to know what to answer, when to answer, and when not to answer.

"I was very impressed by him, and I asked him to stand watch with me one night. That night we guarded the military base near Givat Olga. We sat through the night on a log and I told him my life story. It was a long and fascinating night. Rav Yadgar suggested that I write to Kfar Chabad and ask them to send me the Rebbe's sichos on the weekly sidra. I did as he suggested and got the Rebbe's sichos each week at the kibbutz post office. That's how Chassidus entered my house.

"As time went on, my wife and I felt that we couldn't continue to raise our daughters on the kibbutz. After six years, I left the kibbutz and moved to Yerushalayim, a year before the Six Day War."

As soon as R' Efraim arrived in Yerushalayim, he looked for the Chabad community. In those days, Yeshivas Toras Emes was in Meia Shearim, and a Chabad community had grown around it. R' Efraim began to follow Chabad customs. The first person to be mekarev him was R' Yaakov Tzirkes, and then he got to know Rav Tuvia Blau, Rav Weiss, Rav Vigler, Rav Avrohom Krishevsky, and others.

"I went to farbrengens and became integrated into Chabad life. I remember the big farbrengen that took place in the Tzemach Tzedek Shul after the Six Day War, which was also a chanukas ha'bayis for the building that had been reclaimed and renovated."

One day, a book exhibition took place in Binyanei HaUma, and Chabad had a stand to sell Chabad s'farim. Since R' Efraim had been a window dresser back in France, R'

## FROM ALGERIA TO THE RELIGIOUS KIBBUTZ

While I was fighting in Algeria, I got to know a Jewish family who I visited whenever I had a break. They were very kind to me. They lived on the Jewish street in Cassava and had a wonderful daughter.

The family eventually moved to France, but the daughter made aliya and lived on a kibbutz. She had a hard time acclimating because of the irreligious atmosphere, and then she remembered the former friend of the family who had also made aliya and lived on a religious kibbutz. She went to the kibbutz to meet me and we were soon married.

What began in Algeria was completed on a religious kibbutz!

Tuvia Blau suggested that he decorate the stand. From decorating he went on to selling, and R' Efraim stood there and manned the stand

*Many people ask me how, after getting a Christian education for years, I became a religious Jew. I emphasize that my return to Judaism was ironically because of the Holocaust.*

throughout the exhibition.

"This was mekarev me to Chabad even more. It was a great experience for me, and I felt tremendous satisfaction that I had arrived at the place where I had always wanted to be."

\* \* \*

Over the years, R' Efraim did research into his roots and he dug up information about his parents. They had been sent to Auschwitz, arriving there on Erev Yom Kippur 5703. His mother survived there another twelve days and then was killed al kiddush Hashem on

Hoshana Rabba.

He also found out what happened to the girl who had been saved along with him in the monastery, who lives today in southern France.

"Unfortunately she was adopted by Christians and did not know she was Jewish. How sad that she is living as a Christian in southern France while her parents were killed al kiddush Hashem."

Today R' Efraim is a sofer. He often lectures at schools and army camps about the Holocaust, and tells his life story. He also provided an interview to the Steven Spielberg institute that documents the stories of Holocaust survivors.

"The young generation is interested in the generation of the Holocaust," says R' Efraim. "I stand there and tell them about a child who was hidden and raised in a Christian environment, who discovered the light of Judaism and Chassidus. Many people ask me how, after getting a Christian education for years, I became a religious Jew. I emphasize that *my* return to Judaism was ironically because of the Holocaust. In my story, I incorporate the inner Jewish spirit of Chassidus. I always conclude my story by saying that when I see my grandchildren learning in cheider, I know that this is the definitive answer to all those who tried to annihilate us.



# REACHING OUT

BY NOSSON AVROHOM

*The Rambam says that Moshiach will “compel all Israel to go in its ways [the ways of Torah].” \* The following brief mivtzaim stories illustrate how the Rebbe Melech HaMoshiach, through his shluchim, is compelling all the Jewish people to go in the ways of Torah. \* Part 2 of 2*

## HE SAW AND REMEMBERED

Avrohom Fein relates:

Every day I visit Beth Israel

hospital in Manhattan, where I put t’fillin on an old man by the name of Yehoshua Moshe. One time he wasn’t

available and I felt terrible since it was almost sunset and I thought I had made the trip for nothing, as that department has hardly any Jews.

Since it was time to daven Mincha, I stood off to the side and davened. As soon as I finished Shmoneh Esrei, a Russian Jew came over to me. He had seen me holding the bag of t’fillin and he begged me to put them on him.

Naturally I did so, and he cried as he said the Shma. After taking off the t’fillin, he told me that his father had put on t’fillin, and as a small boy he had seen him do this often, but he himself had never put on t’fillin.



“This is the first time in my life that I’m putting on t’fillin like my father,” he said.

That is when I realized that every day has its shlichus, and there is no taking a trip for nothing.

### GETTING PAST THE SECURITY GUARDS

Dovid Trager relates:

The last few years, we have been doing mitzvaim on 10<sup>th</sup> Avenue in the sixties, where many Israelis live. They have many stores there. At the top of the street, there is a building, but throughout the years, none of the bachurim paid attention to it.

When we passed by one night of Chanuka this year, we saw a lit menorah in one of the windows and we decided to go in. But there were two security men who didn’t let us enter. In our broken English, we tried to explain what we wanted, but they refused us entry. At first, we thought we’d just give up, but the next week, an English-speaking bachur joined us on mitzvaim and we decided to try our luck again.

The bachur explained to the security men about the work of Chabad on behalf of Jews and all of mankind. We discovered that the building was Fordham University. It turned out that one of the guards was a Russian Jew. He said he had never put on t’fillin and we did it with him, then and there.

A passerby who saw this wished us “good Shabbos.” We found out afterwards that he is one of the deans of the university.

From then on, we have been doing mitzvaim in the university building and many Jewish students agree to put on t’fillin.

### MORE THAN A CONNECTION...

Yisroel Catorza relates:

Every Friday we go to Kings Highway and among the stores we

visit regularly there is a store that sells cleaning supplies, owned by an Israeli named Ovadia. He is always open to hearing about Jewish subjects.

One week, we met another guy in his store who introduced himself. Ovadia told us that this was his good friend who really wanted to become a Jew. “So every so often I invite him and teach him about the Jewish way of life. In a little while he will know enough to be able to go to conversion school.”

When we tried to explain to Ovadia, a few weeks later, that he ought to explain to his friend that being a Jew is not easy, he said

emphatically that his friend doesn’t fall into that category, because, as he explained, “He has a connection to Judaism, because his mother is Jewish.”

“Well then,” we exclaimed, “then he’s Jewish!” And we spent the next few minutes explaining to bewildered Ovadia that his good friend the gentile was actually a full-fledged Jew.

### RETURNING THE HEARTS OF THE FATHERS THROUGH THE CHILDREN

Aharon Segal relates:

I have been doing Mivtza T’fillin for a long time on 86<sup>th</sup> Street in





Manhattan. Among all the businesses we visit, there is a barbershop owned by two Israelis. For a long time they refused to put on t'fillin, but we didn't give up, and each week we went in and schmoozed with them. We would always ask them to put on t'fillin, thinking: who knows, maybe this time they would agree.

One of the partners has a six-year-old son. His mother sent him

to a Jewish school, and even though it's not *al taharas ha'kodesh*, he learns about Jewish subjects.

One of the times we visited, the boy was there. When we asked his father to put on t'fillin and he refused as usual, his son jumped up and began urging his father to put them on.

Well, that is all it took. From that Friday and on, his father rolls

up his sleeve and puts on t'fillin.

## HE GOT HIS DOLLAR

Yoel Meifai relates:

This Tishrei some people who work in Israeli prisons came to visit 770. They toured the building and were impressed by the atmosphere and the chayus. At the end of their visit, I got to talking with them and they expressed their wonderment about the strong belief the Chassidim have that the Rebbe is Moshiach and that he still leads his Chassidim and all Jewry.

Although I explained the reasons for this belief, I could see they didn't accept them. One of them said, "Before Gimmel Tammuz the Rebbe gave out dollars, and now you can't get dollars, so how can you say that nothing changed?"

I explained that we believe that whoever needs a dollar from the Rebbe will get one, now too!

We parted ways, I to my learning and they to Kingston Pizza. An hour and a half later, when I met them again, the man who had asked me those questions was very excited. "Don't ask what happened!" he nearly yelled. "In my change, I got a dollar that said on it: received from the Lubavitcher Rebbe!"

You can just imagine how excited he was.

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# INSIDE STORIES

INTERVIEW BY AVROHOM RAYNITZ

*R' Chesed (Chanina Sinai Dovid) Halberstam was an attendant in the Rebbe and Rebbetzin's home on President Street for eighteen years. \* In this interview, he shares some of what he saw and experienced. \* Exclusive to Beis Moshiach.*

*This interview is publicized in honor of R' Chesed's marriage to Baila Leah Stein, granddaughter of R' Yosef Chaim Stein, who was the shamash in the Rebbe Rayatz's shul in 770. He passed away in 5713 in 770. After his passing, the Rebbe asked her father, R' Elkana Stein, to take over the position but after he refused, the Rebbe blessed him with success in whatever he did. Over the years, he was very successful.*

*The wedding took place on Chamisha-Asar B'Av on Rechov HaAdmur M'Lubavitch 36, Ramat Shlomo in Yerushalayim, facing the replica of 770.*

## IN THE REBBE'S HOUSE FOR THE FIRST TIME

I came to *Beis Chayeinu* for the first time in 5730 (1970). My older brother, Chaim Boruch, was here before me, and he had the privilege of serving as one of the shamashim at the Yom Tov meals the Rebbe conducted in the home of the Rebbe Rayatz. Until the passing of Rebbetzin Nechama Dina in 5731, the Rebbe would have the Yom Tov meals with the elder Chassidim on the second floor of 770, in the Rebbe Rayatz's apartment.

Two T'mimim from the yeshiva

served the food. By the way, the Rebbe did not start eating until the bachurim finished serving, had served

*Then the Rebbe took out another box, gave it to me and said, "If you're giving already, you give everybody."*

themselves, and had sat down.

Shortly after I arrived, my brother got married. When he told Rebbetzin Nechama Dina that I had arrived, she said to ask me to take over his job. Of course, I happily agreed, and that's how I entered the Rebbe's home for the first time.

### "RABBI HALBERSTAM"

A week before Pesach 5730, Rebbetzin Chaya Mushka met me at her mother's house, and asked me whether I could come to her house and help her in her pre-Pesach work. I

happily agreed and in the days that followed, I spent hours cleaning the Rebbe's house.

The night before Bedikas Chometz, we finished working around 12:30 at night. The Rebbetzin said I had done enough work and that I could go to sleep. She accompanied me to the door.

We were standing near the door when the Rebbe arrived. The Rebbetzin said to the Rebbe, "This boychik saved me today. He did all the work!"

The Rebbe said, "A Tzanzer grandchild and you call him boychik?"

And the Rebbe said, "Rabbi Halberstam..."

It's interesting that even though the Rebbe said this jokingly, the Rebbetzin took it seriously and from then on she called me "Rabbi Halberstam."

## CHABAD IS THE MIND RULES THE HEART

Sukkos 5731 was the first time I served in the sukka (on the porch of the Rebbe Rayatz's apartment, on the second floor of 770).

The sukka was very small, and in order to serve the Rebbe you had to carry the plate over the heads of the Chassidim who were sitting near the Rebbe. I was very nervous and my hands shook, and when I served the hot soup a little bit spilled on the Rebbe's clothes.

I was shaking in fright. I was sure that this was the end. Suddenly the Rebbe looked up and with a big smile he said, "Chabad means the mind rules



the heart...”

### MY BROTHER-IN-LAW SAID SO!

At the beginning of Teives 5731, Rebbetzin Nechama Dina said to me a few times, “We must pack the bags; we must go home.” She was hinting to her imminent passing. I wrote a few notes to her (since she was hard of hearing), pointing out that we were at home, but she stood by what she had said. She asked, “Where is the car; we must go already.”

On Monday, 7 Teives, her health deteriorated. The doctors treated her but her condition grew worse. In the days that followed, she stopped breathing a few times, but when I gave her oxygen her condition improved.

On Wednesday night, I was alone in her room when I suddenly noticed that she had stopped breathing. I turned up the oxygen, but it didn't help. At 6:50 the Rebbetzin drew one, long breath (with difficulty) and then stopped breathing.

I opened the window and said *Shma Yisroel* and then went downstairs to tell the Rebbe, who had just finished davening Maariv and was about to enter his room. When the Rebbe saw me, he motioned with his hand (to ask what had happened) and I said that the Rebbetzin had stopped breathing.

The Rebbe said Dr. Seligson should be called immediately, and Rebbetzin Chaya Mushka should be informed. I ran to Dr. Seligson's house. In the meantime, the Rebbetzin had arrived there and she took me to 770. When Dr. Seligson arrived I informed the Rebbe, and the Rebbe went upstairs.

The Rebbe said her heart should be examined. Dr. Seligson did so and said it had stopped beating. Someone asked the Rebbe whether an injection could be given, but Dr. Seligson said that today's doctors rule out that practice and it wasn't worth doing. But the Rebbe said strongly, “Do you have an injection?”

Dr. Seligson searched and while looking he said, “In any case, it's not worthwhile, it won't help.” Then Rashag, the Rebbe's brother-in-law yelled, “When the brother-in-law [i.e. the Rebbe] says something, why do you think twice?”

But Dr. Seligson didn't find the injection so he sent Rabbi Binyamin Klein to bring it. R' Klein rushed to Dr. Seligson's house to bring the injection, but by the time he returned it was too late, and the Rebbe said the Rebbetzin's face should be covered.

That was at 7:20. The Rebbe turned to the wall, took out a

*Even though there were years that the tekios in shul were difficult, and sometimes the Rebbe tried different shofars, the tekios at home were quick and easy.*

handkerchief and wiped his tears. Then he turned to me and told me to go downstairs and to announce, “Kohanim should leave the building and not find leniencies [to stay],” and that is how everybody found out about the passing of Rebbetzin Nechama Dina.

### A BIRTHDAY PRESENT FOR THE REBBETZIN

During the Shiva for her mother, Rebbetzin Chaya Mushka asked me to come to her house a few times to help out. That is when I started helping out at the home of the Rebbe and

Rebbetzin on a regular basis.

In the winter of 5732, the Rebbetzin fell in the snow and broke both hands. For a few weeks, her hands were in casts. Obviously, I had more work than usual to do, and I did everything that had to be done in the house, including serving the food at the meals.

On the Rebbetzin's birthday, I was serving the meal when I saw the Rebbe put his hand in his inside coat pocket and take out a small box. The Rebbe gave the box to the Rebbetzin and the Rebbetzin opened it to find a pretty, gold bracelet. Then the Rebbe took out another box, gave it to me and said, “If you're giving already, you give everybody.”

Inside my box was a Seiko watch, and the Rebbe said, “I noticed you don't have a watch, so I'm giving you a watch as a gift.”

Later, I asked the Rebbetzin where the watch came from and she said that the Rebbe had asked R' Chaim Lieberman to buy the jewelry for him.

By the way, on the Rebbetzin's birthday the Rebbe gave her a bouquet of flowers. Sometimes he ordered it from the store and someone delivered it, and sometimes the Rebbe brought the bouquet himself and presented it to the Rebbetzin. The Rebbe would wish her, “Happy birthday,” and would always add, “*Hachlato tovot*” [a reminder to make good birthday resolutions].

### TZ'DAKA BEFORE THE MEAL

Near the table in the dining room was a telephone stand with a pushka on it. When the Rebbe came in to eat supper, he first took the pushka, put it on the table and put a nickel in it. Then he would give money to the Rebbetzin so she could put it in the pushka too.

In later years, when my son Aharon Yosef (may Hashem avenge his blood) was there, the Rebbe gave him a coin too.

## THE REBBETZIN'S "AL CHEIT"

On the night of Yom Kippur 5733, I went to the Rebbe's house to see how the Rebbetzin was fasting, and if she needed any help. She was standing, holding her machzor, and *klapping Al Cheit*. I waited until she finished davening and then said, "Rebbetzin, what do you have to say Al Cheit about?" [I.e., what sins have you done that you need to confess?]

In utter seriousness, she said, "Do you really want to know? Come and sit down and I will tell you."

"When the German began bombing Paris, we took a small suitcase with manuscripts and tallis and t'fillin, and began leaving the city. The road leading out of the city was packed with cars. People loaded all their valuables onto their cars and fled the city.

"Suddenly, German planes flew low and began strafing the cars. People stopped driving and ran far from the road. I noticed an old Jew walking slowly on the road. Apparently, his vision was poor and he didn't realize what was going on. When I saw a German plane approaching, I was afraid the man would get killed, so I grabbed his sleeve and pulled him from the road. The old Jew fell down next to me on the road and banged his head. He began yelling: What nerve, to push an old Jew!

"I know that I saved his life, for in those moments the Germans shot at the place he had been standing in just before – nevertheless, I pushed a Jew! Now do you understand why I *klap Al Cheit*?"

## MESIRUS NEFESH FOR THE REBBE'S BROTHER

On another occasion, the Rebbetzin told me that when they were in France, the Rebbe tried obtaining a visa for his brother, R' Yisroel Aryeh Leib, who was in Germany. When he finally got the visa, the Rebbe wanted



R' Chesed Halberstam

to travel to Germany to give it to his brother, but the Rebbetzin said that with his beard it was literal danger to life to go, and that she should go instead. Her appearance would not arouse suspicion.

That is what she did. She went to the motel where the Rebbe's brother

was staying. She knocked on the door and when he asked who was there, she said, "Mussia." He opened the door and she saw that he was bleeding all over. Apparently, the Germans had just beaten him up.

She gave him the documents and after bandaging his wounds, she left. Shortly afterwards, he left the country thanks to the documents that had come just in time.

The Rebbetzin also told me that when she crossed the German border they asked her what her family name was and she said, "Schneersohn." They asked her what her maiden name was and she said, "Schneersohn." When they asked her for her mother's maiden name, she said, "Schneersohn," once again. This aroused suspicion. The officer asked her whether she was sure her documents weren't forged. She said that she had told the truth and the officer said that when they conquered France they would check out her documents.

After the Germans conquered France, the officer carried out his threat and he went to the motel where the Rebbe and Rebbetzin had been staying. The Rebbetzin saw him out the window and she immediately left the room and began running down the street.

A stranger stopped her and took her into the home of a photographer where they went down the steps to an underground tunnel. He told her to keep walking until she saw light and then she would get out. That is how

she fled the German officer.

### **WHEN THE REBBE GIVES – YOU DON'T GIVE IT BACK**

Until 5738, the Rebbe read the Megilla for the Rebbetzin. The Rebbe read it very quickly, yet it was possible to hear all the *trup* clearly. Purim 5738 the Rebbe asked me whether I could learn the Megilla. When I said that I could, the Rebbe gave me a Megilla and asked me to learn for the Rebbetzin since the doctors had told him not to exert himself.

I learned the Megilla for the Rebbetzin, and on Motzaei Purim, when the Rebbe came home, I gave back the Megilla.

The next day, the Rebbetzin asked me, “Do you have the Megilla?”

I said I had returned it and the Rebbetzin said with a smile, “*You batlan* (good for nothing)... when the Rebbe gives... you don't give it back!”

Rosh HaShana 5739, the Rebbe asked me whether I could blow shofar. I said that I could, and the Rebbe gave me a shofar. Until that year, the Rebbe would blow the shofar for the Rebbetzin, and it's interesting that even though there were years that the tekios in shul were difficult, and sometimes the Rebbe tried different shofars, the tekios at home were quick and easy. That year, I blew the shofar for the Rebbetzin, and after Rosh HaShana I remembered what she had told me, and kept the shofar.

I once asked the Rebbetzin why she didn't go to shul to hear the tekios and the like, and she said she couldn't bear the commotion that this would entail.

### **TO SATISFY THE REQUIREMENT OF 'DACHA'**

One summer, the Rebbetzin said we should go and buy comfortable chairs for the porch. We went to Long Island and bought the chairs. When we returned, she asked me to open the chairs on the porch.

We sat and waited for the Rebbe to come for supper. While we spoke, I

suddenly noticed the Rebbe standing in the entrance to the porch. I got up immediately and moved to the side.

The Rebbe went out on the porch and I hurried off to the kitchen. From the window in the kitchen, I could see the Rebbe sitting down, opening his sirtuk, and speaking to the Rebbetzin about the Rebbe Rashab's dacha that he had bought from a squire, which was very nice.

After two or three minutes, the Rebbe said, “Nu, for this year we have already fulfilled our dacha obligation. Come, let's go eat supper.”

*The Rebbe once saw me filling up the cup from the sink in the bathroom that was near the bedroom. The Rebbe said that the room had an aspect of impurity and therefore I shouldn't take water for washing from there...*

### **LIGHTING A CIGARETTE ON YOM TOV**

I once lit a cigarette from the Yom Tov candles, while the cigarette was in my mouth. The Rebbetzin saw this and said, “My father said that on Yom Tov you don't put the cigarette to the fire while it's in your mouth.”

### **HOW TO PUT TZITZIS THREADS ON**

Typically the Rebbe bought a new pair of tzitzis every year. The Rebbe would buy the material, and the

threads for the tzitzis. The first year I worked in the Rebbe's house, the Rebbe told me, “The balabuste [i.e. the Rebbetzin] said you will be making the tzitzis. There are a few points about that: 1) first go to the mikva, 2) it should be done by a Tamim in yeshiva, and not by a married man, 3) it should be done between sedarim, 4) it should be done by day, not by night.”

After I married, I gave the job to Dovid Mandelbaum.

By the way, every night, when the Rebbe would put on his night clothes, he changed his daytime tzitzis for another pair.

### **ABOUT HAND-WASHING**

Regarding *negel vasser*, and in general, the Rebbe told me something that would seem to apply to everyone. The Rebbe once saw me filling up the cup from the sink in the bathroom that was near the bedroom. The Rebbe said that the room had an aspect of impurity and therefore I shouldn't take water for washing from there, but from the kitchen on the first floor.

By the way, near the Rebbe's bed there were always two cups of water for *negel vasser*. If the Rebbe had to wash his hands in the middle of the night, he would have water.

As far as washing for a meal, the Rebbe's custom was to wash four times on the right hand and five times on the left hand. When the Rebbe washed in public, he didn't do this, but this is what he did at home.

On Erev Yom Kippur, the Rebbe washed five times on the right and six times on the left.

### **THE WAY HE WANTS**

When the Rebbe *farbrenge*d, the Rebbetzin would listen to the *farbrenge*n at home on a hook-up. The Rebbe once spoke enthusiastically about looking forward to Moshiach's coming, and the Rebbetzin said, “He thinks that everybody wants Moshiach the way he does...”

*(To be continued.)*



# THE HOLY ADMUR: RABBI MOSHE MORDECHAI BEIDERMANN ZATZAL OF LELOV

*From Shemen Sasson Meichaveirecha*

BY RABBI SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN



## Part III

### DEALING HARSHLY WITH THE ENEMIES

Whenever there arose an issue on the agenda that was of vital import to the Jewish people, the *Admur* wanted to know the Rebbe's opinion, and he said, a number of times, that when it comes to issues of public concern, it is important to find out the Rebbe's view. He was always concerned about the security situation in the Holy Land, and like the Rebbe, his views on the matter were strong and decisive.

On the eve of the Six Day War, the *Admur* sent a message to the Israeli government, asking why they would not launch a preemptive strike, immediately, against the Arabs. He publicized that people should not flee the Holy Land, for it is the safest place in the world. After the war, he sent messages to the leaders of the government, saying that the Torah requires them to deal harshly with the enemies of the Jewish people, and that it is absolutely forbidden

give them portions of the Holy Land in exchange for imaginary peace agreements.

In his Divine inspiration, he saw the Israeli jets take off toward Iraq's nuclear reactor, and he sent a message to Menachem Begin, then the Prime Minister of Israel: "Don't worry. Everything will be okay and very successful."

### "WHERE IS THE KORBAN PESACH?"

The *Admur* constantly spoke of the need for Jews to strengthen their faith and anticipation of Moshiach's imminent arrival. At the same time that the Rebbe began the practice of

concluding his farbrengens with the niggun, "*Sh'Yibaneh Beis HaMikdash*," the *Admur* instituted the same practice at his own chassidic gatherings. Even during his very last days, when he was no longer able to speak, he was heard whispering, "I await his coming every day."

There were times when he expressed his longing for the Redemption and the rebuilding of the Holy Temple in incredible terms. In the *Hagada, Birkas Moshe*, it is related that when he entered to lead the *seider*, on the night of Pesach, 5745, he said: "On Rosh HaShana, 5699, the Karliner Rebbe, of blessed memory, (Reb Avrohom Elimelech, may G-d avenge his blood), said: 'We say [in the Rosh HaShana liturgy] '[G-d is] **mighty in kingship**.' Where is Your might? Master of the universe! Show us your might! If I had the power, I would instruct people not to go to shul to pray on Rosh HaShana.'" Having said that, the *Admur* of LeLov took the *matzos* in his hand, put them back on the table, and addressed G-d: "*Ha lachma anyeh*,' [this is the bread of affliction]. Take back the *matzos*, for they are



without the Korban Pesach. Who needs it!? Master of the universe, where is the Korban Pesach!?” An avalanche of tears came rolling down his face as he continued, “*Kol detzarich yeisei v’yifsach*’ [all who need, come and partake of the Korban Pesach] – where is the Korban Pesach!?”

**“THE REBBE SPEAKS SO MUCH ABOUT THE REDEMPTION”**

One of the *Admur’s* sons, the gaon and chassid, Reb Dovid Tzvi Yisroel *zatzal*, was a brilliant Torah scholar. He left behind innovative insights on a number of Talmudic Tractates, as well as halachic responsa, and a number of extraordinary and very profound poems. After the passing of his father, he accepted the Rebbe as his Rebbe, and became connected to him with his whole heart. During the time when he was very sick, he did not undergo any type of treatment without first obtaining the Rebbe’s agreement and blessing.



I heard from his family that during his *Shiva* his brothers said about him: “Our brother, Reb Dovid, peace unto him, merited to have a Rebbe even after the passing of our father, for he became connected to the *Admur* of Lubavitch. As for us... what will be of us?”

Reb Ben Tzion Grossman made the following statement in the name of Reb Dovid Tzvi, who, in turn, heard it from his father, the *Admur*: “All the *Admurim* carry on the legacy of the Baal Shem Tov; but the man who is doing so completely – in the way that the Baal Shem Tov wanted it to be – is the holy *Admur* of Lubavitch *shlita*.” At the time, he also said, “The Rebbe speaks so much about the Redemption, he will eventually bring it.”

After the *Admur’s* passing, three of his sons carried on the *Admurus*: Reb Avrohom Shloma (Jerusalem), Reb Shimon Nossan Nota (B’nei Brak), and Reb Alter (B’nei Brak). All of them continued on their father’s path of disseminating Chassidus and keeping very close to the Rebbe.

**“HE WILL LEAD US TO THE COMPLETE REDEMPTION IMMINENTLY”**

The Jerusalem-based *Admur* of Lelov, the gaon and tzaddik, Reb Avrohom Shloma *zatzal* was a guest of honor at all major Chabad events. The *Admur* visited the court of the Rebbe MH”M a number of times. He



Lighting Chanuka candles

had a private audience with the Rebbe on the twenty-eighth of Mar-Cheshvan, 5752, after Mincha. His great admiration for the Rebbe was evident from the warm words he spoke at the Yud-Alef Nissan celebrations in Kfar Chabad:

“The main power of Lubavitch today is that it raised the honor of Chassidus: it fought to make Chassidus flourish, and it publicized the teachings of the Baal Shem Tov throughout the entire world. The greatest powers in the world belong to Lubavitch. May G-d grant the Rebbe length of days and years, and may he merit satisfaction (*nachas*) from the Jewish nation, and that the Jewish people should go greet our righteous Moshiach together with Rebbe, speedily in our days – Amen.” (5751.)

“The current challenge of our generation lies in the suffering has befallen the tzaddik and nasi of the Jewish people, who has raised the yoke of Torah and Judaism around the world. We must storm the Heavens and request that the tzaddik of the generation be healed immediately . . . whoever separates from him is a though he has separated himself from life . . . We need to know that it is all a challenge, created so that we should overcome it with the power of faith. G-d willing, we will succeed in this, and imminently, the holy *Admur shlita* will lead us to the complete Redemption. (5753)

### THE POWER TO CREATE PEACE AMONG THE GROUPS OF CHAREIDIM

The *Admur*, Reb Shimon Nossan Nota *shlita*, is a giant in both the revealed and chassidic dimensions of Torah, and in his Divine service. He lived in New York for a number of years, where he maintained a steady connection with Lubavitch, and participated many times in the Rebbe’s farbrengens. For his part, the Rebbe related to the *Admur* with a great deal of honor and warmth, inquiring about his situation and helping him with a number of issues. On the twenty-fourth of Mar-Cheshvan 5745, the *Admur* and his brother, the gaon, tzaddik, and *Admur*, Reb Alter, went into the Rebbe for a private audience, on behalf of their father. A list of the subjects discussed at the private audience appears in the *seifer*, *Betzel HaChochma*, page 283:

Various levels in the fear of G-d – the fear that is a prelude to Torah, and the fear that follows Torah, as in the teaching “If there is no wisdom, there is no fear; if there is no fear there is no wisdom.” \* Explanation of a verse in that week’s Torah reading – “Yitzchak sowed . . . and he reaped . . . a hundredfold, and G-d blessed him.” Which is greater – “*bracha*,” or “*Hatzlacha*”? \* The difference between the birth of Yitzchak, which was miraculous, and the birth of Yishmoel, as well the difference between the circumcision of Yitzchak and the circumcision of Yishmoel. \* The advantage of Chevron in terms of prayers ascending on High by way of Chevron, and how to resolve this with the fact that Jews pray specifically in the direction of Jerusalem. \* The uniqueness of Tzfas, which experienced a greater revelation of the revealed and esoteric dimensions of Torah than other places.

After the official part of the private audience, the sons requested to speak with the Rebbe privately. They remained in his room for about an hour. It became known afterwards that among other things, the Rebbe asked them to convey to their father, the *Admur*, his opinion that the *Admur* had the power to forge peace among the various *chareidi* factions in the Holy Land.

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# TRAVELING TO THE REBBE – AND HOME AGAIN

BY RABBI SHLOMO ZALMAN LEVKIVKER  
MASHPIA, YESHIVAS CHASSIDEI CHABAD-LUBAVITCH, TZFAS

TRANSLATED BY MICHOEL LEIB DOBRY

Chassidus explains that Parshas Ki Seitzei – “When you go out to war” – speaks about the war against the body and the animal soul. The Rebbe explains that when the Jew goes out to war, he is already accompanied by the joy and confidence of victory in war, as is written, “When you go out to war **upon** your enemy.” Furthermore, the Rebbe says, we read the beginning of Parshas Ki Savo at the Mincha service of the **same Shabbos** that we read Parshas Ki Seitzei to teach us that from the moment that we go out to war, the reward and the objective are already there – “When you come to the land.” Thus, we see that the joy doesn’t come just from the confidence in the future, but also from the apparent victory that is already happening now.

Similarly, we find in connection with the soul:

Since the very root of the soul, as it is bound to Alm-ghty G-d, is in a state where the whole world is perceived as absolute nothingness, seeing that there is no existence without Him, and since that the People of Israel in the Future to Come will be in a similar state in a clearly revealed sense, as is written,

“And all flesh shall see together that the mouth of G-d has spoken” – the essential fact that it will be so in the Future to Come gives us the strength **now** to look at things in this same manner. As the Rebbe discussed at length in recent years, G-d has already “given you a heart to know and eyes to see.” We are already in a situation where everything that is found in this world can be seen clearly. We have the ability to see, the heart to know, and the ears to hear. In other words, we see through our physical limbs and organs, not only how G-d leads the city but also how the world and all its physical matters derive only from Him, and that there is nothing else besides Him.

However, within the framework of today’s world during these final moments of exile, the order of things is that we face worldly matters at different levels: as it is during the week, on Shabbos, on Yom tov, and when we are “likened to angels,” on Yom Kippur.

There are a variety of ways to deal with worldly matters. There is *shuv*, the shlichus, and there is also *ratzo*, leaving worldly matters and dealing only with spiritual matters and those

connected with Torah and mitzvos. These two situations even exist among those who are always on the level of Yisachar, as while their main involvement is in the study of Torah, they also must fulfill certain physical needs, e.g., eating, drinking, sleeping, as opposed to study and prayer. The one central point that connects all these situations is *hiskashrus* to the Rebbe MH”M. In essence, everything we do must be based on this *hiskashrus*, with an emphasis that every action we take connects us to the atzmus. As the Rebbe has said, the strength now exists to instill all worldly matters and all the mitzva campaigns to spread Yiddishkait with the goal of “greeting Moshiach Tzidkeinu.”

There are times in our lives when we must be involved in worldly matters, and there are also times for spiritual matters, even on a most deep and lofty level. Yet, in seemingly contrasting terms, we have been given the strength to realize our shlichus and the fullest extent of our *hiskashrus* specifically through physical matters. The “*Modeh Ani*” of our essential *hiskashrus* to the Rebbe, as expressed by the proclamation of “*Yechi Adoneinu*,”

must penetrate every worldly aspect of our daily lives.

### TRAVELING TO THE REBBE IN A MOTION OF "RATZO"

There are, however, also times of "ratzo," especially when we travel to the Rebbe and spend time within the Holy of Holies of his *Daled amos*. The Rebbe explains that at the time of the Redemption, every Jew will be a *Kohen Gadol*. Furthermore, in the Future of Come, it will be possible for a Jew to enter *Kodesh HaKadashim* at any time that he desires, naturally, with the required preparations of "Thus Aharon will come." The Rebbe explains that every Jew is a *Kohen Gadol* who can enter *Kodesh HaKadashim*, and this will be revealed now with the Redemption.

Together with this, there is the time now during these days of exile when we can be in *Kodesh HaKadashim*, when we come to *Beis Chayeinu*. As we know, even in the holy court of our Rebbeim, there exists the distinction between *Gan Eden HaTachton*, *Gan Eden HaElyon*, the courtyard, etc., but when we are in *Beis Chayeinu*, the Rebbe's *Daled amos*, we are literally in *Kodesh HaKadashim*. This represents the motion of "ratzo," and this movement must provide us with the strength afterwards to realize that the Rebbe is the boss over everything we do in our personal affairs and our avoda to carry out his will to fulfill the mission of greeting Moshiach Tzidkeinu. When is the time to receive this strength in all its fortitude? When we travel to the Rebbe. While traveling to the Rebbe is a tremendous and meritorious thing in its own right, its main purpose is to give us the renewed strength we need in all things that pertain to our avoda.

Back in the days when it was not possible to travel to the Rebbe frequently and it was considered totally unrealistic to go to the Rebbe

on an annual basis (due to the exorbitantly high cost of tickets and problems with army service), chassidim would interpret the Talmudic saying, "*Rabi lo shana, Chiya minayin lo?*" in connection with going to the Rebbe for a year on k'vutza – if you don't go to the Rebbe for a whole year, where will you get the *chayos* (vitality)? Today, in this generation, it has become acceptable for chassidim to interpret the saying in a different way: "If you haven't

***Every aspect of faith is an accepted and given fact for a chassid, to the point that he can't conceive of the possibility of any questions on the matter. All this stems from his connection to the source, the Rebbe MH"M.***

been to the Rebbe **for a year**, where will you get the *chayos* (vitality)?"...

In parallel, however, we must know how to receive what the Rebbe gives. When people come to the Rebbe, he gives them vitality, joy, and physical strength, and the soul simply illuminates the body in a wondrous manner. As we see, for example, how Jews dance every night during the holiday of Sukkos at Simchas Beis HaShoeiva, and afterwards, they go out on *mitzaim* – and not just for a day or two... Then, Simchas Torah comes and everyone dances without stopping, and when

someone stands watching on the sidelines, he is astonished by what he sees, as it all seems so supernatural... These strengths come to us because we are with the Rebbe, and he provides illuminating powers not just to the soul of each person, but also in a way that the body becomes nullified.

Since we have already become so accustomed to such things, we don't consider that the Rebbe gives us **special** powers when we are in his *Daled amos*.

Similarly, on the subject of faith and emuna, people say that chassidim have absolutely no questions or doubts whatsoever, while others who do have such doubts simply haven't learned enough chassidus. In contrast, if you go to the "olam'she" and tell them we have no questions in matters of faith, they don't understand this. They think that the order of things must be that there are doubts in emuna that must be expelled, and anyone who has no doubts is obviously not thinking enough about G-d... The truth is that every aspect of faith is an accepted and given fact for a chassid, to the point that he can't conceive of the possibility of any questions on the matter. All this stems from his connection to the source, the Rebbe MH"M, and therefore, there can be no doubt that the Rebbe illuminates our soul, as expressed even in the material aspects of being with the Rebbe. Each person can see for himself that such things are simply beyond nature.

### KNOWING HOW TO ACCEPT WHAT WE ARE GIVEN

It is clear that as long as we conduct ourselves in an appropriate manner, both preparing for the trip and during our stay in the Rebbe's court, he will reveal himself to us in a proper manner as well. While all

matters that pertain to the Rebbe are on a level of the soul's very essence and a level of Moshiach, the order is "I am to my beloved and my beloved is to me."

The Rebbe explains in one of his Elul maamarim that the thirteen Divine attributes of mercy and all the G-dly revelations of the month of Elul arouse and uplift the Jew through the aspect of "Ani L'Dodi." The whole G-dly purpose behind these attributes is in order to have an effect upon the Jew as he is in the physical world, and then he will then carry out his avoda with all his own strengths.

Thus, in connection with each person's own preparations for a trip to the Rebbe, the greater the "Ani L'Dodi," his actions, the "arousal from below," the greater the essential Moshiach'dike strength he will acquire to receive more from the Rebbe.

This is the main point to preparing for a trip to the Rebbe. The famed mashpia, HaRav HaChassid R. Shlomo Chaim Kesselman, of blessed memory, would say repeatedly that when we travel to the Rebbe, we must prepare ourselves properly, and he would elucidate this point with an interpretation from Polish chassidim on a *pasuk* at the beginning of Parshas Mishpatim:

"If you buy a Hebrew servant" – we must be servants of the Rebbe;

"If he came alone, he will go out alone" – if he comes without anything, he will go back without anything, for if he doesn't invest an effort in preparing for his trip, it will have no revealed effect upon him;

"If he is married to a woman" – chassidus explains "woman" as alluding to the body and the animal soul, and therefore, the solution is "she shall go out," drive away the material desires;

"*ishto imo*" (literally 'his wife with

him,' but which is homonymic with 'is his wife his mother?') – a question indicating the difference between the two: a person can not divorce his mother, but he can drive out the material desires of the body and the animal soul.

If so, we must make certain that we do not "come alone" – that we do not come empty-handed. We must place an emphasis upon the month of preparation for a trip to the Rebbe, the month of Elul. This preparation is in order to come, feel, and get closer to the Rebbe MH"m, and this must be done in an appropriate manner.

In addition, we must know that

***The preparation is not in big things, but in the simple things, in the aspect of "Ani L'Dodi," which the Rebbe emphasizes starts with an "Alef."***

the preparation is not in big things, but in the simple things, in the aspect of "Ani L'Dodi," which the Rebbe emphasizes starts with an "Alef." We must prepare ourselves for a trip to the Rebbe with the simple things, and not to start thinking that we have to get ourselves ready totally with every thought, word, and action. If we do that, we quickly give up on preparing ourselves altogether.

Therefore, we must know that "Ani L'Dodi" starts with an *Alef*. We're not talking about climbing mountains, rather the type of things that each and every one of us, according to his level and ability, can perceive and upon which he can

continually improve. We're not trying to tackle everything at once, just another positive deed and another and another, as is written, "Little by little, I will drive them out, lest the beasts of the field multiply upon you."

If we want things to be according to "V'Dodi Li," we must invest in the "Ani L'Dodi."

This investment is not just in the form of preparing for a trip, but also our stay there. The Partizan, HaRav HaChassid R. Zusha Wilomovsky, of blessed memory, would organize Torah classes in nigleh, chassidus, and *Shulchan Aruch* for the *baalei batim* who had come for Tishrei, and immediately after every shiur, he would submit the names of the participants to the Rebbe. I remember how he would literally bring the *avreichim* into the classes by force, and not let them "waste away" during their time with the Rebbe. He would drag them in to learn Torah, one by one, because when you're in the Rebbe's *Daled amos* and you waste your precious time, it's far worse than when you do so somewhere else. It's something completely different when you waste your time in *Kodesh HaKadashim*. Thus, when we are aware **from the very outset** that we must fill our time in a befitting manner, then the trip is truly successful.

May it be G-d's will that through a preparation befitting a trip to the Rebbe, we will merit even now, immediately, *mamash*, to see the king in all his glory with our own eyes with the building of the Third Beis HaMikdash – and then the nature of the trip will change – with the Final and Complete Redemption through the Rebbe MH"m.

*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed!*

*(delivered at a symposium held at the yeshiva on the subject of traveling to the Rebbe MH"m)*

# WAKEUP CALL

BY SHAI GEFEN



*We hear the shofar during Elul, because the verse says, “Wake up sleeping ones, from your sleep!” As Sharon moves ahead with the evacuation plans, we must wake up!*

*(This article was written before the tragedy of the 16 people murdered on the buses in Be'er Sheva – ed.)*

## WAKE UP, YIDDEN!

Sharon and his staff are continuing to quickly implement the ethnic cleansing of the Jews from Gush Katif, as phase one in the obliteration of Jews from Yesha and the establishment of a Palestinian state.

The “debates” in the media about who will evacuate the settlers, whether it will be the police or the army, or perhaps they will divide the work between them, is to prepare us psychologically for the expulsion. Psychologists are already sitting and discussing how to break the settlers. They are studying the evacuation from Yamit and learning how to expel the Jews of Gush Katif.

Military men are already circulating in the settlements in order to learn how to carry out the expulsion, while a Disengagement Administration was established called Minhelet Sela.

Last week, the government approved a budget of a billion and a half shekel to finance the expulsion.

While this is all going on, life goes on peacefully for the rest of us. Maybe some people go out with signs that say, “We’ve Got Love and this is what will Triumph.”

As Rashi quotes, “the beginning of a fall is flight.” The flight from Gush

Katif is only the beginning of flight and capitulation on all fronts – not only in Yesha but also within little Israel. How can we remain passive at such a critical time?! We can still stop the process! Jews, wake up!

Although it seems like a lost cause, we have already learned that when we go with the truth, we win. We still remember how Ehud Barak passed a government resolution as well as one in the Knesset, to give away Abu Dis to Arafat, and then went to Washington. We all know how that ended up.

We can still stop Sharon! We must do **everything** to stop this dangerous man. If we operate with absolute bitachon, we will succeed. But if we continue to despair, then we’re in trouble. This is a time for action, because it is still not too late. Every action, even the smallest, has its effect.

We must all rise to the occasion, first of all, by praying, increasing in good deeds, and gathering the *tinokos shel beis rabban* so that they pray, and increasing our tz’daka. We must also see to it that the rabbanim’s voices are heard.

Secondly, public pressure outweighs anything the politicians can do, and that’s why we must all wake up! We must demonstrate on the highways and ratchet up the actions taken by the public against this dangerous plan. Rabbanim must put

out clear announcements about refusing to carry out orders when it comes to evacuating Gush Katif.

This is the only way we have a chance at succeeding, with Hashem’s help. We call upon all those who work on behalf of shleimus ha’Aretz: There are times when the leadership is tested, and it must exhibit great strength. This is one of those times. The coming months are critical.

## NIGHTMARE SCENARIO

It pays to read the chilling description of journalist Ben-Kaspi, who describes how they are preparing for expulsion. Read it and tremble. Find out what’s going on in the minds of Jews and realize where they are heading and what terrible damage they are about to bring down upon generations and families.

Still and all, as it says, “I have become wise from my enemies.” While they prepare for destructions, “with clean hands,” we must prepare ourselves with “gifts, prayer, and war” in order to win this battle.

This is how Ben-Kaspi describes preparations for expulsion:

“Now, in the preparatory stage, the army is researching the evacuation from Yamit and the evacuation of outposts. They are watching all the videos, reading all the reports, and seeing the pictures. Like the film that Ron Ben-Yishai took from the roof of the local council in Yamit, when those besieging him turned over a ladder with soldiers on it. Down below, near the shaky ladder stood Chief of Command Chaim Erez, brandishing a revolver and shooting three times in the air.

“Erez, along with Oded Tira (who

was the platoon leader) and Zev Drori (the brigade commander) had already been checked out thoroughly by senior I.D.F. people in command of the south. The evacuation from Yamit will be checked out down to the last detail. This includes the story of the fortified bunker with Kahane's people in it, with their gas balloons. The I.D.F. flew Rabbi Kahane out from the United States in order to help defuse the bomb.

"The army plans on learning about the past traumas and the lessons to be derived from them. The soldiers will be prepared very carefully for this mission, and will receive psychological support. Not every soldier who proves he has relatives living in the area will receive an exemption. The army will deal harshly with those who refuse orders. The son of Avner Shimoni, council leader in the Gaza Strip, serves in the Golani in a unit stationed in Neve Dekalim. Apparently, the young Shimoni will not participate in the evacuation.

"The effect the evacuation will have on the families of settlers will be checked out, for instance, the effect on the children. Children will require psychological care. There are four generations of settlers in Gush Katif. They have to be dealt with. How do you evacuate rabbis? How do you move a cemetery? What do you do with the belongings of those settlers forcibly removed?

"The approach of the IDF leadership in the area is positive. They must go to them with clean hands. With openness. Telling them the truth. Not fooling them. Not coming in like thieves in the night.

"The compensation must serve as a restraining and controlling component. It must be given generously. Not in a tightfisted way. Clear criteria must be set to prevent a Turkish bazaar and bartering, but it must be clear: You deserve this. The government is doing something terrible to you and it wants

to compensate you. You are fully entitled to it. On the other hand, those who try to be wise-guys will be dealt with heavy-handedly. Those who add new hothouses. Those who return to abandoned homes. The army won't allow it, and shortly thereafter, after the government passes a resolution, the area will be closed. They will have to check the law to see how to prevent Israeli citizens from entering the area. It won't be easy and it won't be simple."

### EXPERIMENTAL RABBITS

Two weeks ago, on Friday, the army removed the blockades that cut the Gaza Strip into three parts. This was done in exchange for a promise from the Arabs that they would no longer shoot Kassam rockets at Sderot. 24 hours later, they removed the blockades. The results? Five days after that, Sderot sustained additional Kassam rocket attacks. In what has become a ritual, they went back in to divide the Gaza Strip.

As always, the government makes a mockery of its citizens and chooses to put us in danger. They tell us stories about how the army's dividing the Strip was meant to exert pressure, and that they got promises that the shooting would not resume. And we, "the wise and discerning nation," accept these reassurances.

Nobody in the political arena gets up and says, "the emperor has no clothes." Nobody says that all the talks and "processes" that we have had until now are one big joke.

There is only one solution and that is to regain full control of Gaza. We heard all the righteous Leftists who said we may not rule over a foreign nation, and we saw the results. Reality is more powerful than anything else. When the army ruled the territories, before the Oslo Accords, rocks were thrown. Today, we get missiles in Sderot, and tomorrow they will reach Ashdod, r"!'

The only solution is retaking all the

areas we abandoned to murderers. We see that when we go back in and take control, we manage to stop the shooting and regain the power of deterrence. However, when we abandon the area, the shooting resumes.

We're tired of hearing the word "signal." Every time they do a little military action and immediately withdraw, they try to explain that it was, "a signal to the Palestinians." The time has come to re-conquer all of it and to get back to the situation as it was previously, before we relinquished control.

Under the present circumstances, when citizens become sitting ducks on the shooting range, those in charge of providing us with security do not deserve their titles. Those who think it will end with the residents of Sderot or Ashkelon, are making a serious mistake. If we don't stop the devastation and realize that this is the way to ensure security for the citizens of Israel, the situation will only get worse.

The only thing that works is the halacha in *Shulchan Aruch*: when the enemy wants to attack (never mind, when the enemy is actually attacking!) we must respond with a counterattack and regain control of the area, in order to prevent them, even in theory, from carrying out their plans. How many attempts on Jewish lives must we experience before the heads of Security and our politicians get it?

### NOT TO FORGIVE AND FORGET

The Tekuma movement started a campaign against Orlev continuing to remain in the government. This is definitely a campaign we can all identify with. Especially, as Orlev is the one who is giving Sharon the government on a silver platter. Orlev is the one who approved the billion and a half shekel budget to uproot the Jews of Gush Katif.



But the problem began much earlier, when those leaders of Tekuma, including then-deputy minister Tzvi Hendel, *themselves* sat in the government! They didn't agree to leave then, but were booted out by the prime minister. Long before they were thrown out, Sharon announced his dangerous plan and even went to Washington and got guarantees.

The Ichud Leumi and Mafdal were begged to leave, but they explained to us that "they were an influence from within." The end of the story, they are the ones who brought us to where we are now. Thanks to the votes from the Right, Sharon was able to have the plan approved.

So how is Mafdal different than Ichud Leumi? Ichud Leumi is no worse than Mafdal. Both parties consider their seats to be of paramount importance.

#### TO SUPPORT GUSH KATIF

We must thank and praise Matteh Moshiah of Agudas Chassidei Chabad in Eretz Yisroel for organizing a Yom Iyun and tour of the settlements of Gush Katif.

We call upon all of Anash: Take a break and go to Gush Katif to show your support for the people living there. Seeing is far more powerful than hearing, and when you visit Gush Katif you support the people and their battle.

Attention all directors of Chabad houses in Eretz Yisroel and abroad: Bring your friends and mekuravim to Gush Katif, and show your support! With Hashem's help, when we do what we have to do, Hashem will do what He has to do and will hear our cries and fight our battle.

#### WHO IS WORSE?

Tali Pachima, a Jewish 29-year-old "peace activist" and extreme Leftist from Tel Aviv, was arrested about three weeks ago as she was suspected of being involved in the bombing at the Kalandia Checkpoint. She is accused of planning terrorist attacks against

Jewish targets and aiding Al Aksa Brigade terrorist chief, Zakaria Zubeidi, from Jenin, one of the most wanted terrorists in Israel.

What's the big deal? What's so terrible about what she did? Why is she under arrest when her spiritual guides, Shimon Peres and Yossi Beilin, did and are still doing, exactly the same thing, yet they go free?

Tali Pachima with Zubeidi? Peres

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recently hugged Zubeidi's aide, and he's ready to hug Dachlan and Abu-Ala too! Beilin runs around the world kissing all the Who's Who in the P.L.O. terror camp, and together they plan how to pressure Israel to capitulate to the Arabs.

Tali Pechima is suspected of being involved in the attack because she may have agreed to transfer some explosives, but under the Oslo Accords, Peres and Beilin transferred thousands of weapons and ammunition to Arab terrorists, knowing that these weapons would be used against Jews! Peres and Beilin awarded killers with "cities of refuge" which protect them from Israeli retaliation. The Oslo Accords also gave

the green light to those digging tunnels between Egypt and Gaza, through which huge quantities of weapons are smuggled, which will eventually be used against Jews, ch"v.

Tali Pechima might be responsible for the deaths of two border patrol guards, but let's not forget that Peres and Beilin, the Oslo architects, are responsible for the murder of over **1000** Jews and the wounding of tens of thousands!

Sharon's hands are not clean either. With his disengagement plan, he agreed to rearm Arab terrorists!

Tali Pechima's activities are a direct result of Oslo and the mentality that negates the eternal connection the Jewish people have with Eretz Yisroel, which justifies the lies of our Arab enemies and their murderous attacks on Israeli citizens. Just as in the army, it's not only the buck private who is put on trial for a serious error, here too, in addition to Tali Pachima, her spiritual leaders should be put on trial too. Peres, Beilin and the rest of the Oslo gang should be charged for collaborating with the enemy and giving weapons to the enemy. It's only by putting the top guys on trial that we can frighten those on the extreme Left and/or the weak politicians we presently have in the government, and prevent them from carrying out the enemy's platform. Remember, our enemy's goal is the expulsion of **all Jews** from **all** of Eretz Yisroel.

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