

# CONTENTS



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

## 4 | THE POINT IS TO GO BEYOND

D'var Malchus / Sichos in English

## 10 | 'HOW IT WORKS' CAN BE STUDIED LATER

Letters of the Rebbe MH" M

## 12 | ON THE REBBE'S SHOULDERS

Perspective / Rabbi Chaim Ashkenazi

## 18 | THE SECRET OF THE MITTELER REBBE'S SOUL

9-10 Kislev / Menachem Ziegelboim

## 20 | THE PARTISAN (CONT.)

Chassid / Shneur Zalman Berger

## 28 | TURNING POINT

Profile / Nosson Avrohom

## 34 | "SEEKING A PRAGMATIC MURDERER FOR NEGOTIATIONS"

Shleimus HaAretz / Shai Gefen

## 37 | THE GAON AND TZADDIK: REB CHANANYA YOM TOV LIPA DEITCH ZT" L (CONT.)

Feature / Rabbi Shalom Ber Wolpo

## 39 | 14 STORIES – 14 YEARS ON SHLICHUS

Shlichus / Chani Nussbaum

## 43 | A SECOND CHANCE

Story / Chana Katz

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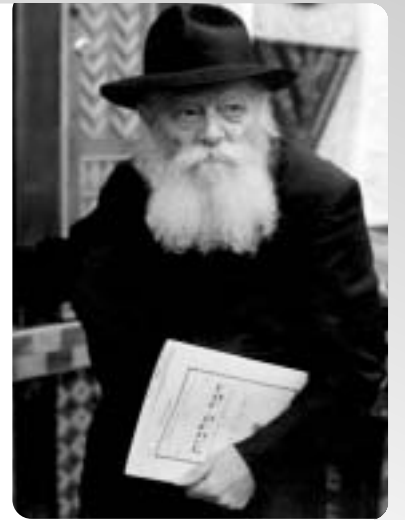
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# THE POINT IS TO GO BEYOND

SICHOS IN ENGLISH



## SHABBOS PARSHAS VA'YEITZEI; 7<sup>TH</sup> DAY OF KISLEV, 5751

1. This week's Torah portion concludes with the verse, "And he named the place, Machanayim (literally, 'two camps')." Rashi explains that Yaakov gave this name because he saw the merging of two camps of angels, the angels from the Diaspora and the angels from Eretz Yisroel.[233]

"The deeds of the Patriarchs are a sign for their descendants," and provide us with guidelines regarding our own conduct. Thus, the above narrative teaches us the following lesson: Each Jew has two dimensions within his being – the soul and the body – which correspond to Eretz Yisroel and the Diaspora respectively.

A Jew's soul is "actually a part of G-d," which has descended from "a high roof to a low pit," to this material world to enclothe itself in the body. Even as it exists within the body, the soul is, as we emphasize in our morning blessings, "pure." Thus, it parallels Eretz Yisroel which is a land of holiness and purity. In contrast, the body is "a snake skin,"

a material entity and parallels the Diaspora which is an impure land.

A Jew's service must encompass both these spheres. He must carry out "the service of the soul," activity in the realm of holiness which resembles Eretz Yisroel" and also, "service with the body," which like the Diaspora, involves entities which must be endowed with holiness through our efforts. Since an angel is created from every positive deed which a Jew carries out, we each have two camps of angels: one camp of angels that are involved with holiness (Eretz Yisroel) and one camp of angels that are involved with worldly matters (the Diaspora).

The fact that Yaakov named the place Machanayim conveys a further lesson. A Jew's service can effect the nature of the place in which it is carried out. Naming a place indicates that one takes control of it and can, therefore, convey the name which reflects the entity's life-force and nature.

By naming the place Machanayim, Yaakov (and similarly, the Jewish people who perpetuate his heritage) reveals how the influence of the two camps of angels

permeates through even the material substance of the worlds.

An additional explanation relevant to the above concept can be derived from the fact that the name used for G-d in the expression "the angels of G-d," is Elokim. Elokim refers to G-d as "the Almighty, the master of all potential and power." Thus, the angels described as "the angels of Elokim," are angels that result from service that requires strength and power to be performed, indeed, strength and power that transcends man's natural abilities.

This relates to the Alter Rebbe's interpretation of the phrase, "a servant of G-d (Elokim)" in *Tanya* as one who goes beyond his nature and exerts energies above the norm.

To apply this concept in the realm of the service with the animal soul (i.e., the Diaspora, the refinement of the worldly): In Torah Or, the Alter Rebbe relates the word *yaavod*, in the verse, "You shall work for six years," to the concept of *oros avudim*, "processed hides." Our Sages consider the processing of leather as a difficult and undignified work.[234] Parallels exist in our efforts to refine the

animal soul. In a manner closely resembling the processing of leather, great efforts are required to refine the coarse and material nature of the animal soul.

Similarly, in regard to the service of the soul (i.e., Eretz Yisroel, the realm of holiness), in *Tanya*, the Alter Rebbe explains that the title “a servant of G-d” is conveyed only upon a person who breaks his nature and goes beyond his normal pattern. Even a person who “studies his subject matter 100 times,” “who has never committed even a minor sin and has fulfilled all the mitzvos possible for him to fulfill including Torah study,” never once negating this mitzva, may not be worthy of being called “a servant of G-d,” because he does not work to break his nature and transcend his normal habits.

Thus, the concept of work involves strenuous effort that requires power and strength beyond man’s natural capacity. This, in turn, elevates the object of one’s service above its normal level. Thus, in regard to the animal soul, this involves a change in and a refinement of its basic materialistic nature. In regard to the G-dly soul,[235] it produces a similar change, lifting it above its normal level of service. From a level of limited holiness, one proceeds to an unlimited point of service which requires an effort parallel to that required in processing leather.

To clarify this point: Even in regard to the service of refining the body and the animal soul, the emphasis is not placed on this refinement in and of itself, but on making a commitment that requires a person to go beyond his limitations and nature. (Since the nature of the body, however, is materially oriented, going beyond its limits involves refinement of that nature.)

Thus, even when this service of refinement has been completed, the service of self-transcendence must continue. Nevertheless, since the service of refinement is no longer necessary, the manner in which a person goes beyond his limits is expressed in an unlimited increase in the service of holiness.[236]

The concept of unlimited and unbounded service is also reflected in the actual service of refining the body and the animal soul. There are two dimensions to this: a) an unlimited range of areas in which this service is expressed.

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Machanayim, Yaakov  
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worlds.*

Furthermore, each activity leads immediately to a further act. b) An unlimited scope of refinement. After one has completed the work of refinement on one level, one proceeds to a higher and deeper level of refinement.

These two dimensions are reflected in the two “signs” which the Torah gives for a kosher animal,[237] split hooves and the chewing of the cud. Both these signs are connected with a twofold nature. In regard to split hooves, the animal’s foot is separated in two portions. Similarly, chewing the cud

involves regurgitating the food and swallowing it again, a twofold process of ingestion. A twofold nature reflects a totally unbounded dimension. The repetition implies a cycle which continues, constantly increasing and reaching higher levels.

This unlimited dimension is expressed in two dimensions: a) Split hooves – when one proceeds to perform in the world at large, one’s progress is twofold in nature. This implies that immediately one activity will be followed by another. b) Chewing the cud – by regurgitating its food and chewing it again, the animal allows for better digestion. Homiletically, this implies that a person will not remain satisfied after carrying out one level of refinement, but rather will seek to continue further, reaching higher and more developed levels.

In this context, we can explain the significance of the name Machanayim, “two camps.” This name reflects, not only the joining of the camps of angels from Eretz Yisroel and from the Diaspora, but also a twofold – and thus unbounded – approach to service. The fact that Yaakov carried out his service both in the Diaspora and in Eretz Yisroel (both mundane and holy matters as above) indicates that both dimensions of his service were motivated by a commitment to serve G-d beyond his individual nature. This implies two concepts: a) that the emphasis in his service of refinement was not for refinement in and of itself, but as a reflection of his commitment to go beyond his individual nature. b) That after he completed this work of refinement, he did not remain satisfied with a limited service in the realm of holiness, but served G-d beyond his natural limits in this realm as well.

To emphasize this point, the angels of Eretz Yisroel met him

while he was in the Diaspora. Even though he had not entered Eretz Yisroel, the angels which are associated with service in the realm of holiness came to greet him.[238]

Directly after Yaakov was met by these camps of angels, he sent, as the Torah relates in the beginning of Parshas VaYishlach, “emissaries[239] to Eisav, his brother, to the land of Seir, the field of Edom.” Not only did Yaakov involve himself in a twofold service, elevating his surrounding environment and rising higher in the realm of holiness, he sought to refine and elevate even the lowest aspects of existence, Eisav and the field of Edom.

This concept can be related to the concept of kosher animals mentioned previously. There are four species of animals (the camel, the rabbit, the hare, and the pig) that possess only one of the two signs of kashrus (split hooves and chewing the cud). Our Sages explain that these four species correspond to the four exiles in which the Jews have been forced to linger. The fourth species, the pig, corresponds to the exile of Edom.

There is a difference between the pig and the other species. The other species chew their cud, but do not have split hooves. In contrast, the pig has split hooves, but does not chew its cud.[240]

Our Sages point to an aspect in which the pig is more reprehensible than the other three species. The pig lies down and lifts up its split hooves as if to say, “See, I am pure.” Similarly, Eisav and Edom cover up their undesirable traits and portray themselves as good. For this reason, the exile of Edom has been longer and more severe than the other three exiles.

Nevertheless, through our efforts in the work of refinement, Edom will also be elevated. This is alluded

to in our Sages’ comments that in the Messianic Era, the pig will become a kosher animal (for, then, it will also chew its cud). Similarly, they have associated the Hebrew word for “pig” (chazer) with the word “chazor,” “return.” After the “pig,” the exile of Edom, “the crown will be restored to its owners as it is written, ‘And saviors will ascend the Mount of Zion to judge the Mount of Eisav and the sovereignty will be the L-rd’s.’”

*Even in regard to the service of refining the body and the animal soul, the emphasis is not placed on this refinement in and of itself, but on making a commitment that requires a person to go beyond his limitations and nature.*

2. This Shabbos falls in the month of Kislev, the third of the winter months. Thus it parallels Sivan, the third of the summer months, the month associated with the giving of the Torah. Furthermore, in this context, there is an advantage to Kislev over Sivan which reflects the service of transcending one’s nature mentioned above.

Among the differences between the winter months and the summer

months is that the summer months emphasize revelation from above (the service of the righteous), while the winter months emphasize work and effort on the part of man (baalei t’shuva). Therefore, the winter months are the rainy season which our Sages associate with the service of man.[241]

There is another dimension of the winter season which is significant; the nights are longer. Our Sages explain that “night was created for Torah study alone.” Similarly, the Hebrew word for winter, choref shares the same root as the Hebrew charifus which refers to acute intellectual analysis. Thus the winter, and in particular, Kislev is associated with man’s efforts to toil and work in Torah study.

Furtherance, as Sivan, Kislev is also associated with “the giving of the Torah.” In this instance the revelation of P’nimius HaTorah, for the service of “spreading the wellsprings of Chassidus outward” began on Yud-Tes Kislev, the “Rosh HaShana of Chassidus.” Thus, Sivan is connected with the giving of the revealed aspects of Torah, Nigleh; while Kislev is associated with the giving of P’nimius HaTorah. (This also relates to the difference between the summer and winter mentioned above. The revelation of P’nimius HaTorah is associated with the service of t’shuva which begins in Tishrei[242] and characterizes the service of the winter as a whole.)

Based on the above, we can draw a connection between the parshiyos, VaYeitzei and VaYishlach and Kislev, the month in which they are read. Both these portions describe the service of Yaakov, the third of the Patriarchs. Similarly, Yaakov is associated with the service of Torah study. Even the refinement of the world which he accomplished was achieved through the medium of Torah.

This relates to one of the explanations of the connection between the Torah and the number three based on our Sages' statement, "The Torah was given for the sole purpose of establishing peace in the world."

Peace is associated with the number three, i.e., two conflicting opinions and a third influence which resolves the conflict. Similarly, the number one is associated with G-dliness. The number two is associated with the world and the division its creation appears to have brought about. The number three, however, is associated with the Torah which resolves this apparent division and establishes peace between G-d and the world.

Thus, there is a connection to Parshas VaYeitzei which, as explained above, reflects Yaakov's service of going beyond his nature both in the service of Torah study (the angels of Eretz Yisroel) and the refinement of his environment through Torah (the angels of the Diaspora). Similarly, there is a connection to Parshas VaYishlach for the transformation of Eisav to which

it alludes is accomplished through Torah study. The Torah is the medium to bring about this transformation of darkness to light.

3. There are several practical directives resulting from the above, first and foremost, for every individual to increase[243] his study of the Torah, going beyond his limits.[244] This applies both to people who are employed in Torah professions and to businessmen. Every individual must increase his study of Torah, both Nigleh and P'nimius HaTorah. Similarly, the increase must be qualitative as well as quantitative, reaching a higher and deeper level of study. The above is particularly appropriate this year, a year when, "I will show you wonders." Our behavior must be wondrous in nature, going beyond our individual limits.[245]

There is also a connection with Parshas VaYishlach which contains an obvious allusion to the sending of Shluchim. Thus, it relates to the International Conference of Shluchim which was held last week. Since Shabbos represents the completion of the service of the week, it is obvious that this Shabbos

can be used to enhance and increase the resolutions to spread Torah and Chassidus that were made at that Conference.

These activities will hasten the refinement of the world and herald the coming of the age when, as the Rambam writes in the conclusion of the Mishneh Torah,[246] "In that Era, there will be no hunger or war... and the occupation of the entire world will be solely to know G-d."

Furthermore, in microcosm, this state can be reflected in the last moments of exile despite the fact that, as the Yalkut Shimoni[247] declares, "nations challenge each other... and all the nations of the world panic and are filled with consternation." Even in such circumstances, the Jews can study Torah with peace and security, confident in G-d's assurance that, as the Midrash continues, "All that I have wrought, I have performed only for your sake," awaiting the time when, "Moshiach will stand on the roof of the Beis HaMikdash and proclaim, 'Humble ones, the time for redemption has come.'"

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#### NOTES:

233. In particular, there are several intricacies in Rashi's commentary. The verse states:

And Yaakov went on his way and the angels of G-d met him. When Yaakov saw them, he exclaimed, "This is the camp of G-d," and he named the place, Machanayim.

Rashi comments:

"And the angels of G-d met him" – The angels of Eretz Yisroel came to greet him and accompany him to the land. "And he named the place, Machanayim" – Two camps, [the angels] from the Diaspora came with him to this point and the angels from Eretz Yisroel came to greet him.

Rashi's commentary is dependent on his previous comments when describing Yaakov's dream of the angels ascending and descending. There Rashi emphasizes that he saw first "angels ascending," i.e., the angels from Eretz Yisroel who had accompanied him to this point and afterwards, "angels descending," the angels from the Diaspora who would accompany him further.

It is likely to assume that these angels continued to accompany Yaakov throughout the time he was in Charan and went with him

on his way back to Eretz Yisroel. Therefore, when the Torah relates Yaakov was met by the angels of G-d, we can assume that this refers to different angels, the angels of Eretz Yisroel who had come to greet him. Thus, the Torah mentions Yaakov seeing, "this camp," (singular) and name the place Machanayim ("two camps"), because at this place – and apparently, at this place alone – two camps of angels were present.

234. Therefore, a person cannot be appointed as a king or High Priest if he was previously employed as a leather processor.

235. This service begins after one completes his service in refining and elevating one's material nature. Then, one's service is entirely in the realm of holiness.

236. Continuing this service of self-transcendence even after the service of refinement is completed is significant because it demonstrates that the service of refinement was carried out, not as an expression of the nature of the G-dly soul, but out of commitment to G-d's service.

237. Note the Rogatchover Gaon, who explains that these signs are not merely reflections that the animal is kosher, but rather the signs themselves establish the kashrus of the animal. This implies

that its nature is pure and thus, fit to become part of the body of a Jew.

238. The angels of the Diaspora did not, however, join the angels of holiness while Yaakov was in Eretz Yisroel before his departure to Charan. (As mentioned previously, the angels of Eretz Yisroel ascended, and then, the angels of the Diaspora descended.) Since the angels of the Diaspora are on a lower level, it would have been inappropriate – even an act of disrespect – for them to join the angels of Eretz Yisroel.

239. See also Rashi's commentary which interprets the word malachim, not as "emissaries," as is its simple interpretation, but as "angels." The commentaries explain that after being met by the angels at Machanayim, Yaakov sent them to Eisav. This reflects how Yaakov's intent to refine Eisav is a continuation of his twofold service involving "the angels of G-d" explained above.

240. The Kabbalists have noted that these divisions correspond to the four klipos: the three totally impure klipos which share a commonality and klipas noga which is in a different category.

241. In contrast, dew – which descends even in the summer – is not dependent on man's service.

242. A parallel can be drawn between the first tablets (of the Ten Commandments) which were given in the summer and the second tablets which were given on Yom Kippur, the day of t'shuva. Our

Sages explain that the second tablets reflected a far greater degree of revelation than the first and associate them with the revelation of "the hidden wisdom."

243. This relates to the lesson of Chanukah, the conclusion of the month of Kislev, when each night, an increased number of candles are lit. This indicates how our service must always increase and proceed further.

244. Even if a person has previously made an increase in Torah study which is "beyond his limits," it is still possible and indeed, expected of him, to make a further increase at present. As mentioned before, even within holiness, there are limits and since the previous increase has already been made, it now is considered a limited service which must be surpassed at present.

245. There is a connection between wonders and Torah study because through Torah study, a person can establish a "wondrous unity" with G-d (Tanya, Chapter 5). Also, there is a connection with P'nimius HaTorah which is associated with the verse, "I will see the wonders of Your Torah."

246. In this context, it is worthy to mention the importance of attending the Siyum of the Mishneh Torah which will be held next week.

247. See the sichos of Parshas R'ei, 5750, and the second day of Sukkos, 5751.

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# LETTERS

## 'HOW IT WORKS' CAN BE STUDIED LATER

RAISH MENACHEM M SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
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מכתב תשובה לרופא  
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By the Grace of G-d  
8th of Adar, 5786  
Brooklyn, N. Y.

Dr. Eliezer Herman  
333 Wilson Avenue  
Downsview, Ont. M3H 1T2  
Canada

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 7th of Adar, in which you write about the proposed treatment, surgery, for Mrs. W.F.C. I will remember her in prayer that whatever the decision, it should be with Hatzlocha.

Inasmuch as you also ask my "advice" in this matter, I can only say in a general way that I am not in favor of radical treatment if there is any possibility of treating a patient in some other way.

I must also add that it is customary among Jews that when there is a difference of opinion among doctors as to the urgency of an operation, or whether to operate or not, it should be treated as any other Shaala, to consult with a competent practicing Rav, with whom the various aspects and details of the case could be personally discussed, and he can then state his opinion in accordance with the Shulchan Aruch.

I trust there is no need to emphasize at length that one always needs the blessing of "The Healer of all flesh Who works wondrously," and the channel to receive it is through the everyday life and conduct in accordance with His Will, namely, in accordance with the Torah and Mitzvoth. When a special Divine blessing is needed, an additional effort in this direction is indicated.

While on the subject of the Torah and Mitzvoth, as well as medical science, it is fitting to mention here the analogy between the two. As you know, medical science is basically an empirical science, relying primarily on actual experience and the effectiveness of drugs, which has been proven by application and use. The understanding of how the drugs actually do their work is not of primary importance, and can be studied later. The same is true of the Torah and Mitzvoth insofar as the Jewish people is concerned. For our long history has proven beyond a doubt that the existence of the Jewish people is intimately bound up with the Torah and Mitzvoth as a way of life, and this has been the only constant factor that has preserved our people at all times and in all places under all kinds of circumstances, whereas other factors that are important for other peoples, such as language, territory, etc., have been changing from time to time and from place to



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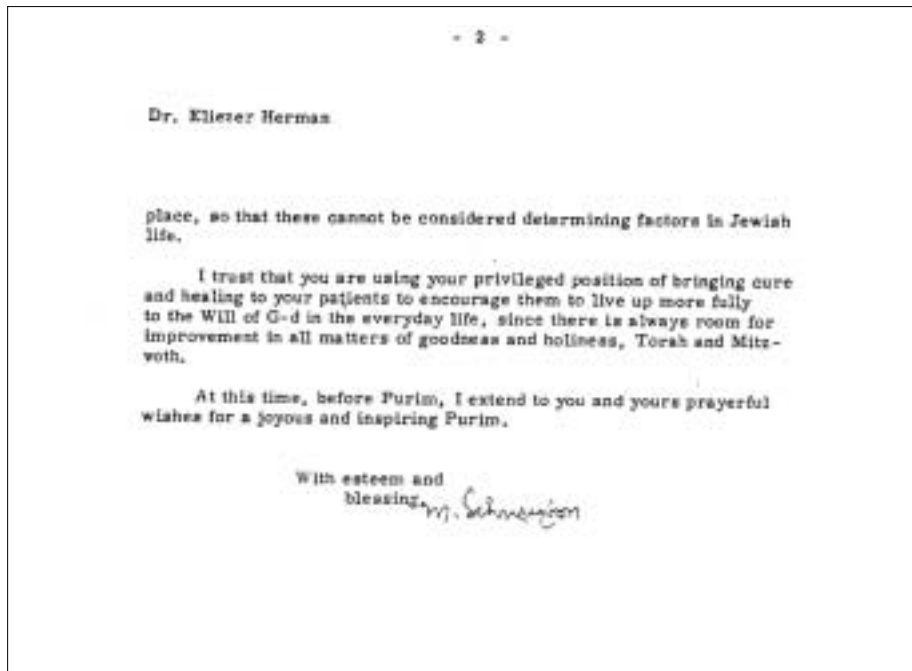
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# ON THE REBBE'S SHOULDERS

BY RABBI CHAIM ASHKENAZI  
MASHPIA, YESHIVAS TOMCHEI TMIMIM, LOD

TRANSLATED BY MICHOEL LEIB DOBRY



## EXCERPTS FROM A CHASSIDIC FARBRENGEN

### THE BEAUTY OF A DIAMOND IN THE ROUGH

A famous liberal writer once came to the Rebbe MH<sup>m</sup>M. The Rebbe received him warmly, telling him that he reads his newspaper articles, etc. After a brief conversation, the Rebbe appealed to the man to do mitzvos. This writer asked R. Gershon Ber Jacobson, who was acquainted with him through his work in journalism, to publicize an article after his passing expressing the powerful impression the Rebbe made upon him. The article clearly proved that this journalist had feelings of *t'shuva* prior to his passing.

This story demonstrates the Rebbe's unique approach towards every Jew, which stems from the pure wellspring of ahavas Yisroel of the Baal Shem Tov. The Rebbe shlita explains in his sichos the difference between HaRav Levi Yitzchok of Berditchev, HaRav Zushe of Anipoli, and the Baal Shem Tov regarding their love towards their fellow Jew. **HaRav Levi Yitzchok**, even though he saw

the evil, pointed to the positive aspects within each person. **HaRav Zushe** didn't see the evil at all, and **the Baal Shem Tov**, although he saw the evil, it didn't detract at all from his love of his fellow Jew.

The difference is not merely superficial, i.e., as expressed by seeing the evil, justifying it, or not seeing it at all. Rather, it stemmed from the depth of the love they felt inside them. The Baal Shem Tov's great love for every Jew was not obstructed by his fellow's evil, nor did it weaken the intensity of his love. As we see clearly from the aforementioned story, the Rebbe MH<sup>m</sup>M was familiar with the journalist's positions, as he read his articles, nevertheless, he accepted him warmly.

We can illustrate these three types of ahavas Yisroel through the different ways people relate to unprocessed diamonds. Anyone who understands diamonds and sees them when they are still in their coarse covering realizes their great value despite the covering, explaining that it is necessary in order to protect the diamond. If so,

while he sees how the covering essentially interferes with the diamond's shine and beauty, he still justifies its existence. Thus, we find that his love for the diamond pertains to its state after the covering has been removed, and so he already visualizes the diamond's appearance without its covering. There are others who enjoy diamonds so much that they don't see the covering at all, and they already see the diamond **now**, shining and bright, without its covering. There are still others who are so taken by the diamond that the external covering doesn't bother them at all. They see nothing unseemly to detract from the beauty that appears before them.

There is no need to elaborate how the Baal Shem Tov's approach is so clearly demonstrated by the Rebbe shlita. As the Rebbe shlita once told a woman who asked him how he doesn't get tired from standing for hours upon hours at dollars distribution, "When you're counting diamonds, you don't get tired!" This is how the Rebbe perceived every single Jew: a diamond that must be looked upon in the manner of the Baal Shem Tov.

## LITERALLY AS CHILDREN

Thousands upon thousands came to the Rebbe from all walks of life, and the Rebbe saw the *kli* covering every one of them, as he gave them advice and counsel, each according and due to his personal situation. As the Rebbe said many times regarding the complaints against this conduct of reaching out to these seemingly low and inferior people: Imagine to yourself that this is **your son!** A person doesn't readily see faults in his own son, and even if he does see them, they don't detract from his essential love to him at all. (This is the well-known reason why many parents come with serious complaints against the teacher, saying: *Nu*, so what that he has these negative traits? That's no reason to reject him!) The Rebbe considers every Jew to be his son, and therefore, with all their faults, he accepts them with love.

Another example: An apostate Jew who did missionary work to convert people to Christianity *r"l* came to the Rebbe at dollars, and brought him a book on the subject. The Rebbe *shlita* spoke to him as he did with everyone else, took the book, placed it on the side, and said: I only took it so you will have one less to give out! The Rebbe's reaction proves that he knew and saw this person's lowly state, and nevertheless, he received him no differently than others.

We see this perhaps to an even greater extent from how the Rebbe greeted non-Jews. As former Chief Rabbi of Israel HaRav Mordechai Eliyahu said, the Rebbe *shlita* is greater than Moshe Rabbeinu, for Moshe Rabbeinu was the leader of the Jewish people, while the Rebbe *shlita* is the leader of non-Jews as well.

*The Rebbe shlita spoke to him as he did with everyone else, took the book, placed it on the side, and said: I only took it so you will have one less to give out!*

## “AND THE NAKEDNESS OF THEIR FATHER THEY DID NOT SEE”

Due to this marvelous conduct, we all were inspired, *baruch Hashem*, and are Lubavitcher chassidim. We have learned not to look at the *kli* that covers over people. Of course, we aren't holding at any of the three levels mentioned earlier, but we try to go in that direction. We don't focus on a person's external *kli*, but upon his **inner** qualities, in a manner of “don't look at the pitcher, but what



is contained within it.” When the previous Satmar Rebbe harshly criticized Lubavitch for its involvement with secular Jews and Zionists, the Rebbe responded: I understand him. However, we have the broad shoulders of the Rebbe Rayatz. In the language of our generation, we ride on the broad shoulders of the Rebbe MH”M.

In this light, we go out to spread Yiddishkeit to every Jew, no matter what kind of klipa enwraps him. We try not to look at something improperly, or at least not to get upset by it, as it will eventually pass over time. Now, we must speak to the good within him. Thank G-d, there are many good Jews who have adopted this approach or something similar, as is known to all.

This approach is based upon a sicha on the sons of Noach, who went “backwards, and their father’s nakedness they did not see.” This appears to sound redundant, as it’s clear that if they went with their faces turned the other way, then they didn’t see their father’s nakedness. If so, why does the Torah restate this?

The Rebbe explains that the main point is when a man is shown from Heaven evil qualities within his fellow, he has two possible ways to relate to it. If he sees his fellow in an evil light, the Baal Shem Tov says that in truth he, the observer, has the evil within him, and the other person serves as a mirror to reflect this, giving him an opportunity to work on himself and correct it. However, if the person relates to the evil simply as a circumstance that needs to be corrected, it’s clear that he was shown this evil in order to help him and bring him along the path of the king. Thus, the Torah says, “and their father’s nakedness they

did not see” – for they didn’t see nakedness within their father.

This is the foundation for success in spreading Yiddishkeit and the wellsprings of chassidus. For if I see the evil in my fellow Jew as an essential part of him, I don’t concern myself so much with the **evil itself**, but with the notion that the **person himself is evil**. In such a case, I must understand that what I see is merely a reflection of my own shortcomings and I should be repelled by my own evil and strive to correct it. However, we have been educated to see the evil as evil, and not because it exists in someone else. We truly concern ourselves with the evil, and we totally reject it.

This reminds us of what it says about the complete tzaddik who doesn’t see evil within his fellow. This means that the complete tzaddik who rejects evil and totally despises it, as is explained in *Tanya*, sees the evil, but not in others.

### TO WARN THE ELDERS ABOUT THE CHILDREN

As with everything good in this world, which can serve to nurture the external spiritual forces, a similar danger applies in connection with the subject of our discussion. Therefore, the elders here also must be warned about the children – not once, not twice, but – all the days of our lives unceasingly. Even though we love every Jew regardless of the klipa that surrounds him, this doesn’t mean that the klipa is not klipa. We must throw it out, and be careful that it should not *ch”v* have any influence over us whatsoever.

One mashpia made mention of this when the T’fillin Campaign began shortly before the onset of the Six Day War. This essentially

marked the start of a new era in Lubavitch. Until then, only a small number of avreichim who knew how to speak in public would deal with spreading Yiddishkeit, as outreach activities primarily concentrated upon organizing Chabad evenings on kibbutzim and yishuvim. I recall that instructions at that time were not to take bachurim, as it was simply not possible for them to be involved in outreach. In the United States, bachurim would go out on Merkaz Shlichus during the summer, but no such thing existed in Eretz Yisroel.

When the T’fillin Campaign got started, every yeshiva bachur would go out to town at least once a week to put t’fillin on their fellow Jews. Many went out on Fridays; others did this at their afternoon break. Those who studied in Kfar Chabad or Yerushalayim would sometimes take the train until a certain stop, put t’fillin on passengers, and then hop on another train to get back in time for the start of the evening *seider*.

Since this was a new thing for these young students, and they saw miraculous results, as people responded most positively by putting on t’fillin, there was tremendous enthusiasm with the campaign. From time to time, they could take a little pride that they put t’fillin on a high-ranking military figure, Knesset member, government minister, mayor, or famous actor. This aroused much interest and publicity – if **he** can put on t’fillin, then many more will do so as well... In addition, the bachur involved in the campaign also had tremendous excitement when he saw that people who were very busy with their daily affairs still stopped everything at the bachur’s request and rolled up their sleeves.

## LOVE THEM, BUT DON'T "BECOME THEIR IN-LAWS"

On more than one occasion, I remember how soldiers would come during the height of the frigid winter, wrapped in layer upon layer with their heavy kitbag. They would stop, roll up their sleeves, and put on t'fillin with the utmost seriousness and without shifting their eyes for a moment, as they said the Krias Shma with true concentration. This aroused great excitement among the yeshiva students, as they watched people put on t'fillin earnestly and with self-sacrifice.

When the mashpia saw the honor and respect we gave these people, he said, "With all your enthusiasm, don't forget that not every person who puts on t'fillin is fit to be our son-in-law!" He explained that with all the respect due to those who put on t'fillin while living in a totally different world, we still must know that they are not proper role models, except for the self-sacrifice. We must be careful to have influence and not be influenced.

Therefore, if someone would come dressed in the latest immodest attire *r"l* with rings hanging all over his body looking for some positive influence, in light of the education we received from the Rebbe shlita, we must do everything possible to reach out and influence him. However, should this person want to tell us some jokes from the street or the like, it would obviously be inappropriate to provide him with a forum and should gently dissuade him, and if this doesn't work, we should be a bit more forceful. Otherwise, we will soon *ch"v* be walking, talking, and thinking as he does. In cases similar to this, we must remember the well-known rule that when you want to save

someone from drowning: Stretch out your **hand** to him, but don't let him grab your **body**, because he might *ch"v* drag you down after him into the torrents...

## A CHASSID'S HOME AND HIS ENVIRONMENT

Even when we go out shopping, banking, or out on a trip with our family, a true G-d-fearing Jew will find out if there is an alternative way or location to do these things without his family seeing that which they shouldn't see, or perhaps he should do the errands for them on his own.

It is important to understand that this conduct is no

*The Rebbe once told someone: You want to sin, and you drag me with you in order to justify your actions?*

contradiction to the principle of ahavas Yisroel, as we love every Jew – no matter how he looks. However, we and our family are not R. Zushe, who didn't see the evil; we see it all too well. Furthermore, we don't exactly know how to look favorably upon such things, as Rabbi Levi Yitzchok did. On the contrary, we are liable to think that it's good or bad, or at least that it's **not so bad**. Fact: Mommy and Tatty let us go to such places.

There are those who think that such dangers only come from television, the Internet, radio, and cell phones. Obviously, these things possess the potential for immeasurable danger and

tremendous destruction. Even after many years, it is practically impossible to rid ourselves completely of their aftereffects. As the old saying goes, when a fool throws a stone into a pit, ten wise men cannot get it out. There are certain situations where what is done virtually cannot be undone; what the eyes see enters one's thoughts to the depths of the soul, to the point that it can never be erased totally. Those who think that it is possible to be chassidim on the one hand, while on the other hand, "open" and "enlightened" before the world at-large, are getting their priorities all jumbled, thus confusing their children, who can't distinguish between what's appropriate and holy and what's the exact opposite.

Therefore, there is not enough that can be said about the serious danger here. We must consider the spiritual consequences when we take the family out to visit different places. Today, most places bring everything out in the open – what you see is what you get. However, when we are so engrossed in our outreach activities as we explain to our family how precious every Jew is, we fail to consider the danger, confident in the strength of the Rebbe shlita that we will not be harmed. But this is not sufficient if we don't stand guard and emphasize again and again that this is **klipa** and it is forbidden. If we are not careful about getting too close, our family will think that it's legitimate to see these types of things *r"l*, and they won't be repelled by them – they'll even *ch"v* try them for themselves.

## TRUE AHAVAS YISROEL IN THE FIELD OF EDUCATION

This general principle also applies when we, as Lubavitcher chassidim, accept all Jewish children to our educational

institutions out of ahavas Yisroel, and it is difficult to measure the great success they have had so far in “extracting the **precious** from the coarse.” However, we must not forget that if a student brings with him that which is inappropriate according to *Shulchan Aruch* (a more-or-less natural phenomenon, depending on his spiritual state and his personal traits, and whether he came to learn or just to while away the time), we must constantly be on guard and emphasize in class, etc., that klipa is klipa. Naturally, we must speak with the student and his parents about the need to change direction if they want to achieve success. This is no contradiction to ahavas Yisroel. On the contrary, this **is** ahavas Yisroel. We should not push aside one Jew in order to save another – both are equally important. If a student’s circumstances require pushing aside another student, then out of a sense of love for the former, we must put him in his place and give him greater stability without incurring larger debts *ch”v*.

Similarly, it would never enter our minds that due to our ahavas Yisroel we would sit back and permit a school where our children learn to do things contrary to the *Shulchan Aruch*. Would we allow those nearest and dearest to us to be exposed to the possibility that such places let their employees dress, speak, and act in a manner not in the spirit of Torah *ch”v*? If we should speak up on the matter, this is not a contradiction to ahavas Yisroel. Anyone who reasons that ahavas Yisroel demands that we ignore such phenomena is making a huge mistake. If, for example, this employee steals something, we would not let him continue to work there because of ahavas Yisroel. Thus, this very suggestion is self-

deception, stemming from a lack of sensitivity, and not from a desire to fulfill the mitzva of ahavas Yisroel whatsoever.

As the Alter Rebbe writes in *Tanya* (Ch. 32), “After fulfilling the abovementioned, to look upon one’s body with despise and contempt, etc., this is the easiest and most direct way to come to the fulfillment of the mitzva of ‘you shall love your fellow as yourself,’ for since his body is loathed and despised, etc.” The meaning is clear: The true measure of fulfilling G-d’s command is through loving one’s fellow Jew. Thus, if we find the exact opposite, serious spiritual damage is caused to a person’s students and family members due to what seems to be ahavas Yisroel. In truth, this is sheer *hefker cloaked* in ahavas Yisroel *r”l*.

### “WHY HAVE YOU STOLEN MY G-D?”

There are those who think that the way of Chabad is the easiest. For example, on the whole subject of “going out,” we appear to lack all the restrictions accepted by all other *chareidim*, who need to think twice before even taking a step out in public. “Public” refers to both in the material and the spiritual sense, as is known with everything that takes expression in the world at-large – in time, space, and in spirit. They reason that Lubavitcher chassidim are released from these restrictions. We have a Rebbe who has permitted us all of this, and has taken all the responsibility upon himself... **G-d forbid to say such a thing!** As the Rebbe shlita said many times, all activities in spreading Yiddishkeit must be done according to the laws of *Shulchan Aruch*. For example, the Rebbe once told someone: You want to sin, and you drag me with you in order to justify your actions? The Rebbe

wrote and said these words with great pain.

More than once people have tried to hang their actions – which should never have been done – upon the instructions of the Rebbe MH”M:

Once, someone returning from spending Tishrei with the Rebbe was caught at the customs check bringing certain unauthorized items into the country. When they asked him how he would even consider doing such a thing, he replied that the Rebbe shlita had ordered him to do so. Customs officials then called one of the Chabad rabbanim to ask if it was conceivable that the Rebbe would tell someone to deceive them. Naturally, the rav told them that the Rebbe had said on numerous occasions that it is absolutely forbidden to *ch”v* deceive custom officials. The rav then asked them to ask this chassid what exactly the Rebbe told him. The chassid replied that the Rebbe shlita said that he should not go into debt to make his trip for Tishrei, and therefore, he must do something in order to cover the cost of his trip and not be in debt...

Another chassid sold books at inflated prices, and when he was asked why he was doing this, he replied that the Rebbe gave him a bracha for much *parnasa*... There are many, many similar stories, and even more on the basis of the interpretation of chassidim of previous generations on the *pasuk*, “Why have you stolen my G-d?” i.e., you **stole** and then you claim it’s because of G-d. This is the way of Lavan, and so he was accustomed to act.

### “HE DWELLS BETWEEN THE SHOULDERS”

Some people also claim that Lubavitchers have “the easy life.”

On the contrary, the work of Lubavitcher chassidim has always been much harder than in other circles. The demands made on Chabadnikim are and always have been far greater. Lubavitch is not some rest home or funhouse. Whatever **toil and hard work** is required from every Jew in his avodas Hashem, Lubavitchers must produce infinitely more. Regarding Lubavitchers, it is said in *HaYom Yom*, “May the work be heavy upon the people,” and this applies in all aspects of life. Shabbos, Yom Tov, even a weekday for Lubavitcher chassidim demands something else entirely. Davening, Torah study, mitzva fulfillment, faith, etc. – all must be in more than just standard measure. We must be prepared to sacrifice everything to do our utmost in these areas, as is known to anyone who learns chassidus and serves Hashem according to Chabad teachings.

Similarly, we find in connection with our avoda of spreading the wellsprings of chassidus. We place ourselves and all our modern comforts on the side out of a sense of true ahavas Yisroel in order to bring our fellow Jew closer to Torah. But our self-sacrifice doesn't end there. Together with our total devotion to our holy avoda, we must be certain not *ch"v* to undergo any spiritual decline on our own. This is achieved through strengthening our *yiras Shamayim*, and we have the necessary tools to do so. As chassidus explains on the pasuk, “*kodshei kodashim* are slaughtered on the north side” – because they are *kodshei kodashim*, therefore, their service is in the north, as the north is the source of evil, as is written, “from the north will enter the evil.”

We have a Rebbe who is on the level of “*kodshei kodashim*,” and therefore, he can send us “out,”

because he has broad shoulders. But along with this, we must **climb** on his shoulders to reach the level of “he dwells between His shoulders.” This means that we should not disgrace anyone, and then we can dwell between the shoulders of the Rebbe shlita – and he protects us. However, it is impossible to fall from the Rebbe shlita's shoulders and say: He'll protect us and he'll redeem us.

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#### IN THE STRENGTH OF MELECH HA'MOSHIACH

As a general principle, ahavas Yisroel is love for the **Jew within him**, not for the goy that covers him. Therefore, due to our revulsion of the evil that covers him and our great love and mercy for good, we are prepared to devote ourselves with complete self-sacrifice to the Jew within him. We must convey to our students and our family that our love is for the

Jew within him, and it is only for this reason that we are ready to go into the lions' den to extract the precious from the coarse.

If we go according to this approach, we will be partners in the great wonder that all look upon with amazement – the unique phenomenon of Chabad chassidim going out to the most remote **outposts**, to cities and countries of idol worshippers, places that completely lack any semblance of modesty, environments where people are steeped in relentless pursuit of money and pleasure, seemingly beyond all possible influence.

There is no supportive environment or proper educational institutions to aid in the education of the children of these shluchim. However, their careful adherence to all the aforementioned principles protect the purity and refinement of their chassidic customs, to the point that their outer environment doesn't cling to them in the slightest.

All this comes only from the strength of the Rebbe MH"M, of whom it is said, “*yarum v'nisgav m'od*” (most high and lofty) – “*m'od*” comes from the same letters as “Adam.” In other words, he will be greater even than Adam HaRishon, who was harmed when he looked upon the place of klipos, as is explained in chassidus. Melech HaMoshiach, however, gives strength to go out into the world and not be drawn into the klipos. Therefore, this avoda has been placed upon us specifically now – and by the Rebbe MH"M. Thus, we must remember that the Rebbe's protection awaits us if we climb upon his shoulders, and from there, we will stretch out our hand to all our Jewish brethren who come closer to the great light of the true and complete Redemption.

# THE SECRET OF THE MITTELER REBBE'S SOUL

BY MENACHEM ZIEGELBOIM

*Presented in honor of 9-10 Kislev, the Mitteler Rebbe's birthday, yahrtzait, and his Chag HaGeula.*

## PART I

Chassidim thronged the roads to Zhlobin, Ukraine, making their way to the wedding of the Mitteler Rebbe's daughter and the grandson of Rabbi Levi Yitzchok of Berditchev. This wedding became known as "the Great Wedding in Zhlobin."

This was a grand occasion, indeed. Two tzaddikim had promised to attend the wedding, which would take place one Friday afternoon in the year 5564 (1804).

Everybody knew that the participation of the two tzaddikim at the wedding, would be a powerful spiritual source of holiness, purity and spirituality, which would have an impact for years to come.

Some were merely satisfied to say, "Let us just see the pure faces of these two tzaddikim as they dance arm-in-arm, and that will be enough for us!"

Anticipation ran high, and as the wedding day approached, the feverish preparations intensified. The great beis midrash of Zhlobin was prepared

for the grand event, scraped and polished until it was fit for the occasion. The large area near the shul, where the chuppa would take place, was thoroughly cleaned. The women of Zhlobin worked for weeks before the wedding, preparing the food for the wedding and Shabbos for thousands of Chassidim.

## PART II

The kalla and her family arrived in Zhlobin a few days before the wedding, led by the Alter Rebbe and his son, R' Dovber, later to become the Mitteler Rebbe. R' Levi Yitzchok and the chassan's family arrived in Zhlobin on the eve of the wedding and immediately went to their host, the celebrated Chassid, R' Pinchas Reizes of Shklov. Aside from being wealthy, R' Pinchas was a true Chassid, a Torah scholar, and an outstanding philanthropist.

The Alter Rebbe told his son to go and greet his mechutan, R' Levi Yitzchok, at the home of R' Pinchas. R' Dovber blanched and said, "Father, you know how the tzaddik is upset

with me because I say Chassidus at length and in public! I am afraid to go to him alone."

"Please go, my son, and don't be afraid," said the Alter Rebbe.

R' Dovber put on his coat, took his walking stick and went to see his mechutan. He fearfully entered the room and his fears were immediately realized. As soon as R' Levi Yitzchok saw him his face crinkled in surprise and displeasure. He got right to the point without greeting him, and without hiding his annoyance, as though talking to a crowd rather than to a guest.

"Are you allowed to reveal this great and wondrous wisdom? It is forbidden to speak about the secrets of the s'firos to people who never saw the face of our teacher, the holy Baal Shem Tov!" He pointed at R' Dovber and said, "And he reveals them openly, before the masses!"

R' Dovber rushed out of the room and returned to his father in great dismay. "Father, the tzaddik's displeasure stands, and I am afraid."

The Alter Rebbe understood that it was important to resolve this issue before the wedding festivities began, and he went along with his son to R' Levi Yitzchok to straighten things



out.

The two tzaddikim met and warmly greeted one another, then sat down to talk.

“Why are you so upset with my son, Berel?” asked the Alter Rebbe.

R’ Levi Yitzchok thought for a moment and then replied, “You know that this is not my prohibition, but an instruction from our Rebbe [the Maggid of Mezritch], not to say Chassidus in public unless the speaker saw the face of the Baal Shem Tov. How could your son say such deep thoughts regarding *atik* and *arich?*!”

The Alter Rebbe replied, “My son, Berel, only says what he heard from me, and I saw our master, the Baal Shem Tov.”

“In a vision or literally?” the Berditchever tzaddik pressed.

“When awake, of course!”

“If so, then let your son, the mechutan, say Divrei Elokim Chaim for us. Let us hear what he has to say.”

R’ Dovber trembled. Until now he had been following the conversation, rejoicing inside that matters seemed to have been straightened out, but now he was being asking to do the most difficult thing of all: to say Chassidus in front of the two tzaddikim.

He was faced with a big problem. He knew that while he said Chassidus, his mind poured forth without stop, thought following thought, and chiddush following chiddush. In order to do so, he needed quiet and peace of mind. How would he say Chassidus in front of R’ Levi Yitzchok when he knew that when R’ Levi Yitzchok heard chiddushei Torah he becomes visibly ecstatic?

R’ Dovber got up his courage and said to R’ Levi Yitzchok, “My

honorable mechutan knows that I need silence while I say Chassidus.”

The Berditchever tzaddik nodded and rested comfortably in his chair.

Having no choice, R’ Dovber began saying deep Chassidic discourses, and the two tzaddikim sat and listened closely to everything he uttered.

R’ Berel was completely immersed in what he was saying, and was

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removed from his surroundings as he climbed the lofty and pure heights. His words were holy and luminous as they were given on Sinai.

R’ Levi Yitzchok perceived the secrets of *razin d’razin* in what R’ Dovber was saying, words that shone forth from their very source, and saw with his ruach ha’kodesh that their source was in the first Luchos, on the level before they were broken.

The Berditchever’s spirit exploded

with holiness until he couldn’t restrain himself anymore, and he got up and wrapped R’ Dovber’s face with a tallis, saying, “Ai, *chalila* that the fiery angels should be envious of you. Beware of an evil eye.”

“Mechutan,” he then said to the Alter Rebbe. “Even the great Tanna, R’ Shimon Bar-Yochai, didn’t reach such a high and lofty source. How did your son?”

The Alter Rebbe thought deeply and it was apparent that his holy spirit was in another world, but after a while he responded: “When this son of mine was born, I planned on naming him Hamnuna, after Rav Hamnuna Sava, whose soul-source was in the most exalted hidden worlds. This name was appropriate for the level of my son’s neshama, but the Maggid appeared to me in a dream and told me to name him Dovber [the Maggid’s name]. So you should know that my son reached such concealed and lofty secrets, because the source of his soul is with Rav Hemnuna Sava.”

### PART III

Word of the meeting between the three great men got out and many people came to R’ Pinchas’ house in order to catch a glimpse of their holy faces. In the meantime, the conversation ended, but when they got up to leave, they faced a dilemma.

As they stood near the door, R’ Levi Yitzchok insisted that R’ Dovber have the honor of exiting first. “I heard Chassidus from you,” he said humbly. R’ Dovber deferred to his father and the Berditchever. Each gave the other the honor, and there was no solution. So the Chassidim broke the walls of the doorway and the three tzaddikim left together.

The Chassidim learned a lesson about what is pure honor for Torah and Chassidus.

# THE PARTISAN

BY SHNEUR ZALMAN BERGER

*The Rebbe called the Chassid, R' Zushe Wilimovsky, "my partisan." Indeed, R' Zushe operated like a partisan. He was always available wherever he was needed, he jumped out and surprised people, he went on searches and brought back reports, did things covertly, and feared no one. \* This is what he did as an actual partisan in the forests where he fought the Germans, and this is what he did as the Rebbe's partisan. \* He died as a loyal soldier, in the sukka in the yard of 770, near the Rebbe. \* Profile of a Chassid. \* Part 2 of 2.*

## FOR KFAR CHABAD

Throughout the years, the Rebbe placed great importance on the expansion and development of Kfar Chabad. Kfar Chabad was founded in 5709 at the behest of the Rebbe Rayatz, in order to absorb the Chassidim who arrived from Russia. After a few years, the village grew into an empire.

R' Zushe, along with the leaders of Kfar Chabad, worked on behalf of Kfar Chabad. R' Dovid Chein, who served as secretary of Kfar Chabad, and R' Boruch Gopin, who served as member of the board of Kfar Chabad, relate that R' Zushe was involved at every stage of Kfar Chabad's development. He willingly threw himself into everything that had to be done.

In Tishrei 5721, when he first visited the Rebbe, he had a yechidus and told the Rebbe about his public work, and he asked the Rebbe about his future work. The Rebbe instructed him to focus on two main areas, and the first one was as secretary of the Vaad of Kfar Chabad.

Shortly after he returned from 770, he was appointed as secretary to the Vaad of Kfar Chabad, as per the Rebbe's instructions. The second thing he focused on was the Reshet.

R' Zushe used his position as secretary on behalf of the residents of the Kfar and its mosdos. He helped one and all when asked to do so, and even when not asked. It was enough for him to hear that somebody needed help, whether an appropriate

## "READY TO DEVOTE MYSELF TO THE REBBE SHLITA'S ACTIVITIES"

R' Zushe had an absolute and unconditional hiskashrus to the Rebbe, a hiskashrus expressed in both internal bittul as well as in action, as described in R' Zushe's letters to the Rebbe.

On Rosh Chodesh Elul 5712, R' Zushe wrote to the Rebbe:

"I am ready to devote myself with my money, my body, and with my soul, to the Rebbe's activities. May Hashem illuminate my eyes with wisdom, and give me strength to be able to actualize the Rebbe's intentions precisely.

"I ask for a bracha from the Rebbe that I merit to fulfill my shlichus with simcha and expansiveness and peace of soul and body. May we all merit together to see the development and success of the Rebbe's activities in Eretz Yisroel, with a plan of expanded work and with the rising glory of Lubavitch."

Two weeks later, on 16 Elul 5712, R' Zushe wrote a pa"n in which he asked to fulfill the shlichus with mesirus nefesh:

"Hashem should have mercy on me and help me to fulfill my shlichus with mesirus nefesh, both in personal matters and in my public work, in order to fulfill the intention of the Rebbe shlita precisely."

apartment or medical assistance, and he always came and offered help and worked energetically on their behalf.

R' Dovid Chein sums up R' Zushe's communal work thus:

“Wherever he felt help was needed, he appeared and helped, without pay and without being asked. He was very active in every area. He always had time and strength. He worked day and night without stopping. He was successful because he stuck to the goal and didn't take any perks for himself. His devotion knew absolutely no bounds.”

*R' Zushe always operated as a partisan. He had no sources of funding, no employees or assistant, but he worked energetically wherever he was needed, and was present wherever he knew he was needed. And it was all with simplicity, without bearing an official title and without receiving a salary.*

R' Zushe playing a recorder at the Simchas Beis HaShoeiva



**“YOU HAVE REVIVED ME,”  
SAID THE REBBE TO R’  
ZUSHE**

Starting from the end of 5711, the Rebbe asked R’ Zushe to write him about what was going on with the Chabad mosdos in Eretz Yisroel, in great detail. In the many letters he received from the Rebbe, the request and demand for him to write as much as possible appears repeatedly. The Rebbe praised him in particular for writing about Kfar Chabad.

In a letter of 14 Cheshvan 5716, the Rebbe writes:

**Many thanks for writing me about the Kfar, etc., despite the fact that even now it is not with the necessary detail. As I’ve written in the past, the more detail the better. May you do so from now on, and thank you in advance.**

In the margin of the letter, the Rebbe added:

**This letter wasn’t sent right away and in the meantime your letters from 7 Cheshvan, Sunday, and Motzaei Shabbos Kodesh Parshas Lech were received ... Thanks to all those who write about the matters of the Kfar, as they are, and in detail. This is indeed significant and is of far, far greater interest than the people in Kfar Chabad imagine.**

At a yechidus that took place the day after Yom Kippur 5727, the Rebbe asked for detailed information regarding the firm establishing and development of the Kfar. Then the Rebbe said, **“You have revived me with information. When there will be [more] information, please inform me in writing.”**

The letters from the Rebbe provided guidance for all R’ Zushe’s work. Occasionally, when he experienced a spiritual or material problem, he would reread the many letters he had received from the Rebbe and search for advice about

how to handle things under the given circumstances.

“When a few days went by and a letter had not arrived from R’ Zushe, the Rebbe asked the secretaries why a letter hadn’t come. R’ Zushe wrote the Rebbe letters and reports nearly every day, and this gave the Rebbe much nachas,” says secretary, Rabbi Binyamin Klein.

***“There is a Jew here whose name is Zushe Wilimovsky, and he is a partisan. A partisan doesn’t look at big things and doesn’t look at little things, but carries out the needs of the kingdom. Since there are 20 or 21 things left to do before Moshiach comes, we have to operate as a partisan.”***

**“INSPECTOR”**

For over 25 years, R’ Zushe reported to the Rebbe about everything he saw and heard in Eretz Yisroel, as per the Rebbe’s repeated instructions. For many years, R’ Zushe traveled throughout Eretz Yisroel, and whatever he saw and heard he reported.

His role became official when after Shvat 5737, he was appointed “inspector” at the Kinus of Chassidei

Chabad organized by the Beis Din Rabbanei Chabad. He traveled the length and breadth of the country for the purpose of visiting every area where Chabad Chassidim lived, and he reported everything to the Rebbe. The one who preceded him in this role as inspector was R’ Avrohom Pariz, who had passed away in Elul 5728.

It’s not like he received a salary for this though. He was not provided with a car and driver, nor with money for taxis. But as a partisan he didn’t ask questions, and didn’t delay his work until he was given the appropriate means to do the job. R’ Zushe immediately began getting around by hitchhiking!

He would stand at the junction at the entrance to Kfar Chabad and wait for a hitch from a car leaving Kfar Chabad. Wherever the driver was going, he went. It made no difference to him whether the driver was going to Be’er Sheva or Tzfas, to Afula or Yerushalayim. He would just go, and he would stay in each place for a few hours or a few days, as indicated, especially in places where shluchim or Chabad Chassidim were.

Wherever he went, R’ Zushe would encourage whoever needed encouragement, and would urge those who needed urging to act. He would walk around as though he had all the time in the world at his disposal. This is how he knew exactly what was going on everywhere. He did this in his unique and discreet way so that nobody knew what he was doing and if there was any point at all in his coming. Those who needed to know knew.

In his free time, he would sit and write in large lettering on large sheets of paper. When they asked him what he was writing he would answer, “It’s a military secret!”

People said that he was the Rebbe-General’s spy and his reports



R' Zushe giving out certificates to students of the Reshet



R' Zushe and R' Shloimke Meidanchek with President Shazar

were Intelligence reports.

### LOOKING AFTER THE SHLUCHIM

“R' Zushe worried about every shliach, in every part of Eretz Yisroel, even if he lived in some distant place. When the shliach managed to set something up or to accomplish something, no matter small or big, R' Zushe would encourage him. His encouragement didn't consist merely of nice words or a pat on the shoulder; he bothered to schlep to

the shliach's city and home, even if it was far away, in order to encourage and spur the shliach on in his work.

“The shliach he visited saw this as an acknowledgment of his work and derived strength and confidence for the future,” says Yechiel Malov.

“This made me see R' Zushe as a real Chassid who didn't care about himself and his money. He did all this in order to support those who worked on spreading Torah and Judaism on the Rebbe's shlichus.”

The Rebbe instructed Chabad askanim to help get Chabad rabbanim appointed to the job of rav of their city. R' Shlomo Meidanchek and R' Zushe, who worked together, were successful in this. They traveled to different cities and spoke with askanim, gabbaim of shuls, and local heads of cities, in order to convince them to appoint the rav who was generally the shliach of the city. Generally, after being successful and the appointment was approved, they continued to help the new and young rav.

R' Zushe had a special relationship with Rabbi Shlomo Goren, who was Chief Rabbi at the time. Thus, R' Zushe was able to get the position of “Rav of the City” for many rabbanim, a process that usually takes many years.

### LEADER OF THE GROUP

For many years, R' Zushe went to the Rebbe every Tishrei, until he became part of the Tishrei atmosphere. He served as leader of the first group that came from Eretz Yisroel to the Rebbe. After every t'filla, he began singing a happy niggun, and the Rebbe encouraged him. At farbrengens, he stood behind the Rebbe, and he would encourage and lead the Chassidim in their singing. He was also in charge of shiurim for the guests, and in later years, he was an inseparable part of the Simchas Beis HaShoeiva festivities, as he stood on a high barrel and played his recorder.

One year, R' Zushe wrote to the Rebbe that the avoda of Tishrei gave him a special chayus for the entire year.

R' Zushe also came to the Rebbe with a large group of Chassidim on other important occasions such as Yud Shvat 5730 (the siyum of Moshiach's Seifer Torah), Yud-Alef Nissan 5732 (the Rebbe's 70<sup>th</sup> birthday), etc. Each time he was an

inseparable part of the atmosphere, starting from the moment he left the airport in Lud through the farbrengens and events in 770, and until his return to Eretz Yisroel.

In the diary *Beis Chayeinu* written for Tishrei 5741, it describes how R' Zushe was singled out for encouragement by the Rebbe as head of the group:

“As they remark every year, this year too Anash and the T'mimim in 770 noted that the start of the month of holidays (i.e., Tishrei) is felt with the arrival of the Partisan, R' Zushe Wilimovsky. When the first group came from Eretz Yisroel, with R' Zushe leading them, the Rebbe indicated – when he left his house – that they intensify the singing, and the Rebbe did so the entire time until he reached his car and entered it.”

### THE REBBE CALLS HIM “PARTISAN”

R' Zushe first came to the Rebbe for Tishrei 5721. On the Shabbos before Rosh HaShana, at the farbrengen, the Rebbe referred to R' Zushe and called him by his old nickname, “the partisan,” and explained the work of a partisan:

“There is a Jew here whose name is Zushe Wilimovsky, and he is a partisan. A partisan doesn't look at big things and doesn't look at little things, but carries out the needs of the kingdom. Since there are 20 or 21 things left to do before Moshiach comes, we have to operate as a partisan. Although it is not an orderly way of doing things, it is according to the intent.”

At that farbrengen, the Rebbe spoke about the importance of Torah study in general and with respect to the guests who came to 770 in particular. In connection with this, the Rebbe asked R' Zushe if he agreed to be responsible to organize shiurim for the guests. R' Zushe agreed. The

Rebbe asked him whether he needed helpers and R' Zushe said no.

The Rebbe gave R' Zushe his cup and R' Zushe drank the wine in it and gave it back to the Rebbe. Then the Rebbe gave him the plate of cake placed in front of him, and the Chassidim immediately grabbed all the cake. R' Zushe looked at the Rebbe, not knowing what he should do. The Rebbe looked right and left, and within seconds all the cake was returned to the plate. When R' Zushe

began walking among the benches to get to his usual spot, the Rebbe said, “Go straight. I'm watching over you.”

These words of the Rebbe were explained afterwards to apply to R' Zushe's communal work, that if you go straight, as the Rebbe tells you to do, then the Rebbe watches over you.

R' Aharon Halperin of Kfar Chabad describes R' Zushe's Chassidishe and spontaneous reaction to all this in a letter he wrote to a friend:



R' Zushe speaking emotionally at a gathering of Chassidei Chabad in 5717



R' Zushe was a regular speaker at the worldwide gathering of Tzach on Chol HaMoed Sukkos



With Rechavam Zeevi Gandhi (may Hashem avenge his blood)



With P.M. Menachem Begin at the mass bar mitzva of Israeli war orphans

“Right after the farbrengen, R’ Zushe stood on a bench and said (in Yiddish): ‘Quiet! All guests from Eretz Yisroel and other places should come tomorrow to an ongoing shiur in Chassidus given from eight to nine in the morning, and at ten-thirty to a shiur in Nigleh, in *Shulchan Aruch*. The local people should come from seven to nine in the evening and learn Nigleh, *Shulchan Aruch*. As for Chassidus, they should discuss it with mashpiim. Everybody should come!’

“And so he administers the learning in a big way, the way you know he does things. In short, R’ Zushe’s reputation speaks for itself...”

### MESIRUS NEFESH DURING THE WAR

This was the first time the Rebbe called him a partisan. Over the years, the Rebbe continued to call him “partisan” or “my partisan.” If the Rebbe didn’t see R’ Zushe at the farbrengens, he would ask, “Where is my partisan?” The nickname stuck

and Chassidim also called R’ Zushe “the Partisan” both verbally and in writing.

Why did the Rebbe nickname him “the partisan”? After all, there were other Chassidim who fought in the war as partisans?

R’ Eliyahu Kook of Kfar Chabad offers this answer:

“When I was a bachur, I would occasionally go to the yeshiva on Shabbos afternoons where R’ Zushe sat. I would try to get him to tell relate stories of his life in Chabad, from the Rebbe, etc.

“One time, I had the nerve to ask him, ‘What does the Rebbe see in you? Why did the Rebbe nickname you the partisan?’

“It was hard for him to respond. He didn’t actually answer, but he told me of the life of mesirus nefesh that he lived, about how he was ready to sacrifice himself for others.

“First he told me the story about how he told the Jews of the city to flee the Nazis. He also said how he had smuggled food for the yeshiva bachurim with mesirus nefesh. When he told all this, I could see a completely different Zushe. There were none of his usual smiles. He was both sad and moved. Suddenly he said to me, ‘Enough. I can no longer be reminded of those hard times.’”

Indeed, R’ Zushe was a model for action taken with mesirus nefesh, and his partisan way of doing things became famous among the Chassidim of Eretz Yisroel. He worked on many fronts and in unconventional ways, without taking anything into consideration.

### THE REBBE’S WORDS AS HIS GUIDELINES

R’ Zushe always operated as a partisan. He had no sources of funding, no employees or assistant, but he worked energetically wherever



R' Zushe was responsible for shiurim for guests in 770



Standing near the Rebbe during the sh'chita of kaparos

he was needed, and was present wherever he knew he was needed. And it was all with simplicity, without bearing an official title and without receiving a salary. He planted seeds in many places and allowed others to continue working on the plants that grew. This is the way it was with the yeshiva in Lud, the Reshet, the development of Kfar Chabad, and his legendary assistance to all the shluchim.

The trait of simcha was an inseparable part of his personality. He always held a bottle of mashke and he often danced, before a flight and during a flight, at farbrengens and meals for Hachnosas Orchim. At farbrengens, he stood behind the Rebbe and conducted the singing. At the distribution of kos shel bracha he danced in place for hours, clapped vigorously and encouraged the singing and simcha with his hands in his characteristic way.

In Nissan 5732, when R' Zushe came with a group of Chassidim for the Rebbe's 70<sup>th</sup> birthday, the Rebbe asked him in yechidus, "What happened? It's so quiet!"

R' Zushe said that the night before they had farbrenged for hours. The Rebbe said: I didn't hear

the farbrengen, not upstairs nor downstairs. R' Zushe repeated this exchange and said, "So I decided it should be lively at least downstairs."

From then on, at the end of every t'filla, he stood near the Rebbe and began singing a happy tune, and the Rebbe would encourage it. Then the crowd would join in, and this became standard practice at t'fillos with the Rebbe.

### HIS LIFE, A LIFE OF SHLICHUS

At the unveiling of his gravestone, his brother, Rabbi Yaakov Wilimovsky, said some moving words. When he was finished speaking, he asked the Chassidim to continue in R' Zushe's footsteps:

"When you mention R' Zushe's name, I feel a tremor passing through me. Zushe's entire life was one of shlichus of the Rebbe. We must see to it that his work continues and with

the same energy that he did it with, with mesirus nefesh, with all the truth it contained and in a peaceful manner. This will be Zushe's merit, and it can be the greatest honor we can give Zushe, and then certainly he will speak well on our behalf Above."



Yud-Tes Kislev in Kfar Chabad

From right to left: Rabbi Shneur Zalman Garelik, Mr. Shazar, Minister Zerach Warhaftig. Holding R' Zushe's arm, journalist Shmuel Avidor



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# TURNING POINT

BY NOSSON AVROHOM

*Starting from the age of seven, he devoted his life to intensive training in freestyle wrestling. He won fight after fight and won valuable prizes. The change in his life began when he was drowning in the Yarkon River in the middle of a Maccabia ceremony and was miraculously saved. Hours before the final competition before becoming a member of the Olympic team, he passed the final critical hurdle. Despite the shock of his fans in Australia and the U.S., he committed to a life of Torah and mitzvos. \* The story of a young man who turned his life around.*

I first made Michael Pereskikov's acquaintance at the bar mitzva of the son of the shliach in Sydney, Dayan Yehoram Ulman, which took place in 770. Rabbi Ulman was instrumental in Michael's commitment to religious observance, and he advised me to talk with him.

"His mesirus nefesh, his earnestness, and his resolution to leave the career that he devoted most of his life to, in order to return to Judaism, will interest you," he promised me.

I met Michael one afternoon at the yeshiva Tiferes Menachem, headed by Rabbi Avrohom Lipskier,

in Seagate, Brooklyn. I had a tough time arranging a time to meet with him as he was resolute not to detract from his study schedule. "Now that I have the privilege, after so many years of searching, to immerse myself in Torah study," he says, "I don't want to forego it for anything."

\* \* \*

Michael was born less than thirty years ago in Odessa, Ukraine. His father is a physical fitness trainer and his mother runs the home. They were Jews but did nothing to express this, yet the years of communism did not succeed in eradicating their Jewish identity.

At age three, Michael and his parents emigrated to Austria, and after a brief stay there they traveled to Italy. They had three choices of where to live: Eretz Yisroel, the United States, or Australia. They chose Australia.

Within a few days, the family was flying to Australia, where they settled in Sydney in the Bondi Beach area. Many immigrants from the former Soviet Union live there.

At age seven, when his parents looked for a good school for their son, they met the shliach, Rabbi Feldman, who was working in that neighborhood at the time. He convinced them to send Michael to the talmud Torah that he ran.

Since the parents didn't have much money, they agreed to send their son to the Chabad school. Rabbi Feldman made one condition – that he have a bris mila. He explained to them the importance of having a bris and the parents agreed.

Michael's father, being a fitness trainer, emphasized the importance of sports and combat skills. At the young age of seven, when Michael finished school he went to train in freestyle wrestling with a famous private trainer. After an exhausting daily session, Michael would go home.

His trainer, amazed by Michael's motivation and talent, told the father that his son had a great future ahead of him. The father was thrilled, for this was his whole



“Nowadays” – Michael (on the left) with a friend in 770

“Back then” – Michael (on the left) with a friend at the Olympic games in Sydney

world. Michael did not disappoint; he threw himself into his training.

His intense involvement in training didn't work out well with his attendance at the Chabad school. Three years later, he switched to a public school, where most of his friends went to school. When I asked Michael whether his study of Jewish subjects at the Chabad school made a noticeable impression on him, he says they didn't: “Wrestling took up most of my time, and was my whole world. I was a child, and my life goals weren't yet clear to me.”

By age twelve, Michael was the youth champion in Australia in freestyle wrestling. The road to the championship meant having to fight with older boys. One time, his trainer forged his ID card and added some years to his age.

In his free time, Michael also studied other forms of fighting such as Thai boxing, and he participated in many sports competitions such as Australian football, where he did exceedingly well.

For four years in a row, he held the youth title in Australia. A year later he went to the U.S. and

Canada for wrestling competitions, and won first place. He did so well that his classmates nicknamed him “Killer.”

The fact that he was Jewish was something he was constantly aware of, but he remained ignorant of its significance. To him, his being Jewish was like somebody else being Japanese or Chinese. He simply did not think he had to search for anything, and thus, did not seek to expand his Jewish knowledge.

At age 17, when he was famous throughout Australia, he led a team of Jewish athletes from all over Australia to the Maccabia sports tournament in Tel Aviv. He fought older boys, but won many fights nevertheless, coming in second overall. He also won a number of competitions in Australia, and garnered the championship title, a title he retained for seven years in a row.

At age 18, he began to realize his dream when he led a delegation to an important tournament in England in which many former British commonwealths participated. Unfortunately for him, two days before the competition, after being certain that he would win, he broke

his shoulder and lost the opportunity of winning the coveted championship.

At a later point, he attended university in British Columbia in Vancouver. After six months, when he felt he had reached his potential, he returned to Australia.

But Michael didn't rest on his laurels. He was focused on the Olympics, and his father encouraged him and spent a fortune on this goal. One day, when he was in the Ukraine, he discovered a world-famous trainer and took him as his personal trainer.

They made a short trip to many European countries, such as Hungary and Austria. He spent most of his touring time visiting historical monasteries and churches, as well as ancient synagogues, *l'havdil*. A ray of his Jewish soul shone through, and he began taking an interest in Jewish history.

\* \* \*

Trumpets blared and drums rolled in Ramat-Gan as the sports teams entered, one by one, into the enormous, packed stadium. The official opening ceremonies for

Maccabia had begun with great fanfare. Millions of people were watching the events live on TV.

A special bridge had been constructed in a corner of the stadium, and dozens of Australian athletes crossed it, one by one, led by an official holding the Australian flag. But then, to everybody's dismay, the bridge they were crossing collapsed and dozens of people on it fell into the filthy Yarkon River.

"The boards began to creak, and before we realized what was happening, the bridge broke in two," recalls Michael, who was on the bridge at the time. There was chaos and screaming. The entire Australian group was drowning.

"I found myself lying flat with people on top of me. I simply couldn't extricate myself from the pile of bodies underwater. I could hear the muted screams, and if at first I thought this was a minor accident and we would be fished out shortly, the long period of time under water made me abandon that hope. My entire life passed through my mind like a movie. These moments seemed like an eternity, and I made peace with my fate.

"Something very strange happened to me at that time. For some reason, the time spent on the riverbed didn't make me panic or react in the way you would have expected. There was a sense of indifference and of making peace with my fate.

"Suddenly I felt the weight of the people on top of me shifting. I heaved with all my strength, and miraculously, I escaped. Next thing I knew I was floating on the surface. I was exhausted but I swam to the edge of the river and vomited all the water I had swallowed."

Michael didn't just sit and recover from the trauma of nearly



Michael with his personal trainer in Australia

## INFLUENCING OTHERS

Michael, having been a public figure who had thousands of pairs of eyes upon him, did a lot of good when he became a baal t'shuva. Many family members and friends changed their ideas about Judaism from one extreme to another.

One of his best friends, Zev, the one who had a picture of the Rebbe hanging in his house and who later walked with Michael to shul for the first time, also became a baal t'shuva.

Zev's story is also fascinating. He was friendly with a non-Jewish girl who was well-known in the Australian world of fashion. One day, she suddenly left him and he went into a depression. Michael, who was taking his first steps in the world of Judaism at the time, gave Zev moral support.

A few months ago, Zev arrived in New York to meet with Michael. Zev chose not to contact his cousin in Chicago because he is a member of the Underworld, a Mafia leader.

When the cousin found out that Zev was in the U.S., he called him up and asked why he hadn't come to visit him. Zev tried to find a way out and said it was because the cousin was uncircumcised. The cousin loved him so much that the next day, a Friday, he underwent bris mila. Zev and the Tamim Menachem Reich were present at the seudas mitzva.

And then his cousin's friend, who had attended the bris, also decided to have himself circumcised. It was all a great kiddush Hashem!

dying, but he got to work on rescuing his friends. The camera of a photographer caught the rescue operation on film and the pictures subsequently publicized won Michael great esteem and admiration after he returned to Australia. Some of the athletes owed him their lives.

When Michael speaks about four friends who died that day, he bends his head in sorrow. He knew them well.

Broken by the tragedy, he returned home, but the drive to succeed didn't allow him to rest. He went to the Ukraine to continue training to gain rating points for the Olympics.

However, the impact of the catastrophe remained engraved in his heart. At a certain point, he returned home, sad and withdrawn. He was distraught by the fact that G-d the Omnipotent had allowed

his friends to die. After all, they had only gone to Eretz Yisroel in support of the Jewish people. At the same time though, he was appreciative of the fact that his life had been miraculously saved.

Much to the consternation of his parents and friends, he abandoned wrestling and began working as a bouncer in a local nightclub. He was in a turmoil. That year, he didn't enter the Australian competition and he lost his title.

This situation didn't last long. Family pressure as well as pressure from friends motivated him to continue training. A year later he entered the competition again and won, regaining the title he had lost the year before. All in all, he was champion for seven years.

Then he decided to pursue his original plan to enter the Olympics. He trained in Kazakhstan and

although he injured his leg, he managed to fool the inspectors.

When Michael describes those days he is amazed by the emptiness of his former life. By day he trained for hours on end, and he sometimes worked at various jobs, and in the evenings he and his friends would hang out at the home of a Jew named Zev (he also became a baal t'shuva, see box).

His personal turning point, which began with a look at the meaning of life, came all at once:

"It was a rainy, chilly night as I sat with some friends at Zev's place, when I suddenly noticed a large picture of a Jew on the wall. The man's face was majestic and it shone. I asked my friend who it was, and he said it was the Lubavitcher Rebbe, the leader of the Jewish people. He couldn't answer any more of my questions.



The Australian athletes, moments after the bridge over the Yarkon River collapsed

*"I found myself lying flat with people on top of me. I simply couldn't extricate myself from the pile of bodies underwater. I could hear the muted screams...and I made peace with my fate."*

“The conversation took off though, and everybody began telling of their ties to Judaism. Some of them said they had had themselves circumcised at an advanced age, and there were other stories along these lines. I began to wonder, ‘The only thing I know is that I’m Jewish, but what is Judaism? What is the Jewish heritage? What does it mean to be a Jew?’”

Michael joined Zev at the Chabad shul the following Shabbos. Rabbi Yehoram Ulman graciously welcomed them.

At the reading of the Torah, when he was given an aliya, Michael felt himself trembling, “Something I didn’t experience even at the toughest competitions. As I recited the brachos, I was overcome with a feeling that I had never experienced before.”

Michael said he was amazed by the fact that he had felt cold and indifferent at more difficult times in his life, whereas at the aliya he couldn’t control his emotions.

The next day he met the T’mimim Menachem Reich and Dov Biala, whom he had met the day before in shul. Menachem was the first to recognize him, and he suggested that Michael put on t’fillin. Michael didn’t know anything about t’fillin. It seemed odd to him to put on black boxes on his head and arm, and he politely refused.

The next day, they met again, and with a big smile Michael rolled up his sleeve and put on t’fillin.

He became close with the two bachurim who, along with Rabbi Ulman, taught Michael about Torah and mitzvos, as well as concepts in Judaism, such as what a Rebbe is and how one connects to him.

“I was a tough nut to crack,” smiles Michael bashfully, “and I

demanded satisfying explanations for every question I posed. Rabbi Ulman and the bachurim dealt with me wisely.”

Despite his growing involvement in Judaism, this was a confusing time in his life. Along with his Torah studies, he continued to serve as a bouncer in clubs. He still dreamed of the Olympics and the more he learned about Judaism the more he envisioned himself winning.

For a long period of time, Michael sat on the fence. Being a

and he told them about his doubts and his new resolution. He suddenly felt a powerful thirst for Judaism and a strong desire to acquire more and more knowledge about it.

Dov Biala sat with him for hours, and explained to him why, despite the hardship it entailed, he had to leave his gentile girlfriend.

“He spoke without tiptoeing around, and clearly explained the damage such a marriage would cause.”

Michael stopped training on



Michael learning in 770

truthful person by nature, he finally sat down and gave his life serious thought. Where did he want to see himself? “Either I should go all the way and become a baal t’shuva and change my life completely, or I should abandon Judaism.”

His final decision, and it didn’t come easy, was to deepen his knowledge of Judaism and to abandon his life of emptiness.

The day after he made this decision, he met the two bachurim

Shabbos and began putting t’fillin on daily. He would also take t’fillin along with him and put them on his Jewish friends. He didn’t know that this was called “Mivtzaim,” but he realized that this was a big mitzva that he needed to share with others.

As he took giant steps in his observance of Judaism, he enjoyed success in his wrestling career. He had to pass one more hurdle on his way to the Olympics: a competition in Long Island.



Rabbi Yehoram Ulman

Preparations for the competition went into high gear, but when he got the details about it, they spelled trouble. All the competitions would be taking place from Erev Shabbos through Shabbos.

Michael didn't know what to do. For the first time in his life, he faced a crossroads, and it was hard for him to make a decision. On the one hand, he didn't want to desecrate the Shabbos. On the other hand, he was about to realize his lifelong dream for which he had invested years of hard work. He tried to get the dates changed but failed.

Before the fateful Shabbos he called Rabbi Ulman in Australia, and told him what was going on. Rabbi Ulman's sensitivity and influence prevailed, asking Michael to stand



A group photo with talmidim and staff of Rabbi Lipskier's yeshiva in Seagate

strong and not desecrate the Shabbos.

Thousands of admirers and hundreds of sports journalists in the American and Australian newspapers heard about Michael's decision not to step into the ring because he didn't want to desecrate the Shabbos. It shocked many people, especially his friends and family.

With the challenge behind him, and having broken the psychological barrier, all he had to do was go to yeshiva and study Torah and Chassidus. Rabbi Ulman urged him

to do so, though at first, Michael didn't understand why he had to go to yeshiva when he was keeping mitzvos already.

He went to Tiferes Menachem in Seagate, where he has spent about nine months. The process of adapting to yeshiva life wasn't too difficult, putting to use the discipline he had acquired in training.

After the interview, when we parted ways, I noticed Michael sitting in the beis midrash deeply involved in his learning once again.



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# “SEEKING A PRAGMATIC MURDERER FOR NEGOTIATIONS”

BY SHAI GEFEN

## BETRAYAL BY THE RIGHT

Voters for Ichud Leumi were shocked this week when the leader of their party, Mr. Yvette Lieberman, announced his new plan for a Palestinian state. According to this plan, Eretz Yisroel will be re-divided among Arabs and Jews. The Arab country will include Arab settlements to the west of the Green Line, while the large Jewish settlements in Yehuda and Shomron will become a legal part of the State of Israel. Lieberman also wants to include East Jerusalem as part of the new Arab state.

Lieberman's plan isn't new, although only two years ago there were Lubavitchers who tried to convince us that Lieberman and his colleagues in Ichud Leumi were on the extreme Right and would not give away land. We said then that we cannot believe Lieberman and Benny Alon, whose platform is in favor of kantonim [i.e., segregated districts of Jews and Arabs] in Yesha.

We see that anyone who concedes an inch to the Arabs ends up conceding on everything. Now, Lieberman's friends, including Knesset member Aryeh Eldad, are crying over Lieberman having broken the platform. Yet simultaneously, they maintain their

connections with him, and plan together on how to run to the elections with two leaders, thus prevailing with those who vote Likud.

Two years ago, when we attacked Lieberman and friends, many people looked askance and said we had political reasons for saying what we said. Unfortunately, everything written here has come to pass. The Ichud Leumi and its followers have been collaborators to murder.

Lieberman and Alon have openly joined the liars and lie to the nation. They present themselves as the Right, take people's votes, and then they're worse than Beilin and Co. Lieberman, Alon, and the Mafdal ministers are the ones who brought Sharon's Disengagement to the world. They desecrate G-d's name and present a false front as though they are loyal to Eretz Yisroel.

We know the Rebbe's view – that any collaboration with a party like this constitutes collaboration with bloodshed (Chol HaMoed Pesach 5750).

Sadly, Lieberman, Alon, and Orlev have become actual partners to Sharon's vision. Jewish history will remember that those parties on

the “Right” were those associated with Disengagement and the expulsion of Jews from their homes.

Fortunate are we Chabad Chassidim who follow the Rebbe, who set us apart from those who err, and taught us the truth.

## TEAR THE HOUSE DOWN!

Today, one week after the Knesset decided to expel Jews from their homes, what is there to say? What can you say about a gathering of Jews that decided to collaborate with terrorists who follow in the ways of Hitler? What can you say about a gathering of Jews that decided to self-destruct?

It is hard to express the pain in words. This is a galus, the likes of which we've never experienced before. But the Rebbe Melech HaMoshiach explains it best:

**The present Knesset is not the real house, since Communists, Moslems, and Christians sit in this house, to the point that there are some there who want to give away all of Eretz Yisroel... Therefore, there must be, “and he shall wreck the house” [a reference to the sidra that week, about the leprous house, which must be destroyed]...and the making of a new house, a real house...**





[The following is a reference to the Egypt-Israel Peace Treaty, which was signed at the White House on March 26, 1979] **Instead of establishing this day of the signing of this unfortunate agreement as a holiday, they should establish this day as a bitter, terrible, appalling, sorrowful, and shocking day. The signing of this agreement is [reason to] cry... There was never such a thing in Jewish history, a situation in which Jews themselves suggest that something so shocking, such as giving away parts of Eretz Yisroel which belong to them, into the possession of gentiles, should be done! ...**

Throughout the generations, Jews experienced numerous tzaros, but a tzara like the one which took place two years ago, never took place before!

Giving away parts of Eretz Yisroel not only opposes halacha but also opposes simple logic... Since even the biggest coward won't willingly enter to dance in the fire and won't willingly present his throat to be slit...this giving away of parts of Eretz Yisroel is like jumping into the fire! Those who want to give away parts of Eretz Yisroel, even though it says, "I give it to you as a portion," sit in the Knesset. Since this is the case, there must be the "wrecking of the house!" (sicha Parshas Metzora 5741)

### THEY'RE STILL LOOKING FOR A "PRAGMATIC HEIR"

Just a few years ago, he was a long-suffering tzaddik, an unfortunate ascetic who just cared about his people. All prime ministers, including Sharon (who prides himself on not having shaken Arafat's hand) were collaborators of his by giving him and his terrorists land as well as valuable gifts.

Rabin saw Arafat as a partner; Netanyahu saw him as a "friend and partner" (no less...); Barak wanted to give this arch-terrorist all the territories including Yerushalayim, in exchange for breaking bread at Camp David.

Today, they're suddenly ashamed of him. The question is: why? If you are ashamed, at least have the decency to get up and say, "We made a mistake, we sinned." But as of now, nobody has gotten up. Not one public figure has expressed regret for collaborating with the "Hitler of our generation." They have all disassociated from Arafat.

What would happen in America if it was discovered that Bush and Clinton had collaborated with Bin-Laden? What if they would speak about the possibility of negotiating with Bin-Laden's "most pragmatic" heir?

Why is it only we who think in terms of "peace with enemies" and nobody gets up and says the emperor has no clothes?

Our pain should not be directed at the terrorists Arafat or Ahmad Yassin, Abu Ala, Dachlan, or others. They're terrorists and murderers! Our pain is directed at our flesh and blood who collaborate with them, those who transformed Arafat and his henchmen in Tunis into pursuers of peace.

Our complaint is directed at those who were the reason that the nations of the world awarded a murderer a Nobel peace prize. How can we complain about anti-Semitism in the world when we ourselves give weapons to our enemies and help those who let our blood for eleven years? We who have armed those who butcher our men, women, and children; who have made Israeli citizens live with the possibility of sudden death or mutilation as a way of life, and

*Today, they're suddenly ashamed of him. The question is: why? If you are ashamed, at least have the decency to get up and say, "We made a mistake, we sinned." But as of now, nobody has gotten up. Not one public figure has expressed regret for collaborating with the "Hitler of our generation."*

allow our enemies to kill us in ways that the Jewish people have not experienced since Hitler?

The Rebbe MH" M stressed repeatedly that the problem is not with America. The real problem is with Israeli leadership, which capitulates to the goy, and which is ready to endanger millions of Jews in order to appease the goy. The

problem is with the government, which, for political reasons, leaves terrorists alive. As the Rebbe said about the murderers of the yeshiva student in Chevron, Yehoshua Salama (may Hashem avenge his blood), the government does not want to catch the murderers because of political reasons.

And after all this, they still seek a "pragmatic" heir to the mass murderer who only because of the kindness of Hashem did not succeed in carrying out his plans.

Maybe they should place ads in the paper: "Seeking a pragmatic murderer for negotiations."

### TO CONTINUE PROTESTING

We must repeatedly ask Anash not to give up! It is now that the Rebbe's voice must be heard!

Lately we've seen how

*Two years ago, when we attacked Lieberman and friends, many people looked askance and said we had political reasons for saying what we said. Unfortunately, everything written here has come to pass. The Ichud Leumi and its followers have been collaborators to murder.*

journalists from various media outlets have mentioned and referred to the ads that quote the Rebbe saying we may not give away land. Even those who make fun, say that just mentioning the Rebbe's name influences public opinion.

We Lubavitchers go with the truth, and therefore, we must continue our non-stop protesting. The Matteh HaOlami to Save the Nation and the Land has just printed half a million flyers with the message of the Rebbe opposing giving away land. The other side of the flyer quotes a sicha and has a picture of the Rebbe.

Anash and T'mimim are asked to bring the Rebbe's message to one and all, and with Hashem's help, we will nullify the terrible decree and quickly bring an end to our sinful government and replace it with the Malchus of the Rebbe MH"M.

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# THE GAON AND TZADDIK: REB CHANANYA YOM TOV LIPA DEITCH ZT”L

BY REB SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN



(Continued from last week.)

## ADVICE AND ASSISTANCE

In an extraordinary letter to the *gaon* on the subject of family purity, dated 4 Mar-Cheshvan, 5715<sup>1</sup> (October 31, 1954), the Rebbe reveals a glimmer of his astounding brilliance, and presents an incredible argument to find merit for Jewish women and girls. (See *Igros Kodesh*, letter 2992.) There are also many other letters to the *gaon* in which the Rebbe replies to his questions on the laws of Mikva, and other Torah subjects. See also the Rebbe's amazing response to the *gaon* in letter 6937, (16 Tammuz, 5719\July 22, 1959): “You ask my opinion regarding your efforts to establish kosher and enhanced Mikvos in a number of places, including some where Torah and Mitzvah observance is in need of major repair, and perhaps, more than major repair.” At the end of the letter, the Rebbe responds in the affirmative to the *gaon's* question of whether one is permitted to sleep in a hotel owned by a non-Jew, noting that this

was in fact done by the [Chabad] Rebbes.

In 5721 (1960-61) following the *gaon's* visit to him for a private audience, the Rebbe writes to him: “I rejoiced in seeing you face to face.” The Rebbe then blesses him with a complete recovery, noting, “You are

according to the teachings of Kabbala.

On the thirteenth of Sivan that year, the Rebbe answers the *gaon's* question regarding the appropriate number of immersions when one goes to the Mikva on Erev Shabbos. On 19 Sivan, 5721 (June 3, 1961), we find a response to the *gaon's* question concerning *yichud* of a father with his daughter and a mother with her son, and a very lengthy and brilliant explanation regarding the appropriate amount of time to wait in order to eat milk after having eaten meat.



Letter the Rebbe sent the Taharas Yom Tov

aided by the merit of the public — i.e., your activities on behalf Judaism, the Mikva restoration [endeavors] foremost among them. Further in the letter, the Rebbe explains the Mishna, “*The Megilla is read on the eleventh [day of Adar]. . .*”

## PARTNERSHIP

In a number of letters, the Rebbe points out to the *gaon* specific places in need of Mikvaos (e.g., Spring Valley, Albany, Havana, Toronto<sup>2</sup>), and in at least one instance, offers to obtain a loan for him for the restoration of the Mikva, which the *gaon* would pay back over a period of twenty months.

In a letter dated 11 Tammuz, 5721 (June 25, 1961) to Rav Dovid Shlomyak, *rav* of the Sephardic

community in Mexico, the Rebbe explains that when restoring a Mikva, “there should be three cavities.<sup>3</sup> Likewise, the Mikva must empty out on top, and not on the bottom, so that it doesn’t bring with it creeping [organisms].” The Rebbe concludes with the following remark: “It would be very appropriate for you to contact the *rabbi* and chief rabbinical judge of Helmitza, Rabbi Chananya Yom Tov Lipa Deitsch — [I have provided] his addresses on bottom [of the letter] — who is involved in the restoring of Mikvaos, and who, in the past, has visited a number of Mikvaos at my request, and who has restored and improved Mikvaos in a number of places, and in a number of ways, enough said. If [your turning to the aforementioned individual] might offend any of the *rabbanim* of Mexico in any way, the aforementioned himself can advise you on how to ensure that no one is offended, for he is experienced in this regard as well.

To reiterate the aforementioned: since the [abovementioned individual] is familiar with the laws of Mikva, and has hands-on experience in restoring Mikvaos, it would be very proper for him to see the Mikva and guide you in its restoration. It goes without saying, that you may phone him and tell him that you are inviting him, and so on, at my recommendation. If financing for the trip [of the aforementioned] is an obstacle, then, on account of the importance of family purity, I will contribute, *bli neider*, half the expense of the trip, if this will be necessary.”

Indeed, not long afterwards, Rabbi Shlomiyak wrote the following in the New York’s Torah

journal, *Hamaor*: “By instruction of the *Admur shlita* of Lubavitch, the *Admur* of Helmetz, the *gaon* and *tzaddik* Reb Ch. Y. T. Deitsch *shlita* arrived here, to make the Mikva for the Sephardic congregation on Cordova Street with three cavities and all the necessary corrections and improvements.”



The Taharas Yom Tov, Reb Chananya Yom Tov Lipa Dietch, zatzal.

Similarly, in the Teives 5718 (December-January, 1960) edition of *Hamaor*, we find: “Good news from Toronto: The holy *Admur* of Lubavitch *shlita* sent here the famous expert on Mikva restoration and construction, Cleveland’s *Admur* of Helmetz, the *rav*, *gaon*, and *tzaddik*, Reb Chananya Yom Tov Lipa Deitsch *shlita*, for this (i.e., Mikva building) purpose. In the next months issue, one of the headlines read: “On the improvement in the family purity situation in the United States and Canada. The Rebbe of Helmitz on a special mission for the Lubavitcher Rebbe *shlita*. New Mikvaos in Winnipeg, Mexico, San Francisco, and Oakland.

## HIS STUDENT

With the kind permission of the Agudas Chassidei Chabad library in Crown Heights, I copied the dedications the *gaon* wrote on two of his *s’farim* that he sent the Rebbe. “*Baruch Hashem*. To the holy *Admur*, the holy *gaon*, our teacher Menachem Mendel Schneerson *shlita*, the holy *Admur* of Lubavitch. [Thus writes] the servant of G-d’s servants, the author, Chayal<sup>4</sup> ben Rochel Malka. 2nd of Rosh Chodesh Tammuz, 5724 (June 11, 1964) ... Brooklyn.”

In a third *seifer*, the *gaon* wrote this dedication: “To our holy and great teacher, the holy one of G-d . . . the light and teacher of Israel, our master Menachem Mendel Schneerson *shlita*, the holy *Admur* of Lubavitch. [Thus writes] the servant of G-d’s servants, the author, Chayal ben Rochel Malka 5th of V’Zos HaBracha, 5730 . . . (I request your holy perspective . . . Your student, who drinks your holy words in thirst.)”

### NOTES:

- 1 Igros Kodesh, letter #2992.
- 2 See Igros Kodesh, letters #3662, 5583, 5855, and 5983.
- 3 “Boros” in Hebrew.
- 4 Acronym for Chananya Yom Tov Lipa.

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# 14 STORIES – 14 YEARS ON SHLICHUS

BY CHANI NUSSBAUM

*For many months I've enjoyed interviewing shluchos around the world. I was often asked, "And what about you? You're also a shlucha!" And that's when I understood the reaction of the shluchos when I called them to interview them... In any case, I decided to finally talk about my own shlichus, not only because we are marking 14 years on shlichus, but also for another reason...\* 14 stories about shlichus and neshamos.*

Although I am an official shlucha since we arrived in Saltzberg fourteen years ago, it started long before that when I attended Beis Chana high school in 5742. Back then, I already knew that I am a shlucha!

After I got married, my husband and I went on shlichus to Saltzberg. The transition from Yerushalayim to Saltzberg wasn't easy, and we were on shlichus in Detroit for two years before that. We were invited to Saltzberg by the shliach in Vienna, Rabbi Yaakov Biederman, who is a constant support to us.

Saltzberg is in Austria, on the



border of Germany. It's about three and a half hours from Vienna, the capitol, and about two hours to Munich (in the other direction). Saltzberg is a picturesque city and is famous for its music (*The Sound of Music*). Thousands of Jewish tourists pass through each year.

The Jewish community is tiny, and amounts to only 150 Jews, and like every place in Europe, assimilation is rampant.

On our fourteen years of shlichus here, we have encountered many special people. I have chosen fourteen stories to share with you:

### 1 – A GOOD OMEN

When we wrote to the Rebbe that we decided to go on shlichus to Saltzberg, the answer we got was, "May it be with success, and relate good news. I will mention it at the tziyun."

This was a few years after we had married and we still did not have children. After we received this answer, Rabbi Avrohom Glick a"h (the Rebbe's roaming shliach in Europe) told us, "You'll have children in Saltzberg, G-d willing!"

Sure enough, during our first year on shlichus here, we got the good news, and a year and a half after we arrived, our oldest son, Menachem Mendel, was born.

### 2 – THANKS TO YOU

In our first year here, we met an Israeli family that lived here. They were a couple with a three-year-old daughter, and they didn't know much about Judaism. After they met us, they began to go to shul and to join us at our Shabbos table. The woman even began observing the laws of family purity.

After she left Saltzberg, she wrote me a touching letter. Among other things, she wrote, "Chani, thanks to you, we learned to love and to know our Judaism!" She

added that her husband had begun putting on t'fillin.

When I read her letter, I was very moved and I said, "If it was only for your sakes that we came to Saltzberg, *dayeinu!*"

### 3 – HE CHANGED OUR MIND

In 5755, a Jewish boy from England, named Simon, came to study at the university here. Even before he came, his family contacted us, and when he arrived, we provided him with a warm home.

*One day, she came to visit me and said, "I decided to leave my boyfriend and go back home. Yes, the Shabbos candles that I lit here every week went straight to my neshama. I promise you that I will marry a Jew."*

He began learning Alef-Beis with my husband and experienced Shabbos in our home.

It was at that time that we considered altering our schedule and spending half a week in Vienna, since our son needed a Jewish school. Then one Sunday, Simon went hiking in the mountains around Saltzberg and didn't return. Our house turned into the command center. Policemen and people from the British consulate made our home their headquarters and made their phone calls from

here.

Simon's body was found on Thursday, on the rocks. *Boruch Dayan HaEmes!*

We decided to cancel our plans to move to Vienna, because we felt how every Jew is important to the Rebbe, and that we didn't have the luxury of leaving the city, even for half a week, as long as our shlichus in the city hadn't been finished.

This incident affected me deeply, and although over nine years have passed since then, I'll never forget it.

### 4 – THE EFFECT OF SHABBOS CANDLES

We met an Israeli girl who lived in Saltzberg for two years. She was studying voice at the local conservatory and had a gentile boyfriend. The two of them regularly came to our Friday night meals, and it didn't look like the two of them would split any time soon.

One day, she came to visit me and said, "I decided to leave my boyfriend and go back home. Yes, the Shabbos candles that I lit here every week went straight to my neshama. I promise you that I will marry a Jew."

I learned that there is no lost cause and never to give up!

### 5 – YOU DON'T RECOGNIZE ME?

One Friday, we got a phone call from a Jew who introduced himself as an American Lubavitcher who was in Saltzberg with his wife and daughter on vacation. He wondered whether they could stay with us for Shabbos, and of course, we were happy to have them.

At the Shabbos meal, he said to my husband, "Don't you recognize me?"

My husband said that he did not.

The man smiled and said, “A few years ago I was here for a Shabbos meal, but I looked completely different. The atmosphere here was so warm I decided to become a baal t’shuva.”

It was only after he described that visit that we remembered who he was. Not only did he become a baal t’shuva, but he brought others to t’shuva too.

In Saltzberg, especially in the summer, we live from Shabbos to Shabbos. By that I mean, there are many tourists from Eretz Yisroel and other places, and when they ask me, “Are you sure that it’s okay to join you for a Shabbos meal,” I always say: Not only is it not a bother, but this is what keeps me going from Shabbos to Shabbos.

## 6 – A WARM HOME

One freezing cold winter day, an Israeli showed up. He had no place to stay, and when he came to our home, we could see he hadn’t eaten in a while. We took him in and took care of him.

He ended up staying with us for a year and a half, and we helped him a lot. He ended up going to Morristown to learn, where he became a Tamim.

## 7 – MEMORIES

Mrs. Simolsohn is a Jewish woman who lives here. She is in her sixties and is originally from America. She has been living in Saltzberg for over 15 years. She came here because this is the city of music.

After we met her, she reminded herself of the Jewish music she had heard when growing up. Every week we learn together. When I brought

her *mishloach manos* this past Purim, she was overcome with emotion. She held it and said, “It has been years since I got something like this!”

## 8 – WITH THE HELP OF GENTILES

When I was in the local hospital after the birth of my twins, I wanted to light Shabbos candles. Many guests suddenly showed up to visit my roommate and I didn’t know



Rabbi Nussbaum and his children lighting the menorah

what to do.

That is when the teacher who had taught me German, when we first came to Saltzberg, came to visit me. On her own, she said, “Will you be lighting candles now? You know what... Light candles and I’ll stand behind you and block you.”

And that’s what she did. Till this day I can’t forget the scene and the time that the prophecy about

gentiles helping Jews in their avodas Hashem came true for me.

## 9 – A MINYAN AND THE TRAIN TO SWITZERLAND

In a city like Saltzberg, there is a serious problem with forming a minyan, not only on weekdays but on Shabbos too. We have had some miracles with this though.

One Friday, it seemed as though we wouldn’t have a tenth man for the minyan. Shortly before Shabbos, the bell rang and there stood a bachur from the Kretchinef yeshiva who ended up in Saltzberg. He had missed the last train to Switzerland and that is how we had a minyan that Shabbos.

## 10 – HE LOOKED FOR ONE JEW AND FOUND THREE

On another Shabbos, shortly before Shacharis, my husband saw he was missing the tenth man for the minyan. He decided to go out and see if he could find a Jew (and remember, Saltzberg is not Yerushalayim or Brooklyn). With his *l’chat’chilla aribber* mindset, my husband was hopeful.

When he asked the first person he met whether he was Jewish, the man said, “My grandmother on my mother’s side is Jewish.” When the man realized why my

husband was asking, he said, “I can also bring my brother and a friend to the minyan.”

That Shabbos we had more than a minyan of men.

## 11 – AFTER WHAT HITLER DID

Two years ago, an American professor came to live in Saltzberg. As soon as he arrived, he contacted

my husband and the two hit it off. The professor is not religious, but he always comes to help out with a minyan. He once told my husband, "After what Hitler did here, every Jew here must help the rabbi who wants to strengthen his congregation."

## 12 – HE HAS NO COMPLAINTS

Two years ago, on Erev Shavuos, we went through an extremely difficult period in our shlichus after certain people tried to stop the spreading of Yiddishkeit. They were almost successful and our activities almost stopped.

One morning, I brokenheartedly turned to the Rebbe and said: Rebbe, we want to do your shlichus. How long will they continue bothering us? If we erred in some way, forgive us...

I opened a volume of *Igros Kodesh* and read the following: "The m'shaleiach doesn't come with complaints to his shluchim ... and much success with spreading the wellsprings."

When my husband came home from shul later he excitedly said, "You have no idea ... It was a miracle! We had a minyan with no disturbances..."

And I said, I *do* have an idea, and I told him about the Rebbe's answer in the *Igros Kodesh*.

## 13 – THE SOUL SAW

I learned of the Rebbe's enormous influence on everybody in the generation from a Jew in Saltzberg. When we arrived in Saltzberg, he and his wife lived in Lintz (between Vienna and Saltzberg). On our first Shabbos in Saltzberg, he was our guest, and that is how we got acquainted. He always expressed interest in Judaism, and his connection to us made him progress further in his

*Till this day I can't forget the scene and the time that the prophecy about gentiles helping Jews in their avodas Hashem came true for me.*

Judaism.

A few days before 27 Adar I 5752, my husband told him, "It's



R' Dovid Nussbaum with members of the congregation

time you visited the Rebbe!" But then the Rebbe had a stroke.

Despite that, he decided to go anyway. To our great surprise, he returned to Austria with a sirtuk!

Even though he did not see the Rebbe, his neshama saw everything. The k'dusha affected him to the point that he decided to change his way of life, and become a Lubavitcher.

He eventually left Lintz because of the difficulty in keeping Shabbos in his job. He lived with his family in Eretz Yisroel for a few years,

where they became very strong in their observance. Today they live in Australia and he is a member of the Chabad community.

## 14 – TACHLIS

So why did I agree to be "interviewed" about our shlichus? (The interview wasn't as bad as I thought it would be...) The reason is actually because the Chabad house in Saltzberg needs a donor for a new mikva. The existing mikva is currently not kosher and is a "stumbling block" for many people!

It should be pointed out that the mikva here serves not only local residents but also the many tourists who pass through. It has happened that a group of tourists came here, who didn't dream they would find a mikva in Saltzberg, who had figured they would use the local pool. When they discovered the mikva they were thrilled, and neshamos were saved.

On Erev Shavuos, two months ago, when I wrote to the Rebbe and asked for a bracha regarding our shlichus, both personally and communally, I got the following answer in the *Igros Kodesh*, vol. 18, p. 202:

**...as well as a few lines concerning what needs correcting in the city, and it's surprising that you write that it's impossible to know precisely and in detail about the drawing of [the water for] the mikva... The Acharonim have explained at length about the mikva that we do not apply the rule of not causing slander of the earlier generations. With blessings for good news in all the aforementioned.**

So we await good news!

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



# A SECOND CHANCE

BY CHANA KATZ

One never knows who one will sit next to at 770, or what kind of story he has to tell....

An Israeli Chasid visiting 770 this week went inside and took a seat. Someone announced that it was his seat, so he went to look for another and finally found an empty row. Another black-hatted Chasid, an Israeli it turned out, came and sat down next to him. The two got to talking and found out they were both born the same year, one on Rosh HaShana, the other on Yom Kippur. "The Rebbe saved my life..." he said, and shared the following story:

He was an Israeli army officer going for his PhD in Oregon. While he was there, his wife developed a tumor on her neck. They found a doctor who said he'd operate for \$10,000, but when the couple asked him for a guarantee for success, he couldn't give it.

The wife decided she wanted to go back to Eretz Yisroel. Meanwhile, the husband was so shaken that particular day that he couldn't even drive his car to the college campus. So he walked

instead.

On the way, he sees a young bachur with a beard and black hat. The two got talking and the Israeli poured out his story. "Have you ever been to the Lubavitcher Rebbe in New York?" the bachur asked. "Maybe he can help you."

"No," the man answered. But when he turned to get details from the bachur, he had disappeared.

The couple soon afterward found themselves in New York on their way to catching a flight back to Eretz Yisroel. They decided to go to 770 to see the Rebbe. People were getting shooed along the line and an arm reached out to push him along as well. "No," he insisted, "I must speak to the Rebbe," and with that, he stood his ground until he had a moment with the Rebbe. He told him about his wife's condition and that they were going back to Eretz Yisroel for an operation. "Everything will be fine," the Rebbe blessed him.

Meanwhile, on the women's line, the wife was waiting to see the Rebbe, and when she did she also received a blessing that everything would be fine. Still, she wanted a further reassurance, so she took her place again at the back of the line and waited two hours for a second chance to speak with the Rebbe. The Rebbe gave her a tissue to put on her neck and again told her everything would be fine.

They went back to Israel and, baruch Hashem, "everything was fine."

*Still, she wanted a further reassurance, so she took her place again at the back of the line and waited two hours for a second chance to speak with the Rebbe...*

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