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U.S.A

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

ERETZ HA'KODESH

ת.ד. 102 כפר תב ד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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LIFE, DEATH AND REALITY

FROM "THE CHASSIDIC MASTERS"



Jacob concluded commanding his sons. He gathered his feet into the bed, and expired, and was gathered to his people.

--B'Reishis 49:33

In describing Yaakov's "expiration," the Torah pointedly avoids the use of the word *va'yamat*, "and he died," a word it employs with all the other deaths it relates, including Avrohom's (Genesis 25:8) and Isaac's (35:29). Instead, it uses the euphemisms "he expired" and "he was gathered to his people." Hence, concludes Talmudic sage Rabbi Yochanan, "Our father Yaakov did not die."

The Talmud (Taanis 5b) records the following exchange between Rav Nachman and Rav Yitzchak:

Rav Nachman said to Rav Yitzchak: "So said Rabbi Yochanan: Our father Yaakov did not die."

Asked Rav Yitzchak: "Was it for no reason that the eulogizers eulogized, the embalmers embalmed and the buriers buried?"

Responded Rav Nachman: "I am only citing a verse. It is written, 'And you, my servant Yaakov, fear not, says

the L-rd, and do not tremble, O Israel. For behold, I shall save you from afar, and your descendants from the land of their captivity' (Jeremiah 30:10). The verse equates Yaakov with his descendants: just as his descendants are alive, he, too, is alive."

SPIRITUALLY OR LITERALLY

There are two ways in which this exchange can be understood. One approach, adapted by several of the Talmudic commentaries, is that the statement "Yaakov did not die" is not meant in the literal/physical sense – after all, as Rav Yitzchak points out, Yaakov was eulogized, embalmed and buried – but in the conceptual/spiritual sense: Yaakov is alive because his influence lives on (See Maharsha on Talmud, *ibid.*; Rashba on Ein Yaakov, *ibid.*). This, then, is the meaning of Rav Nachman's deduction from the verse in Jeremiah that "just as his descendants are alive, he, too, is alive": as long as his descendants disseminate his teachings and carry on his work, Yaakov lives.

However, this interpretation fails to explain the uniqueness of

Yaakov's eternity: the same can be, and is, said of all righteous individuals whose children or disciples perpetuate their lives. In the words of the Zohar, "when a *tzaddik* (righteous person) departs, he is present in all worlds even more than he was in his lifetime." Rabbi Schneur Zalman of Liadi explains: "The life of a *tzaddik* is not a fleshly life but a spiritual life, consisting wholly of faith, awe, and love of G-d... While the *tzaddik* was alive on earth, these three attributes were contained in their physical vessel and garment (i.e. the body) on the plane of physical space... His disciples received but a reflection of these attributes, a ray radiating beyond this vessel by means of his holy utterances and thoughts... But after his passing... whoever is close to him can receive a [far loftier dimension] of these three attributes, since they are no longer confined within a [material] vessel, nor bounded by physical space..." (*Tanya*, Igeres HaKodesh 27).

In other words, for a person to whom "life" means the pursuit and attainment of material gains, life indeed ceases when his soul departs from his body. But one for whom

life is defined in terms of his positive influence upon others is no less alive after physical “death,” since his positive influence upon others continues for as long as his teachings are studied, his directives are followed and his deeds are emulated. Indeed, he is even more alive than before, as his soul now relates to his disciples free of the physical constraints of time and space.

But this is true of all who live “not a fleshly life but a spiritual life.” Yet it is only in the case of Yaakov that the Torah refuses to say “he died.” It is only of Yaakov that the Talmud unequivocally states “Our father Yaakov did not die.” Rabbi Yochanan and Rav Nachman seem to be implying more than the “conventional” truism that a *tzaddik*’s life is eternal in the non-corporeal sense.

Indeed, Rashi understands the Talmud’s meaning in the most literal sense. In his commentary on the above-quoted passage, he writes: “Our father Yaakov did not die, but lives forever... the fact that the ‘embalmers embalmed’ was only because they thought he had died.” Rabbi Nachman’s proof from the verse in Jeremiah that “just as his descendants are alive, he, too, is alive” is not to be understood in the sense that Yaakov lives on in the lives of his descendants, but that “just as when [G-d] gathers the people of Israel from the land of their captivity, He is gathering the living, for it is they who are in captivity – the dead are not in captivity – so, too, he (Yaakov) is alive, and G-d will bring him along to the exile and redeem his children before his eyes. The fact that the ‘embalmers embalmed’ was only because to them it seemed that he was dead, but in truth he was alive.”

REALITY IN TWO DIMENSIONS

We thus have two perspectives on reality: the reality defined by Torah, in which Yaakov does not die, and the reality of the “eulogizers, embalmers and buriers,” who perceived a lifeless Yaakov. According to the first interpretation of Rav Nachman’s and Rav Yitzchak’s words, the difference lies in whether we view reality in spiritual or physical terms: if “life” is a spiritual state, Yaakov’s life is unaffected by his bodily demise; if “life” is defined by physical criteria, Yaakov is indeed not alive.

According to Rashi’s

“The fact that the ‘embalmers embalmed’ was only because to them it seemed that he was dead, but in truth he was alive.”

interpretation, both perspectives relate to the physical reality: while to the “eulogizers, embalmers and buriers” Yaakov’s body was a body from which life had departed, the Torah attests that there exists a higher, truer plane of reality, a reality in which Yaakov remains *physically* alive. For Yaakov is the embodiment of the attribute of truth, and truth – in the ultimate and absolute sense of the term – tolerates no equivocations. A life confined to the spiritual realm may be “true” enough for other righteous men and women of history, but in the truth of Yaakov – the essence and epitome of truth – there are no partial or relative truths.

To say that Yaakov’s life is spiritually eternal but not physically so, to say that his physical life extended for so many years and then ceased, is to detract from its truth – and everything about Yaakov is wholly and utterly true.

According to this, we can better understand Rav Yitzchak’s question, “Was it for no reason that the eulogizers eulogized, the embalmers embalmed and the buriers buried?” Indeed, what does he mean by asking, *Was it for no reason* that these things were done? Ought not the question to have been, *How could* the eulogizers have eulogized etc.?

But Rav Yitzchak is not bothered by the fact that Yaakov’s body seemed dead to Joseph’s Egyptian servants, or even to Yaakov’s sons. The fact that they failed to perceive him as physically alive in no way detracts from the Torah’s attestation that Yaakov did not die, neither spiritually nor physically. Torah is the foundation and essence of creation, and the supreme arbiter of reality; if mortal eyes and minds fail to corroborate what Torah establishes as fact, this in no way diminishes the truth of Torah’s description of reality. Rather, Rav Yitzchak’s challenge to Rav Nachman is from the fact that *the Torah itself* reports the “expiration,” mourning and burial of Yaakov. Was the “death” of Yaakov an event of no significance? Were the burial arrangements unnecessary? Was he mourned for no reason? But the Torah describes these events as having occurred, and in a manner that implies that Joseph and his brothers acted as they ought to have acted when they perceived Yaakov’s soul as having departed his body.

Rav Nachman’s response is that, all this notwithstanding, the Torah clearly regards Yaakov as alive, and alive in the same sense that his descendants are alive – as souls residing in physical bodies. So while

Yaakov's children's response to his "death" was the correct response according to Torah – Torah law mandated that Yaakov be mourned and buried – this is only because Torah relates to and instructs reality on all levels, including the level on which Yaakov's physical life is perceived to have ceased. At the same time, Torah attests to the existence of the higher reality in which the truth and eternity of Yaakov is never compromised, neither in the spiritual level nor on the physical level.

MAKING POSSIBLE THE IMPOSSIBLE

What are we to make of all this? What implications are there here for those of us who inhabit a reality defined by our five senses and the laws of nature – a reality in which physical life inevitably yields to the eulogizer and the grave-digger?

The Talmud relates that when Moses ascended to heaven to receive the Torah, the angels objected. The Torah had best be left where it is, they argued, here in the spiritual realm. Moses responded:

What is written in the Torah? "I am the L-rd Your G-d who has taken you out from the land of Egypt." Have you been descended to Egypt? Have you been enslaved to Pharaoh? What else does it say? "You shall have no alien gods." Do you dwell amongst idol-worshipping nations? "Remember the day of Shabbat." Do you work? "Do not swear falsely." Do you do business? "Honor your father and your mother." Do you have parents? "Do not kill," "Do not commit adultery," "Do not steal" – Is there jealousy between you? Do you have an evil inclination?

The Torah, we are repeatedly told, is not in heaven, nor was it given to angels; it is a document communicated to mortal man to guide and sanctify physical life.

Virtually all the Torah's commandments are physical activities: giving a coin to charity, binding *t'fillin* on one's arm and head, eating matzo on Passover. Even the more "spiritual" mitzvos – Torah study, prayer, love and awe of G-d – are deeds performed by the physical brain, heart and lips. Intrinsic to the nature of the mitzvah is that it is to be performed by natural means, and in the most natural manner possible.

But there are two ways of viewing the Torah's delegation to the natural realm:

(a) Since G-d intended that the Torah serve as a guide to physical life, He designed it to conform to its rules and norms. Thus, Torah is subject to the laws of nature and

The Torah truth that Yaakov embodies is not subject to the mortalities of the physical condition.

cannot, or may not, supersede them.

(b) Torah, as the divine wisdom and will, precedes and transcends creation itself and is not subservient to natural law. Nature is merely its *modus operandi*: Torah confines itself to the natural realm because its function is to develop the physical reality, not to escape it or overturn it.

The distinction between (a) and (b) may seem a semantic mind game – the bottom line, after all, is that Torah operates within the confines of nature. But when applied to the business of daily living, it translates into all the difference in the world. What happens when Torah demands the impossible? When it expects a tiny nation to live for four thousand

years as a "lamb in the midst of seventy wolves" and not only survive but civilize the seventy wolves? When it tells us to rise above the pain and mortality of the physical state and imbue it with light, joy and eternity? – And to achieve this all with our humanly finite faculties and resources?

One who sees nature's laws as the basis upon which the Divine blueprint for life is predicated, can only reiterate that the impossible is impossible. If the constraints of our empirical reality do not allow it, he maintains, then Torah, which is bound by these constraints, certainly does not expect it of us. Perhaps these are hypothetical goals to strive towards as we do the best we can with the tools at our disposal. But this is the world we live in, and its laws are what define and govern our mission in life.

But one who knows that "our father Yaakov did not die," that the Torah truth that Yaakov embodies is not subject to the mortalities of the physical condition, knows that no law or norm can restrict the full and unequivocal implementation of the Torah's vision of reality. True, the same Torah recounts, lends credence to and instructs the behavior of those who perceived Yaakov to have died, for Torah operates within the physical reality, within, even, finite man's perception of the physical reality; but at the same time, Torah is utterly free of its limits and conventions.

Torah is neither subject to the natural reality nor divorced from it. It embraces both the natural and the supernatural, transcending nature even as it pervades and defines it, making real the impossible even as it employs only the most naturally possible means to do so.

(Based on *Likkutei Sichos, VaYechi 5751*; see also *Likkutei Sichos, vol. XXVI pp. 1-9*)

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ON THE WAY TO PHARAOH...

BY RABBI NAFTALI ESTULIN
SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

In order to reach the great revelation of Pharaoh d'kedusha, "all the lights and all the illuminations will be revealed and uncovered" (ispari'u in Aramaic, as in Pharaoh), we need to combine Yosef and Yehuda. People of wisdom and intellect who strive towards the level of Pharaoh d'kedusha must first follow the path taken by people of self-nullification and complete devotion, as only a combination of the two can bring them to the great revelation of Pharaoh d'kedusha.

In his reshima in connection with the *maamer* "Basi L'Gani" 5710, the Rebbe MH"M writes the following:

The *maamer* was brought from the binders on Friday, the 9th of Shvat. When I brought the *kuntres* to my honored father-in-law, the Rebbe, I found him in his room where he davened and where people went in for *yechidus*, etc. He was sitting on his chair near his table, with his *siddur* (*Torah Ohr*, Brooklyn 5701) opened before him to page 45b, the conclusion of *Hodu*

Lashem and the beginning of *Pasach Eliyahu* [from the preliminaries to *Mincha* on Erev Shabbos]. I placed the *kuntres* on the table, and he nodded his head in a expression of approval and satisfaction. The following day, Yud Shvat, Shabbos *Kodesh Bo* (*el Paro*, 'Come to Pharaoh,' "all the lights and all the illuminations will be revealed and uncovered ["*ispriu*" in Aramaic, as in "Pharaoh"]; all that has been hidden will be revealed" – *Zohar*, Vol. 1, p. 210a), at eight o'clock in the morning, he was *nistalek*. Since then, many Chabad Chassidim and

Anash have accepted upon themselves to learn on Yud Shvat, his *yom ha'hilula*, the aforementioned *maamer*, which has since been called by the name "Basi L'Gani 5710" (written with the acronym *Hey-Tav-Shin-Yud* or *Hey-Shin-Yud-Tav*) [the latter, similar to the acronym for *Hashem Yisborech* – Trans.].

Much has been said and written about this Divinely inspired report, which describes the transition from the sixth generation to the seventh generation – the conclusion of *Hodu Lashem* and the beginning of *Pasach Eliyahu* – in specific detail and great precision. There can be no question, that there is a very close connection between the inner nature of Pharaoh and our generation, when the teachings of Chassidus have been revealed in a manner of "all the lights and all the illuminations will be revealed and uncovered, all that has been hidden will be revealed."

Pharaoh d'K'dusha is at a very high level, but how do we reach this level? For this purpose, we have to go back a few weeks, to *Parshas VaYigash* and the meeting between Yehuda and Yosef, where we find the formula how to reach the level of Pharaoh d'K'dusha.

At the height of this meeting, Yehuda declares to Yosef, “For you are like Pharaoh.” This passage elicits a range of interpretations, starting with the simple explanation that “you are as important as a king in my eyes,” continuing with “in the end, you will stricken with leprosy over [Binyamin], just as Pharaoh was stricken [because of my great-grandmother Sara],” or “just as Pharaoh decrees and does not fulfill, promises and does not do, so it is with you,” even to the point of “if you provoke me, I will kill you and your master.”

Chassidus explains that the sentence “For you are like Pharaoh” was also part of Yehuda’s persuasive efforts. Yosef wished to attain the level of Pharaoh d’K’dusha, but Pharaoh prevented him, even telling him explicitly, “Only by the throne will I be greater than you.” Now Yehuda comes and explains to him that if he fulfills his request, he will merit to reach the level of Pharaoh d’K’dusha...

To understand the dialogue between Yehuda and Yosef, we first must explain the nature of Yosef, the nature of Yehuda, and the connection to Pharaoh.

The nature of all things is indicated by their name in Lashon Kodesh. Naturally, this also applies to the names of the tribes of Israel. Yosef’s name comes from the words “*Yosef Hashem li ben acher*” (G-d will add to me another son), i.e., Yosef represents multitude and reproduction. In contrast, at the birth of Yehuda, the pasuk says, “she stopped having children,” the exact opposite of Yosef. Yehuda represents self-nullification (*bittul*) and devotion to G-d – “this time I will thank G-d.” When we devote ourselves to G-d out of true *bittul*, there is no difference between one moment and the next. When the state of self-nullification is absolute,

progress has no meaning, as we have no existence unto ourselves to measure; just total *bittul*.

During the time of exile, the main avoda must be on the level of Yosef. However, the intention is to reach the level of Yehuda, and this is what will be in the Future to Come. We see this in the Haftora of Parshas VaYigash, where it also speaks about Yosef and Yehuda, except that the Haftora deals with the days of Moshiach, as is written, “And my servant Dovid [Yehuda] will reign over them and they will all have one shepherd.”



This is what Pharaoh (*d’k’dusha*) said to Yosef: “Only by the throne will I be greater than you.” It is impossible to assume the throne with the avoda of Yosef; it is impossible to attain the revelation of the essence, as this pertains to the days of Moshiach. To be connected to the throne of Pharaoh and to reach the revelation of the essence, we need Yehuda.

This is what Yehuda meant when he told Yosef, “For you are like Pharaoh.” Yehuda turned to Yosef and said: If you remain just at your level, you will not be able to reach

Pharaoh. However, if you get down to my level, “*bi adoni*” (literally, “in me, my master”), then you will succeed in reaching the status of “you are like Pharaoh,” the revelation of Pharaoh d’K’dusha.

As we mentioned earlier, we need the level of Yosef during the exile. We must learn Torah, succeed in our learning, and add more and more soldiers of Torah. So it was that throughout the years, Torah scholars were the dominant force in the Jewish People. The Baal Shem Tov, who began to prepare the world for the coming of Moshiach (from the seed of Yehuda), generated a revolution by putting even simple Jews on the map. These are Jews who are on the level of Yehuda – acknowledgement, *bittul*, and devotion to G-d – as the level of Yehuda will be the main thing in the days of Moshiach.

Devotion to G-d will be especially great during the days of Moshiach, and the study of Torah will be on an entirely different level – not out of a desire to succeed in our learning, but out of total *bittul* to G-d.

The Chassid R. Yekusiel Lippler was known to be totally intellectually impenetrable, to the point that in his worldly affairs, he had no business success except in the simple commerce of bags of salt. However, his devotion to the Alter Rebbe and the Mitteler Rebbe was so strong that his closed mind opened to the gates of light. As a result, the Mitteler Rebbe wrote deep Chassidic maamarim for him, which were published later in the seifer *Imrei Bina*.

Once, the Rebbe Rashab had difficulty understanding *p’shat* in *Imrei Bina*. He went to his father, the Rebbe Maharash, who sent him to R. Yekusiel. The Rebbe Rashab knew him as a simple Jew, so he

didn't understand how he could possibly answer his questions. Nevertheless, he followed his father's suggestion and went to R. Yekusiel for some answers. "Since I am a merchant," R. Yekusiel told him, "I'll make a deal with you. I'll explain the *Imrei Bina* to you, and you'll pay me with the maamarim that you heard from your father." The Rebbe Rashab agreed, and R. Yekusiel started giving a flow of explanations like a rising fountain. The Rebbe Rashab was astounded at the marvelous abundance of knowledge, and when he asked his father how is it possible to attain such a wondrous level in Torah study, the Rebbe Maharash responded that the devotion to the teachings of Chassidus opened the gates of wisdom to R. Yekusiel.

This is the level that will prevail in the days of Moshiach: Torah study out of total bittul and devotion.

In the meantime, during these final moments of Galus, while we continue on the level of Yosef, we must prepare for the Redemption by combining the qualities of Yosef and Yehuda.

One of the main aspects of Chabad Chassidus is Torah study through understanding and perception – Yosef. But the ultimate purpose is to reach Yehuda, because when Yosef is drawn to Yehuda, we will come to "For you are like Pharaoh," the revelation of Pharaoh

Once, the Rebbe Rashab had difficulty understanding p'shat in Imrei Bina. He went to his father, the Rebbe Maharash, who sent him to R. Yekusiel. The Rebbe Rashab knew him as a simple Jew, so he didn't understand how he could possibly answer his questions...

d'K'dusha.

There are many Lubavitcher Chassidim who are on the level of Yosef – highly successful intellectual scholars in the teachings of Chassidus. There are others who emphasize the aspect of Yehuda, i.e., a strong expression of bittul and devotion. To bring the Redemption, we must combine these strengths and connect Yosef with Yehuda.

Chassidim on the level of Yehuda, those totally devoted to the

instructions of the Rebbe MH"M, must reach the level of Yosef, who enjoy great success in their learning, and tell them: *Bi Adoni!* If you want to grasp the Rebbe's *kliamke* (the handle to the door of his room), if you want to reach the throne, if you want to come to the level of "For you are like Pharaoh (*d'k'dusha*)," then you must draw your great wisdom towards action.

Bi Adoni! We will publicize the announcement of the Redemption on the billboards, while you go from door to door to explain the matter. We'll organize the logistics of Torah classes in Moshiach and the Redemption, while you come and give the shiur. You utilize your powerful ability to disseminate information to be printed in brochures on Moshiach and the Redemption, and we'll distribute them. You think about how to explain that the Rebbe is Melech HaMoshiach according to nigleh and Chassidus, and we'll organize a series of your lectures.

When these forces of intellect and action march together, the straight path will be much easier and much faster, and we will merit to see very soon the great revelation of Pharaoh d'K'dusha, "all the lights and all the illuminations will be revealed and uncovered, all that has been hidden will be revealed," with the hisgalus of the Rebbe MH"M, immediately, mamash, NOW!

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TORAH AND MITZVOS: THE VESSELS TO RECEIVE BLESSINGS

RABBI MENACHEM M. SCHNEIDERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
NY 11230

By the Grace of G-d
4th of Yeveth, 5722
Brooklyn, N. Y.

Mr. Zelson Jaffe
109. Cavendish Road
Salford 5, Lancs.

Greeting and Blessings:

I received your letter of December 4th, in which you write, all too simply, about the Yud Tea Kislev Farbreng. I was glad to receive indirect reports, however, that it was a considerable success, and that it was largely due to your efforts, not only in the preparation for it, but also as the Chairman of the affair.

Inasmuch as you wrote your letter during Chanukah, when the lights of Chanukah are kindled in increasing numbers, thus illuminating the home as well as the "outside," in a growing manner, may that be so also in your case. Our Sages say that G-d does not deal despotically with His creatures, and He wants to send His blessings in a growing measure, but at the same time He expects the Jew to provide the channels and vessels to receive His blessings, namely, all matters of Torah and Mitzvos, which He also expects in a growing measure.

I am certain that the last observation is superfluous in your case, since you are aware of it, but I made it as an extra point of encouragement, since there may be some people who like to tease and minimize the importance of the Torah and Mitzvos and the activities in behalf of this cause. That is why the Shulchan Aruch begins with the admonition not to be discouraged by the scoffers, who may be particularly stung by the vitality and enthusiasm with which a Jew dedicates himself to the Torah and Mitzvos.

May G-d grant that you will have good news to report both in regard to your communal activities as well as your personal affairs, and that you will do so with true joy, and in a growing measure.

With blessing, *M. Schneiderson*

Just received the cable with the Pidyon, which will be read at the holy resting place of my father-in-law of saintly memory.

THE SECOND PARAGRAPH BEGINS AS FOLLOWS:
"Inasmuch as you wrote your letter during Chanukah, when the lights of Chanukah are kindled in increasing numbers, thus illuminating the home as well as the "outside," in a growing manner, may that be so also in your case. Our Sages say that G-d does not deal despotically with His creatures, and He wants to send His blessings in a growing measure..."

Readers and collectors of the Rebbe's letters: We urge you to send in the Rebbe's English correspondence which was not yet published in the 7 English existing volumes and which pertain to issues of general relevance. Please send them in so that the letters can be published for everybody's benefit and thereby preserved forever.

You can send or deliver the correspondence to:

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Again, any correspondence you may have please send in, and please encourage your friends neighbors and family to do so as well. Please inquire also your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

B'eiras Hashem, there are plans under way to, bli neider, **reward** those who send in letters. So please include a return address and other contact information.

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DISCOVERING A TREASURY OF MANUSCRIPTS

INTERVIEW BY AVROHOM RAYNITZ

*In recent years, Rabbi Sholom Yaakov Chazan, editor of Beis Moshiach, has presented hundreds of maamarim and letters of the Rebbeim that were previously unknown, as well as thousands of fascinating documents that shed a new light on Chabad history. Starting with the writings and diaries of the Rebbe Rayatz, continuing with the diary of Rabbi Boruch Shneur Schneersohn, the Rebbe's grandfather, and concluding with the diary of the wedding of the Chassid R' Eliyahu Chaim Altheus. * In honor of Hei Teives, the Holiday of the S'farim, Rabbi Chazan tells us about the source of the great treasures: the archives of the Rebbe Rayatz that were taken by the Nazis and ended up in archives of the Russian military. * Part 2 of a 2-part special interview.*

AMAZING DISCOVERY IN THE RED ARMY ARCHIVES

That afternoon we were given interesting information. We were told that the Russian military had another archive, and it was worth searching through it.

We got there an hour before closing time. When I saw the building, I was afraid to enter it. The building looked like the dormitory building on 749 Eastern Parkway before it was renovated. For those who remember – it was dangerous to enter [being so rundown]. However, when I thought that I was there on the Rebbe's shlichus, I relaxed.

A soldier stood at the entrance, and we had to present our ID as well as our entry permits. We distributed gifts once again and got special treatment.

This archive was somewhat more organized, and we began searching through the catalog. We

were quite surprised to see the Rebbe Rayatz's name listed in one catalog. It couldn't have been clearer than that, but since it was closing time, we had to wait for the next day to continue our search.

That night, I arranged the photocopies I had gotten that day. I reviewed the maamarim. I was too tired and keyed-up to learn them in depth, but I felt that I had to go through them all, since now these maamarim were free from captivity.

The next day, Wednesday, we went back to the second building. We asked to see the collection listed under the Rebbe Rayatz's name, and that's when we discovered the Rebbe Rayatz's personal archives. Everything in it was organized: 98 files full of maamarim, sichos, and letters of the Rebbe Rayatz, all written in

That night I simply couldn't sleep. This was a real hidden treasure. Nobody knew of its existence since it wasn't mentioned on any list, not even on the Rebbe's detailed list. I felt as if I was being guiding from Above to discover these Lubavitch treasures.

his holy handwriting!

I discovered two amazing facts that day that were previously unknown: 1) the Rebbe MH"M reviewed the entire *Likkutei Dibburim* before it was printed, and in many places you could see the Rebbe's handwritten comments, 2) the Rebbe Rayatz allowed the Rebbe MH"M to go through his entire personal archives and catalog them. Every file had the Rebbe's handwritten note as to its contents!

That day, I also found the great treasure of thousands of fascinating documents that shed a new light on Chabad history, starting with the Rebbe Rayatz's letters and diary, then R' Boruch Schneersohn, the Rebbe's grandfather's diary, and finally the diary describing the wedding in Warsaw by R' Elya Chaim Altheus. All the amazing documents publicized in this magazine the past number of years



were from this treasure.

I must say I couldn't restrain myself, and despite the lack of time, I eagerly read the wedding diary. When my friend, Yochonan Berman, wondered why I was spending time reading documents, I explained it to him and got him caught up a bit in my excitement.

That day I only went through sixty files out of ninety-eight. I asked them to make me copies of the most important things. They made some of them that day and promised that the rest would be ready the next day.

That night I simply couldn't sleep. This was a real hidden treasure. Nobody knew of its existence since it wasn't mentioned on any list, not even on the Rebbe's detailed list. I felt as if I was being guiding from Above to discover these Lubavitch treasures.

Since we were supposed to fly back to New York the next day, and that day the archives were only open until twelve, we decided that only I would go back in the morning to review the remaining files. But since I had barely slept that week, I felt asleep on the couch at six in the morning while going through the papers. When I got up, it was already noon.

The flight was for three in the afternoon, but I didn't think about missing the flight but about the thirty remaining files in the archive. I went back to the archives

and found the guard. The archives were closed, but since the guard knew me from my previous gifts, he let me in to the reading room. I saw that the staff had taken out the thirty files and had even prepared the copies I had requested. It was all there in the reading room. I went through the files quickly, jotting down notes for myself, and left with my copies.



I got to the United counter an hour before my flight but was told that I wouldn't be able to make it since the border checks were very stringent. I had no choice but to postpone my flight for that Friday.

The next day I learned what a stringent border check consists of. When I entered Russia I was asked to declare, on a detailed form, how

much money and what belongings I was bringing in with me, and every item in the suitcase was marked down. On my way out they opened all my luggage and checked everything item by item, in order to make sure that I didn't take out anything of value from Russia.

Naturally, the hundreds of photocopies were highly suspicious, and if I didn't have the official documents from the military archives, which stated that I received the copies legally, I would not have been able to take the treasure out of Russia.

Before I left Russia, I got another taste of Russian bureaucracy. My visa was in force until Thursday. When I arrived at the airport on Friday, they told me that I couldn't leave Russia since my visa had expired. I tried to convince them that all I wanted to do was leave the country, and what did they care if I had a visa or not, but try to talk to these Russians...

When they saw that I was insistent, they told me: Go up to the second floor, where you can get a new visa for \$75. I didn't try to argue. I paid the fee and in less than an hour, I was on my way home with hundreds of pages of precious documents.

* * *

You returned with a few hundred photocopies. What about the rest of the writings?

When I arrived in New York, I



A list of booklets in the archives
in the handwriting of the Rebbe MH"M



A list of booklets in the archives
in the handwriting of the Rebbe Rayatz

met with Yochonon Berman and we discussed how to proceed. Should we try to obtain the originals or get photocopies first? On the one hand, knowing this was Russia, we knew that what they agree to today they might refuse to do tomorrow. On the other hand, the photocopies also cost a fortune. At a dollar a page, tens of thousands of pages was expensive!

[Charging a high fee for every copy enabled them to maintain the building. This is also the reason why they were open to visitors (after they got permits) so the archives would earn money that would cover its expenses.]

We concluded that since Russia was unpredictable, we had to make copies before anything else. We agreed to keep everything under

wraps and that nobody could know what was going on. Even the people who originally got me involved were not kept abreast of what was going on.

Why was this secrecy necessary?

We learned from the mistakes made by various askanim. If you are familiar with the Russian mentality, you know that the way to fail is: 1) through publicity, especially publicity in the papers and television outside of Russia, 2) by dealing with the Russian bureaucrats as though they have to give you what you want. When you give Russians the feeling that they owe you, they deliberately don't give you what you want, especially when it turns into an argument.

We knew that if the story was leaked, it would be publicized in

the papers and this would adversely affect what we sought to accomplish.

* * *

Since in Russia you have to work quietly behind the scenes, and we knew the Rebbe's view about the proper approach to take to influence the Russian government, we decided to look for people who understood the Russian mentality to take on this job. After checking out a few possibilities, we decided that the right man for the job was the Rebbe's shliach in Russia and representative of the SHAMIR organization, Rabbi Zev Wagner. He had already found some archives that belonged to Lubavitch, and he knew how to get them released.

We brought Rabbi Wagner to

New York and told him the whole story. He agreed to get involved but asked me to travel to Russia once again to make a detailed list of the number of pages in each booklet, so we would have detailed lists that would enable us to know precisely how many pages needed to be copied, and how much money would be required.

In the meantime, I decided to publicize some of the documents in *Beis Moshiach*. This made a huge impact and I realized that Hashem had given me the privilege of redeeming these works so I could publicize them in this magazine.

For Yud-beis Tammuz, I publicized a copy of the Rebbe Rayatz's certificate of release from 5687. This made waves wherever Lubavitchers live, but nobody knew where the historic document had come from. Very few people knew that that I had returned to Moscow that week.

That trip was made during a very difficult time for me. My mother a"h was unconscious in the hospital in an unstable condition. Each day was critical, and I was very nervous about going to Russia under those circumstances. I asked the Rebbe, and the answer I opened to in the *Igros Kodesh* was that the good of the community sets aside the good of the individual. So I made the trip and baruch Hashem, there was no significant change in my mother's condition that week.

On Yud-Beis Tammuz, I was in a hotel facing the Kremlin. I didn't want to go back to the Lubavitchers in the city since I didn't want to arouse their curiosity. But since I wanted to farbreng in honor of Yud-Beis Tammuz, I took the newest copy of *Beis Moshiach* with me, went near the Kremlin, and read the Rebbe Rayatz's certificate of release out loud. I felt this

expressed Chabad's victory over the Soviet superpower whose sun had set.

On that visit, we found some more files, primarily at the first branch. I made a precise list, including the number of pages in

I discovered two amazing facts that day that were previously unknown: 1) the Rebbe MH" M reviewed the entire Likkutei Dibburim before it was printed, and in many places you could see the Rebbe's handwritten comments, 2) the Rebbe Rayatz allowed the Rebbe MH" M to go through his entire personal archives and catalog them. Every file had the Rebbe's handwritten note as to its contents!

each booklet, and with that detailed information, I flew back to New York.

I gave the list to Rabbi Wagner and he was able to get the Russians to lower the price of copies. I also

found some Lubavitchers who were willing to pay for the copies.

Since this entailed tens of thousands of copies, the work took months before we had a copy of the entire archive.

You left the originals in Russia?

Unfortunately, yes. At that point, there was no way of getting the originals.

Many Lubavitchers wondered where you had gotten these treasures from, and some came up with some wild ideas...

Once I started publicizing the amazing documents in *Beis Moshiach*, suddenly the people who hadn't been interested in this treasure when it was presented to them woke up and realized we had gotten it. They didn't know how *Beis Moshiach* had gotten hold of it, but they knew I was involved. They wrote nasty, anonymous slurs against me and accused me of ridiculous things, when they themselves knew that they had been approached about these very same documents and hadn't bothered with them.

On behalf of all Chabad Chassidim, I must thank the Stoliner Rebbe and his Chassid, R' Yochanon Berman, for their great contribution to the Rebbe and Chabad Chassidus. The Rebbe definitely showers them with endless brachos for what they did gratis.

For years you did not reveal the source of your documents. Why did you finally agree to tell the story?

Four years ago, Mordechai Tzivin, a Lubavitcher lawyer, discovered a treasure of manuscripts, and he put in a great deal of effort in redeeming them. After he publicized the treasure



that he found, I saw no purpose in continuing to hide the source of the writings I had found. I decided to relate the whole story in order to publicize the great miracle that was done for us. The Rebbe said that publicizing miracles hastens the Geula.

Are you in touch with Tzivin? Will you work together to get the original documents?

I spoke to Mordechai Tzivin at length. As soon as he found the treasure, he began working on redeeming the originals. I told him my experiences and pointed out a number of options. Apparently, he tried them all without success.

We ultimately concluded that if people come as representatives of an official Chabad organization and ask for the collection, in a way that suits the Russian mentality of course, they would succeed in getting it out of the Russian military archives. This treasure is a lot easier to obtain than the Lubavitch collection in the Lenin library. The Lenin library has a collection that the Russians claim they own, whereas this collection doesn't belong to them. In recent years, they even passed a special law that says that treasures that were taken during the war must be returned to their true owners.

So why hasn't it been returned yet?

In brief, the problem is that among the organizations that can take care of it officially, there are people who are simply not interested. Mordechai Tzivin also spoke to them and offered to work on it with them, but they have no interest in cooperating.

The Russians have to be approached by people who legally represent Lubavitch, who can demand the return of the

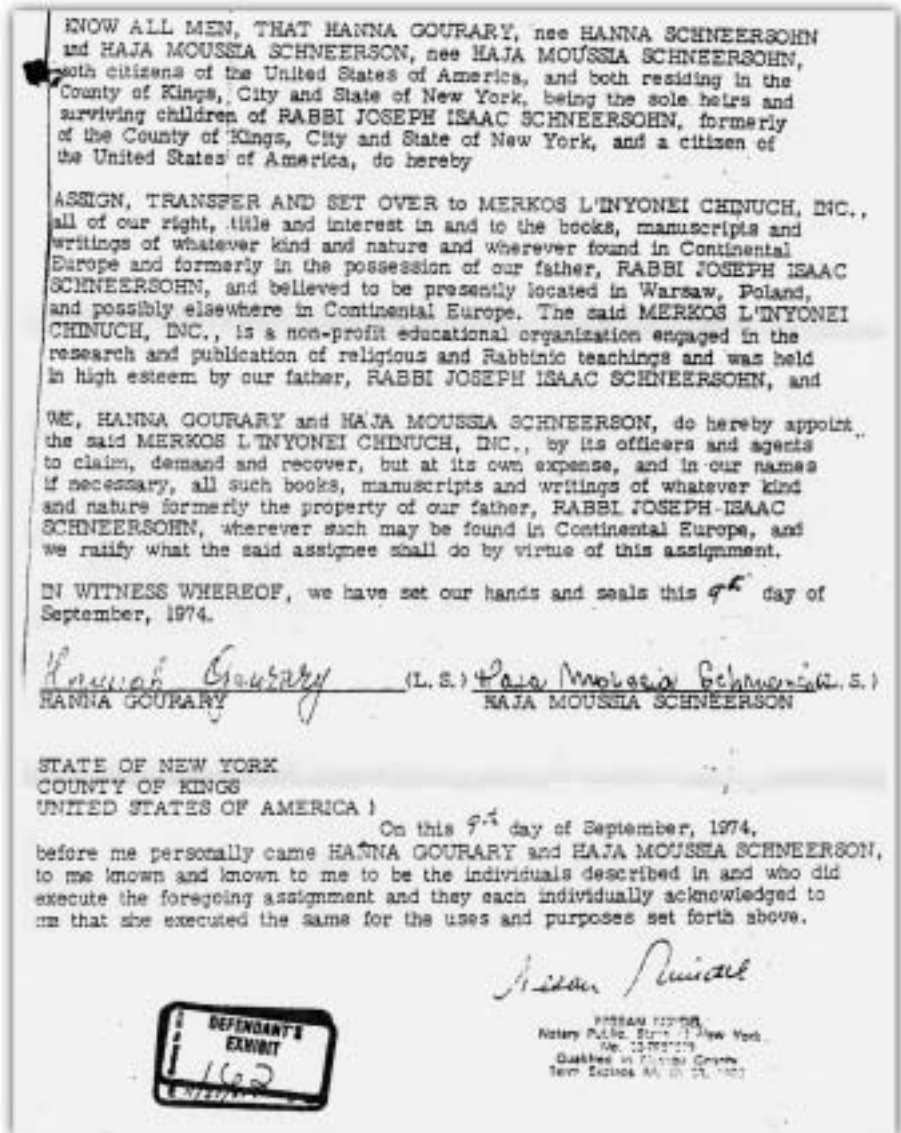
collection. It can be Chabad mosdos anywhere in the world, not necessarily in the US. It can be branches of Aguch and Merkaz L'Inyanei Chinuch in Russia, etc.

I turn to every influential Chabad Chassid and ask that he speak with Mordechai Tzivin, who has all the professional tools to handle this. If, as a result of this article, something moves in the right direction, it was worth telling this story.

Every Chabad Chassid ought to

remember what the Rebbe said (Shmos 5748, quoted in the previous article) – that the obligation to get involved devolves on anybody who hears about the manuscripts of the Rebbeim that are held in captivity. And the Rebbe said that the efforts toward this end should be to the point of mesirus nefesh! These are manuscripts that the Rebbe referred to as the life of the nasi ha'dor!

[UPDATE: Since this article appeared in the original Hebrew, there have been additional



A document signed by Rebbetzin Chaya Moussia and her sister Chana



Rabbi Yaakov Chazan

I turn to every influential Chabad Chassid and ask that he speak with Mordechai Tzivin. If, as a result of this article, something moves in the right direction, it was worth telling this story.

developments. Rabbi Shlomo Cunin, shliach of the Rebbe MH" M

in California, is one of the people who the Rebbe appointed to lead

the effort in redeeming the collection held in the Lenin library. After more than a decade of intensive legal action in Russia, and lobbying for international support around the world, the Russian government still refuses to comply with the rulings of its own courts and return the books and manuscripts.

[Recently, Rabbi Cunin has initiated court proceedings in the United States against the Russian government. He has included in this case the demand for these manuscripts stolen by the Nazis, discovered by Rabbi Chazan. The Editorial Board of *Beis Moshiach* takes no position on whether Rabbi Cunin's actions are the proper approach, but we certainly pray that he succeeds in carrying out his mission.]

I will conclude by thanking those Chassidim who wish to remain anonymous, who contributed tens of thousands of dollars towards this project. On behalf of all the readers of *Beis Moshiach*, who have read hundreds of fascinating documents, and in the name of Chabad Chassidim around the world who got to see *Igros Kodesh* and *maamarei* Chassidus unseen for sixty years, thank you.

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FROM RUSSIAN WRESTLER TO ISRAELI SCRIBE

BY NOSSON AVROHOM

Many people have contact with Rabbi Yitzchok Krikali in his work as a sofer Stam, but few know the fascinating story of what led him to Yiddishkeit. Yitzchok has acquired a good reputation for his unique ability as a scribe. In addition, he is well known for songwriting and poetry, which he arranges in his beautiful *safrus* script and graphics.

Yitzchok also finds time to give Torah classes on many topics, and many people come to listen to his lucid explanations. He reaches out to Jews who have gone astray and some of them have even changed their lives around.

THE GENTILES REMINDED ME OF WHO I WAS

Yitzchok was born in the 60's in the town of Gori in Georgia, in the CIS. Gori is a small town, infamous for being the birthplace of Stalin (may his name be erased).

When Yitzchok was six years old, his family moved to Formi, the capitol of Abkhazia, which is on the shore of the Black Sea. The region attracts numerous tourists from around the world. The city had a glorious Jewish community, which had been oppressed by the Communists. Children were forced to

attend public school, where they learned on Shabbos as though it was a weekday and were indoctrinated with atheism. If the elders hadn't taught the children the Alef-Beis, nothing would have remained of their Jewish identity. A Communist education led many to abandon their Jewish roots.

"In hindsight," says Yitzchok, "I had the privilege of absorbing memories from the time before the communist oppression. Additionally, my gentile classmates made sure to remind me that I was Jewish by excluding me from social activities.

"I was an excellent student in math, and my picture hung in the teachers' room. The law was that every student had to study after school too, the choice being music or sports. I began studying classic wrestling in the Greco-Roman style. I enjoyed it tremendously, and every day I trained for hours. I threw myself into wrestling with all my strength and energy.

"I left Georgia with my family at age 14 for Eretz Yisroel. That was at the beginning of the 70's. I can't go into all the details of our long and complicated journey. The three men who paved the way for the rest of us were the three Michelashvili brothers,

who live in Kfar Chabad. They left Georgia as per the Rebbe's instructions, and 18 families followed them after holding a hunger strike. This hunger strike made a worldwide commotion and hastened their release from behind the Iron Curtain. This made it easier for other Georgian Jews to leave too.

"At first, we lived in an immigrant hostel in Nahariya, and after six months of intensive ulpan I attended the local school, the only school in the city at that time. I was placed in the eleventh grade even though I was the youngest student there. My knowledge of mathematics made quite an impression on the admissions department."

Like many immigrants who arrived at that time, Yitzchok didn't stay in school very long, both because of the mentality and the language barrier. The material he understood was material he had already learned in Georgia. No wonder he didn't see a point in staying on in school. At the age of 15, he was working as a messenger boy for Bank Leumi.

"While working at the bank I still trained in wrestling. A man by the name of Shabtai Shuashvili, who had won the heavy weight championship, arrived in town. He opened a training



Yitzchok as a young man

center, and when he observed me and my abilities, he warmly adopted me and began to help me advance. Among all the students, I excelled, and I began to reap numerous successes on my way to the Israeli youth championship. My chances of reaching the finals were quite good.”

Yet something marred Yitzchok’s successes. He did all he could to rack up more achievements, but he wasn’t as on fire as he once was. He was interested in working and making money, and that was it. His trainer, who had invested so much into Yitzchok, was taken aback.

“Traveling all over the country tired me out, and I hated the stressful competitions. Till this day, my trainer doesn’t forgive me for not participating in the championship

tournament; he was certain I would have won.”

FINAL CRUMBS OF YIDDISHKAIT

Yitzchok advanced from the lowly position of messenger boy. He replaced bank officials who had to leave for various reasons. He was liked by his superiors, and at the young age of 17, he was appointed director of the records department of the local branch.

He may have continued in this job if not for the outbreak of the Yom Kippur War. Yitzchok and some friends, who were all younger than draft age, stood at the local police station and asked to be drafted. The officers pushed them off.

“We told them that we were like partisans. Just as young boys fought as partisans, we too wanted to volunteer,” recalls Yitzchok with a smile.

When they saw that the boys persisted, they equipped them with buckets of paint and asked them to paint over car headlights to avoid the blackout imposed due to the bombing of the Syrian army.

“As time passed, my connection to Judaism diminished. When I arrived in Eretz Yisroel, I thought that I would have to wear a kippa, the same kippa that the Communists had removed from me in Georgia. Surprisingly to me, I was told that whoever wore a kippa, automatically belonged to a certain group that was considered marginal to the rest of society. So I gave up on the idea of wearing a kippa. I figured it was better to be like most people. After all, we were all Jews anyway.”

When he was of draft age, Yitzchok patriotically volunteered for

Yitzchok taking his first steps towards Yiddishkait



the paratroopers. He made it through all the tests, but since there was a surplus of soldiers, they decided to place him in the armored division, where he drove a tank. Then he served as commander of an emergency troop that was supposed to prepare a large quantity of tanks and armored combat vehicles for sudden entry into war.

When he finished his army service, he began studying computers at the Technion in Chaifa, and then he took a course in mechanical draftsmanship. After he married, he worked in many jobs: the owner of a gift shop in Acco, a bakery in Cholon, and a vegetable store in Bat-Yam.

“Although my last business was profitable, I didn’t see my future in it, and I decided to open a candy store. I learned the business with a friend in Ramat Gan. Today, when I look back at that time, I know that my soul was restless. My being a Jew, didn’t say anything to me. On the contrary, the more time passed, the more I found myself divesting myself of the final crumbs of Yiddishkai that remained with me from my past. On principle, I distanced myself from the ways of Torah and mitzvos that my parents and grandparents had followed. They so hoped that I would follow in this path...”

THE REBBE’S LETTER

The move back towards a life of Torah and mitzvos began suddenly and unexpectedly. The main catalyst was Danny Shavi of Kfar Chabad, an electrician. He was called to come and fix some electrical problems at Yitzchok’s store. As he worked, Danny suggested to Yitzchok and a friend who was there that they visit the Chabad House in Ramat Gan, where there were farbrengens and classes.

“My friend was interested, but I wasn’t. My friend asked me to join

him, but I refused. I found a thousand and one reasons why I shouldn’t go, but he nudged me to the point that I finally said okay.

“It just so happened (by Divine providence) that a farbrengen was going on. I didn’t understand a word, and the goings-on were incomprehensible to me and made no impression on me. I waited eagerly for the farbrengen to end.

“Suddenly, the leader of the group, Motti Gal, asked everybody to rise, and he read a letter he had received from the Rebbe. This is when something happened that, until today, I cannot explain. When he began to read what the Rebbe had written, I felt a tremor go through me. I suddenly felt a strange sensation. Motti read how every Jew can learn Torah and be involved in it with joy and gladness of heart. I felt a terrific feeling of belonging and Jewish brotherly love. I suddenly realized that there is no such thing as

a Jew who is distant, and that we are all close, all brothers, all partners.

“‘What happened to you,’ asked my friend, when we left the Chabad House. I said that I didn’t know.

I couldn’t sleep that night. I kept thinking about the farbrengen and the Rebbe’s letter. I had heard a lot about the Rebbe and his work around the world. Many articles had been printed about him, but I suddenly felt that the Rebbe was constantly working on connecting every Jew to one another and every Jew to the Torah, no matter how far that Jew was.

“I began regularly participating in farbrengens and *Tanya* classes on Mondays and Thursdays. Although I didn’t understand a word of *Tanya* at first, I felt that the words were penetrating me.

“The one who gave me an additional and final push to do

WRITE TO THE REBBE!

When I worked at the Chabad House in Ramat Gan, I witnessed open miracles of the Rebbe. The following miracle took place when I went down to the street in order to invite passersby to join us for Mincha and Maariv. That day, I had noticed a Jew sitting on a corner and eating. I asked him to join us, and he offered excuses why he couldn’t. I nearly gave up on him, but something about his hesitant refusal made me persist until he agreed.

When davening was over, I saw that something was bothering him, and that he was deciding whether to open up to someone or not. I went over to him, and after a long conversation, I heard his sad story.

He was married for years and didn’t have children. If that wasn’t enough, his wife had had a number of miscarriages and the doctors were doubtful about the future. He was broken about this and I encouraged him to write to the Rebbe. I blessed him that with Hashem’s help, I would be at the bris of his son.

He agreed to write to the Rebbe. We sent the letter by fax. I told him that the matter was in good hands and all would work out well.

Indeed, a year later, I participated in the bris of his son. The baby’s father went to the Rebbe to thank him, and that visit changed his entire life. He is a Chassid now, and mekushar heart and soul to the Rebbe and to all the mitzvaim.



Yitzchok in his workshop

t'shuva was my little son, who refused to enter a room before kissing the mezuzah. I realized that he would grow older and ask questions, and I wouldn't know what to answer him. I deepened my knowledge of Yiddishkeit and added in practice step after step.

"One of the hardest things for me was wearing a kippa. At first, I would put on a kippa only when I said a bracha, but I finally broke through this barrier and returned to a full life of Torah and mitzvos.

"I accepted Motti's offer to run the Chabad House in the center of Bialik Street in Ramat Gan. For a number of years I was fully devoted to the Rebbe's mitzvaim at the Chabad House."

MY FIRST TRIP TO THE REBBE

In the middle of 5748, Yitzchok decided it was high time he went to see the Rebbe. He was tremendously excited before he left, and Motti Gal directed him in his spiritual preparations.

Yitzchok stayed with the Spielman



family in Crown Heights. Thanks to one of the family members, he was able to join the t'fillos with the Rebbe at the Rebbe's house, which was where the Rebbe davened for the first year after the Rebbetzin passed away.

"I remember the first time I saw the Rebbe. My entire body shook. I saw a veritable angel before me.

"Before I left for America, friends told me to stand near the Rebbe and the Rebbe would surely draw me close. When I first arrived in Crown Heights I stood near the Rebbe, waiting in anticipation, but I didn't get any special attention from the Rebbe. I was a bit saddened by this. Another day went by, and another day, and on my last day there I was no longer expecting anything, and I stood relatively far from the Rebbe.

"Then, at the end of the davening, the Rebbe went towards the stairs and then stopped, turned around towards me and nodded twice. The Rebbe raised his hand in a strong motion of encouragement and then continued. I was exhilarated."

A SOLDIER IN THE REBBE'S ARMY

Yitzchok is devoted to spreading the wellsprings. One of his important projects is a brochure in Georgian that he published for a few years, called *Torah Ohr*. It contains sichos and guidance from the Rebbe on many topics, and is distributed within Georgian communities in Eretz Yisroel and around the world. Today, this project is continued by the shliach in Georgia, Rabbi Avrohom Michelashvili.

Yitzchok also broadcast a program on the radio in Georgian, on the "Rekaa" program for immigrants. This station, which broadcasts on short wave, reaches many points around the globe. He says a point from a sicha in a way that makes it simple and clear to all. Feedback received from around the world is extremely positive.

Yitzchok concludes this interview by quoting the Rambam – namely, that one good deed can tip the world towards merit and bring salvation. He prays that this deed be done already and that we all merit to greet the Rebbe MH"M.

A COMPLETE RECOVERY

BY T. ROVER

The following story took place a year and a half ago. My mother-in-law, a lovely woman, cheerful and unusually generous, developed a little wound on her toe. A dermatologist prescribed a cream. We waited for improvement, but after a few weeks she noticed that the wound had become infected. The family doctor prescribed antibiotics and a cream, however, the wound didn't heal.

My mother-in-law has diabetes, and I suddenly realized that this little wound of hers was very serious. The wound got so bad that the bone was exposed, and we took her to Tel HaShomer hospital. I reminded myself that the Rebbe had once said that the real reason why a Jew goes to the hospital is that he has a shlichus to spread the wellsprings of Chassidus there. When his mission is completed, he is released from the hospital.

We were still waiting for a doctor to see her when I started asking women, in the Rebbe's name, to light Shabbos candles and to remember to put tz'daka in the pushka first. I added that after lighting, they should ask for the Geula and any personal requests, because it's an auspicious time.

In the meantime, a doctor from the orthopedic rehab ward came and declared, "The toe must be amputated," and he said she must

be hospitalized. We were shocked.

I remembered that the Rebbe said to consult with two top doctors. I hoped that I would find a doctor who would disagree with the first doctor. I figured that the first doctor was inexperienced and maybe he wasn't familiar with the latest medical developments.

I found out who the top doctor

The wound worsened daily. My mother-in-law was given strong antibiotics, but there was no improvement. I began to feel hopeless...

was and she told me on the phone that I needed to check with a Doppler device to find out how the blood flow in the foot was. If the results were positive, then the amputation would heal. I wanted her opinion about whether an amputation was necessary and she was telling me about the chances of the amputation healing! She warned me that the amputation had to be done and if *they* didn't do it, she

would do it herself. Uh oh!

The wound worsened daily. My mother-in-law was given strong antibiotics through a vein, but there was no improvement. I began to feel hopeless. I absolutely did not want the toe to be amputated, but the most senior doctors, including the professor of the internal medicine department where she was hospitalized said they were afraid that gangrene would spread throughout her body.

I remembered that before the operation she needed to be checked with the Doppler to see if there was blood flow in the foot. It was busy in the vascular department, and it took a lot of effort on my part until I finally arranged an appointment for her. The technician tried the test repeatedly, and was unsuccessful in detecting any circulation. She called Dr. Yair Glili, a senior doctor in the vascular department, and he couldn't even find a pulse in the foot!

I saw Dr. Glili take out his cell phone and try to call someone named Raffi. I wondered who Raffi was and why Dr. Glili needed him. I asked the nurses and they said it was Dr. Refael Walden, senior professor and director of surgery!

Dr. Glili finished his exam and said, "There is no blood flow in the foot, and I am not in favor of the

operation. If there is no blood flow, the amputation site will not heal.”

Surprisingly, or maybe not, I was happy. I gave the doctor a *Tanya* (the faster I spread the wellsprings, the quicker my mother-in-law would get better!). I knew that if Dr. Walden gave his approval, I would have strong backing to cancel the operation.

The door opened and a figure in white entered the room. Who was this? Ah, Dr. Walden! I was amazed by the Divine providence that brought him to us. Especially, when

he was precisely the man I wanted to speak to. I grabbed the opportunity to ask for his opinion and he graciously agreed to take a look. I realized why the nurses called him, “the angel in white.”

Dr. Walden said, “The toe must be amputated even though we know that the blood supply isn’t good. It’s an open, infected wound, and we cannot leave it like this. There is no choice...”

Dr. Glili’s words reverberated in my mind, “There is no blood flow. I am not in favor of this operation. If

there is no blood flow, the amputation site will not heal.” I also remembered what the internist said, “There’s a chance the gangrene can travel throughout her body, and we might not be able to get it under control.” It was dangerous no matter which approach we chose!

The door of the hematology department opened on to a huge corridor. Wide windows give one the view of the endless sky. Before feeling completely overcome by our dilemma, I asked the Rebbe for a bracha through the *Igros Kodesh*.



The Rebbe's answer was in Yiddish, and said, "...**should be completely healed.**" Of the entire letter, this line seemed to jump out at me. I looked at the expanse of heavens once again and wondered, "How?"

I tried to imagine how she could be cured but couldn't come up with anything. The doctors were very afraid of gangrene throughout the body and wanted to operate immediately. A doctor friend of ours had said, "There has to be blood. If there's no blood, you have to amputate. You amputate until the spot where there is a blood supply. If you don't cut enough, it will rot away."

Three doctors agreed that an amputation was necessary. My husband asked the doctor who ran the internal medicine department, "If there's no blood flow, how will the wound heal?" The doctor admitted that there was no ideal solution, but there was a great danger that gangrene would attack the entire body, and this is why an amputation was necessary. They promised us the best surgeon in the field of orthopedics.

Three doctors, from three different departments, all agreed to an amputation. It was decided that Dr. H. would be the surgeon.

It was the day of the surgery. My husband and I arrived late. We figured that my mother-in-law was probably in the operating room, but when the staff saw that we hadn't arrived yet, they returned her to the department without doing the surgery.

We ran to the elevator and took it to the basement. We ran to the area where they did outpatient surgery. We had to find the doctor to do the surgery "before gangrene spread." We had bags full of T'hillims and *Tanyas*. The guard at

the door thought we had come to sell books at the hospital!

We couldn't find the surgeon, as he had left the hospital. We spoke to an administrator and I exclaimed, "We must operate! It's an emergency! You are here to help – if not, become a shoemaker!"

I was embarrassed to discover that I was talking to Dr. Zweig, the director of outpatient surgery. My explanations about the decision of three doctors as to the urgent need for surgery did not convince him. *He* thought surgery was unnecessary!

Dr. Zweig went up to the internal medicine ward, wrote his decision into her file and released her from the hospital. There we were, almost thrown out of the hospital.

At that point, I was willing to compromise and have a less experienced surgeon do the surgery, as I just wanted the surgery to be done, but Dr. Zweig said, "She needs to be given three types of antibiotics and sent home."

It was Thursday. What would happen at home? Who would take responsibility for her? What would happen to her when she wasn't under medical supervision?

Dr. Zweig went up to the internal medicine ward, wrote his decision into her file and released her from the hospital. There we

were, almost thrown out of the hospital. Our supply of s'farim that we had brought along had been distributed.

We went home by ambulance. We felt the burden of responsibility and fear mixed with a sense of helplessness. What should we do?

I called a well-known rav in B'nei Brak and explained the situation to him. He told me that there is a liquid medication called Rivonol that takes care of infections. He patiently explained how to make a compress: we had to wash the area with soap and water, then place a sterile gauze soaked in Rivonol on the wound. We had to cover this with a layer of plastic, then a layer of cotton, and then a bandage. It had to be changed twice a day. He told us stories about pus appearing in stitches following operations, and that Rivonol healed the wounds.

Dr. Walden agreed to accept us for continued follow-up observation. He also agreed to cooperate with the rav's suggestion. When I asked the doctor whether he had ever seen a wound like this heal, he said no.

We kept applying the Rivonol, and after a while, the doctor eliminated one of the three antibiotics, then another antibiotic. The cleaning and healing process took two and a half months. By Rosh HaShana new skin had grown that covered the exposed bone. The wound closed and was completely healed.

I called Dr. Walden on his cell phone to tell him the good news. On his final visit, he eliminated the third and final antibiotic.

My mother-in-law experienced an open miracle thanks to the Rebbe's bracha.

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STORIES ABOUT THE REBBE HEARD IN HEAVEN

BY RABBI SHOLOM YAAKOV CHAZAN

Here are two stories that I heard on a flight from the U.S. to Eretz Yisroel, and another story that I heard in a taxi from the airport.

THREE DOLLARS

I took a direct El-Al flight from the United States to Eretz Yisroel, and after I was seated, I took out a copy of *Beis Moshiach* to read. As is usually the case, the flight was full. On my right sat a man who looked like a Chassid from one of the Chassidic groups in Eretz Yisroel. He wore Chassidic garb, the coat, hat, and even a gartel.

On my left sat a woman who did not appear to be religious. The beautiful picture of the Rebbe on the cover of my magazine attracted her attention.

“Is that the Lubavitcher Rebbe?” she asked.

When I said that it was, she began to tell me about herself. From her story, I learned that her name is Shoshana S., an Israeli who’s been living in the U.S. for many years now. Her husband, who passed away a few months earlier,

was not at all observant and did not even attend shul on Yom Kippur. They had a private clinic and were apparently well-to-do.

The woman greatly admired Lubavitch and the Rebbe. She even contributed towards the work of the shluchim here and there, and this was one of the reasons for her trip to Eretz Yisroel, to meet with a certain shliach and support his work.

Although her husband was not religious, he felt connected to the Rebbe. The couple went for dollars on a number of occasions, in order to meet the Rebbe and to receive his blessings.

One of the times her husband went to the Rebbe and received a dollar and a bracha, the Rebbe gave him a second dollar and said, “For the clinic,” and another dollar for something else. These dollars were very precious to him, and he took them home with feelings of love

and warmth.

A few days later, the dollars disappeared from the house. Since they hadn’t been robbed, the couple began searching for the missing dollars. It turned out that their daughter had seen the three dollar bills and had bought something in the store with them. She didn’t know that they were special dollars from the Rebbe.

Her husband felt that he had lost not only the dollars but the bracha he had received along with them, and was brokenhearted about it and ashamed to go back and ask for replacement dollars.

He finally decided to go back to the Rebbe. When it was his turn, before he could even say anything, the Rebbe gazed at him with a penetrating look and gave him three one-dollar bills and said, “bracha v’hatzalacha.” The man left, overwhelmed by the Rebbe’s ruach ha’kodesh.

The woman went on to relate other interactions she had with the Rebbe and about letters she had written to him. She said that she always kept a picture of the Rebbe in her pocketbook.

“I ALSO HAVE A STORY ABOUT THE REBBE”

On my other side sat the Chassid, listening in to the woman's story, which was related very emotionally. When she finished speaking, he turned to me and said, “I also have a story about the Lubavitcher Rebbe.”

He introduced himself as a Skverer Chassid, who worked as a melamed.

“On 3 Tammuz (5763), I told the children a story that illustrates how the Rebbe truly is alive.”

Noticing my surprise, he smiled and proceeded to tell me the story he told his students.

“A Jew received a dollar from the Lubavitcher Rebbe and he guarded this dollar carefully. Years went by and he lost the dollar. It was after 3 Tammuz, and he couldn't receive another dollar from the Rebbe. He spent a lot of time looking for the missing dollar, but it had vanished. He was very upset by the loss, and finally decided to appeal to the Rebbe directly and ask for another dollar.

“That's just what he did. With all his heart, he beseeched the Rebbe to give him another dollar. That very same day, on his way to work, he entered a store to buy something and in his change received a dollar on which was written, ‘I received this from the Rebbe...’ and it was dated.

“I told this story to my students in the Skverer school, and explained how the Rebbe is *chai v'kayam* and continues to lead as he always did.”

MOSHIACH FLYER IN A TAXI

My flight landed at Lud Airport at three in the morning. When I left the airport, I took a taxi. This was

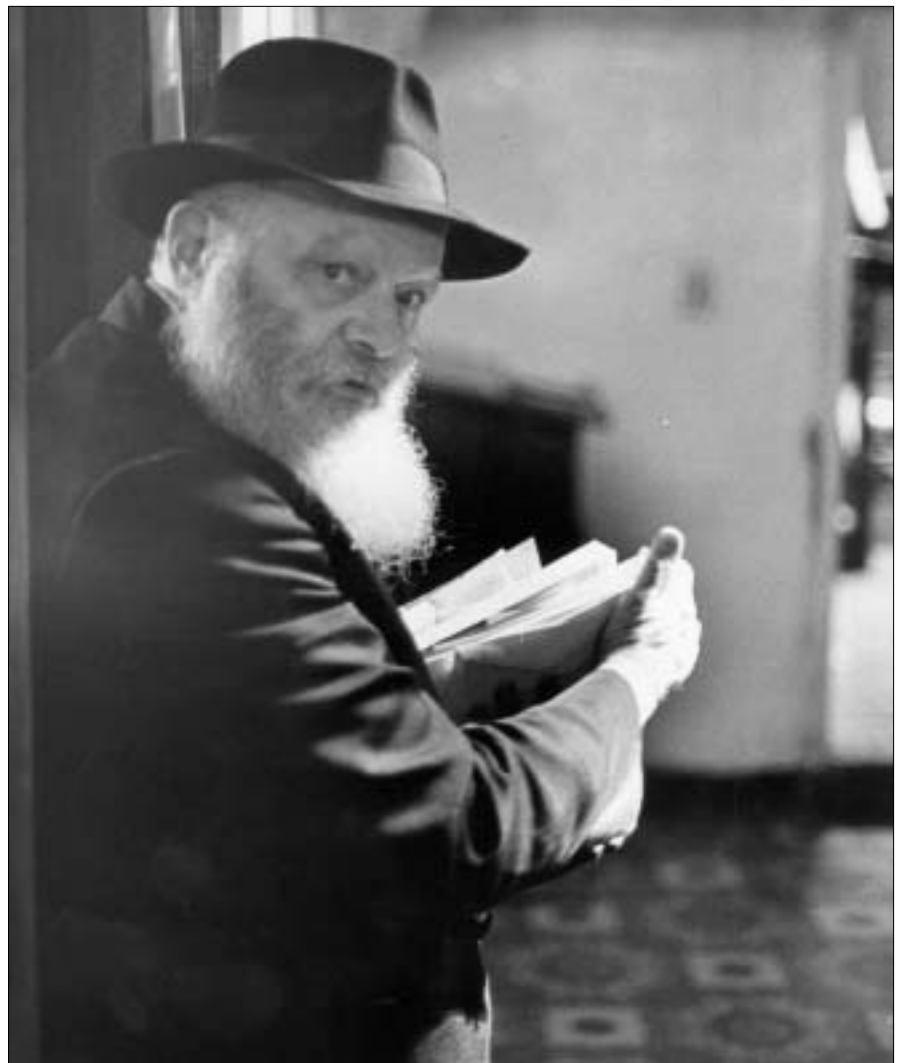
The Rebbe gazed at him with a penetrating look and gave him three one-dollar bills. The man left, overwhelmed by the Rebbe's ruach ha'kodesh.

at four a.m. Being a typical, chatty Israeli cabbie, he began talking to me about himself. Seeing that his passenger was a religious Jew, he

told me that he put on t'fillin daily but he was considering stopping since he wasn't Shabbos observant and he didn't feel comfortable putting on t'fillin when he desecrated the Shabbos. He went on to tell me about various problems he had experienced.

I explained to him that obviously, the best thing would be if he kept Shabbos, but the lack in fulfilling one mitzva did not infringe on the observance of another mitzva. Even if he desecrated the Shabbos, it should not stop him from putting on t'fillin – on the contrary!

We were not speaking about



Chabad, but he suddenly took from the dashboard a large flyer with the Rebbe's picture on it that said, "Melech HaMoshiach." He told me that he saw some young men hanging up flyers with the Rebbe's picture on it.

"When I saw them, I stopped the taxi and asked them for a picture. I told them that it would give me bracha and hatzlacha, and they were happy to give me one. I'm going to hang it up in my living room."

* * *

After hearing one story after another, I finally arrived at my father's house.

THE WORLD CRIES OUT "REBBE"

After resting up, I thought about all the stories I had heard on the flight and afterwards. I reflected on a point the Rebbe MH" M said in the maamer "Basi L'Gani 5711" on the verse, "And he [Avrohom] called there in the name of Hashem, Keil Olam" – do not read the word as "he called" but "he made others call."

In this maamer, the Rebbe demands that a Jew not worry exclusively about himself, but make sure that others also cry out "Keil Olam" (World G-d) not "G-d of the world," which would mean that G-dliness is one thing and the world is another thing, and G-dliness rules over the world, but that the world and G-dliness are one.

Today, no matter where you go, even before you open your mouth, people cry out "Rebbe!" It's easy to see that the Rebbe has not only penetrated the world but has conquered the world. To put it as the maamer does, the world and G-dliness and the Rebbe, are one. Today, every Jew is connected in

some way to the Rebbe.

What is left for us to do is publicize the Rebbe's besura/nevua of "behold, Moshiach comes," and to prepare ourselves and the world to greet Moshiach.

THE FIRST THING THE REBBE SAID TO THE CHASSIDIM IN PARIS

We need to learn a lesson from the story I heard from Rabbi Hirsch Slavin of Crown Heights. He was present when the Rebbe met his mother in Paris in 5707 (1947). A delegation of Chassidim went to the

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airport to meet the Rebbe, and when they heard the flight had been delayed, they were under the impression that it would be a long delay and they went home. They expected to receive a telegram from New York, informing them when the flight would be coming in.

R' Yosef Slavin a" h and his brother R' Hirsch, went to the home of Rabbi Zalman Schneersohn, where Rebbetzin Chana was staying, and waited for the Rebbe there.

About an hour later, a taxi stopped in front of the house. R'

Yosef, who had seen pictures of the Rebbe Rayatz and his sons-in-law, immediately identified the Rebbe in the taxi, and rushed to take his suitcase and to escort him into the house.

The Rebbe asked whether his mother was in the house, and was told that after hearing that he was delayed she had gone to the store, thinking he wouldn't be coming for another few hours.

Being that this was the case, the Rebbe said he would go to daven, and when his mother arrived, they should prepare her gently for the reunion and call him. The Schneersohn house had a shul with a women's section, and that is where the Rebbe went to daven, closing the door behind him.

When the Rebbetzin arrived, they prepared her for the reunion and brought her to the room the Rebbe was in. The Rebbe was standing there in the room and his mother stood in the doorway. Both of them stood there for a long time and silently gazed at one another. Then the Rebbetzin and the Rebbe went to a separate room and closed the door behind them.

The Rebbe spent some time with his mother, and in the meantime the Chassidim who heard about the Rebbe's arrival gathered and waited for him to come out.

Before the Rebbe left the room, R' Hirsch heard the Rebbe speaking on the phone. When the Rebbe came out and saw the Chassidim waiting for him, he said, "The Rebbe [Rayatz] is davening Mincha now."

Apparently the Rebbe had been talking with someone in New York and had been told that the Rebbe Rayatz was davening Mincha.

That's what I heard from R'



Hirsch Slavin. Now let's think for a moment. These were Chassidim of the Rebbe Rayatz, who despite their incredible mesirus nefesh for the Rebbe and his holy work in communist Russia were not informed about what was going on with the Rebbe Rayatz. That is to say, about his health, what he said in his maamarim and sichos, and certainly not about the scope of the Rebbe Rayatz's work and his most recent instructions.

What were the first words the Rebbe said to these Chassidim?

"The Rebbe is davening Mincha now."

This teaches us that before anything else, we must live with what the Rebbe is occupied with right now. So the first thing we need to know is that the Rebbe is davening Mincha now. Then we can and must hear other things too, and get the maamarim and sichos, etc.

The lesson for us, as Chassidim, is that the first thing we need to know is what the Rebbe is doing now! And this must be our *koch*.

Today, without a doubt, the Rebbe is involved in bringing the Geula. We too, as Chassidim, must know that the first and most important component in hiskashrus is to have a *koch* in bringing the Geula. Everything else is important and necessary, but the "gateway" for all these things is the effort to bring the Geula.

As the Rebbe himself put it in a sicha at the Kinus HaShluchim 5752, the Moshiach Campaign is the gateway through which all the mitzvaim go, and everything must revolve around this one point: how does this lead to the true and complete Geula?

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“DISENGAGEMENT SACRIFICES”

BY SHAI GEFEN

“DISENGAGEMENT SACRIFICES”

The attacks in Rafiach and the attacks against our soldiers and citizens in Gush Katif, prove once again what lies in store for us with the implementation of the Disengagement Plan. The sacrifices that fall in Rafiach or any other place are Disengagement Sacrifices, sacrifices resulting from the evil plan the Sharon family came up with to get themselves out of their legal entanglements.

It is obvious that the intensification of terror on the part of the Hezbollah and Al-Qaeda is the result of our fleeing. The purpose of these actions is to get Israel to flee with its tail between its legs, and they'll continue to chase us.

Rabin was the one who coined the obscenity “Sacrifices for Peace.” Today we have “Sacrifices of Disengagement.” These are the sacrifices that accrue daily because of the Disengagement Plan.

Right after the events this week in Rafiach, one of the commentators wrote, “The IDF noted that once again, the Palestinians chose to attack precisely that area where concessions are planned.” In other words, the incident took place where the Arabs cross from Egypt to the PA and vice versa.

The IDF doesn't get this simple

point: the Arabs interpret every concession as a sign of weakness, and not as concessions made by the strong. The fact is that they chose to attack precisely that area where the concessions will take place, ch”v; they attacked precisely that place which Sharon plans on leaving anyway. In the new Middle East, if you want to disengage and run, you get it in the face.

The Arabs are willing to lose a few days of quiet since they know they'll get everything anyway. They know they are faced with a frightened nation that is retreating, a government that announces daily that it's on the way out and will implement the Disengagement Plan at all costs – so why not attack?

The media reported that the attack in Rafiach was a classic maneuver by the Hezbollah. Indeed, we didn't take care of the Hezbollah in Lebanon, and fled, so now we've got the Hezbollah right here at home.

THE RECENT ATTACKS: A RESULT OF OUR CONCESSIONS!

There is no other explanation for the frequent attacks in the area designated for Disengagement except that the terrorists see they are successful. The terrorists do not conceal their plans to do everything they can to get us out, the sooner the better.

On countless occasions, the Rebbe explained that the attacks are directly connected with concessions. When the terrorists see that Sharon is about to form a government that will finally bring on the Disengagement, they kill us in order to speed up the process. This is the truth, no doubt about it. The Rebbe MH”M said so explicitly at the farbrengen on Simchas Torah 5742. The following is an excerpt from that sicha:

We can plainly see that since the signing of the “peace agreement,” terrorists have stepped up their terrorist acts. In fact, they state explicitly that these acts of terrorism are a result of the signing of the “peace agreement,” for they see that by exerting pressure they can achieve all their demands! Thus they say, “we ate and will eat more!” These acts of terrorism conclude with many sacrifices of Jewish souls ...

There are also incidents of terrorism they hide and do not publicize, so it should not create panic, and the public can sleep quietly, oblivious of these events, so the public cannot complain and make a commotion. How is it possible that they continue with an approach of withdrawal and capitulating to pressure when we constantly see the grave results of this approach!

As said earlier, when the terrorists see that Jews cave in to the slightest pressure, it spurs them on to increase



their acts of terror and make additional demands. This is why it is vital that Jews stand strong and not give in to any pressure, in a way of “so that they hear and fear,” that the Jews are a strong nation, possessing the necessary physical means to stand strong!

All the more so is it forbidden to cave in to pressure and to return that which affects the security of Eretz Yisroel and those things which are connected with actual pikuach nefesh. Regarding these matters we are forbidden from giving in altogether.

WHY DID THEY STOP SHOOTING MISSILES AT SDEROT?

Yediot Acharanot reporter, Alex Fishman, wrote an article a week ago about Hamas having stopped shooting missiles at Sderot for a month now, as well as the fact that those who make the missiles moved thirty kilometers south to Khan-Yunis in order to help shell Gush Katif. The reason is simple, explains Fishman. He says that the IDF's killing of 120 people in addition to the wholesale destruction in Beit Chanun and Jiblaya during the operation nicknamed Yemei T'shuva, led Hamas to the conclusion that the Jews are crazy and it was no longer worthwhile angering them in the Sderot area.

Fishman's analysis leads us towards a number of conclusions:

It turns out that there is a military solution to terror after all, and there are times when force doesn't work and what works is *more* force. The Arabs have concluded that there is a price they aren't willing to pay.

This military success, which was attained with relative ease, joins the other cases in which the army managed to achieve quiet when it

stopped making Leftist political calculations. The same thing worked in Chevron when Commander Dror Weinberg (may Hashem avenge his blood) broke the restraint rules, and during operation Defensive Shield, which broke the back of the terrorist infrastructure. So too in many other instances that aren't heard about in the media, when units and commanders change the rules of restraint and use appropriate force in their particular areas. This is the only language the terrorists understand, and the results are that the terrorists lie low or leave.

These victories only heighten the failures of the IDF and the government throughout the Oslo War, because if we can so easily get the Sderot area to be quiet, why didn't we do so long ago?

Another question that must be asked is why isn't there a similar response from us in the Khan-Yunis area, to put an end to the thousands of missiles shot at those living in Gush Katif? 4900 missiles have landed in Gush Katif to date, and nothing has been done yet. According to Fishman's analysis, the army could have stopped it within two days if they really wanted to. The point is: they don't really want to.

“BECAUSE THEY SOLD THE TZADDIK FOR MONEY, AND THE PAUPER FOR SHOES”

The “chareidi parties” – what a lie. We see that when Sharon merely hints to their representatives, and throws them some dry bones, they toss everything else aside, including Torah and Yiddishkai. Suddenly his government is no longer a “heretical government.” Suddenly, they forget all the crimes this government has perpetrated against Judaism and the Torah world. Suddenly, the disengagement doesn't interest them. Everything becomes permissible in

“The order of the day for military chaplains in all units: During the disengagement you will carry out the following jobs: 1) remove mezuzos 2) exhume the dead 3) remove sifrei Torah 4) remove memorial candles 5) clean out shuls of all Jewish signs 6) prepare shuls for demolition or being transformed into mosques. Whoever slacks off in these duties will be severely punished. By order of Rabbi Yisroel Weiss, chief military chaplain.”

the name of Torah and the name of Shabbos.

There is no difference between the Shinui party that was thrown out of the government a few weeks ago, and the chareidi parties. Both of them do what's best for themselves and what suits their interests at that moment. The chareidi parties enter the government of a man who sought to destroy religion over the past two years, because they are being offered a slice of the budgetary pie. They will give their hechsher to the disengagement and will enable Sharon to rule for another two years.

It's difficult to find a way to look favorably at these chareidi parties at this time, for they know good and well what their entering the Coalition signifies: the establishment of a disengagement government, a government that will endanger the lives of millions of Jews in Eretz Yisroel. The money they might receive (and might not...) is money dripping with the blood of children who will, ch"v, go up on the pyre of the "holy" disengagement. What will they say before G-d on Judgment Day? That jobs and heading the budget committee are worth more than anything, more than Jewish lives? Which rav can stand up in the Heavenly court and answer this charge? This isn't Judaism and Torah, but wickedness.

RABBINIC CERTIFICATION ON DISENGAGEMENT

The Disengagement Plan from Gush Katif and northern Shomron not only has chareidi supporters but a rav who makes it kosher by giving an "order of the day" to chaplains to carry out the crime.

The chief military rabbi, Yisroel Weiss, announced that he will carry out the Disengagement Plan "with tears and pain." He is referring to exhuming bodies from their graves,

removing mezuzos from homes, and removing sifrei Torah – all under the hashgacha of the chaplaincy. Rabbis of all backgrounds, who heard Weiss' pronouncement, pointed out the seriousness of what he plans on doing, and his willingness to collaborate with the government while opposing halacha.

The time has certainly come to remove the veil of piety from the

It's difficult to find a way to look favorably at these chareidi parties at this time, for they know good and well what their entering the Coalition signifies: the establishment of a disengagement government, a government that will endanger the lives of millions of Jews in Eretz Yisroel.

man. When it comes to the desecration of G-d's name, you do not give respect to a rav. Weiss might get words of appreciation and respect from the military reporter for Kol Yisroel, but he will be inscribed in Jewish history as a man who collaborated with those who sought to expel Jews from their homes, and operated in the name of halacha,

supposedly, against halacha. Weiss is a man who agreed to betray his brethren and throw them out of their homes in order to keep his position.

A rabbi like that is a direct link with the rabbis from darker times in our history, who collaborated with the authorities while closing their eyes to what they were doing to our people. The concept of "rav m'taam" (a government appointed rabbi) wasn't invented yesterday.

Rabbi Weiss has one choice: If you are a rabbi, resign! Any aid you offer to implement the Disengagement Plan is in the category of raising your hand up against G-d and declaring open war on G-d and His Torah.

How on earth is Weiss even considering digging up those who were murdered al kiddush Hashem, among them rabbis and children, from their resting places? How is it that his hands do not tremble to take part in this disaster?

One of the military chaplains who was shaken by Weiss' pronouncement, read a blackly satiric "order of the day" that Weiss will read during the disengagement:

"The order of the day for military chaplains in all units: During the disengagement you will carry out the following jobs: 1) remove mezuzos 2) exhume the dead 3) remove sifrei Torah 4) remove memorial candles 5) clean out shuls of all Jewish signs 6) prepare shuls for demolition or being transformed into mosques. Whoever slacks off in these duties will be severely punished. By order of Rabbi Yisroel Weiss, chief military chaplain."

It's no joke because it's the reality that some people are trying to make happen. There won't be any chaplains who will be able to claim, "I was just carrying out orders."

THE HOLY ADMUR: REB CHAIM MEIR HAGER ZATZAL OF VIZHNITZ

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Reb Chaim Meir Hager was born on the fifteenth of Kislev, 5648, to his father, the holy Ahavas Yisroel, Reb Yisroel Hager. (Reb Yisroel was the son of the holy *Admur*, the Imrei Baruch of Vizhnitz, who, in turn, was the son of the Holy *Admur*, Reb Menachem Mendel a descendant of the holy Reb Yaakov Kopil Chasid of Kolomia, a disciple of the Baal Shem Tov, and a *shliach tzibbur* in the Baal Shem Tov's *beis midrash*. The Ahavas Yisroel's mother was the daughter of the *Admur*, Reb Meir of Djikov, author of *Imrei Noam*, a descendant of the holy *Admur* Reb Naftali of Ropshitz).

As a youngster, Reb Chaim Meir studied Torah with great diligence, and served G-d in holiness and purity – to the extent that his father described his as “a Baal Shem Yid.” He was ordained as a halachic authority by the great *gaonim*, Reb Shmuel Engil of Rdamisla, Reb Meir Arik, and Reb Shalom Mordechai HaKohen Schwadron. He married the daughter of the rav and tzaddik Reb Zev Volf Twerski of Rachmastrivke, *zatzal*.

In 5670, Reb Chaim Meir was accepted as the rav of the town of Vilchovitz, in Marmush. In 5695, as

well as in 5699, he visited the Holy Land. In 5676, his father passed on, and Reb Chaim Meir became the *Admur*, leading his flock the city of Grosverdin.

During WWII, before the winds of war and evil reached Hungary,



the *Admur* stood at the helm of rescue efforts that succeeded in saving thousands of Romanian Jews from death at the hands of the Nazis. He was also involved with rescuing Jewish prisoners and war refugees. In 5704, when the ghettos

were established in Hungary, he received a permit allowing him to work for the army in the forests. By way of the forests, and with a good dose of great miracles, he was able to escape to Romania, where he stayed in the city of Bucharest.

After the war, the *Admur* returned to Grosverdin to rehabilitate those who had survived. In addition to helping the survivors financially, he also revived their spirits, and gave them spiritual guidance. In this way, he also succeeded in bringing many people back to full Torah observance after they had fallen into deep despair. When he saw that the communists were ready to overtake Romania, he moved to Antwerp, Belgium.

At the end of Elul, 5707, the *Admur* ascended to the Holy Land, where he undertook the leadership of the Vizhnitzer yeshiva in Tel Aviv, established by his brother, Reb Eliezer, the holy Damesek Eliezer of Vizhnitz.

In the Holy Land, the *Admur* was quickly recognized as one of the leading rabbis of the Moetzes G'dolei HaTorah, and one of the foremost leaders of the Chareidi

community. He was very active in vitalizing Chassidic life, and with great self-sacrifice, succeeded in establishing in B'nei Brak the first Chassidic town in Israel – Kiryat Vizhnitz.

On Erev Shabbos, nine Nissan, 5732, the *Admur* returned his soul to his Maker. He is interred in the Vizhnitz Ohel in Zichron Meir. He is commonly referred to as the 'Imrei Chaim,' after his *seifer* of this name on the Torah, Talmudic tales, and the holidays.

“THEY ESTABLISHED GENERATIONS!”

Vizhnitzer Chassidim relate that as a young man living by his father-in-law, the *Admur* of Rachmastrivke, the Imrei Chaim longed to become acquainted with the tzaddikim of the generation and observe their holy Divine service. Toward this end, he traveled to many tzaddikim, including the Rebbe Rashab. Her later related that he also met the Rebbe Rayatz at a health retreat (in Karlsbad or Marinbad).

The *Admur* had great admiration for the Rebbe MH”M and his activities. When the Rebbe launched the T’fillin Campaign, for example, the *Admur* was one of the first to sign the proclamation calling on the public to participate. When one of his close acquaintances expressed surprise over this, the *Admur* viewed it as something of an insult [to the Rebbe], and he said: “You are belittling one of the great ones of Israel! Lubavitch has proven itself! They have established generations [of *Baalei T’shuva*].”

THE CURE BEFORE THE MALADY

The following story, sent to *Kfar Chabad Magazine* by Rav A.L. Klein of B'nei Brak, bears witness to the profound soul connection shared by tzaddikim:

“I wish to relate something that transpired with me when I was fortunate enough to have a private audience with the holy *gaon*, the *Admur* of Lubavitch *shlita*, in 5723. Up until that time, I had had no connection at all with Lubavitch



“You are belittling one of the great ones of Israel! Lubavitch has proven itself! They have established generations [of *Baalei T’shuva*].”

and the holy *Admur*. I only requested a private audience with the Rebbe *shlita* because I had come to United States on an important fundraising mission on behalf of a network of Torah and *Chesed* organizations. In keeping with

custom, before I went in to the Rebbe, I wrote down my name and the names of my family members, and a request for a blessing, on a *kvitel*.

“When I went in, even before I began speaking to the Rebbe, I handed him my *kvitel*. The Rebbe looked at the *kvitel* and started saying in Yiddish, ‘G-d should bless all those mentioned [in the *kvitel*].’ Suddenly, he stopped in mid-sentence, looked at the *kvitel* again, and asked, “Your firstborn son whom you wrote as “Moshe” – “Moshe” is his only name’?

“I was surprised by the question, but I answered immediately: ‘Yes, Rebbe, Moshe is his only name. He is named after my grandfather, whose sole name was Moshe.’ Again the Rebbe started saying, ‘G-d should bless all – ‘ only to stop in mid sentence again. ‘Are you sure his only name is Moshe?’ the Rebbe asked again with great surprise. ‘His name is not Chaim Moshe?’ Taken aback, I again said, ‘No, Rebbe, I am certain that the only name I gave him was Moshe.’

Shrugged his shoulders in a gesture of great surprise, the Rebbe finished giving his blessing and did not bring up the matter again. The whole thing was astonishing to me, but I forgot about it after a few days.

“About three weeks later, on the day I returned to Israel, my son Moshe was hit by a car on Rabbi Akiva Street on his way home from *cheider*, and he was badly wounded. For a few days, he lay in critical condition. Meanwhile, I went to the greatest tzaddikim to ask them to arouse mercy and salvation. When I came to the Imrei Chaim of Vizhnitz, he immediately said to me, ‘Add the name Chaim to his name – it is a *segula* for long life.’

“I instantly recalled the Lubavitcher Rebbe’s holy and enigmatic words, and it was now clear to me that at our private audience the Rebbe had already provided the cure before the onset of the malady, by adding the name Chaim to my son’s name. Thank G-d, my son Chaim Moshe made a miraculous recovery, and was completely restored to his former health. Today, he is a fine Torah scholar, and in fact, just two months ago, he received his first great-grandchild – my first great-grandchild.

“There is no doubt in my mind that the Rebbe *shlita* effected the salvation during my private audience with him. May G-d send a speedy recovery to the holy individual who dwells in our midst, so that he may continue to bring salvation and consolation for the Jewish masses, until the arrival of Shilo, speedily in our days – *Amen*.

In addition to serving as yet another example of the Rebbe’s



The Imrei Chaim’s grandfather, the Ahavas Yisroel, zatzal

Divine inspiration, this story reveals to us the profound soul-connection that exists among great

tzaddikim, who often sense the same spiritual forces.

THE ADMUR’S SON-IN-LAW

One of the Imrei Chaim’s sons-in-law (married to his daughter, Rebbetzin Chana Miriam Sima, peace unto her) was the rav and tzaddik, Reb Yehuda Horvitz, zatzal, of Jerusalem’s Djikov Chassidic dynasty. When he passed away, his wife married the gaon and tzaddik Reb Yitzchok Yaakov Weiss, chief rabbinical judge of Jerusalem’s *Eida HaChareidis*.

The *Admur*’s other son-in-law, the rav and tzaddik, Reb Naftali Chaim Adler, zatzal, the *Admur* of Djikov in Netanya was very friendly with to Chabad. He would always grace the *Siyumei HaRambam* and other Chabad events in Netanya with his presence. He was very connected to the Rebbe MH”M, and even came in his wheel-chair, on the fifteenth of Kislev, 5751, to ask the Rebbe for a blessing for long life.

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ANOTHER MUST

INCREDIBLE ARCHIVES AVAILABLE TO SEARCH THROUGH
DOWNLOAD PDF FILES AND PRINT THEM AS THEY APPEAR IN THE MAGAZINE
FOR BOTH THE HEBREW & ENGLISH SECTIONS

w w w . b e i s m o s h i a c h . o r g

The screenshot shows a web browser window displaying the website <http://www.beismoshich.org>. The page features a header with the logo "BEIS MOSHIACH" and "Chabad World". Below the header, there is a navigation menu with options for "HOME", "PDF VERSION", "ARCHIVES", and "English Edition". A prominent banner reads "Long live the Rebbe Melech HaMoshiach forever and ever." The main content area displays an article titled "BEIS MOSHIACH" with a sub-headline "WE HAD NEVER HEARD IT LIKE THIS BEFORE". The article text describes a presentation in honor of the birthday of the Mittler Rebbe and Yud Kislev. To the right of the article, there is an "Archive" section with a dropdown menu set to "To Issue: 438" and a "Back To NEWS" button. The bottom of the page shows a footer with the text "Internet".

GOVERNOR BUSH CELEBRATES REBBE'S GROWING ARMY AT CHANUKAH CEREMONY

Tallahassee, December 13, 2004 — It was not the typical scene in the office of Florida Governor Jeb Bush. On Friday, Governor Bush danced the Hora with Rabbis wearing black fedoras representing 101 Chabad Lubavitch Centers in the State of FL, as Lieutenant Governor Toni Jennings, Attorney General Charlie Crist and the Governor's office staff clapped their hands with excitement at this unprecedented scene. At a Chanukah Lighting Ceremony, the Rabbis launched their "Celebration 101" campaign highlighting the message of light over darkness – a theme reminiscent of Bush Sr.'s "One Thousand Points of Light" campaign of 1992 – and discussed Chabad's reaching 100 centers in the State of Florida and the opening of its 101st branch reflecting a burst of growth in the State of Florida, home to the country's 3rd largest Jewish population.

Bush gratefully accepted the Rabbis' wishes from Chabad of Florida and appeared very honored to have been titled the "Shamosh" or Lamplighter of the State of Florida for his courageous leadership during and after the four hurricanes that devastated Florida this past summer. "The Shamosh is the "Server Candle" which lights up the rest of the Menorah" said Rabbi Zvi Konikov. "Everyone in Florida is so lucky to have you as our Shamash to light up our Menorah. And the light of the Menorah will never be extinguished. Not even four hurricanes will extinguish the light

which burns in the heart of this great state of Florida", Konikov said.

The Governor learned first-hand of Chabad's large nationwide and

"Not even four hurricanes will extinguish the light which burns in the heart of this great state of Florida," Rabbi Konikov said.

Following the lighting of the Menorah, the Governor and Rabbi Schneur Oirechman, local representative of Chabad Lubavitch, jointly proclaimed Friday, December 10th, 2004 as "Sharing and Education Day" across the State of Florida, calling upon citizens of all backgrounds to join in sharing and education efforts throughout the day.

"Sharing is a universal idea and education is a universal value," said Rabbi Oirechman. "Sharing' means shining light faith onto others, [which is] the message of Chanukah, and 'education' is that all people, regardless of or background, be given a sense of direction in life and these are the trademarks of Chabad Lubavitch and its grassroots organization of Jewish centers spanning the globe."

Rabbi Oirechman reminded the Governor of his promise of the previous year to always add something extra as reflected by the tradition of the increasing Chanukah lights each day. The Governor enthusiastically accepted the suggestion to join in the dancing with the Rabbis following the Chanukah Lighting Ceremony.

Governor Bush took special interest in the upcoming Dinner Gala scheduled for January 16, 2005 celebrating Florida's 101st Chabad Lubavitch Center. Expressing surprise & amazement at the work of Chabad and the incredible number of its centers, he praised the Rebbe for his selfless work on behalf of all humanity.



Governor Jeb Bush listens to Rabbi Konikov speak



Governor Jeb Bush and Rabbi Konikov pose by the menorah



international presence, with over 3000 centers worldwide and the spiritual message of its founder & "Rebbe", Rabbi Menachem M. Schneersohn.

OHOLEI TORAH MAKES HISTORY WITH IT'S FIRST PRINTING OF TANYA

As the talmidim of Oholei Torah entered the main hall of yeshiva this Yud-Tes Kislev, they witnessed history in the making. With pride they watched the



first printing of Tanya to occur within the walls of their yeshiva.

In light of the Rebbe's call of Ha'Maaseh Hu Ha'Ikkar what better way to celebrate the Rosh Hashana of Chassidus, Yud-Tes Kislev than with a printing of the Tanya, thanks to the dedication of the Oholei Torah PTA and the encouragement and support of Rabbi Yosef Rosenfeld. This came in conjunction with the initiation of Rabbi Velvel Karp's innovative Tanya Baal-Peh campaign.

From the arrival of the respected founder of Oholei Torah, Reb Michoel Teitelbaum, who launched the printing of the Shaar Blatt; through fifth grader, **Schneur Zalman** Majesky's recitation Baal Peh of the entire Perek Alef, in front of Reb Michoel; to the arrival of the kindergarteners singing "Podeh b'Shalom Nafshi" and upon leaving raising their cups to the picture of the Rebbe and singing "L'Chaim Rebbe"; this was a day not only written, but engraved in the hearts of all the talmidim.

Special acknowledgement and thanks is due to Rabbi Sholom Jacobson for his inspiration and guidance. Also to Mrs. Divi Baumgarten whose years of devoted service to the students of Oholei Torah and their many projects has ensured their success.

L'CHAIM REBBE

L'Chaim Rebbe, L'Chaim ul'Vracha,

I'll do my best to do what's right and bring the Geulah. Soon the world will join in harmony,

Farbrengen in the Mikdash Ha'Shlishi

Farbrengen is a special time, bringing us together

We're all Chassidim with one Rebbe, strength that can't be measured.

