

CONTENTS



The International weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | DIDN'T OUR SAGES TEACH 'DO NOT RELY ON MIRACLES'?

D'var Malchus / Sichos in English

8 | LETTERS TO A SCIENTIST (CONT.)

Letters of the Rebbe MH"M

14 | THE END – MOSHIACH – WEDGED IN THE BEGINNING

Moshiach / Y. Yehuda

18 | MOSHIACH IN NORTH MIAMI BEACH

Shlichus / Mendel Tzfasman

23 | TEARS DON'T HELP

Perspective / Mendel Tzfasman

24 | CHASSID, SOLDIER, AND GAON

Chassid / Shneur Zalman Berger and Nosson Avrohom

34 | WHO DARED TO LEAK WORD OF SHARON'S LIE?

Shleimus HaAretz / Shai Gefen

37 | CHAVA BELINOV - EISHES CHAYIL IN OUR TIMES

Profile of Chava Belinov

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DIDN'T OUR SAGES TEACH 'DO NOT RELY ON MIRACLES'?

SICHOS IN ENGLISH



SHABBOS PARSHAS TAZRIA; 3RD DAY OF NISSAN, 5749

1. The Torah describes the month of Nissan as: "The head of the months, the first of the months of the year." From this, we can conclude that the month of Nissan contains unique and fundamental lessons relevant to a Jew's service of G-d throughout the entire year.

A basic lesson can be learned from the name, Nissan. Our Sages explain that a word which contains two Nunnin indicates that "wondrous miracles (Nisei Nissim) will be performed." This is appropriate to the nature of the month of Nissan, the month in which G-d redeemed the Jews from Egypt with miracles and wonders, causing the month to be designated as "the month of redemption."

The description of Nissan as "the head of the months" implies that the relationship between Nissan and the other months of the year resembles that of a head and the other limbs of the body. Though Rosh HaShana is also described as "the head of the year," this refers to the relationship between G-d and the Jewish people within the context of nature. In

contrast, Nissan serves as "the head of the months" in regard to the aspects of that relationship that transcend nature and its rules.

This is alluded to in our Sages' statement: "When G-d chose His world, He established Roshei Chadoshim and years. When He chose Jacob and his sons, He established for them a Rosh Chodesh of redemption." G-d's "choice of the world" refers to the establishment of the laws of nature and His "choice of Yaakov and his sons," the establishment of a relationship with the Jews which transcends nature.

This relationship can be seen in the exodus from Egypt which was totally impossible according to natural law. In that sense, the exodus from Egypt symbolizes the process in which the Jewish people as a whole and each individual Jew becomes free and rises above the limits of the worlds. [Indeed, the very name Egypt, Mitzrayim, is related to the word meitzarim, meaning "boundaries" or "limitations."]

This process parallels the exodus when the Jews were freed from Egypt with many miracles and wonders. There were a large number of miracles, including all the possible

types of miracles. Also, the nature of these miracles were unique, a miracle within a miracle.

To explain the above: The difference between nature and miracles can be understood through an analysis of the Hebrew terms for these concepts: Teva which means "nature" also means "sunk" as in the verse, "her gates sunk into the earth." Thus, it implies that the G-dly-energy invested in the world is hidden, "sunken," and on the surface, it appears that the world follows its own pattern.

The word neis is associated with an uplifted and elevated state. Thus, we find the expressions: "I will lift up my banner," and "A banner upon the mountains." This refers to a miraculous order in which the G-dly-energy is in open revelation. {The mountains are above the earth and the neis – banner – is lifted upon the mountains. This implies miracles which transcend a miraculous order.}

These two approaches are reflected in our service of G-d. There is one approach that follows according to a person's nature. One studies because he is by nature diligent. One gives charity because he is by nature generous. Such a

person's service is "sunken in the earth" for it is limited by his natural tendencies. Therefore, Tanya refers to such a person as "one who does not serve G-d."

In contrast, true service, being "a servant of G-d," involves changing and surpassing one's nature (not only one's innate tendencies, but also those habits which one has adopted), without any consideration for the limits of the world (a miraculous approach within one's own context of existence). To quote the Tanya:

A "servant of G-d" is one who studies his portion one hundred and one times, while "one who does not serve Him" is one who studies [his portion] only one hundred times.

The Sages made this distinction because, in their time, it was customary to review each portion one hundred times...Therefore, this extra one hundred and first time above the regular pattern to which he had become accustomed from his youth is equal to all of them and surpasses them with greater power and strength, warranting him the title, "a servant of G-d."

From this, it can be understood that after one becomes accustomed to studying each portion one hundred and one times, it is necessary to study each portion one hundred and two times in order to be called "a servant of G-d" for the level that was previously considered above one's natural limits is now contained within them. Just as there are a number of levels of miracles which transcend the limits of nature, similarly, a person must continually rise above his own individual limits.

This relates to the Baal Shem Tov's teaching that, after a miracle is repeated, it is considered as nature and an even greater wonder must be performed to be considered a miracle. Similarly, after transcending one's nature once, one must proceed to

even greater heights in the service of G-d.

The month of Nissan begins a new year and a new order in the relationship with G-d that transcends nature. Each year, in the month of Nissan, a new dimension is added that surpasses the miracles of the previous years and transcends the way in which the Jew rose above his nature in that time. In this month, a Jew receives new energies which transcend nature that allow him to free himself and rise above the limitations of nature and his own personal habits and limitations, even those natural patterns and habits that stem from holiness. He has the

This approach should not be considered as a wondrous matter, but rather as his nature. Since he is a Jew, he can depend on miracles...

potential to reach an entirely new plain and enjoy success that transcends nature entirely. He has the potential to carry out tasks that until this month of Nissan would have been considered as "miracles."

Nissan also serves as "the head of the months" and allows for this approach to be continued throughout the entire year. Not only is Nissan a wondrous month in its own right, it gives the potential for this miraculous approach to be continued until it becomes one's nature.

This concept is implied by our Sages' expression quoted above, "when the Holy One, Blessed be He,

chose Yaakov and his sons." This choice – at the time of the exodus and in a more complete way, at the time of the giving of the Torah – effected the nature of the Jews, lifting them above the limits of creation. When He gave the Torah to the Jews, G-d "chose us from among the nations and lifted us above all tongues," establishing us as "a kingdom of priests and a holy nation."

The word "priest" means "servant." Our Sages taught, "the servant of a king is a king." A king stands above the limits of nature and "a servant of a king" is endowed with similar qualities. Surely, this applies in regard to the Jews who are servants of G-d for He is not bound by any of the limitations of nature or miracles. Thus, G-d's choice of the Jews at the giving of the Torah established them as His servants and transformed their nature to be above the limits of nature.

How is this possible? Because the conception of nature and miracles as two different approaches is only from man's perspective [whether the G-dly-energy is revealed (miracles) or hidden (nature)]. G-d created both nature and miracles and, therefore, from His perspective, there is no difference between them.

When a Jew establishes a connection with G-d, his nature becomes above the limits of nature. Therefore, miracles and service above the limits of nature are not considered wondrous by him, just as they are not considered wondrous by G-d.

The intent is that a Jew reveal this concept through his service. While he is living in a physical body in this material world, with both his body and the world under the dominion of the rules of nature, he can show how his service of G-d is not limited by those restrictions and transcends nature. Furthermore, this approach

should not be considered as a wondrous matter, but rather as his nature. Since he is a Jew, he can depend on miracles.

Though our Sages taught: “Do not rely on miracles.” This refers to something which he, himself, would consider a miracle. However, after miracles have become one’s nature, one can rely on such miracles in the future. Furthermore, one can proceed to even higher and more miraculous levels.

Each year, a new dimension of this service is revealed. This means that those matters which previously, one felt could only be accomplished by miracles are now normal matters of course which one can accomplish without being phased (even though others may wonder). This pattern rouses one to summon his energies to rise above this level and reach an even higher level of service. From the month of Nissan, this approach can be continued throughout the months that follow.

The lesson to be taken from the above is: Every Jew must proclaim to the entire world that he is beginning a new approach, that he carries out his everyday affairs in a miraculous manner. The entire world will look on in amazement, observing how the natural behavior of a Jew transcends nature and how the Jew is not excited by this, on the contrary, he regards it as normal.

When one asks a Jew: “How is it possible that a flesh and blood human being, living in a physical body that is apparently bound by the rules of nature, can rise above nature’s limits?”, the Jew answers that he was born a Jew a member of “a kingdom of priests.” This is not only a point of past history associated with the giving of the Torah, but rather, a constant and eternal fact effecting all the Jews in all times. Thus, he is “a servant of a king,” who is “a king.” “The Holy One, Blessed be He, and

Israel are one.” Therefore, he has the potential for the above service.

This applies even in the time of exile and in the Diaspora. Though G-d’s wonders are not openly revealed as they were during the time of the Temple, there are, nevertheless, greater miracles revealed now than were revealed at that time for there is a connection between the highest levels and the lowest levels. Thus, one can appreciate the great powers which are granted to a Jew in exile, in the age directly preceding the coming of the Moshiach. The service of the Jews over the course of the previous generations has refined and elevated the world. Hence, it is much easier for a Jew to perform his service above the limits of nature.

To state the above in simple terms: A Jew must declare by showing a personal example (in addition to speaking about the matter), that because he is a Jew, his normal pattern of behavior is above the norm, beyond the limits of nature. Due to the influence of the month of Nissan, he will be able to rise even higher above those limits.

Each person has certain goals in the study of Torah, in gifts to charity, or in the service of prayer which he did not want to accept upon himself because he did not think that he had the potential to accept. Now is the best time to accept these goals. Surely, one will succeed in these endeavors.

Based on the principle, “Love your neighbor as yourself,” it is proper that, in addition to applying oneself to the above-mentioned service, one should influence others to adopt a similar approach. Our concern for our fellow man must also motivate us – for it is within two weeks of Pesach – to give and influence others to give Maos Chittim and provide others with all their Pesach needs. (In particular, attention should be paid to the poor found in one’s own

community.)

The above is related to the weekly portion which begins: “If a woman conceives and gives birth to a male....” The relationship between G-d and the Jews, not only the Jewish people as a whole, but also each individual Jew, is compared to that of a husband and a wife. Thus, G-d provides each Jew with all his needs and gives him the potential for many types of positive and holy services. Furthermore, the two – G-d and the Jews – join in a dynamic union – “the Holy One, Blessed be He, and Israel are one” – which resembles the marriage bond.

This allows each Jew to “conceive and give birth” – as our Sages declared: “The progeny of the righteous are good deeds.” Furthermore, the offspring will be “male,” as our Sages stated, “the tendency of a male is to conquer.” With this service, one can conquer and transform the nature of the entire world.

2. The above receives greater emphasis on the third of Nissan which is associated with the Nassi of the tribe of Z’vulun.

[Originally, the Alter Rebbe did not mention the custom of reciting this passage in his Siddur. However, afterwards, it was added to the different Lubavitch Siddurim. The omission of this custom in the Siddur should not weaken its observance. On the contrary, emphasis should be placed on its performance.]

In general, the Jews are divided into two groupings, Yisachar, those who study Torah (and whose behavior is thus associated with the miraculous order described above) and Z’vulun, those who are involved with business (and thus, are involved with the natural order).

In a larger sense, the entire Jewish people, are associated with Z’vulun because even those whose main

occupation is Torah study are also obligated to give charity and perform deeds of kindness. Furthermore, since the ultimate level of Torah study will be realized only in the Messianic age, at present, the Torah study of all Jews can be considered as that of Z'vulun. Particularly, on the day when the portion of the Nassi of Z'vulun is read, emphasis must be placed on the relevance of Z'vulun's service to all Jews and the positive qualities of this service.

In a larger sense, Z'vulun's business activity can be seen as a metaphor for a Jew's service in the world in which he acquires the elements of the world for G-d. Similarly, he makes the public domain – the place where business is carried out – a private domain for G-d. This service generates a profit, i.e., the descent of his soul to this world causes it to rise to an even higher level of holiness.

Even though today is Shabbos, a day when business activity in the simple sense is forbidden, the business we undertake for G-d, involving our activity in holy matters, Torah study, and prayer is permitted on Shabbos. Indeed, it is desirable.

The month of Nissan contributes an added dimension to this service. Though one is involved with worldly things that are governed by the rules of nature, because one is "doing business for G-d," one is given the potential to transcend those natural limits. This will bring profits, "The Lord, your G-d, will bless you in all that you do." This is particularly true when everything that you do is done in G-d's service.

3. Another aspect of this Shabbos is that it is the day following the second of Nissan, the yahrtzait of the Rebbe Rashab and the day on which the Previous Rebbe began his Nesius.

Among the important contributions of the Rebbe Rashab

was the founding of the Yeshiva Tomchei T'mimim. Ultimately, branches of this Yeshiva have spread throughout the world.

The unique aspect of Tomchei T'mimim is that both Nigleh (the halachic dimension of Torah study) and P'nimius HaTorah (the teachings of Chassidus) are studied in a unified manner. Furthermore, this study is carried out in a settled (hisyashvus – the Hebrew for "settled" shares the same root as the word, Yeshiva) and permanent manner. This study was able to motivate the students of this Yeshiva, their families, and the people they influenced, to make a

After miracles have become one's nature, one can rely on such miracles in the future. Furthermore, one can proceed to even higher and more miraculous levels.

commitment to the study of Torah, the performance of mitzvos in the most complete manner, and also service within the world in a manner of "all your deeds will be for the sake of heaven," with an approach of mesirus nefesh, self-sacrifice.

Though there were times when this service was involved with difficulty and challenge, particularly when the Yeshiva was located in Russia, at present, there are no obstacles. It is much easier to fulfill the desires of the founder of the Yeshiva in all areas in which the Yeshiva was intended to have an effect. Indeed, there is the

possibility to increase and add to these goals which are, in general, the spreading of Torah and Yiddishkeit, and, in particular, the spreading of the wellsprings of Chassidus outward.

It is worthwhile for all those who studied in the Yeshiva – or even if they did not study in the Yeshiva themselves, but sent their children to study there – to meditate on the effect the Yeshiva had upon them and the effect it must continue to have in regard to the strengthening of Torah study (both Nigleh and P'nimius HaTorah), fulfilling the mitzvos in the fullest manner possible, serving G-d through prayer, and performing "all one's deeds for the sake of Heaven," and "Knowing Him in all your ways."

This is particularly true since this is the seventieth year following the passing of the Rebbe Rashab and the fortieth year after the Previous Rebbe's passing. This will add more to the service of the Jewish people over the course of the generations – the service of the previous generations having paved the way for our service. In particular, spreading the wellsprings of Chassidus outward – which was strengthened by the founding of Tomchei T'mimim – will bring about the coming of Moshiach and the ultimate and complete redemption.

Then, "as in the days of your exodus from Egypt, I will show you wonders." This verse can be interpreted to mean that G-d will reveal the wonders each Jew accomplishes in His service and also that the miracles of the Messianic redemption will be considered as miracles even in regard to the miracles of the exodus from Egypt. We will proceed together to Eretz Yisroel, to Jerusalem and to the Temple, where "we will eat from the sacrifices and the Paschal offerings."



LETTERS

LETTERS TO A SCIENTIST*

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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744 Eastern Parkway
Brooklyn, NY 11213-3409.

Or, e-mail high resolution scans 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 of your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

B'ezras 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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Greeting and Blessing:

I was sorry to hear from R' Moshe Feller that you have not been feeling up to par recently. I trust that this letter will find you in improved health, and may G-d grant you a speedy and complete recovery, so that you should be able to continue your good work for a better and happier environment, in good health and with joy and gladness of heart. If you suspect that by saying "a better and happier" environment I have in mind something that has to do with the Torah and Mitzvoth, you are quite right, for the Torah is the true good, and the source of true happiness.

I wish to take this opportunity to acknowledge receipt of your letter in which you wrote about your participation in a symposium on the future of the American Jewish community as it will be one hundred and twenty years hence. Generally speaking, I take no pleasure prognosticating, even in regard to a more immediate future than one hundred and twenty years. For one thing, there is the consideration that it is one of our basic principles of faith to wait and expect Moshiach every day, when the whole world will be established under the Reign of the Almighty. But apart from this, everyone, even a non-religious person, can see clearly what unforeseen changes have taken place "over night." Therefore, it serves no useful purpose to forecast what the state of affairs will be a century from now. However, this is a point of which you are not unaware, as is indicated in your letter.

I wholeheartedly agree with you that when a Jewish audience can be gathered together, the opportunity should not be wasted on empty platitudes, but should be made use of to the utmost, to provide them with a lasting inspiration which should be expressed in the daily life. Of course, I do not know what kind of an audience there is going to be in this particular instance. I believe, however, that the following observations are valid for any type of Jewish audience:

It is customary to find fault with the present generation by comparison with the preceding one.

Whatever conclusions one may arrive at from this comparison, one thing is unquestionably true, namely that the new generation is not afraid to face a challenge. I have in mind not only the kind of challenge which would place them at variance with the majority, but even the kind of challenge which calls for sacrifices and changes in their personal life. Some of our contemporary young people are quite prepared to accept this challenge with all its consequences, while others who may not as yet be ready to accept it, for one reason or another, at least show respect for those who have accepted it, and also respect for the one who has brought them face to face with this challenge. This is quite different from olden days, when it took a great deal of courage to challenge prevailing popular opinions and ideas, and a person who had the courage to do so was often branded as an impractical individual, a dreamer, etc.

Furthermore, and in my opinion this is also an advantage, many of our young people do not rest content with taking up a challenge which has to do only with a beautiful theory, or even deep thinking, but want to hear also about the practical application of such a theory, not only as an occasional experience, but as a daily experience; and that is the kind of idea which appeals to them most.

A further asset is the changed attitude towards the person who brings the challenge. Even though it seems logical that the one who brings the challenge to the young people should have a background of many years of identification with and personification of the ideas which he promulgates, this is no longer required or expected nowadays, when we are used to seeing quick and radical changes at every step in the physical world. If this is possible in the physical world, it is certainly possible in the spiritual world, as our Sages of old had declared, "A person may sometimes acquire an eternity in a single instant." Thus, no individual can ignore his duty to share his newly-won truth, even if he has no record of decades of identification with it. As a matter of fact, this may even be an added advantage, in that it can impress on the audience a precedent.

You will surely gather that the preceding paragraphs are in reference to the beginning of your

letter, in which you express your discontent at the lack of deeper knowledge of the various aspects of the Torah. Besides, you surely recall the saying of the wisest of all men about the true wisdom, "The more the knowledge, the more the pain." For, in regard to the knowledge of the Torah, which represents the infinite wisdom of the Ein Sof, the more one learns, the more one becomes painfully aware of the distance which is still to be covered, a distance which is indeed infinite. As a matter of fact, even in the so-called exact sciences, every discovery uncovers new unexplored worlds, and raises more questions than it answers. Yet, this is what provides the real stimulus and challenge to learn and probe further. How much more so in regard to the Torah, Torah Chaim, the true guide in life, both the physical and spiritual life.

Incidentally, the present days of Sfirah, which connect the festivals of Pessach and Shavuoth, have a bearing on the subject matter. For, just prior to the departure from Egypt, the Jews were in a state of slavery in its lowest form, being slaves in a land which the Torah calls "The abomination of the earth." Indeed, anyone familiar with the conditions in Egypt in those days knows how depraved the Egyptians were in those days, and much of this had tarnished the character of the Jews enslaved there. Yet, in the course of only fifty days, the Jews rose to the sublimest height of spirituality and true freedom, both physical and spiritual. Furthermore, the spiritual freedom which the Torah had brought them, and which has also illuminated to some extent the rest of the world, was linked with material freedom, namely freedom from any material problems, as the Torah tells us that the children of Israel had the Manna and the Well, and all their material needs were provided in a miraculous way. The narratives of the Torah are not simply stories for entertainment, but are in themselves part of the general instruction and teaching which the Torah conveys in all its parts. And in these narratives we find also the answer as to how the situation might be under certain conditions at some time in the future. If the conditions would be similar to those which existed at the time when the children of Israel left Egypt, with complete faith in G-d, following the Divine call into the desert, leaving behind them the fleshpots of Egypt and the fat of the land, not even taking any

provisions with them, but relying entirely on G-d,
and in this state of dedication to the truth they
followed the Pillar of Light by (day and by) night -
should these conditions be duplicated, or even
approximated, then one may well expect a most radical
change, not only over a period of years, but in the
course of a number of days.

With blessing /signature

B.H. 15th of Elul, 5724³¹⁷
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Reb **Moshe Leib** and his wife **Shulamis שיחי NASH**

on the Engagement of their Daughter **Sarah שתחי**

to Hatomim **Efrayim Alush שיחי**

May they merit the Rebbe MH"M's blessings that the Wedding shall take place at the auspicious moment and that they build an
everlasting home on the foundations of Torah and Mitzvos and that Hashem Yisborach give them all good begashmiyus and
Ruchniyus and may we all go from this Simcha to the Ultimate redemption with Moshiach Tzidkainu immediately.

Yosef Yitzchok Holzman - Executive Director

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B"H 16th of Adar II, 5765

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

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

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

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

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

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

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

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

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

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

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

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KIRYAT MALACHI - ISRAEL

THE END – MOSHIACH – WEDGED IN THE BEGINNING

BY Y. YEHUDA
TRANSLATED BY MICHOEL LEIB DOBRY

*The second chapter of this new section dedicated to a fundamental and comprehensive study of this most important subject, as based on the seifer *The Era and The Redemption*. * Practically speaking, since all the objectives of the world's creation will only be realized in the days of Moshiach, we can say that the whole world was created in order to reach the days of Moshiach.*

In the previous chapter, based on various sayings of our Sages and the teachings of Chassidus on the purpose of the world's creation, we came to the conclusion that: a) G-d created the world because He desired to have a dwelling place for Him in the lower worlds; b) G-d created the world for Torah and Am Yisroel, i.e., the complete fulfillment of the Torah and its mitzvos by the Jewish People. These two objectives will be realized in the days of Moshiach. In this chapter, we

will explain the connection and the relationship between these two objectives.

The director of an institution decides to organize a fundraising dinner. Why is he interested in arranging such an event that requires a great deal of effort at considerable expense? He has a number of reasons: a) He is interested in seeing an increase in money coming in for his institution's activities. b) He is

interested in giving honor to his contributors. c) He wants people to know about the institution. For all these reasons, he organizes a dinner.

However, besides all these reasons, there lies hidden one general reason that stands as the prime motivator for the entire matter. **The director is simply interested that his institution should succeed, prosper, and grow, and thus, he makes the dinner.**

The three things that we have mentioned – the dinner itself, the reasons why it is taking place, and the overall intention behind it – are not separate things that come together at the same time by Divine Providence; they are all one and the same. Since the director is interested in advancing the cause of his institution, he arranges a dinner where he will receive donations, etc.

Similarly, we find in connection with the reasons for the creation of the world. There is a variety of reasons, but all of them have one

common denominator: they will all be realized during the days of Moshiach. Only then will they succeed in transforming the world into a dwelling place for Him, and only in the days of Moshiach can the Jewish People fulfill Torah and mitzvos in its fullest sense.

Since the ultimate objective of the world's creation will only be attained during the days of Moshiach, it is understood that this era is the whole purpose of the world's creation. We must now try to understand the relationship between all the reasons mentioned in the previous chapter and the time when they will all be realized: the days of Moshiach.

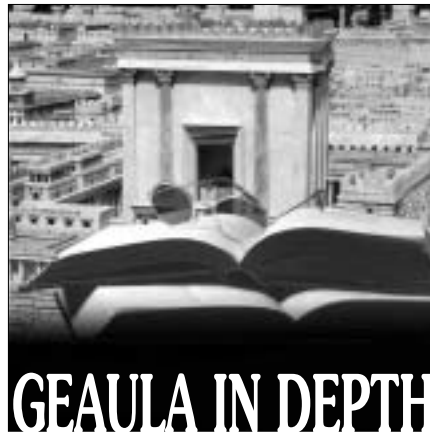
THE TORAH AND AM YISROEL IN THEIR FULLEST SENSE – ONLY IN THE DAYS OF MOSHIACH

In the days of Moshiach, when the unlimited G-dly light will be revealed in the world, the evil and coarseness of the world will be unable to stand up against such holiness, and thus will be automatically nullified. In effect, this explains why it is written that in the Future to Come, G-d will slaughter the yetzer ha'ra.

When there will be no evil, the nations of the world will not disturb the Jewish People. Things of material value will be in great abundance, thus there will be no need to work for a living. All that will be left to do is just to sit and learn Torah with peace of mind, "each under his vine and under his fig tree." When there will be no evil in the world, there will subsequently be no disturbances from the yetzer ha'ra (as G-d will nullify its existence at the beginning of the days of Moshiach). Then, wisdom and knowledge will increase among Am Yisroel, as the Rambam writes that the entire

Jewish People will be "great chachamim, knowledgeable in hidden matters." Thus, **the Jewish People will be at their pinnacle during the days of Moshiach!**

We will also be able to fulfill all 613 mitzvos in the days of Moshiach. Today, we can't fulfill all mitzvos connected with the Land of Israel – e.g., those dependent upon the *yovel* – but during the days of Moshiach, we will be able to fulfill them. Furthermore, there is one



*From the advent of
Creation and even
prior to that,
Moshiach was present
in the world.*

mitzva that can only be fulfilled in the days of Moshiach: the mitzva of setting aside three additional cities of refuge. As Moshe Rabbeinu commanded, "If G-d will broaden your border, [and] you will add another three cities upon these three..." This mitzva has never been fulfilled, and it only can be fulfilled in the days of Moshiach, when Melech HaMoshiach will assign three additional cities to be cities of refuge. As a result, we find that the

mitzvos of the Torah can never be fulfilled completely until the days of Moshiach. Thus, **the Jewish People will be able to fulfill the Torah in its fullest sense during the days of Moshiach!**

A NEW TORAH

In addition to everything that has been explained regarding the complete fulfillment of Torah and its mitzvos, the Torah itself during the days of Moshiach will be on a far loftier level.

At that time, the Torah of Moshiach will be revealed – "a new Torah will come out from me" – marvelous innovations of Torah. The entire Jewish People will learn from Melech HaMoshiach himself in all his glory, and then "the secrets of its reasons" will be revealed, the hidden teachings of the Torah. The secrets of the Torah, as explained in Kabbala and Chassidus, will be known and understood by all. Since G-d's Infinite Light will then be revealed in the world in such a way that we will be able to truly understand what G-dliness is, and feel G-dliness, we will thus be able to perceive all the concepts of G-dliness that are presently beyond our understanding.

Furthermore, and to an even greater extent, not only we will understand – we will also see! When a person vividly describes a certain building to his friend, for example, this serves a useful purpose, as the friend is capable of visualizing how the building looks. However, this in no way compares to when the friend himself sees the building, since his understanding of the building's appearance is then far more tangible. He sees, and "hearing is not similar to seeing." Similarly, when we will "see" G-dliness, the understanding will be on a totally different level. For example, we will then finally be able to fathom what infinite really is.

Prior to the Redemption, during the time of the Exile, we cannot attain these levels. As long as there is still evil in the world, it opposes and interferes with the fulfillment of Torah and mitzvos. Even complete tzaddikim confront opposing forces of evil, and while they have no yetzer ha'ra, they still must deal with the world and all its materialism, coarseness, limitations, and other forms of disturbance that have an influence even upon complete tzaddikim.

As we have explained, at the time of the Redemption, the infinite will be openly revealed in the world for all to see, thus fulfilling the purpose behind G-d's "desire" in Creation.

THE WORLD BEGAN WITH MOSHIACH

Even before Creation, when total chaos reigned, the Torah tells us in the second pasuk of Seifer B'Reishis, "And the earth was unformed and void, and darkness was over the surface of the deep, and the spirit of G-d hovered over the face of the waters." Our Sages

POINTS EXPLAINED IN THIS CHAPTER

*The objectives of Creation mentioned in the first chapter – a) the total fulfillment of Torah and the Jewish People, b) "G-d Alm-ghty desired that He should have a dwelling place in the lower worlds" – can only be fully realized in the days of Moshiach.

*Once "a dwelling place for Him in the lower worlds" will be fulfilled, and G-d will then dwell openly in our world, there will then be no hindrances to the fulfillment of Torah and mitzvos in the loftiest manner possible. The Jewish People will be able to fulfill all 613 mitzvos in the days of Moshiach, something that has not been possible until now (even in the time of the Beis HaMikdash).

say: "And the spirit of G-d" – this is the spirit of Moshiach.

From the advent of Creation and even prior to that, Moshiach was present in the world. According to the general principle, "their end is wedged in their beginning," G-d created the world facing the ultimate objective: the days of Moshiach. As Rabbeinu Bachai says explicitly (on the aforementioned Midrash), "In the light of this Midrash, since Alm-ghty G-d tells in this parsha the end from the beginning, and the pasuk alludes to the end of time in the beginning of time, we are taught that **the**

ultimate purpose of the Creation is the days of Moshiach" – one of many such commentaries.

These sayings from our Sages further clarify this point, which serves as the summation of this chapter: The objective of this world is the days of Moshiach, since only then will the objective be realized – through making a dwelling place for Him in the lower worlds (and subsequently, the total fulfillment of Torah and the Jewish People). The entire purpose of creating this world was in order that we shall attain the long-awaited days of Moshiach.



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MOSHIACH IN NORTH MIAMI BEACH

BY MENDEL TZFASMAN

An interview with Rabbi Daniel Green who, together with his wife Shuli, has been on shlichus in northern Miami since the beginning of 5761.

Ten years ago, Rabbi Moshe Bryski, shliach in Agura Hills in California, was invited to speak at a bas mitzva made by the Green family. After speaking about the significance of a bas mitzva, he talked on a more personal note. He described the difficulties he had experienced in establishing himself in the city, and said, "Sometimes we put in effort and lots of money, but didn't always see results. But during the hardest times, when I remembered the Green twins, I felt that they alone justified the huge investment made here."

Who are the Greens and who are their twins? What is so special about them?

I met with one of the twins, Rabbi Daniel Green, who today is himself a shliach in Miami. (His twin, Michoel, is a shliach in Westborough, Massachusetts). The twins were born to a family with deep Jewish roots, but as time went by, the family became lax in observance. The children did not receive a proper Jewish education to ensure their Jewish future.

Although the twins' mother did not grow up religiously observant, she was always drawn towards tradition. After a

family tragedy, in which their three-year-old died of cancer, their father's faith weakened. Mrs. Green on the other hand, continued to be concerned about the Jewish future of her children.

When the twins turned eight, Mrs. Green registered them at Rabbi Bryski's Hebrew School. She also made sure that they celebrated their bar mitzva with Chabad.

Rabbi Bryski's work with the twins resulted in their becoming frum. They lived five miles from the shul and in order to be able to get to shul on Shabbos without going past the *t'chum* (proscribed limit one is aloud to walk outside of one's city or town), they would drive halfway to shul before Shabbos, and then walk the rest of the way.

By the age of 15, they were already in a Chassidische yeshiva, and the rest is history.

JUMPING INTO DEEP WATER

Daniel married Shuli Silman of Crown Heights at the end of 5757 and then left for a year of Kollel-Shlichus at *Beis Moshiach* in Ft. Lauderdale,

Florida. After a year in kollel they were on shlichus for R' Mutti Anati, the director of the *Beis Moshiach* center. Rabbi Green served as *menahel ruchni* and thanks to his efforts, the *Yeshivas Melech HaMoshiach* was founded. It is a program for smicha as well as shlichus work for graduates of *K'vutza*.

At the end of the year, the Greens returned to Crown Heights, where they explored various shlichus opportunities that were suggested. However, an answer in the *Igros Kodesh* from the Rebbe indicated they should continue working in the place they had been in until that point.

Knowing that there were many Jews in North Miami Beach who were not being reached, and that there was no Torah-true work being done, they chose this area.

They left for northern Miami at the beginning of 5761 with a limited amount of money that was supposed to get them started. If this wasn't daunting enough, they had no local contact who could pave the way for them. Yet the couple knew they were going with the Rebbe's strength. That was the only thing that enabled them to dare to jump into the deep waters of the neighborhood of Keystone.

As soon as they arrived, they contacted the administration of FIU (Florida International University). They rented a hall near the university and turned it into a *Machon HaGeula*. They put a lot of thought into it and advertised it well. The grand opening



The Yiddishe Cup – the Chabad house storefront

attracted over 100 students, and featured lectures from well-known speakers.

One of the girls in attendance left her contact information so the Greens could invite her to other programs. They invited her for Shabbos meals and other classes. She made change after change in her life, with the encouragement and direction of the Greens. She left her gentile boyfriend, and now runs a beautiful Chassidische home!

In addition to the lectures and classes, Rabbi Green also spreads the message of the Seven Noachide Laws to the non-Jews in the area. He sent a flyer to everybody in the neighborhood, which explains the seven mitzvos, along with a letter from President Bush on this subject. It certainly got people talking!

THE GATES OF HEAVEN OPENING

Rabbi Green began consolidating his work on the premises of the local Jewish school. He was given a permanent spot for his programs, t'fillos, classes and farbrengens. The only problem was that the owner

As more people started showing up, the Chabad house became too small. Expansion, however, turned out to be a challenge...

refused to allow him to have a sign that said, "Chabad house," and so the place was named, "Keystone Jewish Center," not that this stopped the Chabad house from flourishing. Jews in the area were made aware of the array of programs and began showing up.

As more people started showing up, the Chabad house became too small. Expansion, however, turned out to be a challenge. Due to zoning law restrictions, which especially target religious institutions, the only venue available to Rabbi Green for a Chabad house was far away from the residential area.

After consulting with a lawyer who is a mekurav of the Chabad house, the

Greens opened a Judaica store on the main street. The plan was to have the Chabad house behind the store with a side entrance. The idea worked, and behind the store is where minyanim take place as well as bar mitzva preparation, classes, farbrengens, and other activities.

Along with the success came unexpected obstacles. Certain groups looked with disfavor on a Chabad rabbi who believes the Rebbe is Moshiach, and they started making life unpleasant for him. It started with someone who asked to write a letter to the Rebbe about a sick relative. The next day, the man came back and said that his rabbi said that asking for a bracha through the *Igros Kodesh* is unacceptable.

Before Pesach, a mekurav who was going to join them for the seider came and said that two rabbanim visited him the day before and explained why he shouldn't have anything to do with the Chabad shliach.

Mrs. Green took this very badly and said they should move to another part of town. The Greens sat down and wrote to the Rebbe a letter explaining what was happening. They wrote how it was a non-stop war and that they had financial problems, but a few people had already become baalei t'shuva: "This is likely to become a big fight and we seem to have done our shlichus here. We ask permission to relocate, for the sake of peace."

The very beginning of the letter they opened to (vol. 1, p. 180) was a clear answer, in which the Rebbe gave instructions to cut short the students' vacation, "**as Chazal say ... if you leave Me for a day, I'll leave you for two days...**"

The letter concluded with:

"Since the Yemei HaGeula of 12-13 Tammuz are approaching, the Geula of the Rebbe, Rosh Yisroel, may it be that the body follow the head, and Hashem should give success to all of his Chassidim who are mekusharim to him or associated with him. Namely, success in spreading Judaism in

general and Chassidus in particular, along with proper health as well as expansive parnasa and an expansive mind.”

The message was clear: The Rebbe wanted them to stay and they had a bracha!

It seemed that from the time the letter was written, not only did the Greens get the kochos to handle the hardships, but their financial situation also improved – miraculously, in fact.

One Shabbos, a Jew showed up for a Shabbos with Chabad in Keystone. He enjoyed it immensely and on Motzaei Shabbos, he took out his checkbook and wrote a check for \$7500. He said, “This is the first time in my life that I feel so at home, anywhere.”

A shul in the area closed and those in charge decided to distribute the shul’s property among various shuls in Florida. Rabbi Green got a donation of \$10,000 and a seifer Torah, which was checked and found to be kosher. Another generous person donated the matzos and meat for Pesach.

Another Jew came to Rabbi Green with \$5000 and said that he had written to the Rebbe and the answer said that those who help out will see amazing brachos, materially and spiritually. A short time later, this man won a case and got half a million dollars – a hundred times the amount he donated!

How do you handle the comments against writing to the Rebbe and against spreading the besuras ha’Geula and the identity of Moshiach?

“We publicize the besuras ha’Geula and the identity of Moshiach, without cutting corners. I explain it straightforwardly to whoever comes to the Chabad house, telling them that there’s a Rebbe and he is about to redeem us.

“I don’t think I am more talented or successful than anybody else. I don’t even know how to fundraise. But I am certain that this is what makes me a shliach of the Rebbe, focusing on the

THE EFFECT OF BEING IN THE REBBE’S PRESENCE

One fine day, Josh Mennenfeld was walking down Biscayne Boulevard, the busy shopping area, when he noticed a storefront sign that said, “Yiddishe Cup” (a play on words to sound like Kiddush Cup and a “Jewish head”). He knew the word “Yiddish,” and also knew that he was Jewish, but nothing more than that. He decided to walk in and look around, and see what sort of store this was.

In the store, he met Rabbi Green and was invited into the shul, for the first time in his life.

Today, just a year later, he is learning Gemara, Likkutei Sichos or the D’var Malchus in the Chabad yeshiva in Seagate, with a childhood friend, Gavriel (Gabe). Josh has been calling himself Yehoshua for some time now, and his twin brother Noah has begun being observant too.

Rabbi Green: “We spent countless hours learning and farbrenging, but even after they were committed, they found it hard to understand that the Rebbe is Moshiach and he will redeem the Jewish people. Even after learning directly in the sources, which explain why Chabad Chassidim say the Rebbe is Moshiach and is chai v’kayam, they still found it hard to accept.

“One day of Sukkos, we went together to 770. A group of Chassidim from France were dancing and singing “Yechi.” To my surprise, Yehoshua and Gavriel joined the singing and dancing with tremendous enthusiasm. I could clearly see how even hours of explanations are not as powerful as bringing a mekurav to the Rebbe himself.”

“Even hours of explanations are not as powerful as bringing a mekurav to the Rebbe himself.”

‘only remaining avoda, kabbalas p’nei Moshiach Tzidkeinu.”

Here’s a story that illustrates the power of truth. One of the friends of the Chabad house manages a car dealership. Rabbi Green’s car, the only vehicle the Chabad house had, was in bad shape. His children had to squeeze into the little car, and the air-conditioning (vital in Florida) didn’t work.

Rabbi Green tried buying a car from this friend at a bargain price, but the man would say, “I prefer giving small amounts of tz’daka to many organizations.” So Rabbi Green was stuck because he didn’t have the money to buy a new car.

This friend, who davens at the Chabad house, constantly complained that the belief in the Rebbe (not only as Moshiach, but as a supernatural leader) came from another religion. He and Rabbi Green, who know each other’s position, were careful not to get into debates about this.

One time, they were talking and the conversation took a turn towards belief in the Rebbe and in his eternal life. Rabbi Green showed him sources, such as the Ben Ish Chai and the Zohar, proving that the belief is legitimate. The man said, “But the Rebbe never said he is Moshiach!”

Although Rabbi Green knew that by answering the man, he was likely to



Rabbi Green at a Chanuka celebration

lose a potential donor, he opened the sources anyway and let the man read them for himself. At the end of the conversation, the man surprised him and said, "Rabbi, I want to give you a car as a gift. You're honest and you're not ashamed of what you believe. I really admire that."

CHANUKA MIRACLES

Chanuka is observed around the world with menorah lightings at public menoros, but for the shlichim in Florida this can't happen. The law is that a menorah cannot be placed in a public place. Every shliach in Florida has tried year after year to do

something about this, to no avail.

Rabbi Green was daring and put up a huge menorah in his own yard, right in the middle of the neighborhood of Keystone. Every day, he held a public menorah lighting. City officials were shocked. Nothing like this had ever happened before. A police car was sent to the "scene of the crime," but Rabbi Green coolly pointed out the strings of lights twinkling in nearby houses where gentiles lived. He noted that it was a Jewish holiday and over 80% of the neighborhood was Jewish!

The police left, and for eight days, television crews and newspaper

reporters came to report the special event. Good things, however, are often met with opposition, and the misnagdim (Jews right there in the neighborhood) went through the laws and sub-paragraphs of the law, in order to nip this display of Jewish pride in the bud. They finally discovered a small paragraph, which said it was illegal to build anything without a building permit. The big menorah was called an illegal structure and this was the excuse to take the menorah down.

The next day, the police showed up again with an official order to have the menorah taken down. Rabbi Green had no problem with that, as it was two weeks after Chanuka!

A year went by and Rabbi Green couldn't do the same thing again. What he did instead was write a letter to the municipality of North Miami Beach, saying that he would like a permit to put up a menorah to mark the Jewish holiday of Chanuka, as Jews represent a large proportion of this city. He noted that in the yard of the municipal building there was a tree that symbolized a certain other holiday, and he requested equality and permission to erect a menorah in the yard of the municipality too! He said that if the city didn't want to pay for a menorah, he would pay for it himself.

The municipality of North Miami Beach, unlike other municipalities which are run by a mayor, is divided into five positions filled by elected officials. They run the city together. One of the five is a Jew by the name of Michael Balin.

When Michael met with Rabbi Green after receiving the letter, he explained that it was not a good time to present this request. They were tied up trying to resolve a legal struggle, one involving a Jew. A former city lawyer had brought a federal case against the city, accusing it of racism. His claim was that he had been pushed out of his job because he was Jewish.

Ironically, it was because of this suit that Rabbi Green's request was granted.



Dancing by the public menorah

A few days later, an official letter from the municipality of North Miami Beach was delivered to the Chabad house, saying:

Dear Rabbi Green,

We received your letter regarding a permit to place a menorah on the lawn of the municipal building. The city supervisors have approved your request! Please contact us regarding the hours that activities with the menorah will take place so we can prepare accordingly...

It was all so easy that even Rabbi Green was dumbfounded. It turned out that his request was granted so the city could prove that it wasn't racist. Rabbi Green, of course, saw it as an open miracle of the Rebbe Melech HaMoshiach.

The public menorah lighting drew everybody's attention. The supplement "Neighbors," which is added to the *Miami Herald*, the paper with the widest distribution in Florida, devoted its front page to reporting the historic lighting.

Naturally, the menorah lighting ceremony was used to spread the besuras ha'Geula and the identity of Moshiach. The menorah had a sign hanging from it with the Rebbe's picture and the words, "Welcome Moshiach."

Rabbi Green took advantage of the media attention and explained that the reason he was lighting this public menorah was because the Lubavitcher Rebbe Melech HaMoshiach said it should be done in order to bring the message of Chanuka, which is about freedom of religion, and the ability for all Jews to freely practice his religion, to all Jews.

And to the city officials who were present, Rabbi Green added, "I think it is no coincidence that the number on the municipal building is 770, the same address as that of the home of the Rebbe which is numerically equivalent to 'Beis Moshiach.'"

MIVTZAIM AND A SCHOOL

At the beginning of the year, Rabbi

Green brought out a pair of bachurim to help him with his work. Each day, the bachurim go on mivtzaim among the Jewish businesses in Miami.

On the day of my visit, I joined the bachurim on mivtzaim. We began by putting on t'fillin and then the bachurim said a d'var Torah on the sidra of the week. If the time and place are conducive, they also talk about checking mezuzos, kashrus, ongoing Torah classes, etc.

In one store, we met a Jew named Ronny, who is a mekurav of a mekubal in Eretz Yisroel. He always refused to put on t'fillin, saying that his mitzva was ahavas Yisroel. But that day, because of a number of situations in which he saw Divine Providence, he agreed to buy a pair of t'fillin.

A few months ago, the Greens opened a Talmud Torah al taharas ha'kodesh for children of Anash. Right now, there are fewer than ten children, but Rabbi Green is confident. "Oholei Torah started with a similar number..." he says.

"RABBI, I AM THE PEOPLE!"

One of the Green's mekuravim, Yehoshua Mennenfeld, is presently learning in the Chabad yeshiva in



Children in the new Talmud Torah for Anash

Seagate. Rabbi Green once organized a class and only one person attended it, Yehoshua.

Rabbi Green was upset by the turnout of one, after having publicized the class widely, and having prepared for it, and he expressed his disappointment. Yehoshua said, "Rabbi, I am the people!"

Instantly, Rabbi Green remembered something similar that Rabbi Bryski, who had had been mekarev him and his brother, had said, and he smiled.



Rabbi Green busy getting people ready to greet Moshiach

TEARS DON'T HELP

BY MENDEL TZFASMAN

TRANSLATED BY MICHOEL LEIB DOBRY

Why is it that you didn't cry when the soldiers came closer, rather you unemotionally looked for a way out, whereas, when we were talking about a lacking in "avodas ha't'filla," you broke into tears? Aren't your tears merely a cover?

A snowy night in the city of Homil. It was during the days of the evil Communist regime, which tried in every possible way to extinguish the Jewish spark.

R. Chatche (Yechezkel) Feigin was sitting in a dark cellar at a Chassidic farbrengen with the yeshiva students. On the table was a little mashke and some vegetables. The T'mimim were not complaining – for what value is there to this food or another compared to the eternal joy of being Chassidim. "No one can take this privilege from us," R. Chatche aptly explained. His face shone in the lights of the candles, which seemed now to illuminate with a inner brightness. The vitality in his voice melted the hearts of the T'mimim. They almost wanted to burst out singing, "Happy are we, how good is our portion!" but they were well aware of the limitations of time and place. So they quietly sang a yearning, heartfelt niggun.

R. Chatche was concerned for the spiritual welfare of every Tamim to the depths of his soul. He would give everything he had so that the young flock would be connected to the Rebbe in heart and spirit, have true love for another, fulfill mitzvos with tremendous joy, and above all, daven. He didn't always have the opportunity to farbreng with the yeshiva students. As the director of the Yeshivas Tomchei T'mimim underground network (except for the central yeshiva in Nevel) in Kremenchog, Ramen, Astashkov, Polotzek, and Vitebsk, he was swamped with work, constantly traveling to all the yeshiva branches, then to the Rebbe Rayatz to receive instructions and guidance – and back again.

"The beginning of the descent comes from an absence of avoda in davening," R. Chatche fervently emphasized. "Everything is made cold and dry! Even those regularly done

mitzvos turn into a burden; we're always in a rush, and lose our taste for Torah, as the air itself becomes more material! How can we possibly have an effect upon others in such circumstances?" R. Chatche added with pain in his heart. He made it quite clear that even with all that they do, the ultimate purpose will not be achieved without *avodas ha't'filla*.

The T'mimim contemplated these pointed words with all their heart and soul. Some of them lowered their heads on the table and cried bitterly over their spiritual state...

Suddenly, the "guard" burst into the cellar. This was one of the T'mimim whose job was to keep watch outside of the "forbidden gathering" and to warn of any sudden unwelcome visit.

"Guests coming!" he called in panic.

As they had always been trained to do, the T'mimim quickly darted into various hiding places in the cellar. One hid under a pile of boards, another in an old closet, and so on. Some stayed by the table and pulled out Russian newspapers.

It soon turned out that it was a false alarm. The officers had simply changed shifts and then continued on their way. The farbrengen, interrupted at its peak, continued with even greater intensity.

"Tell me," R. Chatche turned to the T'mimim. "There's one thing I don't understand. Why didn't you start crying when you heard that the officers were coming?"

The T'mimim began to smile. "What good would tears have done? We had to act quickly to get out of trouble," they replied.

"Ah, Ah," R. Chatche said, stroking his bread in typical fashion. "I understand that tears don't help. If so, then please tell me, why is it that when I told you about your spiritual state, you started crying? Is it because you thought that you could fix what was lacking through a flow of tears? You must immediately decide that from this moment on, you will daven. Devote yourselves to the avoda of t'filla with proper contemplation. You know the Chassidic *vort* on the saying of our Sages, 'The evil are filled with remorse' – i.e., through remorse, the evil person essentially lays the groundwork for his next sin... You want to cry? *Gezunterheit!* Just don't delude yourselves into thinking that you're doing something to help matters..."

The T'mimim internalized the sharp message...

CHASSID, SOLDIER, AND GAON

BY SHNEUR ZALMAN BERGER AND NOSSON AVROHOM

*We recently lost a tremendous gaon, Torah scholar, Chassid, and mekushar to the Rebbe, Rabbi Zalman Leib Estulin a"h. * The life story of this Chassid is replete with miracles and wondrous stories. * Part 1 of 2*

R' Sholom Ber Reichman: "From as far back as I can remember, when I would go to the Chabad shul in B'nei Brak, my hometown, I would love to watch Rav Estulin as he davened. His extraordinary Chassidic appearance as he was immersed in t'filla resembled the image of an angel. The stories I heard about Chassidim of the previous generation, who spent hours immersed in t'filla, became real to me. Rav Estulin's face shone.

"He was an example of a Chassid from an earlier generation, removed from the world and its pleasures. During the week, after Maariv, he would give a Gemara shiur, and when I listened in, I was greatly impressed by his depth. Rav Estulin was not one to pride himself in this. His delivery conveyed simplicity without a shred of pride. Additionally, Rav Estulin would sit and learn for hours and did not tire. He was truly a model of a genuine

Chassid.

"When I got somewhat older, I wouldn't miss a farbrengen with him. They were unique and took place after davening and on every special day in the Chassidic calendar. On many occasions, I sat riveted as he spoke. When he told stories, they had a certain sweetness and freshness to them. No wonder, every time he opened his mouth, there was a hush. Among the crowd you could see Chassidim as well as Litvaks, and those 'in between,' all listening closely so as not to miss a word."

* * *

Rav Zalman Leib Estulin was born in 5673 (1913), in the little town of Shumiatch (near the city of Chaslavitch). His mother, Sarah, died in childbirth and his father, Yaakov Yitzchok couldn't raise the newborn himself. He gave the infant to his aunt (his mother's sister) Gissa Brayna. She and her husband,

Yisroel Noach Estulin, raised him in Shumiatch, where they lived. They did not have children of their own, and they raised their orphaned nephew as they would their own child. R' Zalman Leib took his uncle's name, Estulin.

R' Zalman Leib seldom saw his father. On one of his father's rare visits, his father showed him a *kabbala l'sh'chita* (certification of ritual slaughter) that he had received from Rav Yechezkel Arlozorov, the rav of Charkov, and one of the distinguished Chassidim of the Rebbe Rashab.

R' Zalman Leib grew up in a town where most of the Jews were not Chassidim, and the few who were, were Kopust Chassidim. His father was a Chassid of the Maharid of Liadi (who wrote *Siddur Maharid*), and he received a Chassidic chinuch. When he grew older, he was not sent to Tomchei T'mimim, perhaps because the atmosphere in the town wasn't that Chassidic.

About a year after his birth, World War I began, and in the midst of the upheavals of the war, the Communist Revolution took place. The communists took over and stamped out religion. They required all citizens to send their children to communist schools. R' Zalman Leib's adopted parents refused to send him

to a school that taught apostasy, and since he was adopted, it was easy for them to hide the fact that he even existed, from the authorities.

Instead of going to school like other boys his age, he began learning with the town rav, Rabbi Dovid Eliyahu HaKohen. The rav was in his nineties and blind, and he taught R' Zalman Leib by heart. Rav Eliyahu would ask him to read the Gemara and would correct any error R' Zalman Leib made. R' Zalman Leib learned the fundamentals of Gemara from Rav Eliyahu, and then he learned Rashi, Tosafos, and commentaries.

The Maharsha was a commentary that Rav Cohen favored, and R' Zalman Leib would say that just like you can't learn Gemara without Rashi, nor Rashi without Tosafos, so too, you cannot learn Tosafos without the Maharsha.

Rav Dovid Eliyahu wasn't quite a Chassid, but he would tell R' Zalman Leib, "We don't ask the Rebbe questions, but when he says something, we have to do it."

R' Zalman Leib so esteemed his Rebbe that he named one of his sons after him.

After R' Cohen passed away, when R' Zalman Leib was about thirteen years old, he learned with the new rav, Rav Eidelstein, a talmid of the famed Rav Chaim of Brisk. R' Zalman Leib continued learning Gemara in depth for years, and studied the commentaries with Rav Eidelstein. In exchange, R' Zalman Leib taught the Eidelstein children Gemara, Rashi, and Tosafos.

When these children grew up, they became distinguished rabbanim. Rabbi Gershon Eidelstein is a rosh yeshiva in Ponvezh, and Rabbi Yaakov Eidelstein is a rav in Ramat HaSharon. R' Zalman Leib kept in touch with them, even though he became a Chabad Chassid

and they followed the Litvish path.

R' Zalman Leib studied with Rav Eidelstein for four years. R' Zalman Leib stood when he learned. Together, they completed all of Shas.

Years later, he told his son, Rabbi Gershon Eidelstein, that he remembered that his father the melamed once told him that when Moshiach comes, the Maskilim who didn't believe in Moshiach and lost no opportunity to laugh at simple Jews, would remove their hats in shame and would admit that they erred.

R' Zalman Leib remembered the period of the Rebbe Rayatz's arrest. Although the townspeople didn't talk about it so they wouldn't be associated with the Chassidim, the overall feeling was the fear for the future of Jewry.

There was another childhood memory from life in the town that moved R' Zalman Leib even years later. One day, particularly heavy and strong logs were brought to the town for the foundations of new houses that were going to be built there. The Jews of the town stood around, looked at the beams and touched them. Some of them commented and said the beams would last scores of years.

Then one Jew, a learned man, quieted the others and said, "We will soon go to Eretz Yisroel with Moshiach and we don't need beams that will last so long."

R' Zalman Leib would say fondly, Jews lived with the belief that Moshiach's coming was something to expect imminently.

After learning for four years, Rabbi Eidelstein moved to Eretz Yisroel. Before he left, he suggested that R' Zalman Leib replace him as rav, even though R' Zalman Leib was all of 17 at the time! He was considered a *baki*, *charif*, and great *gaon*, and was referred to as the "Ilui of



Shumiatch” But R’ Zalman Leib refused the position.

R’ Zalman Leib left for Moscow where he lived in the vicinity of Marina Roscha and learned in the local shul. Many Polish Chassidim davened in this shul, including the shamash R’ Zusia, as well as Chabad Chassidim who eventually made their own minyan. Among the regulars at the minyan were the Chassid, R’ Yechiel Luria and the celebrated mashpia, R’ Chaim Shaul Brook.

R’ Zalman Leib worked as a security guard, but he spent most of his day learning Torah. He became very close with the Chassidim and step by step, began taking on Chabad customs. He began learning Chassidus, joined farbrengens, and fraternized with the great Chassidim of the time. He finally became an ardent Chassid himself.

R’ Zalman Leib related that one time, as he walked with the Chassid R’ Mendel Leib Abramson, they saw a statue of Stalin in the city square. R’ Mendel Leib said to R’ Zalman: The day will come when they themselves will topple this statue.

R’ Zalman Leib saw R’ Levi Yitzchok, the Rebbe’s father. R’ Sholom Ber Reichman relates:

“R’ Zalman Leib told me wistfully and with great enthusiasm about his seeing R’ Levi Yitzchok. He described him as tall, and when he said, ‘shalom aleichem,’ to R’ Levi Yitzchok, he responded with, ‘aleichem shalom.’”

R’ Zalman assiduously studied Shas and poskim and received smicha from the great rabbanim of the time, including Rav Yitzchok Isaac Krasilashitzikov, who was the av beis din in Haditch, and then in Poltava, the author of *Beis Yitzchok* on Talmud Yerushalmi and *Seifer HaT’vuna*.

When R’ Zalman Leib went to him, the rav said: I will write you an approbation, but will only sign it in my handwriting, and not with my stamp. I can’t stamp it because it might be discovered by the authorities, who will accuse me of disseminating the works of rabbis and send me to Siberia. An ordinary signature won’t be readily identifiable, and even if it is, it’s unofficial. And when communities see a document without a stamp, those who want to accept it will do so. I cannot worry about those who won’t believe it.

R’ Zalman Leib also received smicha from Rabbi Yehuda Leib Levin, rav of Moscow, and Rabbi

He dreamt that he was in a deep pit and Rav Dovid Eliyahu, his childhood teacher, was standing over the pit and calling out to him.

Shneur Zalman Garelik, rav of Kfar Chabad.

During his time in Moscow, R’ Zalman Leib formed close ties with the gaon, Rabbi Abba Dovid Goldfein a”h, the son-in-law of the Rogatchover gaon. The Chassid R’ Leib Ravzin a”h was present at the first encounter of Rabbi Goldfein and R’ Zalman Leib at the big shul in Moscow, the Archipova.

R’ Leib relates that R’ Zalman Leib, who was then a young bachur, began delving into a deep Torah topic with Rabbi Goldfein. At the end of their conversation, Rabbi Goldfein said to R’ Leib, “This young

man knows how to learn well.”

From then on, R’ Zalman Leib learned with Rabbi Goldfein and they became very close. They spent a few hours every day learning together, until Rabbi Goldfein passed away in 5696 (1936). After his passing, his wife Chana gave R’ Zalman Leib the cup that her husband used to make kiddush, as well as many s’farim that were hard to obtain in those days.

R’ Zalman Leib’s grandson, R’ Sholom Ber Friedland, who teaches in Tomchei T’mimim in Brunoy, tells us about his grandfather’s outstanding learning:

“Eight years ago, when I was in Moscow, I spoke with R’ Meir Ovadia Lieberman a”h. He was an old man who lived in Moscow his entire life and davened in the Marina Roscha shul. I asked him if he knew R’ Zalman Leib. He said he did, and I told him that I was R’ Zalman Leib’s grandson and that my grandfather lived in B’nei Brak.

“As soon as I said that, he hugged and kissed me. He didn’t calm down until he schlepped me to the women’s section of the shul, called his wife, and said to her emotionally, ‘Here is R’ Zalman Leib’s grandson.’ It took time for him to get back to himself, and then he told me about the special connection that his family had with my grandfather. This is what he told me:

“Every Friday night, your grandfather would eat at my parents’ house. During the meal, my father and R’ Zalman Leib would talk in learning. They would remove s’farim off the shelves, one after another, in order to prove their respective points. The meal ended but they continued talking in learning until late at night. This went on every Friday night for years, and I would watch.

“At that time, one of the great



R' Zalman Leib receiving a dollar from the Rebbe

Lithuanian rabbanim came to the shul where R' Zalman Leib learned. At first, he thought that the young bachur was turning pages in the Gemara without understanding the contents. He asked R' Zalman Leib a question on the Gemara and got an answer. The conversation went on to discuss what Rashi and Tosafos meant, and R' Zalman Leib explained it clearly.

“The rav developed the topic based on the Rishonim and Acharonim, and R' Zalman Leib displayed an incredible breadth of knowledge and genius. The rav was amazed and wondered about R' Zalman Leib's worn-out clothing. R' Zalman Leib said, “Money is tight and the main thing is learning Torah.” On the spot, the rav took off his expensive fur coat and gave it to R' Zalman Leib.”

Shortly before the outbreak of World War II, R' Zalman Leib became engaged to Raizel, the daughter of the Chassid, R' Chaim Binyamin Brod, a distinguished Breslover Chassid. R' Brod told his new son-in-law that as far as all matters of Torah and mitzvos, they were able to manage somehow, despite the communists, but when it came to chinuch for their children, they all knew it was impossible without Lubavitch!

The period following his wedding was especially hard because the war began and the economy was terrible and everybody feared what would happen next. About half a year after he married, R' Zalman Leib was drafted into the Red Army in the war against the Germans. His wife was left alone, expecting her first child, and not knowing where her husband was sent.

The Germans invaded Russia and quickly approached Moscow. They shelled the city non-stop and the people, including Raizel, crowded into bunkers they dug in the ground. Raizel became sick from the cold and was hospitalized.

After a few difficult months, she gave birth to a son and named him Yisroel Noach, for R' Zalman Leib's adopted father. The baby suffered from a serious heart condition. Raizel tended to the baby devotedly, alone, while her husband was forced to serve in the army.

After completing the tremendously difficult training period, R' Zalman Leib returned home to say goodbye to his wife and baby. He suggested that his wife leave Moscow, which was under attack, and go to Tashkent where her father lived. He asked her to take his

s'farim with her.

R' Zalman Leib returned to the army and his wife managed to obtain travel papers. She packed the s'farim in three large crates, hoping they would make it through the long trip. Traveling with the baby and three crates was extremely hard, but she was determined to fulfill her husband's request.

She managed to make it to Tashkent with the s'farim, which R' Zalman, his talmidim, and friends, used after he came back from the war.

Since R' Zalman Leib was strong and healthy, he was given hard tasks to do. He spent most of his army service near Stalingrad, where a long, bloody battle took place. R' Zalman Leib made it out miraculously. After the war, he said that he often had to remove the wounded under fire, which he did heroically.

Nearly nine million Red Army soldiers were killed in World War II. One of the reasons for this was the lack of regard for human life. Officers didn't care how many soldiers were killed.

R' Zalman Leib described their method of fighting which caused many casualties, though he miraculously survived: "In order to conquer an area, we would send in a unit of Russian soldiers who valiantly fought the Nazi enemy, killing them down to the last man. Although the Russian unit was decimated, it had managed to diminish the German manpower somewhat, and another Russian unit was sent in and the same story repeated itself. The Russians all died, while repelling the Germans somewhat.

"I was in line to be sent to fight, and I knew I was doomed. The general in charge yelled out mockingly at me, 'In a little while, it

LIFE BEHIND THE IRON CURTAIN

For Yud-Tes Kislev 5745, a special farbrengen took place for the newspaper, *Erev Shabbat*, with five Russian Chassidim: R' Mendel Garelik, R' Yaakov Notik, R' Sholom Vilenkin, R' Zalman Leib Estulin, and R' Michael Mishulovin. The following are some excerpts from R' Zalman Leib:

You couldn't do much with yafutsu (spreading the wellsprings) ...

R' Zalman Leib: Actually we did, carefully, after checking things out, to ensure that the person wasn't a government agent, but we certainly worked at it and were successful too ... From where did the new recruits come from, if not from those small acts of mesirus nefesh in spreading Yiddishkait. Chassidim endangered themselves and were mekarev people, but there were also other situations (said sadly). In one such case, the NKVD agent managed to penetrate a Chassidic group, which was exiled, thanks to him, to Siberia and the labor camps. None of that group was ever seen again.

What about the children?

Melamdin sat in houses and taught Torah. The way it worked was, a house had three rooms and the melamed sat in the inner room, in the Holy of Holies, with the holy sheep, i.e. the children. In the middle of the apartment and in the outer room, sat the lady of the house who kept an eye out for curious neighbors.

The women's job was more dangerous than that of the men. The men worked and had ready excuses that they hadn't seen, didn't know...while the women took the responsibility upon themselves. Young children were taught about the conspiracy and the need for secrecy. They were extremely serious. In general, in Russia, people are more serious. Did you ever see pictures of the leaders in the Kremlin? Did you see how serious they looked? It has taken over all of Russia, young and old.

What does it mean to spread Yiddishkait in the darkness, which is Russia?

In Tashkent, we were 100,000 Jews during the war and we had no mikva. What did the Lubavitchers do? They made a mikva, with mesirus nefesh. There were no building materials. They had to be stolen from the military factory. We couldn't hire goyim to build the mikva, and some of the group mixed mortar and poured cement.

What about the girls – what kind of schooling did they get?

They were educated at home where they absorbed Yiddishkait and yiras Shamayim. I told my daughters: Kinderlach, if they ask you if you believe in G-d, tell them, we believe in G-d. Be moser nefesh for this. If they ask you about mitzvos, tell them you don't know the laws.

Did you know the present Rebbe before he became Rebbe?

Of course. On his father's side, he was from the family of Chabad Rebbeim. I had the privilege of meeting and exchanging greetings with his father, in Moscow. I was a young bachur and I went over to him and said: shalom aleichem. He was tall and he gave me a look and I felt it go through me, piercing me from head to toe, and then he said, almost proclaimed: aleichem shalom.

I said nothing more. It was a dangerous time. He, the Rebbe, was holy from the womb.





R' Zalman Leib belonged to an organization of soldiers and partisans who were wounded by the Nazis

will be your turn. We'll see whether G-d will help you today.' A few minutes went by and we got the order to break the Germans' line using a different approach. That is how I was saved from death at the last moment."

* * *

One night, R' Zalman Leib was on guard near an ammunitions storehouse. He spent many hours standing in the freezing cold, but nobody came to replace him. The hours went by and he was falling asleep. He put his head between his knees and nodded off.

Suddenly, he dreamt that he was in a deep pit and Rav Dovid Eliyahu, his childhood teacher, was standing over the pit and calling out to him to get out. R' Zalman Leib told him in the dream: I can't get out of the pit. R' Eliyahu held out his hand and said: Give me your hand and I will pull you out.

R' Zalman Leib was half-asleep but he felt in his dream how his rebbi took his hand, and that's when he raised his head. At just that moment, a shell fell nearby and shrapnel penetrated his leg just

"The [Litvisher] rav took off his expensive fur coat and gave it to R' Zalman Leib."

where his head had been!

R' Zalman fully woke up and cried out in pain, but there was nobody to help him. He lost blood and the pain increased until he lost consciousness.

Hours later, when a soldier came to replace him, he found R' Zalman Leib writhing in pain and he called for a doctor. He was sent to a hospital in Moscow where he spent a year! He suffered terribly from his wound as well as from anti-Semitism. There was a doctor who constantly said, "Jew, relax. We'll heal you and ship you back to the front!" This is what he said, ignoring R' Zalman Leib's condition as his colleagues worked on saving his leg. He left the hospital with his leg

paralyzed and with shrapnel still in it.

All the soldiers in his unit greatly esteemed R' Zalman Leib for his courage and his standing up for what he believed in. They gave him things like food or other useful items. One time, when he was in a bunker, he took the opportunity to put on t'fillin. Suddenly, a high-ranking Ukrainian officer came, and when he saw R' Zalman Leib in t'fillin, he became furious. Miraculously, he did R' Zalman Leib no harm. R' Zalman Leib later said that he wasn't afraid for himself, but he feared that the officer would rip the straps of the t'fillin.

Throughout R' Zalman Leib's service in the army, he refrained from eating treif. Obviously, in the Red Army, this meant having next to no food. His fellow soldiers who saw that he wouldn't eat, told their commander. The commander thought R' Zalman Leib was trying to starve himself in order to be released from the army. When he went to the commander, the commander saw that he was in fine health, and he let R' Zalman Leib do as he pleased.

R' Zushe Gross relates, "I heard two stories from R' Zalman Leib about his army service. I heard these stories when I was his talmid in Tashkent.

"During one of the most difficult battles at Stalingrad, R' Zalman Leib remembered that he hadn't yet put on t'fillin. He found a ruin and a hiding place inside. He put his t'fillin on in there. A soldier running by, saw R' Zalman Leib with black boxes on his head and arm and the t'fillin straps, and assumed it was a radio transmitter which R' Zalman Leib was using to communicate with the enemy.

"The soldier ran to his commanding officer and with drawn revolvers, they took R' Zalman Leib

out of his hiding place while he was still wearing t'fillin. Bullets whizzed by as he was taken to the commander. Fortunately, although the commander was not Jewish he had lived in a town with Jews, and he knew a bit about Jewish ways and was familiar with t'fillin.

"Since the Communist Revolution had begun quite a few years before the war, the commander asked him: Haven't you been freed of all those primitive beliefs yet? And he told R' Zalman Leib not to put on t'fillin again. They got into a conversation in the course of which the commander was very impressed by R' Zalman Leib and he let him do as he pleased.

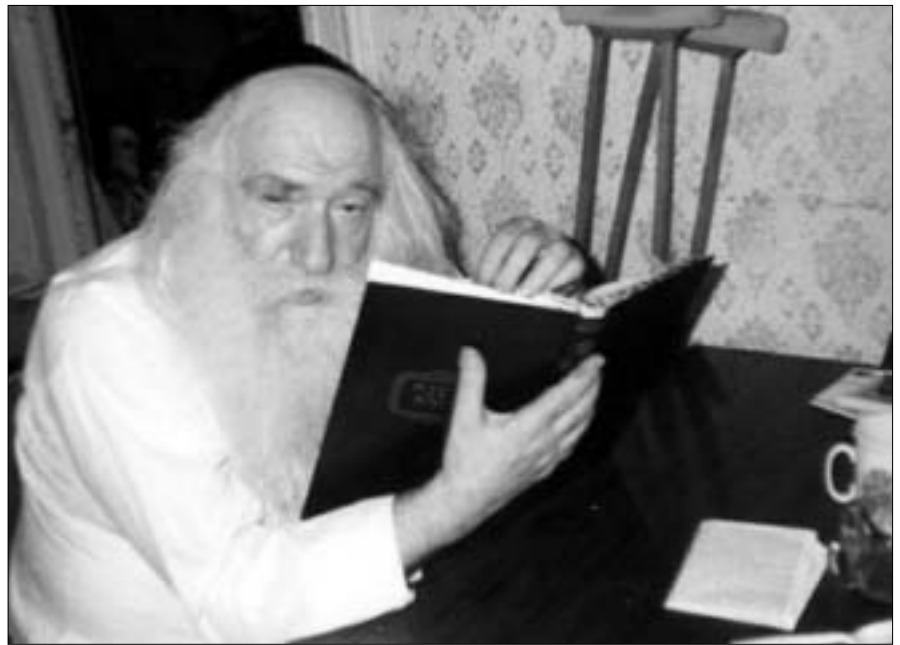
"Another story I heard from him was that during one bloody battle, there was heavy shelling in their area. It was so heavy that it was dangerous to hide in the houses since houses collapsed. The soldiers were told to dig foxholes for themselves.

"R' Zalman also dug a hole and entered it. A gentile soldier who, apparently, couldn't dig a hole for himself (or he was lazy), saw that the shelling was getting closer and dragged R' Zalman Leib out of his hole, hissing, 'A Jew doesn't need to remain alive!'

"For some reason, R' Zalman Leib didn't argue with him, but ran immediately to one of the ruins while exposing himself to enemy fire. He hid while praying that he be saved. When the firing ceased, he went back to the hole he had been in earlier and was shocked to see that the hole he had dug for himself had sustained a direct hit and the soldier who had dragged him out was dead."

* * *

At the end of the war, R' Zalman Leib went to Tashkent where many Chassidim had gone as war refugees.



R' Zalman Leib the gaon and baki

"He was shocked to see that the soldier who had dragged him out was dead."

He quickly got involved in teaching Torah. He gathered about twenty children who were orphans because their parents had either been killed, died in the shelling, from starvation, or illness, and began to teach them.

"I'll never forget how on the first day he came from the army, wounded and tired, and immediately began teaching us. He was still wearing his green army uniform," recalls R' Zushe Gross.

"He was extremely strong, and survived despite his wound. In those days there was no knowledge of modern methods of education, but Rabbi Estulin was outstandingly successful in his teaching."

The talmidim learned in a secret Talmud Torah in the Estulin home.

The entire Talmud Torah consisted of a few children. "It was very dangerous for the talmidim and for us," said Mrs. Estulin years later.

"I was so afraid for each of the children and I remember them all by name, till today. They were always frightened. When one of the neighbors asked why we had so many children in our house, we told them that the children were invalids for whom we were caring. It entailed great personal danger because if the truth got out, we would have been severely punished."

The children went to the Estulin house early in the morning, so they shouldn't be noticed, and they stayed there until nighttime and learned or played. At night, they dispersed among the homes of Chassidim in Tashkent where they slept.

R' Aharon Chazan, R' Zalman Leib's friend relates:

"I was given the job of organizing chadarim for the refugee children in Tashkent. With Hashem's help, I was able to arrange four chadarim in different areas of Tashkent, and R'

Zalman Leib taught in one of them.”

R' Zalman Leib related:

“I remember something that happened in the Talmud Torah in the home of R' Yaakov Zaideh a”h. Usually, one of the children stood guard throughout the learning, in order to warn of danger. But one rainy day, they said: On a day like this, nobody’s going to come looking for us and there’s no need to stand guard.

“Unfortunately, it was that day that they came looking. It wasn’t possible to flee because the police were right there. What could we do? The solution was original and daring. One of the children who was mischievous by nature, took a stick

and played with it, as the gentiles do on their December holiday. The idea was that the children who were there to learn had convened to play.

“But there was another problem. Everything was good and well, but how would we explain the presence of our old melamed?

“The mischievous child came up with another idea. The gentiles used the image of an old man on their holiday. If the police asked, we would say that we didn’t merely have a toy old man, but we took a real person! And the ploy succeeded and the police swallowed the story and we were all saved.”

Aside from the orphan children, other children and boys learned in

R' Zalman Leib’s house. R' Aharon Zakon related:

“At first, only a few bachurim learned in yeshiva since the hanhala only accepted children from families who they felt sure would keep the yeshiva a secret. I was one of them and the yeshiva was in R' Zalman Leib’s home. His home consisted of two beds and an oven in the center of the room, and the table on which we learned.

“For a while, R' Zalman Leib also served as our mashgiach. When the secret police came to the house, he served them vodka and they were happy and left. During the war, the government was less concerned about religious matters because they were preoccupied with the war and in helping the refugees who flooded the country.

“Every pair of chavrusas learned somewhere else, but in the middle of the day we all went to R' Zalman Leib’s house to hear a shiur from R' Moshe Robinson a”h.”

The s’farim that Raizel brought from Moscow to Tashkent helped not only R' Zalman Leib, but also other Chassidim who came as empty-handed refugees to Tashkent. They went to his house to learn in those s’farim. One regular visitor was Rabbi Shneur Zalman Garelik a”h, later appointed as rav of Kfar Chabad.

The mashpia R' Mottel Kozliner a”h spoke about this period:

“My family lived in Samarkand. One day, my father told me that he wanted to travel with me by train to Tashkent. After the trip, which took hours, he took me to one of the shuls where he showed me R' Zalman Leib learning assiduously. I watched him for a while.

“To my amazement, we left the shul and went back to the train station. I said to my father, ‘Why did



R' Zalman Leib with his son, R' Naftali at the Kosel

we spend the night traveling? Just to visit a shul?"

"My father replied, 'I just wanted to show you a Chassid who is completely immersed in learning Nigleh and Chassidus, without concern for anything else.'"

* * *

Earlier, we told about how R' Zalman Leib managed to escape the clutches of the communists, but on a different occasion, he was arrested and tortured. One day, he was suddenly arrested and taken to the KGB headquarters, where he was interrogated for hours. He decided to act insane.

He was asked, "What do you believe?"

R' Zalman Leib answered, "That my father was a believer."

The interrogator began extracting the details of his life story.

"Where does he live?"

"In Gan Eden," said R' Zalman Leib. "He died some time ago."

"How will being religious help you?"

Said R' Zalman Leib: "Because I will merit Gan Eden."

The interrogator got mad and he pulled R' Zalman Leib's beard and said mockingly, "I thought it was attached."

Later, at night, the interrogator called for the entire staff and mocked R' Zalman Leib in front of them, saying he was from the previous generation and believed in nonsense. He forced R' Zalman to put t'fillin on at night. The next day, he was released.

On another occasion, R' Zalman Leib was arrested while in Moscow. It was when he was returning after Shacharis and had his t'fillin with him. He was taken to the dreaded

"But I'm religious! How can I work against religion?" asked R' Zalman Leib.

NKVD for interrogation.

"We want you to work with us," said the interrogator.

"What do I need to do?" asked R' Zalman Leib innocently. "Wash the floors? Serve tea? I'm ready. The main thing is that you give me some money."

"No," the interrogators barked, "We want you to help us oppose religion."

"But I'm religious! How can I work against religion?" asked R' Zalman Leib.

"We'll send you to jail for years, and you'll die in jail," they threatened.

"Great," said R' Zalman Leib. "I'll go to the World to Come which is all good."

They tried to convince him but R' Zalman Leib continued to speak in this manner. They finally sent him off, though not before he asked them

to accompany him until the tram.

* * *

In the years 5606-07 (1946-1947), many Chassidim were able to escape Russia as Polish refugees, by train. Most of Anash left at that time. R' Zalman Leib and his family nearly left then too, but in the end, were unable to leave. In their attempts to leave, they had sold all their valuables so they would have ready cash for the expenses of the trip. This was before Sukkos.

In the courtyard of the house they lived in, were boards meant to be used for a sukka. R' Zalman wanted to sell these to, but Mrs. Sarah Katzenelenbogen a"h (Mumme Sarah) stopped them saying: These are holy items and shouldn't be sold.

Thanks to Mumme Sarah's advice, when they were unable to leave the country, at least they had boards for a sukka.

Years later, Mrs. Estulin said, "After we realized we wouldn't make it out, my husband said, 'We didn't leave Russia by train, but we'll eventually leave Russia by plane!' When he said this, I didn't dream that it would really happen, but baruch Hashem, the dream became reality. But it took twenty years until it did ..."

(To be continued.)

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WHO DARED TO LEAK WORD OF SHARON'S LIE?

BY SHAI GEFEN

MONEY MATTERS

Coming from Purim, we see how relevant the Megilla is to our times. This was readily apparent when Israeli citizens, on Motzaei Shabbos, Purim night, watched how the exchange of money in the Megilla was being replayed. The chairman of the Shinui party, who quit the government a few months ago because the chareidim were getting money, went to Sharon's home and agreed to support his budget for the purpose of having the Disengagement ratified.

Suddenly, all the ideology flew out the window. It was all worthwhile in order to speed up the expulsion of Jews and the destruction of settlements.

As it says in the Megilla: the king said to...the money is given to you, and the nation – to do with as you please. The chareidi party agreed to sell the Jewish nation for 290 million shekels. Then came Shinui, the twin sister of the chareidi parties, ready to sell the Jewish nation.

The pasuk, "But there is no fear of Heaven in this place, and they will kill me," can be said to both the chareidi parties as well as to Shinui. Those who don't follow the Torah, are ready to do anything as soon as they

see the money. It makes no difference who they are and whether they go bareheaded or wear a big, black hat. Those who support and enable the diabolical Disengagement plan to go through, rebel against Hashem and His Torah. Even the Rebbe, who defends and loves the Jewish people, said, "He declares open war against Hashem and His Torah, Heaven forefend."

On Judgment Day, nobody will be able to say that the money went towards good things. Presumably, Haman also suggested what good use the money could go towards, in order to get Achashverosh to agree to his plan.

Sharon is ready to do everything and anything – to openly offer bribes, to fire ministers, his Chief of Staff, and the head of the Shin-bet, to do as he pleases – the main thing being to see the Disengagement plan through. Anybody who followed what Sharon has done this past year, is shocked to see an elected leader betray the electorate and his party and trample anyone who stands in his way.

But we are survivors and we say to Sharon and his sons: We've survived cruel dictators before and we'll prevail once again. As it says in the Hagada, "in every generation they

rise up against us, and Hashem saves us from their hand."

THE MISSILES ARE HERE

Besides the reports about the referendum vote and the mobilization to carry out the Disengagement Plan, we got a report from the man slated to serve as defense minister. This is how the Sunday news reported it:

Defense Minister Shaul Mofaz, reported this afternoon to the government, that there is reason to fear that anti-aircraft missiles were smuggled into the Gaza Strip, and the organization that did so is the Palestinian Military Intelligence. These missiles are Stralla missiles that specialize in downing low flying aircraft. Missiles of this sort were fired, three years ago, at an Arkia civilian plane in Nairobi but miraculously missed. "If the information is correct, this crosses the red line," admitted Mofaz.

It's not clear why Mofaz gave this report. Maybe in order to protect himself, so he can say that he warned of the tragedy in advance and he won't be blamed for it.

The question is: Who needs a Disengagement Plan that will increase terror? Who needs Gaza to turn into a Lebanon? Why invite Kassam rockets and other terror to reach



every corner of the south of our country?

There's no question that the defense minister only told us part of the story, and there are many more details he refrained from announcing to us, the public.

Everybody knows what will follow the Disengagement. Every enemy of ours is waiting for the day after, to be able to step up terror, in order to bite off more chunks of our land and to see Jews running for their lives. Arafat (may his name be erased) started this war after Barak's ignominious flight from Lebanon. Arafat declared that the Jews would ultimately flee from all of Yesha. He was right. We see it happening.

The Israeli ambassador to the United States, Dan Kurtzer, analyzed the situation for the Foreign Ministry, and warned explicitly that immediately following the Disengagement, **terror would increase** and Israel would go to elections.

If we know this for a certainty, how on earth can the government go ahead with this? How could a religious Jew sanction this? This government knowingly endangers us all!

It's one thing when Rabin said give peace a chance. Maybe he thought something would come of his efforts. But the Disengagement Plan has nothing to recommend it and only disaster is predicted in its wake. Nu? So why are people, leaders, and parties silent? Because this one gets jobs and that one gets positions and the other one is promised money – and this is all done openly!

NO UNDERSTANDING AFTER ALL

Sharon was mad about the exposé in the "nation's newspaper" (*Maariv*), which said that all the supposed "understandings" between the U.S. and Israel do not exist. For

those who don't remember, the way Sharon was able to convince the ministers to support the Disengagement was because of "understandings" between the U.S. and Israel to preserve the settlement blocs, etc.

Last week, the American ambassador came and burst all the "understanding bubbles," and showed Sharon up for the liar he is.

This exposé rattled Sharon, and in dictatorial style, he began screaming, "They are trying to sabotage me," and the media helped him. Instead of dealing with the facts and the lies and the danger, the media went after the one who leaked the news.

The fact that Sharon is ready to sabotage the lives of tens of thousands of Jews, to break arms and legs, and even to kill Jews on the altar of the holy Disengagement, r"l, doesn't stop everyone from remaining silent. The minute his sinister lies are exposed, and the Disengagement is seen for what it is, a tragedy built on lies, that's when Sharon says they're trying to sabotage him.

Anybody who reviews the Americans' promises that accompanied peace agreements the past two decades, discovers how empty they are. What they accomplish is only to anesthetize the Israeli public, for as soon as Israelis hear the word, "America," they become mute.

Why did Kurtzer leak such sensitive information at such an inopportune time? We can assume that the leak came from the Americans who want to make it clear that the pressure on Israel would not stop after the Disengagement.

Instead of the Israeli public and Israeli government taking the opportunity to drop the horrible

Sharon's methods are those of corrupt governments. It shows that Sharon is insecure and the Disengagement Plan is shaky. If Sharon was sure of himself, he wouldn't care about public demonstrations. He wouldn't need to use underhanded tactics to try and undermine the protests and protestors. It's encouraging to see this because it lets us know there's a lot more we can do, and we can definitely stop the implementation of the Disengagement Plan. If we all stand as one in Gush Katif, nothing can stop us.

Disengagement idea, they hide their heads in the sand. They say that everything is fine even though everybody knows there are no “understandings,” and even if there are, it’s not clear what the Americans are guaranteeing.

The lesson is clear and eternal. We cannot rely on goyim, nor on signed agreements and not on “understandings.” We’ve suffered from those agreements and those appearances on the White House lawn. We must stop the Disengagement tragedy from happening!

It’s all out in the open now. We can’t say we didn’t know and didn’t see. Those who choose to collaborate in the silence will have to answer for it.

WHERE WILL YOU BE ON JUDGMENT DAY?

Rabbi Lipa Kurtzweil, shliach in Kiryat Malachi, told me the following story from which we can understand how important protesting is to the Rebbe.

The story took place during *hakafos shniyos* in Yamit, the year they withdrew. The *hakafos* were simultaneously a major protest against the withdrawal. On Motzaei Simchas Torah, R’ Berke Wolf a”h ran into 770 and yelled, “Lipa, Lipa.” He told me that the secretaries had told him, in the Rebbe’s name, that I should report what happened at the demonstration in Yamit.

I went to the secretaries immediately and told them I was in 770 at the time and not in Yamit, and I had no information about the protest. The secretaries told me that as far as the Rebbe was concerned, I was considered someone who joined the demonstration in Yamit and I had to report. Of course, I picked up the phone and got the information, which I relayed to the Rebbe.

What this incident tells us is that on Judgment Day, every Chabad Chassid must know that he belongs in Gush Katif. No wonder this government passed a law stating that a Jew can no longer move to Gush Katif. Right after Pesach the government will announce that Gush Katif is a closed military zone.

We Chabad Chassidim must protest in order to prevent pikuach nefesh!

It’s a whole lot easier to stand off to the side and keep quiet. When the Rebbe screamed about the Camp David Accords, everybody kept quiet. But the Rebbe told us that he

Mekusharim of the Rebbe are not quiet at moments like these. Whoever is pained by this threat and is working to prevent the expulsion, will ultimately see the miracles.

was crying out because he was taught back in communist Russia that when a Jew is in danger, you don’t keep quiet. All the excuses that distinguished Chassidim present that there’s nothing that can be done etc. are not what they say if their own possessions are in danger or if, Heaven forbid, a family member of theirs is in danger. If that were to happen, they would do anything to save what is theirs. However, when Jews are threatened with expulsion and this expulsion puts the entire country into danger, suddenly there is silence.

Mekusharim of the Rebbe are not quiet at moments like these. Whoever is pained by this threat and is working to prevent the expulsion, will ultimately see the miracles.

THOUGHT POLICE IN ACTION

Anybody who makes a peep is being arrested and taken for interrogation. Unbelievable! The government is trying to prevent the public from expressing legitimate protest. Not a day goes by without hearing about arrests of people on the Right who dared to speak up. The police reacts roughly against *legal* protests! The Attorney General threatens that whoever obstructs a road will get 20 years in jail (more than a Hamas murderer!). It goes to show how scared the police are.

And in order to weaken voices in protest, Sharon and his comrades are trying to incite provocations like Avishai Raviv. This was exposed in an astonishing story this week about a provocateur from Rechovot who tried to sell terrorist materials to the Yesha Council. When the Yesha Council called in the police, the instructions the police gave them were so strange, they refused to carry them out, suspecting entrapment.

Sharon’s methods are those of corrupt governments. It shows that Sharon is insecure and the Disengagement Plan is shaky. If Sharon was sure of himself, he wouldn’t care about public demonstrations. He wouldn’t need to use underhanded tactics to try and undermine the protests and protestors.

It’s encouraging to see this because it lets us know there’s a lot more we can do, and we can definitely stop the implementation of the Disengagement Plan. If we all stand as one in Gush Katif, nothing can stop us.

CHAVA BELINOV – EISHES CHAYIL IN OUR TIMES

FAMILY BACKGROUND

Our mother, Chava Belinov, was born in the city of Vinegrad to her parents, Yerachmiel and Chana. Her father, Rabbi Yerachmiel Goldshmid, son of Rabbi Yisrael Dov, was the Rabbi of Vinegrad, near Uman. He served the community as a shochet, mohel and chazan with great devotion. Once, when the Jewish community was threatened with a pogrom, they had to flee from Vinegrad. However, the city officials called him back saying, “If you leave, the town will not have kosher meat.” Despite the dangerous roads and the threat to his life, he returned to Vinegrad. Rabbi Naftali Yunik said of him, “If he had been in our generation we would not have known with which title to refer to him,” implying that he was a tzaddik.

As the Rav of Vinegrad, Rabbi Yerachmiel was a high profile suspect of the Russian authorities. He was under surveillance often. Once, he was arrested under false pretenses and thrown into a cold cellar. One of his daughters gathered many signatures to prove his innocence. He was freed but he had caught pneumonia and his lungs were damaged. His health would never be the same and he passed away on Chaf Vav Adar at the age of sixty.

Rabbi Yerachmiel encountered the youngest son of Rabbi Mottele of Chernobyl, Rabbi Yochanan, and became a devoted Rochmestroka Chassid under his tutelage. Rabbi Yochanan had four sons, one of whom was Rabbi Nachum. When the Friedrike Rebbe came to Eretz Yisrael in the year 5689 (1929), he visited Rabbi Nachum three times in Yerushalayim.

Rabbi Yerachmiel’s father was called Rabbi Yisrael Dov, or, “Berel the Chazan.” He had four sons, Yerachmiel, Ben-Tzion, Shmuel and Yechiel. He was a Tollner chassid who was very devoted to Torah learning. One time, his grandson, Rabbi Yitzchak ben Ben-Tzion, came to visit his grandfather. After Mincha- Maariv, Yisrael Dov took out his Gemara and started to learn until midnight. At the same time, his Rebbetzin, Fruma, sat down to learn with her daughters. Only at midnight would the family interrupt their Torah studies to eat dinner together.

Our mother’s mother was named Chana, daughter of Rebbe Mottele the Dayan. She was an exquisite beauty inside and out, but people used to joke that probably her husband, Rabbi Yerachmiel, never noticed this due to his extreme piety.

She was very modest, wearing an extra covering for her

hair called a chipik. She was also a model housekeeper. She would rise early in the morning and finish all of the cooking and cleaning before her children even woke up.

Our mother’s maternal grandfather, Reb Mottele the Dayan, was a legendary chassid.

Once, murderous bandits, the “Denyukepethere,” came to Zvingerodka, where Reb Mottele lived. He gathered the Jewish community in the synagogue and, taking the Seifer Torah in his arms, proceeded outside to face the bandits. Upon seeing his holy visage and his unquestioning faith, the bandits fled and the entire town was saved.

Our mother had ten children in her family. After the ravages of the Holocaust, sadly, only she and one of her brothers, Rav Yechiel Michel, survived. When he was eighteen years old, his father, Rabbi Yerachmiel, told him to escape from Russia. He fled from Russia to Romania and from there, to Eretz Yisrael. He settled in Hadera where he served as a Rav, shochet and chazan.

After the war, he discovered that our mother had survived and they corresponded regularly. Unfortunately, they never met again in person.

OUR MOTHER IN HER FATHER’S HOUSE

In our mother’s younger years, the communists forced all of the children to go to public school. Her father did not allow his children to attend the public school. Instead, he hired a tutor to teach them reading and writing skills, mathematics and Russian. My mother learned to speak Russian fluently, and this gave her the opportunity, later in life, to help the Russian immigrants come closer to Torah and mitzvos. When our mother would walk down the street as a child, people would make fun of her saying, “Here comes Chava, the daughter of the Rav, who does not attend public school.”

In the house, they were very careful to speak only Yiddish. Later, even though she spoke fluent Russian, our mother prided herself on only speaking Yiddish. She pointed out that the Rebbe only spoke Yiddish for forty years and taught us that this would help to bring Moshiach, speedily in our days.

PESACH IN HER FATHER’S HOUSE

Our mother told us many stories about Pesach in her father’s house. Erev Pesach, while most people were preparing the food for Yom Tov, her family was preparing to bake the special mitzva matzot. The mill was already kashered and

prepared but our mother and her sisters were sweating to prepare the special matzos that would be used for the Seder plate and for their father to eat for the duration of Pesach. Additionally, her father would use special keilim for himself alone. In a similar fashion, our father, Shmuel David used to go through all of the matzos for Pesach by hand to make sure that none of them were doubled or folded over, lest they might have a trace of leaven.

Our mother was very strict about keeping all of the minhagim of Pesach. She was very careful to eat only shmura matza.

Even in her later years, when she didn't have many teeth left and had difficulty chewing, she did not compromise her standards for shmura matza. She used to prepare abundant quantities of food, but she was such a fine housekeeper that we never felt that she sacrificed our interests or happiness in the process. We all worked hard, but we were never neglected. We felt royal, queen-like. My eldest son, Yochanan, used to travel to France to spend Pesach with my parents, to "Prava the seder". For him, this was where he learned his path in life, the seder in its true meaning.

SHMIRAS SHABBOS K'HILCHASO

Our mother always waited for the Shabbos. The Shabbos never waited for her. She used to tell us how in Russia, even in the worst of times, she was always careful to light the candles and receive the Shabbos before the z'man,(time). This had to be done b'simcha and b'm'nucha, with joy and restfulness. She loved to sing, especially niggunim on Shabbos. She had a very good voice and was never out of tune. She was very precise.

Our mother was particular that everything should be ready on time for Shabbos. By midday Erev Shabbos, the table was set with the tablecloth, the Shabbos becher, the Menorah for candle lighting etc. . . She loved to prepare many different kinds of tasty foods including each one's favorites.

She often told us about how they kept Shabbos in Russia with mesiras nefesh. One time, as a child, she went to visit her grandparents, Reb Mottele and Chana, for Shabbos in Zvinigorodka. The wagon-driver stopped at each passenger's house. It was very cold outside and the ground was wet with large puddles from a rainstorm. Our mother looked up at the sky and realized that it was becoming quite late.

She thought that it would take too long for her to reach her Zeide's house in time for Shabbos. She asked the wagon-driver to let her off so she could walk the rest of the way but he refused. She began crying so his heart softened and he let her go out. She then ran with all of her might to her Zeide's house. The moment that she arrived, her grandmother was covering the cholent pot and lighting the candles.

Our mother used to say that she always received extra strength on Erev Shabbos. Even when she was in the hospital and unable to light real candles, only an electric menorah, we were always very careful to light the Shabbos candles on time.

Once, we were coming home from the hospital on Erev Shabbos and we could see that we might reach home within the eighteen minutes after the z'man. Since our mother had always instilled within us the great importance of lighting the Shabbos candles on time, we called the Chabad shliach in Park Slope and got off there to light the candles at his house. After we lit the candles, we walked all of the way back to Crown Heights in the rain.

Our mother cared very much about her children. She had lost her entire family in the Holocaust and every child was precious to her. One Erev Shabbos, my brother Yitzchak caught a cold. Our mother, who was never neglectful and very mentchlik, took him to the doctor by train. When they were finished with the doctor, our mother realized that they might be late for Shabbos. All of a sudden, the train station, which she knew was far away, appeared right in front of her. She went straight onto the train, reached home on time, and baruch Hashem, lit the Shabbos candles on time.

MARRIAGE

Before she met her future husband, our mother's commitment to modesty (tznius) was tested. She overcame the test with mesiras nefesh. Once, she was driving alone in a horse and carriage with a wagon driver. At some point during the journey, the wagon-driver tried to approach her. Our mother, sensing the danger, leaped out of the wagon into the river and escaped.

On Lag B'Omer in the year 1936, our mother married Rabbi Shmuel David, son of Avraham Asher and Baila from Klimovitch. Our mother's father, Rabbi Yerachmiel, was the mesader ha'kiddushin. They began married life in Klimovich. Finding a proper livelihood became difficult in Klimovich so our father went to Moscow, leaving our mother and two small children with his parents. After several months, her mother-in-law, Baila, packed up our mother's belongings and brought her to Moscow to join her husband. It was this relocation that saved their lives. Shortly thereafter, the Nazis invaded Klimovich, made an open grave, and killed all of the Jews.

REFUGE IN SAMARKAND

After a brief stay in Moscow, they had to flee the Nazis again. They traveled to Samarkand, where a large community of Lubavitcher Chassidim and other Torah observant refugees had settled. In that difficult time of famine and epidemic, our parents were known for their compassionate hospitality, not hesitating to entertain guests with contagious diseases. During those years, our father used to organize weekly Melaveh Malka gatherings every Motzaei Shabbos, at which Rabbi Yehuda Chitrik used to recount Chassidic stories. Our father would conclude the farbrengens by singing a melody that came to be known by his name – "Shmuel David's niggun."

Due to these activities, our father had to keep a low profile to avoid the attention of the government authorities. He dressed as an old man with a cane and pretended that he was our mother's father-in-law. In this way, they were able to obtain

extra food coupons.

Our mother sold all of her clothes except for one dress in order to buy food. Every night she would wash her dress by hand so it would be clean for the next day. The only thing that she would not sell for any price was her mother's shawl.

Each night, she had to wait all night long in the bread line to bring bread for her children. The loaves that she would get were called *lipioshkas*. For special occasions, my mother would place the *lipioshka* into water and make soup. Our mother used to fantasize that when the war would end, she would make this soup every day.

Soon, they changed the system and issued bread coupons based on the size of each family. Our mother, wanting to receive extra coupons, wrote her mother-in-law's name as part of the household. Her sister-in-law did the same thing and our mother got caught. This was a serious offense and she was quite frightened over the outcome. She dreamed that her father came to her and said, "I'll take you." She began to cry and asked him, "What will happen to my little children?" He put his two hands together, and said, "Nu, about this we will see."

A series of events transpired in which the superintendent of the building protected her by writing on the official census for the building that her mother-in-law lived with them. Later on, the government commission came to look for her. They asked our mother where the *babushka* is because they saw her name on the apartment roster. Our mother told them that she was in the hospital. By a miracle, they believed her.

She found a job working with children in the hospital. She did such a good job that they did not want to let her go. She was an asset to them. In Russia at that time, you couldn't leave a job so easily if they wanted you to stay. She started to slack off on her cleanliness at the job in order to get herself fired, and eventually, her plan worked and they let her go. She began working with her brother-in-law, Michael Goldsmitt, with a spinning wheel to weave and sell clothing.

KIBBUD AV VA'EIM

In our mother's childhood, they obtained water from wells. She used to carry the water in buckets on her shoulders for her parents. Although her brother was the youngest, he got married before her. Her sister, who was already married, invited her to Odessa to live with her. Despite her loneliness, our mother refused to leave her parents until she got married.

Her father used to learn until 2:00 or 3:00 in the morning. She never went to sleep until she took off his boots and made sure that he was covered. Our mother had the deepest respect for her parents. She always thought that she was saved by the Nazis because of the honor that she gave to her parents. She used to say, "When *Moshiach* comes, there will be *T'chiyas HaMeisim* and I will run towards them and greet them."

Once, she had a dream of her father on his *yahrtzait* that he wasn't happy. When she woke up, she saw that the oil from the *yahrtzait* candle had gone out. She relit it and then her

father smiled in the dream.

Although our mother was always careful to preserve the *minhagim* of *Shabbos*, one day we decided not to make *cholent* on *Shabbos* due to the hot weather. That night, our mother's father appeared to her in a dream. He walked over to the stove where we usually put the *cholent* pot on a *blech*, and, seeing no *cholent*, was clearly displeased. So, the following week, we made a *cholent* in spite of the heat, and her father came to her and danced with her.

ESCAPE TO FRANCE

After the war, in 1946, most *Lubavitcher Chassidim* streamed to *Lemberg (Lvov)* where a possibility existed to leave the U.S.S.R. by using Polish passports. *Rabbi Shusterman*, the *baal koreh* of the *Rebbe*, helped the people get false papers in order to escape. At that time, noted *Rabbis* ruled that since it was so dangerous for *Torah* observant Jews to remain in the U.S.S.R., if an opportunity presented itself to leave the country, it was permissible to travel even on *Shabbos*. Nevertheless, when a group of *Chassidim* succeeded in arranging tickets on a train leaving on *Shabbos*, our father refused to take it. Immediately after *Shabbos*, he found a taxi to go to the station with the family and all of our belongings, and miraculously, the train was still there – as if it were waiting for him!

When we arrived in France we were placed first in *Hotel Prima* and then in *Hotel Modern*. The dining room was on the fourth floor and the bedrooms were on the second floor. Everyone shared the same kitchen. There were about twenty families sharing the space. Our mother didn't like to fight with anyone. If the stove was not available when it was time for our mother to cook our meals, she would walk away. She was very generous and treated everyone with extraordinary kindness. She always dressed very nicely and neatly and we were also dressed well. Once the superintendent remarked, "Whose children are those that are dressed so neatly?"

When they arrived in France, the Jewish immigrants had no jobs or livelihood. Poverty was rampant and people barely survived. Everyone took loans but our mother never would. She used to say, "If I take a loan, I will have to pay it back. Knowing that I do not have the means, how can I take a loan?" Even so, we never felt impoverished. Our mother was a wonderful housekeeper, everything was always tasty, light and alive.

DEVOTED MOTHER AND WIFE

With time, people suggested that our father become a *shochet*. In 5711 (1951), our father went to Ireland to learn *sh'chita*. Soon after, *Avraham Naftali Yunik* moved to Canada and wanted to give my father his position. They didn't have a slaughterhouse for *Lubavitcher sh'chita*, only for Hungarian in which it was the *minhag* for the women to shave their heads. Our father did not want our mother to have to shave her head, and for this reason, hesitated in accepting the offer. Our mother immediately went to shave her head and announced to him proudly that now he could become a *shochet*. Through

this, she created the will to do it within him.

Her encouragement paid off. Our father received a certificate of authorization (Ksav Kabbala), signed by the distinguished Rabbinic authorities, Rabbi Mendel Dubravsky, Rabbi Nachum Shmaryahu Sossonkin, and Rabbi Zalman Shimon Dworkin. He became known for his expertise in sharpening the slaughtering knife. Such was his expertise and reputation for strict care in the laws of Sh'chita and the subsequent checking of the carcass, that many prominent Chassidim were particular to eat meat only from his Sh'chita.

Our mother worked very hard to please our father and to take care of his needs so that he would feel good. Every week, our mother encouraged him by preparing his favorite kichelach cookies and ground meat that she had to grind by hand. Every day when he would return from Shul, there was hot soup awaiting him.

In France, our house was very modest. There was very little furniture and our mother even kept the beds that they had been given by the Joint when they first arrived in France. The house was very tasteful, orderly and clean. The curtains were pressed, the tablecloths were white, and there were always flowers. She crocheted lace doilies that she placed around the house. She always put on an apron when she came home. She kept her clothes for years; everything was in perfect condition. All of the money that she had went to her children and grandchildren.

She used to send us care packages with frozen yogurts from France, chocolate croissants, hamantashen, blintzes and kreplach, as well as entire wardrobes for each child in season. For Yom Tov, she used to shower us with food, clothing and money. She also gave weekly or bi-monthly cash stipends. Our father used to offer our mother money generously, but she never took more than she needed. She was very organized with money and always had success. She was always happy with her portion and never wanted us to run after luxuries.

She traveled to America often in order to help us when we had children or for simchas. Her devotion to us knew no bounds. When my sister had her first child, she told her that she would sleep with the child and my sister should sleep with her husband in their bedroom. She used to weigh her grandchildren to see if they gained weight. She wanted them to eat well. She was very proud of her children's and grandchildren's accomplishments, especially that they became Rabbanim. She used to encourage us to learn Torah saying, "It will be good for you in this world and good for you in the World to Come."

In France, people used to call upon our mother to taste the food at simchas. They would ask her for her recipes and she would share them readily. Afterwards, when they would try to imitate her cooking, they thought that perhaps she didn't give all of the ingredients because her food tasted so much better.

TORAH, T'FILLA, TZ'DAKA

A friend of the family remembered our mother as always having a siddur in her hand. She used to daven Shacharis, Mincha and Maariv, learn Chitas and Rambam, and say copious amounts of T'hilim every day. Her father had emphasized the importance of Mishnayos to her. She used to recite Mishnayos for every member of the family. Even though she didn't receive a Yeshiva education, she was quite knowledgeable in Torah and very meticulous with the dinim, all of which she had learned from her home and by studying Tzena Urena with her mother. Additionally, our parents gave a lot of tz'daka. They contributed regularly to a gemach in France. Our mother had seven pushkas and she used to love to count how much money was inside and to exchange the coins for larger bills. She had tremendous chayus (enthusiasm) when she gave tz'daka.

Once, a meshulach came to the door collecting and our mother asked him how much her husband usually gave him. He mentioned a very large sum of money. Without even a pause, our mother gave him the money happily.

KINDNESS OF HEART

No guest was unwelcome in our home. Our mother often prepared extra food. Our father would bring home guests that had leprosy and our mother fed them graciously. Once, one of her neighbors in France got ill and would not eat. She had no appetite and could not be coaxed into eating. Our mother prepared food for her that was so tasty and presented so enticingly, that she succeeded in getting her to eat.

Our mother was a living example of *bina yeseira*. She was always tolerant and accepting of people. She always thanked people who did anything for her. She was very gracious. She used to give compliments to make people feel good. She was the epitome of tznius in dress and speech. She also had good common sense, "the fifth Shulchan Aruch," as the Friedlike Rebbe calls it. It was she who encouraged my sister to get a "green card" and learn to drive.

HISKASHRUS TO THE REBBE

Our mother used to write many letters to the Rebbe about parnasa and health. She received several answers. Whatever the Rebbe said to do, she immediately did. Mivtza Moshiach was very special to her. Once, when our father lost his job, she wrote to the Rebbe and followed his instructions to the letter. Once, our mother had a swollen foot. The doctor told her it was an infection and she must go to the hospital.

The Rebbe told her to go to Dr. Seligson instead. He told her it was just a spider's bite and cured her immediately. Once the Rebbe gave her extra dollars and said, "This is for Yisrael Sh'lanu." She never could make sense of what the Rebbe meant by this. Maybe he had intended that they should visit Eretz Yisrael. On one Yechidus, they asked the Rebbe if they could come to America to be with their children and grandchildren. The Rebbe answered, "When your husband will retire from his position as a shochet, then you can come to

America.”

The Rebbe instructed her to take part in the work of N'shei Chabad. Our mother answered that she is taking part but does not feel that she has enough chushim (talents). The Rebbe answered her, “Concerning what you write that you do not have the proper talents, certainly it is not so. Every Yid, man and woman, can spread Yiddishkai. Especially the ones that were raised among Chassidim, and their mesiras nefesh in the place where they lived, this gives special z'chus, merit and blessing. This should stand by for you and your husband to announce good news in all of the above. In later years, when our parents moved to Crown Heights, our mother was my mitzvaim partner and took great pride in the fact that we were doing the Rebbe's work. She used to say, “Pass out all of the brochures so that Moshiach can come.”

AMERICA AT LAST

They came to America in 1998. Our father had Alzheimer's and our mother took wonderful care of him and guided him through every step of his treatment. She always spoke to him with kindness and made sure that he was immaculately dressed. He recognized our mother. She was his best friend. She did not allow the doctors to put tubes in his stomach and was his constant companion until the end.

Even though she was weaker in health, she still had the will to continue being devoted to her children and grandchildren. Nothing motivated her more than doing kindness for her family. Once, she needed a heart examination and was very weak afterwards. On our way home from the doctor's office, we passed through Boro Park. Our mother insisted on taking us shopping for dresses. She sat on a chair and read T'hilim while we made our purchases. Even after she was hospitalized and did not like us to leave her, she was delighted when we had to do something nice for ourselves like going shopping. Once, I needed to buy a new sweater and she insisted that I go, adding, “Buy a sweater with a beautiful flower on it.” It was her greatest pleasure to make us happy in any way, large or small.

She never slacked off in her commitment to Torah, t'filla and tz'daka, and managing her house. Her hiskashrus to the Rebbe was ever stronger. She would prepare a whole Shabbos for the family so that her children could go on Mivtzaim on Friday afternoon. Her home attendants were not always the most competent but she honored and thanked them for everything they did for her. She was a living example of “*Kana avda, kana, Rabba*,” “When you buy a slave, you buy a master.”

HER FINAL YEARS

Our mother entered the hospital during Sukkos. She was in the middle of davening when we came to pick her up and she complained that we had interrupted her. Her last words of davening were, “L'chai ha'olamim.” Before each medical procedure, she said Yechi. The last time she spoke, she said Yechi. Our mother suffered a lot in the hospital but she accepted it with love. She sensed that it was her end. She

would often say, “There is a time for everyone.”

We went through terrible ordeals throughout our mother's illness. We were especially saddened that she had suffered so much in the Holocaust and wasn't spared in her later life. Particularly comforting to us were the beautiful, pure deeds of the Satmar Bikur Cholim who would visit, bring warm food and even stay with our mother overnight if we were unable. There was one woman in particular, Breindel Schwartz Weinberger, who arrived on a Friday and apologized for being late. She had just gotten engaged and still had the sensitivity to care for others. She sat down with our mother and sang songs to her in Yiddish. When I returned to relieve her, she stayed even longer to wet our mother's lips and change her into a more comfortable position. It was this type of good heartedness that comforted us in these difficult moments.

As her strength waned, her love for niggunim was what gave her pleasure. We used to sing to her often and she clearly enjoyed it. We would sing Yiddish songs together and she would remind us of the words we had forgotten.

While she was in the hospital, she called each of us at different times to her bed and kissed us. Later, I realized that, like Yaakov in Parshas VaYechi, who kissed his children and grandchildren before he departed from this world, that kiss was her goodbye. Now we must hold on to that kiss and exchange it for the Chassidic kiss to spread the wellsprings and see the immediate revelation of Moshiach now.

Our mother was the pillar of the family. She left the world on Parshas VaYeitzei, in which it speaks about Yaakov about whom it said “*pana hoda, pana ziva, pana hadara* (glory departed).” We were heartbroken in the same way when she left. Yosef Yitzchak Merosov, the chassan, who's wedding is taking place on Chaf Zayin Adar, with Hashem's help, wrote about his grandmother:

“My grandmother had mesiras nefesh to preserve Yiddishkai in her family. As it says in the Talmud (Baba Metzia), “One who studies Torah and ensures that his children and his children's children study Torah, Hashem promises him that the Torah will never be forgotten forever.”

HER CHILDREN – HER PRIDE AND JOY

Our mother is survived by three generations of Chassidim, many of whom are shluchim, Rabbanim and Torah educators. Her oldest son, Ha'Rav Mordechai Belinov, is the S'gan Av Beis Din of the Vaad Rabbanei Lubavitch of France. Her younger son, Ha'Rav Yitzchak Belinov is a prominent Rav in Milan, Italy. Her daughters are, Mrs. Baila Bronstein, an exemplary educator at Beis Chaya Mushka, Mrs. Chana Marozov, who is very active in the mitzvah campaigns of the Rebbe, MHM, and Mrs. Fruma Belinov, a devoted educator at the Lubavitch Yeshiva in Crown Heights.

May the story of her life and pure faith in Hashem and His Torah, inspire and encourage the future generations until the immediate arrival of Moshiach Tzidkeinu. Amen.