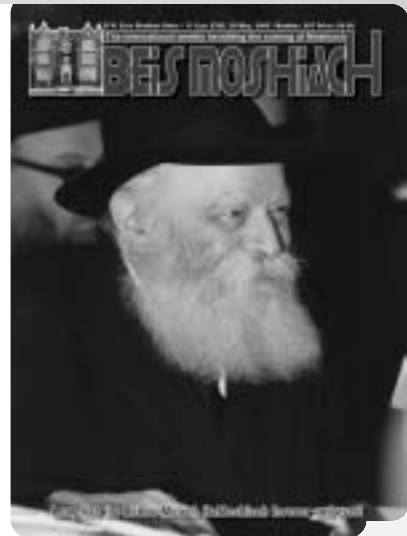


# CONTENTS



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

## **4 | IT'S NEVER TOO LATE**

D'var Malchus / Sichos in English

## **8 | OUR AVODA IN THE MONTH OF IYAR**

Moshiach / Rebbetzin Chaya Rochel Hendel

## **10 | WE CAN RELY ON REBBI SHIMON**

Lag B'Omer / Rivky Kaminker

## **14 | THE CONCEPT OF INFINITY IN MATHEMATICS AND CHASSIDUS**

Science & Geula / Dr. Tsvi Saks

## **18 | THE CHASSID WHO EXEMPLIFIED MESIRUS NEFESH (CONT.)**

Chassid / Menachem Ziegelboim

## **26 | WE SHOULD BE DANCING IN THE STREETS**

Moshiach / Rabbi Yaakov Rogalsky

## **28 | HA'RAV HA'CHASSID R. YECHEZKEL HA'LEVI BROD A"H**

Chassid

## **34 | WHY SAY HALLEL?!**

Shleimus HaAretz / Shai Gefen

## **37 | SHLICHUS UNDER FIRE**

Shlichus / Nossan Avrohom

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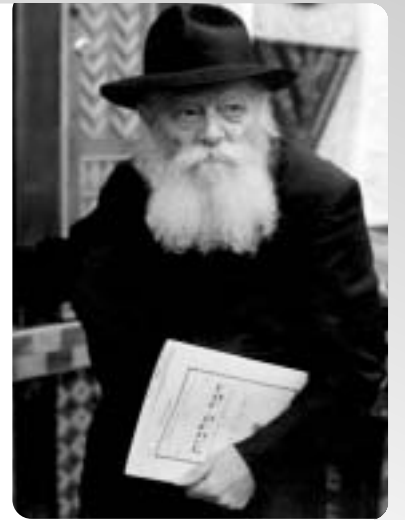
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# IT'S NEVER TOO LATE

SICHOS IN ENGLISH



## SHABBOS PARSHAS B'HAR; 15TH DAY OF IYAR, 5749

1. Our Sages declared: "Whoever works Erev Shabbos will eat on Shabbos." Thus, it follows that this is the time to "eat" – i.e., to internalize – the lessons of Pesach Sheni ("the second Pesach") which, this year, fell on Erev Shabbos.

The Previous Rebbe explained that Pesach Sheni teaches us that "Nothing is ever lost. The situation can always be corrected." Even a person who is "impure" or "far removed" (and even if he willingly brought these conditions upon himself) can correct his status. Regardless of how low one has fallen, there is a possibility for rectification.

Originally, Pesach Sheni was instituted for people who were involved in important spiritual tasks (those who carried Yosef's bier or those who buried Aharon's sons). Their impurity did not reflect a lack, but rather was associated with the fulfillment of G-d's will. Nevertheless, though there was nothing lacking in their service, they desired to attain the further heights which could be reached by offering the Pesach sacrifice.

Therefore, they demanded, "Why should we be deprived?" Their demand was accepted in heaven and G-d granted a new mitzvah that enabled our people to bring the Pesach Sheni in all the generations which follow.

On a deeper level, this shows that Pesach Sheni allows one to add to one's service even when one does not feel a lack in the present. When a person sees that it is possible to attain a higher level, the fact he has not attained that level as of yet can be considered an inadequacy that must be corrected.

To explain in depth: The question could be asked: Why didn't the people whose demands brought about the institution of the Pesach Sheni sacrifice approach Moshe earlier? Moshe had given the command to offer the Paschal sacrifice previously and they knew that their state of impurity would prevent them from bringing it. If so, why did they wait until Erev Pesach, the day the Paschal sacrifice was being offered to approach Moshe? Why didn't they clarify their situation as soon as the command to bring a Paschal sacrifice was given?

The reason for their delay can be explained within the context of the concept: "A person who is involved in a mitzvah is free of the obligation to perform other mitzvos." This exemption is granted because all the mitzvos are interrelated and each mitzvah includes all the other mitzvos. Therefore, when one is involved in the fulfillment of one mitzvah it is considered as if he was involved in the performance of all the mitzvos.

Accordingly, since the people<sup>[81]</sup> who complained to Moshe about having been denied the opportunity to offer the Paschal sacrifice had been involved in the performance of a mitzvah, there was nothing lacking in their status before the Paschal sacrifice was offered. However, when they considered the future and realized that they could reach a higher level, they viewed their present situation as lacking. Therefore, on Pesach eve, when they saw everyone bringing the sacrifice and appreciated the heights they could reach once they regained ritual purity, they felt an inadequacy that compelled them to approach Moshe with these demands.

This concept is reinforced by the halachic definition of Pesach Sheni as a festival in its own right and not merely a chance to compensate for the failure to offer the first Paschal sacrifice. Thus, it adds a new dimension in Torah, not only for those who were impure, but for the entire Jewish people. Even if one offered the first Paschal sacrifice in a complete manner, Pesach Sheni affords him an opportunity to reach an even higher spiritual rung.

[This is implied by the very name of the holiday. Pesach means “leap” or “jump.” Pesach Sheni is thus, a “second jump,” allowing one to reach even higher peaks than the first.]

Thus, Pesach Sheni contains lessons on two opposite extremes: On one hand, it teaches a person that no matter how low his situation, he can always reach a higher peak. Conversely, it also teaches someone whose work is seemingly complete, without any lack, that he can aspire to a higher level, a level that he must “jump” to reach.

2. The above concepts can also be associated with this week’s Torah portion, Parshas B’Har, and the Torah portion which we will begin to read in the Mincha service which follows, Parshas B’Chukosai. Parshas B’Har begins with the mention of Mount Sinai. Mount Sinai is related to the concept of Torah study as implied by the opening statement in Pirkei Avos: “Moshe received the Torah from Sinai.” It is also related to the service of prayer for our Sages stated: “Sinai, this is a ladder” and also teach “prayer is a ladder.”

Thus, it also shares a connection to the Temple – the place where the Paschal sacrifice would be offered – for the complete state of both these services is related to the Temple. The ark (where the tablets of the

law were kept) is associated with the service of Torah and the altar (for “the prayers were instituted in place of the sacrifices”) with prayer.

These two services allow a person to proceed forward as Parshas B’Chukosai states in its opening verse, “If you will walk in My statutes.” Parshas B’Chukosai also contains another lesson. The work chok means “engrave” or “hew out.” In this context, the Rebbeim have explained the difference

*On Erev Pesach,  
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inadequacy that  
compelled them to  
approach Moshe with  
these demands.*

between letters which are written with ink on parchment and letters which are hewed into stone.

When letters are written on parchment, the letters and the parchment are two different entities and it is possible to separate between them. In contrast, when letters are hewed into stone, the letters are not a separate entity, but rather, part of the stone itself. Therefore, it is impossible to separate between them.

There is a parallel to this concept in our service of G-d. The letters hewed into the tablets represent the essential connection which a Jew shares with G-d. This connection can never be broken (as obvious from the mesirus nefesh shown by the Jews) for essentially, G-d and the Jews are a single entity.

There are two expressions of this concept. Firstly, “nothing is ever lost,” i.e., because of the essential connection a Jew shares with G-d, regardless of the depths to which an individual has fallen, each Jew can correct his situation. Conversely, since this essential connection associates a Jew with G-d as He is unlimited, each Jew, regardless of how high his level, has the potential to increase his service of G-d. These two expressions are related to the two lessons of Pesach Sheni stated above.

Pesach Sheni is also related to the concepts of ahavas Yisroel and achdus Yisroel. The willingness to provide even those who were unable to bring a sacrifice at the first opportunity shows how important each individual is and how much love must be extended to him. Similarly, the fact that the Pesach Sheni offering which was instituted only for certain individuals contains lessons for every Jew, even those on a high level, shows how the entire Jewish people are bound together as a single entity. This is reinforced by the metaphor of letters carved into stone which describes the essential connection to G-d which all Jews share equally.[82]

3. The second Paschal sacrifice can be offered only after undergoing the purification process associated with the Red Heifer. Until that process is completed, it is forbidden to enter the Temple to offer a sacrifice. Thus, there is a connection between the sacrifice of

Pesach Sheni and the daily portion of Rambam associated with the present Shabbos, which includes the siyum (conclusion) of Hilchos Klei HaMikdash and the first chapter of Hilchos Bias HaMikdash.

Hilchos Klei HaMikdash concludes as follows:

Though it is found in the statements of the prophets that the priests would wear a linen ephod, this is not a sign that they were High Priests for the ephod of the High Priests was not of linen. Even Levites would wear it... Rather, this ephod would be worn by the disciples of the prophets and those who were fit to have the holy spirit rest upon them. This demonstrated that they had reached a level higher than the High Priest....

This emphasizes how the spirit of prophecy can rest on each and every Jew and thus, elevate him to a level above that of the High Priest.[83] After attaining such a level, his entry into the Beis HaMikdash (Bias HaMikdash) is of a totally different nature. This is further emphasized by the Rambam's statements that, "The Beis HaMikdash was not on flat ground, but on the incline of the mountain." [84] This shows that a Jew who enters the Beis HaMikdash must begin a process of continual ascent, going up level after level until he reaches the Holy of Holies.

4. As mentioned in the previous farbrengen, the counting of the Omer is connected with the service of ahavas Yisroel, compensating for and correcting the failure of Rabbi Akiva's students to show respect to each other. This is also connected with Lag B'Omer which falls in the coming week and is the yahrtzeit of Rabbi Shimon bar Yochai. He was one of the students of Rabbi Akiva who perpetuated the Torah's teaching after the others died. His character traits reflected those of

Rabbi Akiva and thus, he surely fulfilled Rabbi Akiva's teaching, "Love your fellowman as yourself." This is a great general principle of the Torah."

The expression used by our Sages regarding Rabbi Akiva's students is "Lo nahagu kavod zeh l'zeh" – "They did not treat each other with respect." However, use of the word "nahagu" in this context is somewhat unusual. Its use implies that the manner showing respect to one's colleagues must become a minhag – a custom which has become an integral part of one's behavior, something one is so used to doing that it comes naturally, without effort.[85]

***If there is an inadequacy in one's service, one must know that "Nothing is ever lost" and it is always possible to correct the situation.***

The word nohagu is also related to the word manhig, a leader, a person who influences others. Each Jew must become a leader for all the people with whom he has contact and teach them the importance of ahavas Yisroel and achdus Yisroel.

This is also associated with the two lessons of Pesach Sheni mentioned above: In regard to ahavas Yisroel and the importance of showing proper respect to one's fellow man, if there is an inadequacy in one's service, one must know that "Nothing is ever lost" and it is always possible to

correct the situation. Conversely, even a person on the highest levels must know that he can always add to his service and reach even greater peaks of ahavas Yisroel.

These concepts should be publicized in the widest manner possible. Every Jew must realize that Pesach Sheni grants him the potential to correct his past behavior and elevate it to a higher rung. This applies not only to the recent past, but to everything the person has done throughout his life, even to those sins transgressed in childhood.[86] Similarly, parents and teachers should try to influence their students and teach them to rectify their past behavior. Even if the child has left home or the student is now located in another place, they should still try to use their influence to convey these lessons to him.

These lessons should be conveyed to the public as a group in an atmosphere of joy and happiness, in a Chassidic farbrengen.[87] Similarly, parades should be organized for Jewish children for Lag B'Omer, stressing the slogan "All Jewish children together." May these efforts hasten the time when all the blessings mentioned in Parshas B'Chukosai will be fulfilled, including the greatest blessing, "And I will place My sanctuary among you," the building of the Third Temple by Moshiach. May it be now, immediately.

NOTES:

81. In particular, this concept only applies according to the opinion in Sukka 25a, b that the people who approached Moshe were those who had buried a person who had no others to tend to him (Meis Mitzvah) and they had no opportunity to purify themselves beforehand.

82. This is related to the concepts discussed in the Sichos of Parshas Tzav which explain that the purification

process of the Red Heifer reflects achdus Yisroel. The fact that the Torah commands us to preserve a certain portion of the ashes of the Red Heifer "as a keepsake" to enable a person whose spiritual level is so low that he becomes impure, expresses the importance of each individual Jew.

Furthermore, since in the process of preparing the Red Heifer, it was customary to mix together with its ashes, the ashes of all the previous Red Heifers including the ashes of the Red Heifer brought by Moshe, a bond is established with the Jewish people of all ages. The ultimate expression of this bond will be in the Messianic age, when the tenth Red Heifer will be offered. Since at this time, all spiritual matters will reach their highest level of perfection, it can be understood that the ashes of the previous nine Red Heifers will also be available and that they will be combined with the ashes of the Red Heifer to be brought by

Moshiach, thus, establishing unity with the Jewish people of all ages.

83. This is also related to the concepts explained in the siyum of Seifer Z'raim that were discussed in the farbrengen of Parshas Emor.

84. It can be explained that the Rambam included this concept in the Mishneh Torah even though the latter is a text of halacha and not a simple description of the Temple Mount for the following reason. Had he not mentioned this point, one might think that it was a halachic requirement to include all the various steps that existed in the Beis HaMikdash complex. With the inclusion of this statement, the Rambam emphasizes that this is not so. These steps were included simply as a matter of practicality, because the Beis HaMikdash was situated on a mountain. Note also Likkutei Sichos, Vol. XXIX, pgs. 71-78, which explains this concept differently.

85. Note Likkutei Torah which explains that practices observed because of Jewish custom have certain advantages over those required by Torah law. Though the observance of these practices is "beyond the measure of the law," once they have been accepted among the Jewish people, "Jewish custom is Torah" and must be universally observed.

86. Before a person's Bar Mitzvah, he is not responsible for his actions and hence, there is no need for t'shiva for sins committed then. Nevertheless, the Alter Rebbe (Shulchan Aruch, ch. 343) writes that it is proper to undertake some measure of repentance. Similarly, we find that great Rabbis have repented for inadequacies even during the time they were nursing.

87. Note that the Rama concludes his notes on Shulchan Aruch, Orach Chayim by quoting the verse: "A good-hearted person is always celebrating."

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# OUR AVODA IN THE MONTH OF IYAR

BY REBBETZIN CHAYA ROCHEL HENDEL

Some may ask, we have been saying that Moshiach is coming for so long! The winter has passed. Pesach has passed, as well as the entire month of Nissan, and he still hasn't come! And why should Moshiach come in our generation, after thousands of years of waiting for him to come?

But we believe in the Rebbe MH"m's prophecy that this is the generation of Geula and we must get ready to greet Moshiach. And especially in the merit of the righteous women of our generation, who are the reincarnations of the Jewish women in the exodus from Egypt, we will be redeemed.

The name "Iyar" is an acronym for "Ani Hashem Rofecha" – I am G-d, your Healer. So many people need a refua, and we need to assuage the pain of the Jewish people over the fact that we are still not redeemed. We need a physical healing as well as a spiritual healing, a healthy soul in a healthy body. Each day, healing comes down to the world, but in the month of Iyar, when we count the Omer and prepare for the Giving of the Torah, the healing is alluded to in the very name of the month.

The significance of Iyar is that every single day of the month is connected with a mitzva, for each day in Iyar is counted in S'firas

HaOmer (unlike Nissan and Sivan). The Rebbe explains in volume one of *Likkutei Sichos*, quoting the Zohar, that "Iyar" is also an acronym for Avrohom, Yitzchok,

*In the presence of this minyan, I announce that I forgive the robber who stole the t'fillin. If he wants to use them, let him use them. But if, G-d forbid, the t'fillin are in a disgraceful place, I want you to be my witnesses that I am not willing to allow my precious t'fillin to be in such a place...*

Yaakov, and Rochel, the four legs of the Divine Chariot.

It's brought in *Tanya*, chapter 23, that their being a "chariot"

means "that all their limbs were holy and disassociated from this world." A chariot does only what the charioteer wants, for a chariot has no will of its own. Through the avoda of bittul (chariot) in the month of Iyar, this month becomes a bridge between Nissan (which represent an arousal from Above) and Sivan, when the Torah was given (an arousal from below).

May we already merit the "new Torah which will go forth from Me," with the revelation of Moshiach, immediately!

\* \* \*

The Rebbe spoke many times about davening for the hastening of the Geula and for the revelation of Moshiach. The Rebbe often asked that this be publicized.

From the following story I heard, we can learn how great is the power of t'filla that comes from the depths of the heart. I heard this story from Rabbi Yaakov Ochanona of Tzfas.

R' Yaakov has a brother in Raanana. One night, when he returned home close to midnight, he stood by the elevator waiting for it to arrive. Suddenly, a voice from within him said, "Go over to the garbage dumpsters and check there."

He was surprised by this thought and nearly ignored it, but

something compelled him to listen to it. Although it seemed bizarre to him, he had nothing to lose.

In the garbage, he found a black briefcase. He feared it might be explosives but he peeked inside and discovered two pairs of t'fillin, Rashi and Rabbeinu Tam!

He took the briefcase up to his home, found an address and phone number inside, and called the number the following morning. The first question he was asked was where did he find the t'fillin.

"What difference does it make? The main thing is that I found them."

But the man insisted on knowing where the t'fillin had been found. After a brief pause, Ochanona answered that he had found them in the garbage. At this point, the one who had lost the t'fillin told an amazing story.

He guards his t'fillin and doesn't readily let them out of his possession. The day before, a man had asked to borrow his t'fillin. He lent them but instead of returning them, the man put them on the back seat of his car.

Later on, the car was broken into, and the t'fillin were stolen. The owner was greatly distressed of course. He searched everywhere and called the police, but couldn't locate them.

"Last night, at midnight, I gathered a minyan of men and told them: In the presence of this minyan, I announce that I forgive the robber who stole the t'fillin. If he wants to use them, let him use them. But if, G-d forbid, the t'fillin are in a disgraceful place, I want you to be my witnesses that I am not willing to allow my precious t'fillin to be in such a place. At least, let them be found and rescued."

Once again, R' Ochanona was shocked: "That's precisely the time that I had the thought of checking the garbage bins!"

How powerful is a request and prayer that comes from the heart. We can pray, from the depths of our heart, for the Geula.

\* \* \*

The month of Iyar is a month when the avoda is "from below upwards." Let me tell you another story that will inspire us in this avoda, as I heard it from the protagonist.

There is a graphologist in Chaifa, named Chava, who is a Gerrer Chassid. She is very successful in her profession. She says that every now and then, when under pressure, she consults with the Rebbe through the *Igros Kodesh*, and she sees interesting connections in the Rebbe's answers

to things on her mind.

A few months ago, she was about to have a baby, and she was worried because with her previous birth, she hadn't got to the hospital on time and had given birth at home. She called her friend and asked her to ask the Rebbe when she should go to the hospital. The answer in the *Igros Kodesh* was that she should go to the hospital immediately and do as the doctors said.

She took a bag that she had prepared for this occasion and went to the hospital. When she got there, not being in labor, the doctor asked her why she had come. She told him honestly that she was there because the Lubavitcher Rebbe said she should go to the hospital immediately. The doctor found this amusing and wanted to send her home, but since it was late at night, he decided to allow her to stay.

No more than ten minutes passed and the woman cried out for help. She had begun to give birth. Before they could bring her to the delivery room she had the baby!

May the birth of Geula come quickly so that we may hear the voice of Moshiach! Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

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# WE CAN RELY ON REBBI SHIMON

BY RIVKY KAMINKER

*She was raised in Miron, in the house that was closest to the grave of the Tanna, Rabbi Shimon bar Yochai. \* In honor of Lag B'Omer, Mrs. Minna Lipkin of Yerushalayim tells us her memories of this special place.*

It was just after the War of Independence. The State of Israel, which had received its “independence,” was licking its wounds as it attempted to fend off the enemies that surrounded them. Eretz Yisroel was slowly being developed. Survivors of the Holocaust were arriving in droves and were establishing settlements and working the land.

The contagious pioneering spirit, love for the land, and the desire to see it rebuilt, spurred the Laufer family of Yerushalayim to pack their bags and to settle in the small Galilean settlement of Miron. In addition to the desire to help develop the land, it was an act of gratitude on their part. This was for the miracles they had personally experienced during the war of 1948.

When R' Chaim Zev, the head of the family, had fought to liberate the Temple Mount, he had promised that if all went well, he

and his family would move to settle the Galil. Why Miron of all places, I asked his daughter, Mrs. Minna Lipkin of Yerushalayim. She told me of her father's great love for the Kosel: “He would pour out his heart every day in prayer at the Kosel. During the War of Independence, we lost the Old City, which was captured by the enemy, and the holy spot was sorely lacking. I think that in order to fill this lack and his desire for the holy place, my father chose to move us near the grave of Rabbi Shimon bar Yochai.”

Little Miron was even smaller than you can imagine. Fewer than ten families lived in abandoned Arab homes situated around the grave. Even the basic amenities were lacking, and the Laufers and their four children often moved from house to house in order to obtain the basics that the parents, the children, and the cow needed.

A few years later, member of the Jewish Agency arrived and decided to set up a proper yishuv in Miron. More families came to live there, and the little place began to grow. The Agency built forty units and divided them by lots. The Laufers didn't enter the lottery. R' Chaim Zev's devotion to the grave was well-known to even the policemen and security people who came to protect the area during the Lag B'Omer celebrations. Everybody knew Laufer simply had to live in the house closest to the grave.

Over the years, say the neighbors and those who knew him, R' Chaim Zev proved that he deserved the reputation he had acquired for his devotion to the grave. Every morning he lit a candle at the grave and made sure that the oil would burn until the following morning. A candle always burned there, in honor of the tzaddik.

“I was only five years old when my mother became sick with typhus. It was terrible, with no cure, and my mother writhed in pain at the hospital in Teveria.

“My father would get up for the morning milking, and after milking the cow he would go to the grave for Shacharis. When he returned, he would send us children off to school and then go to Teveria to





visit my mother.

“There was no regular transportation, and despite the relative closeness of Miron and Teveria, traveling took up a large part of his day. Yet, he never missed visiting my mother.

“One time, before setting off, my father decided to call the hospital. He went to the local restaurant, where there was the only telephone in the moshav. Some instinct made him call.

“Each doctor at the little hospital knew all the patients personally. The doctor who knew about my father’s daily visit told him my mother was in critical condition. He said, ‘I think that by the time you get here, she’ll be gone.’

“When he heard this, he knew just what to do. He knew the Chazal that says, “Rabbi Shimon can be relied upon in an emergency,” and he hurried to Rabbi Shimon’s grave.

“Because of the urgency of the matter, my father didn’t enter the gravesite itself but called out from outside, “If my wife has to die, let the cow die instead of her!”

“With tears in his eyes he

rushed down the slope that led out of Miron. As he approached the area where the homes were located, he could hear voices from the direction of the first house, the house closest to his own.

“Laufer!” yelled the neighbors,

***“When he heard this, he knew just what to do. He knew the Chazal that says, “Rabbi Shimon can be relied upon in an emergency,” and he hurried to Rabbi Shimon’s grave...”***

“come quickly. Your cow is dying!”

“Shaken up, he went over to the cowshed and by the time he got there the cow was lying dead on the straw. My father realized that something unusual had taken place here and he rushed to call the

hospital. The doctor recognized his voice and shouted, ‘You won’t believe this! I don’t understand how this happened! Your wife is sitting up in bed, alert, and speaking. She is telling everybody that she is waiting for you because you are about to come.’

“‘Actually,’ said my father, ‘I know how it happened.’ And he rushed off to visit his recovering wife. My mother lived a number of more years and had nachas from us and the other two children that were born.”

\* \* \*

I asked Mrs. Lipkin to tell me more about her childhood near Rabbi Shimon’s grave. She was happy to oblige.

“At a later point, my mother passed away and my father remarried and moved to the United States. He had a yechidus with the Rebbe, in which he told the Rebbe that he was in the U.S. in order to hasten the building of Kiryat Rashbi in Miron. The Rebbe, whose special connection to Rabbi Shimon and his teachings is known to many, gave my father a check for \$36 as a symbolic participation in the project. The Rebbe made out the check to the account of Kiryat

Rashbi in Miron and signed it.

“When my father left the yechidus, the Chassidim surrounded him, wanting to hear what the Rebbe had told him. When they saw the check with the Rebbe’s handwriting on it, they begged him to sell it to them.

“Each of them offered him lots of money, bidding against one another, but he refused to sell the check. He explained that the check was just as precious to him as it was to them.

“A few years later, my father moved back to Eretz Yisroel and settled in Yerushalayim. He rented out the house in Miron and one of the conditions of the rental was that whenever he would want to visit the grave, he had to be given a room in the house to stay in. The renter tried to get my father to at least give him some warning ahead of time, but my father couldn’t anticipate when he would want to visit Rabbi Shimon’s grave. Sometimes, he was overcome with longing to travel to Miron and he didn’t wait, but just went.

“One of these times was when my father had been diagnosed with pancreatic cancer. We, the children, who went with him to the doctors, didn’t tell him the results of the tests he had taken. He actually knew everything but he didn’t tell us because he didn’t want us to have pain over his pain.

“The improper functioning of his pancreas made him exceedingly weak, and his visits to Rabbi Shimon’s grave became less and less frequent. He couldn’t even go there on Lag B’Omer.

“On the morning of Lag B’Omer he suddenly said to us, ‘It has never happened that I asked Rabbi Shimon for something and I wasn’t answered.’ He got up and went to

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Miron. He returned a few days later.

“There was a phone call from the hospital, asking us to come for more tests. After the tests, the doctors thought they had made a mistake and that it wasn’t the same man, but his medical history proved that the blood tests were accurate and his illness had disappeared – in the merit of Rabbi Shimon bar Yochai.

“My father instructed us in his will to mention his name whenever we go to Miron. When I go there every Lag B’Omer, I watch the dancing for hours, enjoying the Simchas Torah atmosphere. I raise my eyes heavenward and say, ‘Nu Abba, are you satisfied?’”



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# THE CONCEPT OF INFINITY IN MATHEMATICS AND CHASSIDUS

BY DR. TSVI SAKS

*On the 13th of Iyar this year, we observe the 53rd yahrtzait of Rabbi Yisroel Aryeh Leib Schneerson z"l, the youngest brother of the Rebbe Melech HaMoshiach. In honor of the yahrtzait, the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences presents this major fundamental paper by one of its most esteemed members, Dr. Tsvi Saks of the IBM Corporation. Formerly, he was a professor of mathematics and an artificial Intelligence researcher. This paper was compiled by the RYAL Institute based on several lectures that Dr. Saks has given at the Institute's annual Moshiach and Science conferences since 5753. (The theme of the conference that year was "Bringing Moshiach Into the World of Science.") In it, Dr. Saks discusses the concept of infinity as it is currently understood in mathematics, as it is explained in Chassidus and as it relates to the Era of Moshiach. \* Part 1*

This year's conference will take place BE"H in Chicago, where Dr. Saks and Prof. Shimon Silman will speak. (See the ad in this Beis Moshiach magazine.)

The theme of this conference is "Bringing Moshiach Into the World of Science." It sounds to me like it's "from above to below," bringing G-dliness and Moshiach down into the world of science. I want to do that. I also want to try to do the reverse, or the dual, of bringing science into the world of Moshiach and G-dliness. I want to do this with some very concrete examples. I'm going to pursue a certain line of reasoning for a while. My first career, before I began working in Artificial Intelligence, was doing research in pure mathematics – Mathematical Infinity. That is the science that I'm going to talk about today.

I'm going to actually discuss some reasonably technical mathematics. Hopefully

it will be accessible to everyone in the audience. If it isn't, just relax because I will not do it forever. I'll come back and relate it to the Chassidus.

## SCIENCE AND THE ERA OF MOSHIACH

Before I begin, I should mention a sicha of the Rebbe Melech HaMoshiach which has served as the inspiration for my research into the area of mathematical infinity and Chassidus.

The Rebbe MH" M writes that the Zohar had predicted that, starting in 1840, there will be great advances in the secular sciences and Chassidus (Jewish mystical knowledge) in order to ready the world for the Messianic Era. He states that the deepest level of positive interaction between secular knowledge (science and mathematics) and Chassidus occurs when secular knowledge is used to explain and illuminate deep concepts in Chassidus.

The Zohar teaches that in the six-hundredth year of the sixth millennium after Creation, (corresponding to the year 1840), there will be great advances in Chassidus and in the secular sciences, in order to ready the world for the advent of the Messianic Era.

The Rebbe MH" M asks: Why is scientific advance related to the coming of the Moshiach (Messiah), and why does the Zohar link advances in Chassidus and science to the coming of Moshiach? This can be understood from three perspectives:

(1) Advances in science enable us to visualize Torah concepts and understand them more deeply. For example, the telephone and radio, which enable us to hear events all over the world, provide us with palpable models that enable us to visualize the concept of "an Eye that sees and an Ear that hears." This makes the concept of Divine scrutiny of our deeds more real to us. Utilizing this knowledge for the service of G-d provides us with a certain glimpse of the level of perception that will be attained in the Era of the Redemption: "And all flesh will see that the mouth of G-d speaks," that is, all flesh will then enjoy perceptions of Divine service with physical, sensory vision.

(2) When technology (the radio, television and Internet, for example) is used to disseminate Torah knowledge worldwide, it pre-echoes the universal diffusion of knowledge in future when "...the earth will be filled with the knowledge of G-d, as the waters cover the ocean bed." Moreover, it foreshadows the promise of the above-quoted verse, that "all flesh will see..." for the image and sound is seen and heard simultaneously around the world. The electronic waves literally fill the

earth and its atmosphere with the knowledge of G-d.

The Rebbe says, however, that these examples utilize scientific applications and technology. However, the prophecy of the Zohar speaks of the knowledge of science interacting with Torah and Chassidus.

(3) The true synthesis of Chassidus and science occurs when the knowledge of science is used to explain, support and illuminate Chassidic concepts. In this way, science is contributing to our ability to perceive G-dliness within the created universe, which we will be able to do completely when Moshiach comes and the redemption begins. The Rebbe brings the concept of unity as an example, that the advance of scientific knowledge and understanding is increasingly revealing the inherent unity in the universe, as expressed in the forces of nature.

With G-d's help, and the Rebbe Melech HaMoshiach's inspiration, we will follow this program for the concept of infinity, that is, to use the theory of mathematical infinity to explain and illuminate the concept of infinity as discussed in Torah and Chassidus.

The concept of Infinity is used in Torah and Chassidus in several fundamentally different ways. First, G-d is referred to as Ein Sof, literally, Without End, or Infinite. On the other hand, the Torah has revealed the fact that the creation is quantitatively infinite. For example, G-d created infinitely many troops of hosts that serve Him and infinitely many spiritual worlds. Now surely the concept of infinity as it measures and describes the creation is vastly inferior to the concept of infinity as it applies to G-d Himself. In fact, all

of G-d's infinitely many troops are considered as absolutely nothing before Him. These insights lead to the question of: How can infinity be limited, and how can there be different levels of infinity?

## INTRODUCTION TO MATHEMATICAL INFINITY

As a brief introduction to the subject of mathematical infinity, let me pose a very simple question. Suppose you are making a Melaveh Malka. Everybody has to wash for

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the Melaveh Malka so you make sandwiches. You really don't know how many people are coming and you don't really know how many sandwiches you are making. But you make a rule that everybody takes exactly one sandwich. At the end of the Melaveh Malka there are no sandwiches left. Everybody took exactly one sandwich. Now what inference can we make? We know that everyone took exactly one sandwich and every sandwich was taken by exactly one person. Do we know how many people came to the party? We certainly do not. There is something that we do know, however. That is, we know that the number of people that came to the Melaveh Malka and the number of sandwiches are the same. Because we have what is called a one-to-one correspondence.

This notion of one-to-one correspondence was used by Georg Cantor in the 1870's to formulate the modern theory of mathematical infinity. The basic definition is that two sets of entities have the same number of elements if there is a one-to-one correspondence between the entities of the two sets, like in the example of the people and the sandwiches. For finite sets, this definition conforms to what we would expect, but for infinite sets, there are many surprises, some of which I would like to discuss.

The most important and simplest infinite set is the set of natural numbers, i.e. the positive integers, 1, 2, 3, ... . The '...' means ad infinitum.

The way we generate the natural numbers is to start out with 1. Then there is a principle or a rule that allows us to generate new numbers from the old numbers. The rule is that you can always add 1 to a number. So you start out with 1, then add 1 to it and you get 2. Now you add one to the 2 you get 3, and so on. For any number  $n$ , you add 1 to it and you get  $n + 1$ . What I want to do, though, is to utilize the concept of one to one correspondence to show you a very strange example involving mathematical infinity.

First, consider the set of squares 1, 4, 9,... It is obviously smaller than the set of positive integers, because the set of squares is part of (a subset of) the set of positive integers, but with many numbers – all of the non-squares like 2, 3, 5 etc. – left out. (See Diagram 1.)

Now, let's set up a correspondence so that each number is associated with its square. The number 1 will correspond to 1, 2 will correspond to 4, 3 to 9, ... In general,  $n$  corresponds to  $n^2$ . What we now have is a one to one correspondence between the sequence "1, 2, 3 ..." and the sequence "1, 4, 9, ..." (See Diagram 2.)

It is clear from the diagram that the set of squares is

the same size as the set of positive integers since they can be matched up in a one to one correspondence.

Each positive integer has exactly one square, and each square has exactly one positive integer which is its square root, very similar to the people and the sandwiches in our earlier example. Thus the set of positive integers and the set of squares have the same number of elements, which should surprise you, since there seems to be far fewer squares. In fact, this is characteristic of infinite sets, namely, any infinite set has the same number of elements (via a one-to-one correspondence) as some of its subsets which are distinctly smaller than itself.

The one-to-one correspondence between the positive integers and the squares was first observed by Galileo in the early 1600's. Galileo was quite confused by his discovery, and, therefore, he rejected the notion of infinite numbers. Cantor, on the other hand, explored the notion of one-to-one correspondence with fresh insight, and in the 1870's, developed the theory of

DIAGRAM 1:

Positive Integers  
Squares

1	2	3	4	5	6	7	8	9	...	N	...
↓			↓					↓			
1			4					9			

DIAGRAM 2:

1	2	3	4	5	...	N	...
↓	↓	↓	↓	↓		↓	
1	4	9	16	25	...	$N^2$	...

infinite numbers. Note that over 250 years passed from the initial discovery to development of a formal, coherent theory, which is an enormous length of time, especially considering the vast scientific progress during this period. It is noteworthy that the Theory of Infinite Numbers was developed after the date of 1840, which was specified by the Zohar.

Before Cantor, mathematical infinity was regarded as "infinity as a potential." For example, the set of positive integers 1, 2, 3 ... is infinite because there is no last number. But it was infinity as a potential because there was no perspective or claim that the set of all the positive integers actually exists as a complete object. Cantor's basic contribution was that mathematically infinite objects, such as the set of positive integers, can be considered to be well-defined objects that actually exist and can be manipulated in many of the same ways as finite objects.

Cantor made a major breakthrough when he showed

that not all infinite sets have the same number of elements, by proving that the set of positive integers has less elements than the set of all numbers between 0 and 1. He used a symbol  $\aleph_0$  to represent the positive integers, and the letter  $c$  (for continuum) to the set of numbers between 0 and 1, and he was able to prove that  $\aleph_0$  is less than  $c$ .

Remember our example of the people and the sandwiches. If every person had taken exactly one sandwich, and there were sandwiches left over, then we would have concluded that there were more sandwiches than people. Similarly, Cantor explored all possible one-to-one correspondences between the set of positive integers and the set of numbers between 0 and 1. He proved that for any such correspondence, there is some number between 0 and 1 which is not paired with any positive integer. Therefore, there are more numbers between 0 and 1 than there are positive integers. Here is the proof:

Suppose the following is an arbitrary one-to-one correspondence between the set of positive integers and the set of number between 0 and 1, expressed as decimal expansions.

Cantor now defines a number between 0 and 1 which is not paired with any positive integer. Let's call this number  $j = .j_1j_2 \dots j_n \dots$

If  $x_{11}$  is not 4, we will define  $j_1$  to be 4; if  $x_{11}$  is 4, then we will define  $j_1$  to be 2. Note that we already know that  $j$  is not equal to  $x_1$ , since they differ in the first decimal place.

For every positive integer  $n$ , we similarly define  $j_n$ . If  $x_{1n}$  is not 4, we define  $j_n$  to be 4; if  $x_{1n}$  is 4, then we define  $j_n$  to be 2. Clearly as before,  $j$  is not equal to  $x_n$ , since they differ in the  $n$ -th decimal place. Inductively we have a defined a number  $j = .j_1j_2 \dots j_n \dots$  which is between 0 and 1 and is unequal to  $x_n$  for every  $n$ .

We have thus proved that for any one-to-one correspondence between the set of positive integers and

DIAGRAM 3:

1	→	$x_1$	=	$x_{11}$	$x_{12}$	...	$x_{1n}$	...
2	→	$x_2$	=	$x_{21}$	$x_{22}$	...	$x_{2n}$	...
⋮								
N	→	$x_n$	=	$x_{n1}$	$x_{n2}$	...	$x_{nn}$	...

the set of numbers between 0 and 1, there is some number between 0 and 1 which is not paired with any positive integer. Therefore, the set of numbers between 0 and 1 is bigger than the set positive integers, or in the language of mathematical infinity,  $c > \aleph_0$ .

In addition to these two different mathematical infinities, there are vastly more levels of mathematical infinity which are subject to the laws of mathematical infinite which are too great to be subject to the same laws. We shall now sketch the proof that the Totality of everything that exists is above mathematical infinity, in the sense that it is not a set, and cannot be assigned a (mathematically infinite) number.

One of the basic axiomatic assumptions of mathematical infinity is that for any set  $X$ , there exists a set called the power set of  $X$ , denoted by  $P(X)$ , which is the set of all subsets of the original set. It can be proven that the number of elements in the power set  $P(X)$  is distinctly greater than the number of elements in the original set  $X$ . More precisely, if  $X$  has  $N$  elements, then  $P(X)$  has  $2^N$  elements, and  $2^N$  is greater than  $N$ . Thus for any set, there is always a bigger set. However, since the Totality already includes everything that exists, it is impossible that there is a bigger set. Thus the Totality is not a set, and is not subject to the confines of mathematical infinity. Then of course neither can G-d, Who is certainly much greater than the Totality of everything that exists.

Thus mathematical infinity gives us a framework to deal with limited infinities which model the quantitatively infinite aspects of the creation, and acknowledges that there are unlimited infinities which we call Absolute Infinity which are beyond its realm.

(To be continued.)

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# THE CHASSID WHO EXEMPLIFIED MESIRUS NEFESH

BY MENACHEM ZIEGELBOIM

*We recently lost the great Chassid, R' Michoel Teitelbaum a"h. Aside from being an outstanding Chassid, he fearlessly fought to spread Torah and Chassidus during the terror-filled days in Soviet Russia. He never thought of himself, but did what had to be done with great courage. He was also goodhearted and was a "Nachshon" for every good thing. \* Part 2 of 3.*

(Continued from last week.)

R' Michoel Teitelbaum married Esther, the daughter of the Chassid, Rabbi Eliezer Dvoskin (may Hashem avenge his blood), at the end of 5698 (1938). At first, they lived in Cherson, but it was a small city and it was impossible to avoid working on Shabbos. They moved to Charkov where R' Michoel was able to support himself independently.

In Charkov, R' Michoel lived near his friend, Rabbi Yisroel Levin, who also lived near his father-in-law. R' Michoel and R' Yisroel had gone through a lot together, and were

strengthened by each other's presence. "On Shabbos Mevarchim, we said T'hillim together and after davening we farbrenge," relates R' Yisroel in his memoirs.

At this time, the yeshiva in Kursk was shut down and the bachurim fled for their lives. Some of them arrived in Charkov and some of them began learning with R' Michoel in his house. He taught them Torah despite his new status of being a married man.

However, the peaceful days didn't last, as much as you can call them peaceful. In 5701 (1941), war broke out in Russia. The Germans invaded

Russia and conquered vast areas of it. They quickly approached the cities in the Ukraine, including Charkov. The two friends, R' Michoel Teitelbaum and R' Yisroel Levin, tried to obtain papers in order to leave Charkov, but did not receive them in time. Afterwards, the roads became even more difficult.

During Tishrei 5702, the Germans began to bomb Charkov, and the residents of the city fled for their lives. One night, when R' Michoel and R' Yisroel were together and their wives were at home, the Germans began to heavily bomb the city. The bombing intensified by the hour, and many homes collapsed on top of their inhabitants.

You can well imagine the fear and concern of R' Michoel and R' Yisroel for their lives and the lives of their wives. They sat down somewhere and wrote a *pidyon nefesh* to the Rebbe, asking for a bracha.

When the bombing let up, they heard the voices of men collecting bodies from the streets. "When the bombing ended, we went to see if our families were still alive. We called out to them and thank G-d, they were alive," writes R' Yisroel in his memoirs.



The two of them decided to leave the city immediately after Shabbos B'Reishis. The old Chassid, R' Avrohom Katznelson joined them. The train station in Charkov was bombed out. The refugees had to travel in freight cars that were located somewhere else. Since R' Yisroel's house was far from the train, he asked R' Michoel to travel alone, since he had no choice but to remain in the city. R' Michoel insisted, "If you stay, then I will stay with you."

Suddenly, a pair of tall, strong gentiles appeared. R' Yisroel said to them, "I'll pay you if you help me bring my packages to the station." The men agreed, and then R' Michoel agreed to travel and they all boarded the train and sat down, without

***"When the bombing let up, they heard the voices of men collecting bodies from the streets.***

***"When the bombing ended, we went to see if our families were still alive. We called out to them and thank G-d, they were alive."***

knowing where the train was heading.

As soon as the train began moving, German planes started bombing the tracks. The train stopped and a military official told all the passengers to run off to the side and hide. "We began to leave the train with a two-year-old boy. The elderly R' Avrohom could not walk and remained standing somewhere nearby, and we remained too. Suddenly, the Germans began bombing the area where the others had run. When we saw this, we didn't run the next time, but remained seated on the train," says R' Yisroel.

One of the stops the train made was in Saratov, where the three Chassidim and their families got off. After resting briefly, they began searching for the home of a Chassid, and they found the Chassid, R' Yaakov Isaac Karasik. He told them that all the Chassidim had fled for Samarkand.

After Shabbos, R' Michoel and R' Yisroel boarded another train, which traveled for many days until it arrived in Samarkand.

In those days, the situation in Samarkand was unbearable. The streets were full of refugees who had no place to go. There was a famine, as well as various epidemics, and people literally collapsed in the street. The hospitals were full. Even those who remained alive were preoccupied with one thing only: obtaining bread for themselves and their families. They had to spend most of the day in line to get rations.

It was at this time that R' Michoel's sterling character became readily apparent. At a farbrengen which took place on 15 Shvat in the home of R' Yehoshua Korf, R' Michoel got up and spoke sadly about their having to arouse mercy on Anash and all Israel. They mentioned the names of the Chassidim who were sick. All of those mentioned, recovered.

The need for pure chinuch of Jewish boys and young men, burned



Rabbi Michoel Teitelbaum

in R' Michoel's heart. Even during these miserable times, he didn't rest. He told his good friend, R' Yisroel Levin that they had to start a Yeshivas Tomchei T'mimim in the city.

There were quite a few boys, refugees from the sword or famine, in addition to the orphans who had no place to live. R' Michoel gathered them and started a yeshiva with them, taking care of all their needs, materially and spiritually. R' Yisroel asked him where he'd get the money to cover his expenses and R' Michoel simply said they would divide their meals among Anash and he would teach the boys Torah.

"He said to me, 'You take one day of the week and I'll take one, and then we can talk to others about taking a day too,' relates R' Yisroel. R' Michoel set the example.

Then R' Michoel went to the home of Mrs. Mania Dubrawsky, the daughter of Rav Mendel Dubrawsky. Her husband and young daughter had died, and her son Yehoshua was at home, sick in bed, pale and moaning. R' Michoel asked permission to register her son in Tomchei T'mimim. She answered bitterly, "What kind of permission? He's sick. You can see for yourself." (In those days, when you said "sick," it referred to a patient they had given up on.)

R' Michoel replied in his characteristic Chassidic enthusiasm, "What do you have to lose? Register him in yeshiva and he'll have a refua shleima." The boy's mother shrugged her shoulders and said, "If you want to, register him."

A short time later, Yehoshua miraculously recovered and also joined the yeshiva, which numbered three boys.

The mashpia R' Mendel Futerfas a"h came to Samarkand and took responsibility for the boys' meals while R' Michoel worked on opening the yeshiva and its development.



**R' Michoel as a young man**

Ultimately, he had 150 talmidim who learned Nigleh and Chassidus with great diligence.

R' Dovid Mishulovin relates that before the yeshiva opened, R' Michoel

took him and his brothers and taught them in his home. Even after the yeshiva was founded, one of the classes was in R' Michoel's small home.

It wasn't only chinuch that burned in R' Michoel's heart, but also aiding others. Proof of R' Michoel's good heart came to the fore in those difficult times. One example, out of many, is related by Rav Nachum Shemaryahu Sossonkin in his memoirs. After a trip that was a few weeks long, he arrived with his family in Samarkand, exhausted, starving, thirsty, freezing cold, and lice-ridden: "I got out at the train station and looked for a store that sold cigarettes. Suddenly, while still walking there, I saw two of our men; Michoel Teitelbaum, today the founder of a large school in Brooklyn, and Yisroel Levin, who later became my mechutan, when my son Asher got married.

"We rejoiced to see one another

## YEARNING FOR THE REBBE

R' Michoel Teitelbaum and R' Yisroel Levin were close friends from way back in their youth in Moscow and Malachovka. They often visited one another and drank wine or mashke and farbrenged, speaking mostly about their yearning to hear something from the Rebbe or to see a word or some letters that someone wrote to someone about the Rebbe.

One night, at two a.m. there was a knock at R' Yisroel's door. R' Yisroel wondered who could be there at such an hour. It turned out to be R' Michoel who came inside.

"What happened?" asked R' Yisroel.

"Someone received a letter from abroad," said R' Michoel excitedly, "and the author mentioned a brief response from the Rebbe regarding a personal matter. The main thing, though, is that we got a few words from the Rebbe!"

R' Michoel had come to R' Yisroel at two in the morning in order to share the joy and excitement. Who else would understand his feelings and share his joy?

"I got dressed somewhat and said it was certainly Divine Providence that I had some strong mashke left over," writes R' Yisroel in his memoir. "I gave R' Michoel mashke for a l'chaim and he became even more joyful. We sat and farbrenged. In the middle of our rejoicing he even suggested that we go to R' Nissan Neminov to farbreng with him, his joy was so great."

and I told them about all our travails while traveling. They hurried over to our train, took all our belongings and carried them to their train. They arranged a comfortable place for us in one of the cars where we recovered and relaxed.”

When Anash decided to divide the responsibility for the meals of the Chassid, R' Yisroel Noach Blinitzky, it was R' Michoel who went to the market and looked for the best vegetables for him. This, at a time when R' Michoel made do with extremely little for himself.

R' Michoel infused the Chassidim, who were preoccupied with staying alive, with his Chassidic fervor. We can learn about the special Chassidic tone he set in those days from the following incident.

One Shabbos, there was a joyous farbrengen and everybody said many l'chaims. One by one, they all fell asleep. When Shabbos was over, R' Michoel woke up and began to dance, and one by one, the others woke up too and joined his dance, which went on for a long time. Then they davened Maariv and recited Havdala, and continued the farbrengen well into the night.

\* \* \*

On 5 Sivan 5705 (1945), tens of millions of Europeans heard the good news that the war was over. R' Michoel heard the news and he went to his friend's house for a joyous farbrengen.

With the war's end, Polish refugees were permitted to return to their homeland. Fortunately, the two friends had Polish papers and they began to think about leaving Russia. Along with submitting their false papers to the Russian OVIR office, they began learning a bit of Polish...

Their plan was dangerous and their fellow Chassidim in Samarkand censured them. But these two, R' Michoel and R' Yisroel, urged others to do as they were doing despite the



**R' Michoel (left) leading his son, R' Lazer, to the chuppa along with his mechutan, Herschel Tzeitlin, whom R' Michoel rescued from the orphanage**

disapproval.

On Shabbos Chanuka 5706 (1946), a farbrengen took place at R' Yisroel Levin's house with the participation of many great Chassidim. R' Michoel and R' Yisroel were warned again not to implement their dangerous plan. R' Michoel had had something to drink and he said, "Thank G-d, for you it's good

materially and sweet spiritually. You want to be here, so do what you want. Yisroel and I have it hard materially and it's bitter spiritually, so we will do all we can and Hashem will help!"

Miraculously, the two of them got exit permits from OVIR. Their freedom from Communist Russia was still a long way off, but they began to feel the beginning of the miracle.

On Monday, 4 Nissan 5706, R' Michoel packed his belongings and went to the train station where *eshalon* (freight train) #3 waited. The train traveled slowly for days and throughout the trip their hearts were fearful lest the Communists had some unpleasant surprises in store for them such as a trip to Siberia. "Our doubts plagued us and we tried to strengthen ourselves and trust in Hashem that He would have mercy on us and bring us to our destination in peace and joy."

R' Yisroel describes their feelings at that time. "Every minute we thanked Hashem in our hearts that we were sitting on the train and moving... Hashem allowed us to remain alive after everything that had happened and the terrible war, and to leave Samarkand alive with much hope, to merit what we needed, materially and spiritually. And who knew, the time might yet come and we would merit a letter from the Rebbe, and perhaps we would yet see the Rebbe face to face and receive his blessings and instructions..."

At a certain point, the train stopped for an indefinite period of time. It was 5 Sivan, Erev Shavuot, and the two of them noticed a stream. They decided to take advantage of this marvelous opportunity and they got off the train, immersed themselves, and then immediately boarded the train.

The journey took three long, difficult weeks. The train stopped every now and then and passengers got off to buy food and drink. "When the train left the Kiev district towards Dirazne, Letitshov, we saw tall piles of earth, like small mountains. They told us that these were the places where the cursed Germans and the Ukrainians had buried Jews alive. Many of us had relatives who lived in these towns, and our hearts trembled at this terrible sight."

While they traveled, a fire broke out in one of the cars and screams

could be heard. While others panicked, R' Michoel yelled that they should go put out the fire. He himself jumped off the train with other passengers following him, and they rescued the passengers from the burning compartment.

In one place, the train went through a thick forest, where bands of

robbers roamed. It was the middle of the night, when the train stopped. Instantly, suspicions were raised that those driving the trains were in cahoots with the bandits, and that they were stopping the train in the forest to enable the bandits to attack the passengers.

There were no windows on the

### "IT WAS CLEAR TO ME THAT IT WAS IN MICHOEL'S Z'CHUS"

In the summer of 5694 (1934), R' Michoel Teitelbaum was in Moscow where he learned for a little while with some other bachurim, together with R' Folye Kahn and R' Pinchas Schreiber (Rakshiker).

"When we were in Malachovka," relates his good friend, R' Yisroel Levin, "we saw that each of us needed a good friend whom he could confide in, regarding spiritual matters as well, and that it helped in avoda. Especially in those days that were dangerous both physically and spiritually, when the mighty ones were falling, we wanted to do everything that would help strengthen our Yiddishkait. I chose to be R' Michoel's friend.

"One time, we were walking towards evening, and we were so engrossed in our conversation that we forgot that Malachovka is in the middle of a big forest, and we kept walking. We walked until it was night. Suddenly, we realized that we had lost our way. We saw no houses and we didn't know what time it was or where to go.

"Then we saw a light among the trees. We approached the light and there, in the middle of the forest, was a house. I was afraid to knock, but R' Michoel wasn't afraid, and he began to knock on the door or window. A large black dog sprang out, began to bark and stood on its two hind legs.

"I was terrified and began to scream. The door opened and out came a young gentile with a rifle who said, 'Come, let's go to the county office or the police. You are robbers! Who brought you here so deep in the forest?'

"We grew even more frightened because that's all we needed – the police or the government... We told him that we were honest men who had been taking a walk and got lost in the forest. We showed him our tzitzis. The gentile told us that the dog was constantly chained up because he attacked people. 'Just yesterday, we had a robbery here and I freed him from his chain so he could attack the robbers. I had no mercy on them. I'm amazed how the dog did nothing to you and only barked. From this, I see that you are indeed upstanding men. But don't go in the forest at night!'

"He brought us to the road that led to Malachovka. I was certain that this was in R' Michoel's merit, and I thank Hashem for everything."

*eshalon* since these were freight cars. Suddenly, voices were heard outside and bandits were poised to enter the compartment. Despite the darkness and despite the fear, R' Michoel locked the doors from inside. The robbers didn't give up though, and they stuck their fingers in the door and the cracks, trying to force it open.

R' Michoel was courageous and he took empty bottles and banged the robbers' fingers until they bled. All the passengers were terrified. While R' Michoel battled the robbers, he called out to the passengers to help him. The battle went on for hours until it began to grow light, and then the train began to move. The passengers were saved from grave danger.

After an inspection at the border by Russian soldiers, the train crossed the border towards Poland, where it

went through Pshemishel and continued on to Krakow. At this station, they met Jewish residents of the city who had returned to their city at the end of the war. The horrors of the war were apparent on their faces.

When they saw Russian Jews with bearded faces, the Polish Jews said they should remove the beards since it was dangerous to have a beard among the anti-Semitic Poles. R' Michoel and R' Yisroel couldn't understand this. "In Russia there was a great danger when we went with beards, but it never occurred to us to do that," they said.

On Thursday, 21 Sivan, the train stopped near the city of Varotzlav, the last stop. The place was busy with trains and other *eshalons*, as well as many Jewish war refugees. A German said to his friend, "They are coming from Russia. It's a shame so many Jews

remained alive." They were shocked by what he said and that's when they understood that they had a long road ahead of them.

R' Michoel and R' Yisroel and their families took a train to Lodz, where there was a group of Jews, including a few Lubavitchers. They spent Shabbos there, and right after Shabbos they went to Waldstat, Poking, not far from Munich, where there was a large Displaced Persons camp with seven thousand Jews.

It took three weeks for R' Michoel to get from Samarkand out of Russia. He and R' Yisroel and a few other Chassidim were the "Nachshons" who left the country by this perilous route. After their success, the Rebbe Rayatz allowed the rest of the Chassidim to leave Russia with the *eshalons*.

After they arrived in the American



sector of Germany, R' Sholom Mendel Kalmanson wrote to R' Yisroel Jacobson. "Please tell the Rebbe shlita that I, Sholom Mendel ben Menucha; Michoel ben Tzivya; his wife Esther bas Toiba Rivka [Teitelbaum]; Bracha bas Minna Rochel ; Yosef Moshe ben Chaya Bracha; Sholom ben Chaya Bracha [Morosov]; Hillel and Yitzchok Shlomo sons of Alte [Pevsner], arrived here in peace, with G-d's help, and we are in Bensheim. We plan on trying to obtain visas for the United States and we want to know what the Rebbe thinks about this, and we request our father's bracha for material and spiritual good."

(To be continued.)

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# WE SHOULD BE DANCING IN THE STREETS

RABBI YAAKOV ROGALSKY  
REBBE - UNITED LUBAVITCH YESHIVA CROWN STREET

A countless number of speakers, speeches and articles have attempted to explain our current situation. In tones of sorrow some have stated that we should be taken out immediately from the deep darkness of Galus. In tones of moderate joy others have declared that at any moment we will reach the Geula. However, it is evident, without stretching the imagination, that we are way beyond either of these positions. Indeed, with a little thought regarding this topic we will bring the Geula Shleima through our simcha, which breaks all boundaries.

In the *maamer* of Shabbos Mevarchim Rosh Chodesh Nissan 5717 (“HaChodesh HaZeh LaChem”) The Rebbe MH”M *shlita* says that even though the fulfillment of the Redemption was the actual exiting from Egypt, nevertheless the beginning started with the termination of the Jewish nation’s servitude. The latter occurred in the month of Tishri and the former happened in the month of Nissan.

Complete redemption is when we will see the essence of G-d and we will experience G-dliness in a way that is comparable to the sun’s rays as they are found within the sun itself. Galus, on the other hand, is when we feel that all of Creation has a source in the identity of self. We see and feel the physical world, but with effort in Torah and *t’filla* we could know and perhaps feel G-dliness.

When the servitude ceased in Tishri, the Jews were able to feel the essence of G-d within their physical state in an almost effortless way. In other words the Jewish nation was in limbo between the complete spiritual state of Geula and a largely physical state of Galus.

Now we find ourselves in a similar situation.

The Rebbe has stated at the communal *yechidus*, Chaf Kislev, 5752 (chapter 7): **“We find ourselves already in ‘the days of Moshiach.’ We only have to open our eyes.”** Practically speaking, how are we able to utilize this knowledge of the revelation of Geula within the material world of today?

The answer begins with: contemplating this fact on a regular basis. This in itself will awaken a profound awareness of G-d’s Essence within the world.

In this manner, you will be cognizant of G-d’s Presence in everyday life. For example, you miss a traffic light and someone needs a lift; your car breaks down and the mechanic needs to know about his Jewish heritage. The more you concentrate on this awareness the more obvious it will be.

Secondly, if you are feeling this new era you will start to act accordingly in your daily service of G-d in performing Torah and mitzvos. You will tune up your *neshama* and body to act in

conjunction with the spiritual plane that we are now found within.

Thirdly, you will automatically communicate to others that we are at a time that we have to prepare for the coronation of Moshiach, and it will cause a tremendous uplift to all those with whom you have personal contact.

In *Likkutei Torah* (Parshas Shlach Lecha 36:4) and in *Imri Bina* (P’sach HaShar Chapter 26) the Alter Rebbe and the Mitteler Rebbe state that when evil is extinguished and all the holy revelations are absorbed within physical existence through the performance of the mitzvos, then all material existence will know G-d and will be a vessel for the higher, transcendent light. The purpose of the descent of the soul into this world is in order to cause an elevation by restraining the Other Side through turning away from evil. This avoda results in the revelation of G-dliness in all the worlds. Consequently, there will not be any vessels concealing G-dliness; there will only be vessels to receive G-dliness through the performance of mitzvos and good deeds.

In a similar vein in the Pesach Sheini *maamer* of 5749, printed in the *Meluket Gimmel* in footnote 24, it is written that the time for separating good from evil occurs when the Divine Presence is in Galus. But when the Divine Presence leaves this state of *kippos noga* (i.e., where one has to



purify and raise the sparks of holiness that are found in all permitted physical objects), we will not be involved in Torah and mitzvos in order to purify the physical world; the purpose of Torah and mitzvos will be, rather, to draw down higher levels of spirituality (light). Since the Rebbe *shlita* has declared that the purification has been completed and the Divine Presence is no longer in Galus as before, now our avoda is to draw down the loftier revelations of the true and complete Redemption.

We see from these two sources that once the work of the uplifting of the sparks (*birur ha'nitzutzos*) has been completed, as the Rebbe MH"M *shlita* has discussed in the Beis Nissan 5748 *sicha*, we say that "the buttons have already been polished." The Rebbe also declared to a group of CNN reporters on Cheshvan 12, 5752 (*And He Will Redeem Us*, page 79), "Moshiach is ready to come now. It is only from our part to do something additional in the realm of goodness and kindness." Once the barricade has been removed through the service of the *birurim*, the new service of bringing this G-dly Presence into this physical world is through the positive commandments that deal with acts of goodness and kindness.

This, of course, is not to say that we should not involve ourselves with the negative commandments, but the main emphasis of our Divine service is to add in light through the positive commandments. Everyone can see in their daily life how he or she can help another person out in one way or another. Help in a loan, give a car ride, let the parents enroll their children in whatever yeshiva that they want them to attend without refusing to let the siblings to attend your yeshiva, try to keep the prices of houses down by not elevating housing costs through "flipping," etc. The acts are endless, and with each deed you are drawing down the complete light of Redemption.

In the *Basi L'Gani maamer* of Yud Shvat 5725 on the fifteenth chapter that corresponds to this year 5765 in the third cycle of learning the *maamer* the Rebbe MH"M *shlita* writes in chapter 4 (*os Daled*) that the verse, "For I am G-d; I have not changed" (Malachi 3:6), refers to G-d's Essence as well as His light. Similarly this unwavering eternality applies regarding Moshe Rabbeinu and his prophecies. For today, even after the destruction of the Beis HaMikdash, there is still (the possibility for) prophecy (look at the discussion in *Likkutei Sichos*, volume

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14, Shoftim 2, page 72). There is merely a lack of a proper recipient for prophecy.

However, the Rebbe states on Shabbos Shoftim 5751, "We must publicize to all people of the generation that we have merited that Hashem has chosen and appointed a human being, one who possesses free choice, to fill the role of judge and advisor and the prophet of the generation to issue direction and give advice... And everyone must publicize his most essential prophecy, the

prophecy of the 'Immediate Redemption' and right away 'Behold here comes Moshiach.'" Thus, we see that we are now on the level to receive prophecy.

In the *Seifer Maamarim* 5732 in the *maamer* on the eve of Yud-Alef Nissan, "And on the Tenth of this Month," the Rebbe MH"M says in the second paragraph that the service of a person for the duration of his life is to bring about the Geula from within Galus, and that this is accomplished through the raising of the sparks of *klipas noga*, as our Sages say in Pirkei Avos (chapter 5, Mishna 22): "Age five for the verses of Torah, age ten for Mishna, age thirteen for the mitzvos...age seventy for old age, age eighty for ripe old age...age one hundred it is as though he were dead, passed away, and ceased from the world" – that is, at 100, one has completed his work and has reached the level of Geula from within the boundaries of the world. In paragraph 5 the Rebbe writes that the idea of being "ceased from the world" means the nullification of the concealment in this world, and Hashem makes a dwelling place specifically in this lowest world. The Rebbe declares in this *maamer* for his seventieth birthday that at the age of one hundred – which we have, of course, already reached – there will be the nullification of this concealment.

Since we have a general rule that *simcha poretz geder* (joy breaks all boundaries), if one contemplates how far we have come, and how in many respects the Geula is already here, he will reach a sublime level of joy. We should be elated and start dancing, and others will surely follow along. The tambourines in the women's section will be banging and clanging. The hats and the *tzitzis* will be flying and twirling in the men's section. *Simcha* will break all the boundaries as we are dancing in the street. The complete Geula will be revealed with the Rebbe *shlita* Melech HaMoshiach.

# HA'RAV HA'CHASSID R. YECHAZKEL HA'LEVI BROD A"H

*The story of a Chassid with true self-sacrifice.  
Printed in honor of his Shloshim.*

TRANSLATED BY MICHOEL LEIB DOBRY

Deep and heartfelt sadness came to the Chabad world upon learning of the passing of HaRav HaChassid R. Yechezkel HaLevi Brod, of blessed memory, on the first day of Pesach. He was eighty-one years old.

R. Yechezkel a"h was neither a rav nor a mashpia, but he represented the image of a true Chassid in every fiber of his body, with his yiras Shamayim and genuine kindness. By the same token, he was a Jew with tremendous self-sacrifice, as many years of his life were devoted to the study of Torah and the fulfillment of mitzvos.

R. Yechezkel Brod was born on the 25th of Nissan 5686, in the famous Chassidic city of Mezhibuzh, known as the home of the holy Baal Shem Tov.

His father, HaRav HaChassid R. Chaim Binyomin, was a Breslover Chassid with great yiras Shamayim who stringently observed the Torah in every detail, despite the harsh conditions that prevailed in those days. When R. Yechezkel was six

*“He stared at me and burst out crying. The years had changed my appearance completely, and he couldn’t recognize me, but after revealing my identity, he immediately realized who I was. He then began to say the brachos of ‘SheHechyanu,’ ‘HaTov V’HaMeitiv,’ and ‘M’chaye HaMeisim.’”*

years old, his family suffered from the ravages of starvation, as his father steadfastly refused to work on Shabbos. R. Yechezkel told how he came home from shul with his father one Shabbos morning to find nothing to eat on the table. They wouldn’t dream of seeing wine for Kiddush, and even bread to stave off their hunger was nowhere to be found. The father forced a smile and said, “*Sheina B’Shabbos Taanug* (sleeping on Shabbos is a pleasure). When there’s nothing to eat, go to sleep and enjoy the Shabbos...”

This was the atmosphere of mesirus nefesh in which R. Yechezkel was raised during his youth.

His father was totally devoted to his son’s education, dedicating much time and attention in that effort. Despite the air of heresy and atheism that existed in those days, his father did his utmost to instill in his son’s heart the recognition that there is only the path of Torah and mitzvos, and the need to give up everything for Jewish education, Shabbos, kashrus, and the

observance of Torah and mitzvos.

Once his father told him, “You are now beginning your life in this world, and you see the situation in which we live. You must remember, no matter what happens, that you always have the opportunity to turn to G-d and request whatever you need, as a son requests from his father. If you ever find yourself in danger, say your name and your mother’s name, and ask G-d to save you.”

The father’s words were deeply engraved upon the heart of the young Yechezkel: “There were a number of occasions that when I was confronted with a matter of life and death, I applied the advice that my father gave me, and I literally saw G-d’s salvation,” R. Yechezkel recalled.

When R. Yechezkel reached the age of mandatory education, his parents left Mezhibuzh and went to the Ukrainian city of Uman, where they declared that their son was three years younger than his actual age, so he could continue his studies in cheider for another three years. The authorities only demanded attendance in government schools from the age of eleven, and R.



R. Yechezkel Brod

Yechezkel’s father said that as long as he is alive, his son will never learn in “school.”

Young Yechezkel soon began his life of wandering in exile, searching for a place of Torah. In the beginning, he was in Charkov. “It was here that my wandering travels began,” R. Yechezkel recalled in his memoirs. “In the years that followed, I spent much time traveling by train, wandering day and night from city to city, as I left my home far behind me.”

However, Yechezkel was a shy boy, and he simply couldn’t endure being so far away from home, eating at the tables of total strangers. He returned home, but not long afterwards, the local school principal came to pay an unexpected visit. When Yechezkel saw him coming from the window, he quickly jumped out another window and remained hidden until the principal left.

Left with no alternative, he left home again in search of a place of Torah. This time, he journeyed to Kiev, where he stayed for several months.

In Iyar 5697, young Yechezkel arrived in Berditchev, where a branch of Yeshivas Tomchei T’mimim had opened. About a dozen boys learned there with great diligence and self-sacrifice. “It was a wonderful feeling to be with a group of boys who were sacrificing everything to learn Torah in the underground,” R. Yechezkel recalled. “The very fact that such a yeshiva existed during those dark days was a rare source of joy. We knew how to utilize our time properly, and we felt that every day that we were given the possibility of learning Torah was a gift more valuable than gold.” His studies there were under the watchful tutelage of R. Moshe Rubinson and R. Dovber Gurevitch.



At his wedding

Due to a variety of reasons, R. Yechezkel was forced to spend the next several months wandering again. He went with a number of his friends to learn in Krivorug, but when the local Jews found out about them, they caused a riot until they were forced to flee to Dnipropetrovs’k, then back to Krivorug, and again to Dnipropetrovs’k. This ritual was repeated periodically. As soon as the students were exposed, they fled to another city, and when things calmed down, they returned to Krivorug.

During this time period, he also came to the Byelorussian town of Klintze, and then to Sartov, until he finally returned to his beloved town of Berditchev.

However, R. Yechezkel was not always immune. At the height of a farbrenge in the shul’s basement on the 24th of Teives 5698, soldiers entered and arrested all the students, including R. Yechezkel, who was only fourteen years old at the time. They were taken to the police station, and from there to the dreaded GPO headquarters, where their t’fillin were confiscated.

In the days that followed, the



R. Yechezkel, the shochet

boys were brought in for long and tiring investigations with the objective of extracting from them the names of the yeshiva's teachers and administrators.

At one point, the investigator asked R. Yechezkel his age, and he responded that he was only eleven years old, hoping that this might exempt him from possible punishment.

Suddenly, the investigator then asked him if he put on t'fillin, and R. Yechezkel slipped up and replied affirmatively. "If that be the case," the investigator screamed at him,

"then you're a liar!" R. Yechezkel did not lose his composure, and responded that it is permitted to begin putting on t'fillin from the age of eleven. The investigator realized that the boy was trying to fool him, and immediately yelled for the teacher, R. Moshe Rubinson, to be brought in to corroborate.

When he came in, the investigator asked when do young men begin putting on t'fillin. R. Moshe was very sharp, and he understood immediately what the purpose of the question was. "According to the Torah," he replied

*"Then, in those moments of fear and trepidation, I acted again according to my father's advice: I turned to G-d and prayed that I and my family should succeed in departing Russia in peace."*

with sincerity, "boys begin putting on t'fillin from the age of thirteen. However, according to the Rabbis, it is permissible to begin putting on t'fillin from the age of eleven..."

As a result of this debate, Yechezkel suffered more than his friends. The investigator tried again and again to get him to confess about the existence of the underground cheider. But the young lad emphatically denied any knowledge. "What rabbi? What cheider? Who wants to sit and learn anyway? I ran away from home and came here in order to earn a few kopeks," he would say, persisting with his story.

After a period of imprisonment, the boys were eventually sent to "special education" in a Communist orphanage. Nevertheless, they continued their adherence to Yiddishkait with great pride and fervor. Even the worst orphanage could not break their courageous spirit.

Finally, thanks to the cunning and crafty resourcefulness of R. Michael Teitelbaum (see article in this magazine), who worked with great mesirus nefesh to free them, the boys successfully escaped. They immediately scattered to different

#### FATHER

R. Yechezkel writes in his memoirs: "I can't describe the feeling when we – my wife, our two daughters, and myself – went in for yechidus with the Rebbe for the first time. For years, I had only heard stories about yechidus, maamarim, and sichos of the Rebbe, but I had never experienced them myself. Now, here I stood facing his holy room, getting ready to go in for yechidus..."

The Rebbe greeted us warmly with a shining expression on his face. The special manner in which he related to the children and us was simply not of this world.

My eldest daughter, Chava, was two years old. She went around the table, and stood next to the Rebbe. The Rebbe smiled at her, said that she probably wants to draw something, and gave her a pencil. Afterwards, the Rebbe said that she obviously needs a piece of paper. We stood there utterly amazed at the Rebbe's wondrous and loving attention to a small child.

cities, where they continued to learn Torah with much self-sacrifice. Together with R. Yehoshua Heschel Ceitlin, R. Yechezkel escaped to the city of Homil, where his aunt lived.

After a brief respite, R. Yechezkel traveled to Soviet Georgia, where he remained for seven years, until he was already a mature young man of twenty-two, having endured more than his share of hardships. It was now during the waning days of the Second World War, and when R. Yechezkel heard that his parents were in Tashkent, he journeyed to meet up with them.

“I didn’t have the address of my parents’ house, but I knew the address of the shul. When I arrived in Tashkent, I went straight to the shul. My father was already there, and he apparently noticed a Jewish young man coming towards him, carrying a heavy suitcase. In an instant, he was already standing at my side. He appeared so quickly that I thought he had jumped in from the window. His amazing degree of kindness brought him racing straight towards an unfamiliar guest to help him...

“At first, he took my suitcase, and said ‘Sholom Aleichem.’ He didn’t recognize me, since when I had parted from him, I was still without a beard. I decided to wait and see if he would identify me.

“Where are you from, Reb Yid,” my father asked me.

“From Kutaisi,” I answered.

“Oy, from Kutaisi!” he said with emotion. “I have a son there. Maybe you could send him my regards.”

I could restrain myself no longer. “The regards stand before you now,” I said.

“He stared at me and burst out crying. The years had changed my appearance completely, and he couldn’t recognize me, but after

***“Looking back, the whole thing was one inconceivable miracle. A huge train filled with “Poles,” and not one real Pole on board, safely crossing the border.”***

revealing my identity, he immediately realized who I was. He then began to say the brachos of ‘*SheHechyanu*,’ ‘*HaTov V’HaMeitiv*,’ and ‘*M’chaye HaMeisim*.’

“In the meantime, others rushed to tell my mother. When my mother saw me from afar, she fainted.”

Around this same time, many Jews, including Lubavitcher

Chassidim, began leaving Russia with forged Polish passports.

R. Yechezkel also joined a group of emigrating Chassidim, bearing one of these precious documents. Since he had been forced again to separate from his parents, he was traveling alone. “The fear was intense,” R. Yechezkel recalled in his memoirs. “Illegally crossing the border was a very serious crime in Russia, which could even cost a person his life. I didn’t even have ample time to learn my new identity, and I was worried that I wouldn’t remember my new name.

“Looking back, the whole thing was one inconceivable miracle. A huge train filled with “Poles,” and not one real Pole on board, safely crossing the border. R. Yisroel Levin stood on a chair and recited *T’fillas HaDerech*, while we all said after him. I wish upon myself that at the greatest of possible moments – such as, Kol Nidrei – I should merit to



Dancing before the chassan

daven with the same emotion and feeling that we did then. Tears streamed from the eyes of all the men, women, and children who crowded into the railroad car. Then, in those moments of fear and trepidation, I acted again according to my father's advice: I turned to G-d and prayed that I and my family should succeed in departing Russia in peace."

R. Yechezkel then spent a lengthy period of time in a refugee camp in Pasing, Germany, where he met and married his wife, the former Teibel Gurchaver. During this period of internment, R. Yechezkel learned to be a shochet, and even began to work in the profession.

After the histalkus of the Rebbe Rayatz, the Rebbe MH" M instructed him to come and live in the United States, and build his life there.

Thus, about two weeks before Shavuos 5711, R. Yechezkel and his family arrived in the United States. When he disembarked from the ship, an immigration clerk asked him a few questions. When the clerk asked him whether or not he was a Communist, R. Yechezkel burst into uncontrollable laughter. The perplexed clerk asked to know what was so funny, and R. Yechezkel replied that he doesn't believe that there is anyone in all America who detests Communism

***When the clerk asked him whether or not he was a Communist, R. Yechezkel burst into uncontrollable laughter. The perplexed clerk asked to know what was so funny, and R. Yechezkel replied that he doesn't believe that there is anyone in all America who detests Communism as much as he.***

as much as he...

At the Rebbe's advice, R. Yechezkel opened a butcher store, and had the great privilege of having the Rebbe as one of his regular customers. When a client came in to make a purchase, he knew that he would be able to hear some witty

Chassidic saying from R. Yechezkel...

R. Yechezkel was especially stringent about being *b'simcha*. When he would participate in a joyous and festive celebration, especially weddings, he would gladden the chassan with great singing and dancing. He did so even though he didn't partake in any of the food that was served at the event, since he customarily ate only what had been prepared in his own home.

At the conclusion of his recently printed memoirs, *Chassidic Light in the Soviet Darkness*, R. Yechezkel writes: "I don't have much to say about my years in the United States, as everything that I endured had been experienced by all the Anash members who came here from the valley of tears. Thank G-d, I have been privileged to establish a faithful Jewish home and to raise a blessed and forthright generation of children and grandchildren in the path of our holy forefathers, Chassidim connected to the Rebbe and Chassidus, and partners in the holy work of shlichus. Therefore, I offer my thanks again and again to G-d Alm-ghty, and if my mouth were filled with song, I could not say enough about all of His kindnesses that He has done for me."

As mentioned previously, R. Yechezkel HaLevi Brod passed away on the first day of Pesach. Just as his life had been instilled with great joy, similarly, he passed away in a season of joy, leaving behind him a blessed and upright generation, involved in Torah and the shlichus of the Rebbe MH" M. Throngs of people from Crown Heights came to escort him on his final journey to his resting place, and "may those who dwell in the dust arise and sing" with the true and complete Redemption, speedily in our days.

### REMOVE YOUR TIE, CHASSID!

"At the beginning of our stay in New York," R. Yechezkel recalls, "I went to my first farbrengen with the Rebbe. Before leaving the house, my host, R. Yisroel Shimon Kalmanson, told me that it is not acceptable in America to go without wearing a tie, and he lent me one. I didn't know how to put it on properly..."

"During the farbrengen, I raised my cup to say 'L'Chaim' to the Rebbe. The Rebbe looked at me and the tie around my neck, smiled, and said, 'Also you have started wearing that *shmata* already? Take it off!' Naturally, I removed the tie immediately, and from then on, I was not so stringent about the rules of American dress."

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# WHY SAY HALLEL?!

BY SHAI GEFEN

Last week, Israeli citizens celebrated the State of Israel's Independence Day. It sounds crazy but these days, even as the Disengagement Plan is underway, those who wear knitted yarmulkes continue to dance and say Hallel. They say a "Mi Sh'Beirach" for the State's ministers and advisors, while these latter individuals grease the wheels for the dismantling of yishuvim and the expulsion of Jews. Those pushing the Disengagement Plan state that it will be implemented even at the cost of civil war and deaths.

They maintain that the uniqueness of the establishment of the State was its vanquishing of the enemy, and leaving the "galut" mentality. But today, more than ever before, the leaders of the Israeli government make concessions to the goy and do whatever he asks and more. Those who mocked the "galus Jew" are behaving a lot worse with their readiness to do anything to appease terrorists.

What could be more frightening than hearing the head of the Shin-Bet, Avi Dichter, who was pushed out because of his opposition to the travesty taking place before our very eyes say, "Suddenly, we have gone back to experience the level of genocide as we haven't experienced it since the Holocaust, with three generations murdered in one attack. We shudder at the thought."

The reason why the State was established after the Holocaust was because it would ostensibly protect Jews, yet now, the same State has

become self-destructive. It's an apparatus that destroys yishuvim, expels Jews, closes them up in ghettos (according to the Plan), and tramples everything holy.

The Israeli government has removed the final barriers that separate Jews from the nations and gives our Holy Land to our worst enemies. And worst of all: they abandon Jews to our enemies without reacting or retaliating.

One would have expected, in the natural course of things, that it would be the religious Zionists, who have been trampled by the State, who would themselves carry out their own "Disengagement Plan" in response to the government's plan. We thought that this time they would figure out that their flag is not the flag of a government such as this, and their hopes are not the hopes of the Israeli government.

The sweet words about brotherly love are appropriate for the connection we ought to have with the **public**, but the only gesture we ought to make towards the government is one of disengagement. Nobody deludes themselves into thinking that this is easy. In order to remove a tumor, a painful operation is necessary. But we definitely expected these leaders to realize that the time has come to distance themselves from the Israeli government and its anthem.

It should be noted that some well-known rabbis have instructed their talmidim to do this, but many others have opted for the ostrich approach, as though nothing is

going on. In the meantime, the government continues on its merry way, implementing its plans to self-destruct. The nation, that ought to fight, kick and scream, turns the other cheek and continues composing poems and songs of praise to the State and its leaders.

What a contradiction! On the one hand, they are celebrating with the State and see it as the kingdom of G-d in the world. On the other hand, fighting the Disengagement with love just doesn't match up! This approach has felled and continues to fell many people, and it won't succeed.

In all the struggles for shleimus ha'Aretz, despite the fact that those resisting government policy were right, we haven't seen results, and on the contrary, "the wicked triumph." The reason is simple. It's because if you flatter the wicked, you will ultimately fall into their hands. The combination of joining the government while trying to be victorious, just doesn't work.

We have to carry out our own Disengagement Plan, and realize that we cannot mix light and darkness and say that darkness is light. It is shameful when rabbanim have to explain to their talmidim why they should still celebrate their independence despite the destruction the State of Israel wreaks on **everything holy**. It's sad to see how good Jews can't admit their mistake.

Let's say "yes" to Disengagement, to disengaging from those who want to tear the Jewish people away from



our Torah and our Land. Let's disengage from those who lost their human and moral compass.

We Chassidei Chabad, who stand on the front lines for shleimus ha'Aretz, with the Rebbe's clear instructions, have to loudly proclaim the truth, even if people don't like hearing it. We all know the Rebbe's view and what terrible tragedies we have suffered, which the government's approach has brought upon the Land and its people. Let us join and connect with k'dusha and the true and complete Geula, and Melech HaMoshiach.

### AL HA'NISSIM

While visiting northern Shomron on Chol HaMoed, I came across a new book called, *Al HaNissim*. In this 150-page book, dozens of miracle stories are told that have taken place in the world and particularly in Eretz Yisroel, where Jews are abandoned by the government to the whims of terrorists.

When so many stories are gathered in one book, you get a different perspective about those brave Jews who bodily protect our land and who live on the frontlines. The Jews of Gush Katif have the privilege of seeing G-d, as it were, as **5479 mortars** (as of now) have fallen on their homes, streets, and fields, and not one resident has been killed! This is definitely miraculous by any standards. It proves that when you go with the strength of Hashem and display courage and determination, and don't cave in at the slightest pressure, nor even when it's a crashing mortar, then Hashem shows us miracles. As the Rebbe told Katzav, security is only from Hashem, and when you do His wishes, there's nothing to worry about.

I think it's also important to publicize this book for the reason

that the Rebbe said – that we should publicize miracles in order to hasten the Geula.

All the problems the Jewish people have experienced in recent years began when various leaders decided that they have the solution to the disagreement between the Jewish people and the world. Each of them was sure that he would go down in history as our savior, the man who brought peace to the region. All of them failed.

### FIGHTING THE WARS OF HASHEM – AND BEING VICTORIOUS

Those who say that the battle is lost are mistaken. When the expulsion committee was formed, and Bassi was appointed to head it, they said that within two months the Jews of Gush Katif would all be standing on line to get their reparations. In actual fact, almost nobody accepted his offers.

Now, the Prime Minister is trying to sell the settlers the unrealistic Nitzanim plan, which is meant to break them. But if the Jews of Gush Katif stand strong, nothing in the world can move them out of there, or from northern Shomron. Cracks in the Disengagement Plan are already apparent. All the experts dealing with the expulsion of Jews say that the substitution plan won't work. The postponement they announced only shows how shaky the whole thing is. The drop in the numbers of those who support the Plan, according to the polls, shows that if we put in the work, we can win.

It's important to emphasize this, that *with patience and determination, we will win!* If, G-d forbid, the Jews of Gush Katif are enticed into the Nitzanim trap, or any other sort of similar beguilement, in the end they will be trapped by Sharon and he'll throw them to the winds as he did



*We have to carry out our own Disengagement Plan, and realize that we cannot mix light and darkness and say that darkness is light. It is shameful when rabbanim have to explain to their talmidim why they should still celebrate their independence despite the destruction the State of Israel wreaks on everything holy. It's sad to see how good Jews can't admit their mistake.*

to all his good friends. But if they stand strong with the tens of thousands of Jews who will come to defend them through non-violent civil protest, the Disengagement crime won't take place and Am Yisroel will be victorious.

### MARCH OF LIFE

On "Holocaust Remembrance Day," Sharon led the March of Life at Auschwitz and announced, "Never again!" Zionist leaders use the Holocaust to show how they protect the Jewish people, but since the Holocaust, the only place in the world where so many Jews were murdered in so many cruel ways, women and children, old and young, **because of their Judaism**, was here, in the Jewish ghetto of the State of Israel.

Under Sharon's leadership, 1000 Jews were murdered and tens of thousands of Jews were wounded and maimed. If that wasn't enough, the Security forces are preparing for

*We Chassidei Chabad, who stand on the front lines for shleimus ha'Aretz, with the Rebbe's clear instructions, have to loudly proclaim the truth, even if people don't like hearing it ... Let us join and connect with k'dusha and the true and complete Redemption.*

a "tsunami of terror" that will start immediately after the Disengagement

(G-d forbid).

Intelligence personnel inform us that we must prepare for an attack by the neo-Nazis. They will continue to massacre and sow terror in order to get more and more out of us, and then Jews will stand at Auschwitz and blame the world, when we ourselves are bringing this tragedy upon us.

When the State was founded, the Zionists mocked the Jews of the Holocaust who went to their deaths like sheep to the slaughter, despite the fact that the Jews couldn't do anything to help themselves. While here, in Israel, they are deliberately putting us into a situation that invites tragedy upon us, as we go like sheep to the slaughter.

If the Rebbe hadn't promised that we wouldn't experience a second Holocaust, nobody could negate the possibility of it happening. They still haven't learned the true lessons of the Holocaust.

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# SHLICHUS UNDER FIRE

BY NOSSON AVROHOM

*They are two brave T'mimim who, ever since the Arabs stepped up their terror tactics, have brought the light of Chassidus as well as simcha to the residents who live in: Chermesh, Mevo Dotan, Tal Menasheh, Chinanit, Shoked, Reichan, Ganim, Kadim, and the soldiers stationed in the northern Shomron. \* At this time, when Sharon plans on dismantling yishuvim in northern Shomron, we present you with these amazing anecdotes of bachurim on shlichus.*

Dozens of families lived in the yishuv Sa-Nur in northern Shomron, who had come from the former USSR, now known as CIS. Sa-Nur was just what they wanted: a peaceful area with fragrant pine trees far from the big cities. The Intifada, and the Israeli government's pathetic response to it, ruined their plans and most of the residents left.

It is at this point that the fascinating story of two dynamic T'mimim begins. One of them completed his studies in the yeshiva in Tzfas, while the other bachur is

still learning in Tzfas and runs this beautiful project. The two, Boruch Sholom Meifai and Refael Kurkus, decided to devote every free Shabbos, Yom Tov, and all their free time to organize groups of bachurim to visit military bases and isolated yishuvim. This is how they help the shliach to the northern Shomron, Rabbi Uri Gurfinkel, bring encouragement and the light of Yiddishkait to the people there.

Priority was given to the settlements of northern Shomron, because at the time, they were a regular target for terrorists. During

the summer break four years ago, a large group of bachurim did Mivtza SHeLaH (released time programs for public school students) throughout the yishuvim. The bachurim who went to Sa-Nur had rocks and Molotov cocktails thrown at them daily.

One day, the caravan they were traveling in to one of the yishuvim was ambushed.

"First they blew up some explosives and then they shot at us continuously. It was only by a miracle that nobody was seriously wounded. There were only some minor injuries."

Despite this, the T'mimim remained in the area and continued to function like the other residents there.

"We are greatly admired by the residents," says Boruch Sholom, and he told the following story.

"It was at the end of a busy day. When it got dark, all the bachurim gathered at yishuv Chinanit to sleep. One bachur suggested that instead of going to Kfar Yona or Netanya the next day to use the mikva, we should go early in the morning to yishuv Shoked, which has a swimming pool.

"That's what we did. We went to

Shaked, but when we got there, we got an unpleasant reception. When the guard heard why we had come, he yelled at us to leave. In order to make sure we understood him, he added warnings and threats. We were so surprised by this because we had always been warmly welcomed at Shaked.

“When the guard saw us hesitating, he called the head of the yishuv. To the guard’s shock, the man began to apologize to us. He welcomed us in and promised that such a thing would never happen again.”

### THE CHILDREN – THEY ARE “MY ANOINTED ONES”

It began during the intersession break. A group of T’mimim organized clubs for the children of the yishuvim. The bachurim taught them topics in Judaism along with the Rebbe’s teachings in inyanei Moshiach and Geula. The children amassed points and prizes and at the end of the month, the children went on a fantastic trip by air, land, and sea.

Eight happy children, one from each yishuv, were brought to Kfar Chabad, where they toured the 770 building and heard interesting stories about the work Chabad does around the world. Then the children enjoyed a puppet show, produced by the Schwartz family in the Beis Menachem shul. In the afternoon, the children were taken on a plane and this was followed by a boat trip on the Yarkon.

Rafael Kurkus relates an interesting episode that occurred on the last day of the outreach work: “One of the craft projects the children did was to stick a picture of the Rebbe on to a cardboard frame and each child was asked to write a personal request to the Rebbe. One child wrote that he

wanted a bike. The next day, the child won a bike in the raffle.

“Every time we did work with the kids, when it came time to part it was really hard. Each time, and at each yishuv, the children found it hard to say good-bye, and some were in tears. These were young children but they were mature because of what they lived through.”

### “BE CONSOLED, BE CONSOLED MY NATION”

The T’mimim took it upon themselves to console those families

*“In the answer we opened to in the Igros Kodesh, the Rebbe wrote that in Eretz Yisroel there are no evil spirits, and from then on, the girl stopped dreaming of her friend.”*

who had been bereaved by Arab terror attacks.

“In some cases, we personally knew the people who had been murdered. For example, in the month of Elul, two girls, Hadas Turgeman and Lenoy Sarusei, from yishuv Chermesh, were murdered. The two girls regularly participated in our program.

“When we went to console the Sarusei parents, the mother showered us with praise, and while she wiped tears from her eyes she showed us the new bike that her daughter had won just a few weeks

earlier.”

Boruch Sholom relates: “At Chermesh, a friend of Hadas Turgeman had been murdered and Hadas found it difficult to sleep. Nearly every night she dreamed of her friend, and when she woke up because of the dream, she would go to the phone pad where her friend’s name was written down. Her parents didn’t know what to do to help her, so they asked us to write to the Rebbe on their behalf. It was painful to see a child suffering so much and we asked the Rebbe for a bracha for her.

“In the answer we opened to in the *Igros Kodesh*, the Rebbe wrote that in Eretz Yisroel there are no evil spirits, and from then on, the girl stopped dreaming of her friend.”

Another story about tragedy: In yishuv Kadim, Katia Rubanenko was murdered by Arab terrorists. The army put up a permanent military post in the place where she was killed, at the northern entrance to the city of Jenin.

“When we heard this,” says Boruch Katorza, “we remembered that the Rebbe had said that the *Tanya* should be printed everywhere. We contacted Rabbi Leibel Zajac of Brazil and he gave us the money to do it. With the help of Eliezer Ben-Efraim and Yosef Yitzchok Kleinman from the Ya’il publishers in Rechovot, we printed the *Tanya*.

“It was a wonderful sight to see the soldiers, each from a different background, sitting at the base of the post with their officers, and listening to one of the bachurim learning chapter 32 of *Tanya*.”

### THE SHABBASOS THAT YOU GAVE US

For an extended period, a group



of T'mimim spent Shabbos in one of the yishuvim instead of enjoying a Shabbos off from yeshiva. Refael Kurkus tells us of one out of dozens of such Shabbasos:

“We arrived at Kadim on Friday afternoon. We were placed in one of the caravans, and prepared for Shabbos. Some of the religious residents were happy to have a minyan with us. Friday night, one of the bachurim spoke, basing his speech on that week’s D’var Malchus. After the davening, we invited some soldiers and young people from the yishuv to have the Shabbos meal with us, which turned into a farbrengen.

“The next day, we arranged mesibos Shabbos for the children and invited them to join a special program for them on Motzaei Shabbos. When Shabbos was over, we did activities and gave out prizes. It’s difficult to describe the children’s joy. They live under constant fear and have nightmares, and for a little while they were able to forget about that and enjoy themselves.”

There was also interesting programming at various Hesder yeshivos that took place on Shabbasos. Refael relates the following astounding story: “We went to one of the yishuvim to

spend Shabbos at a Hesder yeshiva. On Erev Shabbos, the bachurim of the yeshiva joined a shiur on the D’var Malchus given by one of the T’mimim.

“In the middle of the Shabbos meal, a debate ensued with some of the bachurim of the yeshiva, who raised questions and challenges about publicizing the Rebbe as Moshiach. Suddenly, one of the boys got up and impatiently said, ‘If the Rebbe is physically alive and is Moshiach, then the tree outside should fall down.’ It was an old, strong, tall pine tree.

“The farbrengen ended half an

## PRINTING THE TANYA AT MOTZAV (IDF OUTPOST) 250 – NORTHERN SHOMRON: DIARY OF A TAMIM

Before noon, on Tuesday, the fourth Chanuka light: The small vehicle, decorated with stickers, flew quickly as cars do only on the Shomron roads, because danger lurks everywhere.

Our group was made up of four T'mimim, the one in charge, Boruch Sholom Meifai, Chaim Sholom Segal, the driver, Shmulik Briga, and myself. We sat in a small mitzva tank, excited about our work. The thought of being afraid didn't enter our minds, even when the steering wheel had to be turned 180 degrees so we wouldn't enter an Arab city. Our loudspeaker was on the loudest volume.

We were heading for Motzav 250, which is right at the entrance to Jenin. A little bit in the distance, you can see the windows of Arab homes.

We stopped to daven Mincha before the sun would set. The menorahs in the trunk were about to be used but before that we were going to do something special – make a siyum for printing the *Tanya* at the Motzav.

We went in, did the last mitzva t'fillin of the day, with people making the bracha of *borei minei mezonos* in the background, and a half an hour before sunset we gathered the soldiers from the clubhouse where they were relaxing, at the center of the Motzav.

We gave a brief explanation about the significance of printing the *Tanya* everywhere in the world, an idea initiated by the Rebbe MH"M. This was done in this area nine months earlier. We distributed the special Tanyas and opened to chapter 32.

"Chapter 32 is the 'heart' (numerically equivalent to the word heart in Hebrew), and not for naught ..." began the one giving a shiur. Wherever the *Tanya* is printed, this chapter of *Tanya* is learned.

The soldiers sat there in fascination. This was the first time in their lives that they were hearing a Chassidus shiur and were encountering the wondrous explanations of the Alter Rebbe and the deep Chassidic

analysis about the greatness of the Jewish neshama...and in what a place...

Twenty-five minutes later, when we had finished the chapter, the soldiers got up and apologized that they had to leave to go on guard duty. Sunset is the time for the changing of the guard. The impact the shiur had on them was so strong that even after the shiur, two soldiers remained for a lively discussion about the Jewish neshama. The others apologized for leaving while Boruch Sholom told them it was all right, as the shiur was over.

Yet another point in Eretz Yisroel conquered by the Rebbe MH"M shlita with the printing of the *Tanya*, this time at an army outpost, which guards the entrance to Jenin.

We had come prepared with doughnuts, menorahs, and other Geula and Chanuka related material. Immediately after the shiur, we set up a menorah, and Chaim Sholom did not forget the soldiers stationed at the end of the Motzav up above in the guard tower, and he brought them a doughnut and a smile.



Then we continued on our way. The road winds around Jenin towards the yishuvim of Ganim and Kadim. At these yishuvim there are a few bases and even a "soldiers" street. In addition, since Sharon plans to evacuate these yishuvim, the people needed some cheering up with the joy of the holiday.

Another turn in the dangerous road, a sharp ascent, and then we were facing the yellow gate of yishuv Kadim where the number of soldiers is greater than that of Ganim.

We entered in "combat" mode, and apparently, we had come to the right place at the right time. The soldiers were sitting around as though waiting for someone to come and bring them some holiday joy. To tell you the truth, it would be more precise to say that it wasn't "as though" they waited, but they were really

waiting. They knew Chabad and waited. As one of them said, "We knew you would come."

The menorah lighting, the doughnuts, the joyous dancing, are indescribable. I'll just say that Shmulik the driver, who focused on personal conversations, could be seen standing facing one soldier or another, listening to one, explaining to another, smiling to a third, and so on.

Later that night, with replenished stock and a second wind, we continued on to Ganim, where at first we drove around the yishuv with our loudspeaker playing Moshiach songs. Then we stopped, right near the soldiers' building. The soldiers had noticed us from the distance and waved. We all sang "Moshiach, Moshiach" and reminded everybody that Chanuka is closely associated with Moshiach.

Then, a special surprise awaited us. On the way out of the yishuv, there is a closed military base. People know that you cannot easily enter it. When we passed by, the gate opened momentarily, and without asking questions, we just went in.

We parked the car in the middle of the base, and the soldiers, the opposite of what we expected from a closed base, raised the roof with joy. The dancing was more joyful than anywhere else. The menorah lighting and the distribution of doughnuts were done without our feeling that we were in a forbidden area. On the contrary, the soldiers rejoiced more than usual.

This is how the printing of the *Tanya*, and the light of Chassidus, at one point in northern Shomron, spreads over the entire area, with increased light.

hour later and everybody left. The next morning, the bachurim were

flabbergasted when they saw that the tree had toppled over."



The T'mimim and their car that hit a roadside bomb



## HOLIDAYS

It was mostly around Yomim Tovim time, that the T'mimim used their time off from yeshiva to bring simcha, light, and warmth to the yishuvim and to the soldiers in the area. It's amazing to see what a powerful impact a few bachurim can have.

On Chanuka, they took three decorated vehicles, packed with doughnuts, menoros and nosh. At every yishuv, two bachurim got out and reached out to the adults and children. It began with the club at the yishuv, where they gathered the children and did various fun activities with them. When the children left, the adults took their place.

After Maariv, they farbrenge into the night. Then they went to bring simcha to the soldiers who stood guard at their posts and at army bases. Many of the soldiers stood in amazement to see the Chabadnikim dancing in the middle of the night!

"One day of Chanuka," says Yosef Yitzchok Hershkop, "we sat in the house of the shliach of the Shomron, Rabbi Uri Gurfinkel. We

were in the middle of breakfast when we were told of a misunderstanding with the secretaries of the yishuv Mevo Dotan. They had told the children about a Chanuka party that would take place the next day, not that day.

“We didn’t know what to do. That had been our only plan for the day and we couldn’t allow ourselves to sit around doing nothing. One of the bachurim suggested that we try traveling with the bus that made its rounds between the yishuvim of northern Shomron, and when we would see soldiers, we would get off and bring them the joy of the holiday.

“As we made our way to the bus stop, we heard shouts from the soccer field. To our surprise, we saw dozens of children calling out to us. There was a deciding game between two teams from two yishuvim. When the children noticed us, they stopped their game and cried out, ‘Moshiach! Moshiach!’ We made a successful rally on the spot.

“The next day we took the bus and when the driver heard why we had come, he was thrilled with the idea and agreed, with the support of the few passengers, to stop each time we would see a group of soldiers. We made the trip back with the same driver and it was really leibedig.”

On Purim, as on every holiday, the T’mimim went in large groups to every yishuv in northern Shomron. At the yishuvim and military bases, they read the Megilla and gave out mishloach manos. With the help of Eli Eitam, a soldier who lives in Yitzhar, they got permission from the platoon commander of Mt. Eival district and arrived by armored vehicle at the base at the top of the mountain, a base that is considered strategic and secret.



The children of northern Shomron at a Lag B'Omer parade



Purim fun

***“On Lag B’Omer we worked around the clock,” says one of the bachurim. “At every yishuv, we organized a wonderful parade with all the children.”***

By request of the commanding officer of the Nachal HaChareidi unit, the bachurim also visited the Nachal base and outposts in the Jordan Valley and read the Megilla for the soldiers and brought them joy.

“On Lag B’Omer we worked around the clock,” says one of the bachurim. “At every yishuv, we organized a wonderful parade with all the children. After the parade, there were raffles and prizes. We got a nice donation, so at every yishuv we raffled off a bike. Many





Lighting the Menorah at a yishuv in northern Shomron



A special relationship with the children of the yishuvim

We tried again to get permission and surprisingly, the person agreed to allow us to organize a parade in the yishuv.”

On Shavuot, about twenty bachurim went to various yishuvim, two bachurim to each yishuv. Their main effort was to make sure that the irreligious Jews of northern Shomron heard the Ten Commandments too.

### THE REBBE CONTRIBUTED

Refael Kurkus concludes with this amazing story:

“When I got to 770, I wondered whether I should continue with my activities, considering the debts I had taken on. One day, I decided to write to the Rebbe. In the answer I opened to, the Rebbe writes that the work should continue and the Rebbe promised to pay for a third of the expenses. I was taken aback by this letter, and waited to see what would happen.

“The next day, one of the wealthy men in Crown Heights came over to me. He said that he had heard about our work and he was very impressed. On the spot, he gave me a donation of \$1500. I checked my figures and saw that this was one third of my debt.

parents also joined the parades.

“At one yishuv, the secretary refused to allow us to do anything. A certain influential Torah figure in the yishuv said we were exposing the children to heresy, G-d forbid. All our attempts to get permission, failed. We almost gave up.

“One of the bachurim wrote to the Rebbe and in the letter he opened to in the *Igros Kodesh*, the Rebbe wrote that despair is one of the tactics of the Evil Inclination.

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