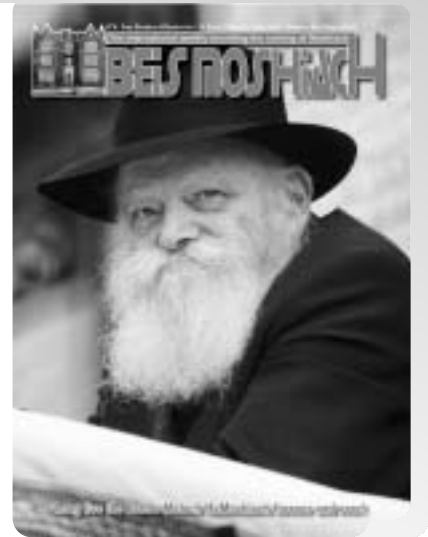


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Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

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

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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UNTIL THE FLAME RISES ON ITS OWN

SICHOS IN ENGLISH



SHABBOS PARSHAS B'HAALOS'CHA; 21ST DAY OF SIVAN, 5749

1. This week's parsha begins with the discussion of the continuation of the events that took place on Rosh Chodesh Nissan, a year after the Jewish people left Egypt.[13] The Torah begins describing this special day, the day of the assembly of the Mishkan at the end of Parshas P'kudei. Throughout most of Chumash VaYikra and the beginning of Chumash BaMidbar,[14] the date was Rosh Chodesh Nissan.

The second part of this week's parsha discusses the manner in which the Jewish people would journey in their travels in the desert. There is a connection between these two narratives: After the Jewish people assembled the Mishkan, a cloud (symbolizing the Divine presence) rested on the Mishkan. When that cloud lifted and set forth towards a new location, the Jewish people broke camp and traveled in its wake. Thus the manifestation of the Divine Presence in the Mishkan determined the path of the Jew's travels. Therefore the details of the

manner in which they traveled are mentioned immediately after the Torah finishes discussing the assembly of the Mishkan and its service.

Significantly, the Torah discusses the Jews' journeys in the same parsha as the lighting of the Menorah. Furthermore, the name of the portion – which communicates its content – is also associated with the kindling of the Menorah. This indicates a connection between all the elements of the parsha with the Menorah. Although this connection is not openly apparent, by focusing on the inner meaning of the service of the Menorah, we can understand its connection to the Jews' journeys.

To explain: Rashi relates that the kindling of the Menorah is greater than the initiation of the altar. The Ramban explains this statement, noting that the service of bringing sacrifice on the altar was applicable only as long as the Beis HaMikdash existed. In contrast, the service of lighting the Menorah will never cease. Even after the destruction of the Temple, we continue this service by kindling the lights of Chanukah, illuminating the

darkness of exile. Therefore the lighting of the Menorah is considered as a fundamental service of the Mishkan, and that is why it is singled out.

All of the mitzvos of the Torah are applicable forever. Even those mitzvos which cannot be fulfilled in actual deed have continued relevance in a spiritual sense and their lessons guide our daily lives. This is especially so regarding the Mishkan, for our Sages tell us that we were told to make a Mishkan – a dwelling place for G-d – within each and every Jew. Nevertheless, the kindling of the Menorah stands out as a service which we fulfill in a physical manner as well – even in a time when there is no Beis HaMikdash, and even in a place which is not only outside the parameter of the Beis HaMikdash, but outside of Eretz Yisroel. Furthermore, the service of a Kohen is not required. Every single Jew can light his own Menorah regardless of the time or place in which he lives.

This reflects the central importance of the spiritual service reflected by G-d of the lighting of the Menorah in our efforts to create

“a dwelling place for G-d” in this world. “The soul of man is a lamp of G-d” and it shines brightly when illuminated with the “candle of mitzvah and the light of Torah.”

This pure light affects not only the body in which the soul is encloded, but also the people, places and objects with which we come in contact. Just like the light of the Menorah which spread outward and illuminated the entire world, so too, our goal is to bring this light into the whole world. Olam – the Hebrew word for “world,” (olam) relates to the word “helem,” meaning “concealment.” Our goal is to shine G-dly light within the concealment that characterizes this world and thus reveal that the world is really G-d’s dwelling.

Although the Menorah was lit by the priests, every Jew is a part of the “kingdom of priests”[15] and therefore can kindle his individual Menorah as the Menorah was kindled by Aharon the Priest. Aharon lit the seven branches of the Menorah, which signify seven different approaches that characterize the divine service of different segments of the Jewish people. Furthermore, all the lights faced the center of the Menorah, indicating a sense of unity. Similarly, after every individual kindles the Menorah within his soul, these individual lights must be forged together a single, united Golden Menorah.

2. The connection between the lighting of the Menorah and our divine service in its totality is expressed even in the details of this mitzvah: a) As mentioned above, it was Aharon the Priest who kindled the Menorah. This indicates that our service of kindling our individual Menoros must reflect Aharon’s traits. In this vein, the Mishna tells us to “be a disciple of

Aharon [by] loving peace, pursuing after peace, loving the created beings and bringing them closer to the Torah.” This implies that we must love even such people whose only redeeming quality is that they are G-d’s creations. b) Aharon was commanded to light, not one candle, but seven, implying an involvement with the seven different approaches to serving G-d mentioned above. Similarly, each and every one of us has the ability to affect and add illumination to Jewish people from different walks of life. At first glance, a person may feel that he can only relate to a limited number of Jewish people. This is, however, an improper assessment of his potential. When a

Each and every one of us has the ability to affect and add illumination to Jewish people from different walks of life.

person applies himself in this direction, his capabilities increase. As we gain experience dealing with many people, we grow until eventually we are able to affect more and more people.

There is a further implication from the fact that all seven candles are lit every day. This implies that light has to be – and can be added – to the divine service of every Jew on every day. Even if one has reached a high level, one can and must strive to improve. And even if one is on a low rung, the possibility of growth is not beyond one’s reach. c) Rashi notes that the word B’Haalos’cha (loosely translated as “when you kindle”)

literally means “when you raise up,” implying that the candle should be lit until their light extends upward independently, i.e., the candle must burn on its own without requiring another candle to assist it. Similarly, our divine service must be strong enough for it to continue independently without requiring influence from other people.

In a deeper sense, the above can also refer to the relationship between our bodies and our souls. Our bodies should be permeated with the light of Torah to the extent that their light rises up independently, i.e., without the influence of the soul. The Talmud tells us about a person who trained his body so that when he was saying the prayer of Modim, his body bowed down as a natural response. He did not have to think about it and command his body to act; it was a reflex reaction. Similarly, our divine service should be so much a part of our nature, that independently, our bodies should be prompted to study Torah and fulfill mitzvos.

This concept also applies in our relationship with others. Our efforts should be directed, not only to illuminating their souls with the light of the Torah and its mitzvos, but also to teaching them to shine independently. Even when they no longer receive direct influence from their teacher, they must continue to generate light.

We see this concept reflected even in the educational practices of the world at large. Parents educate their children to live a righteous and moral life. Their ultimate goal, however, is that their children will live a moral lifestyle independently without adult guidance, raising their own family and supporting them.

Indeed, this approach is so

much a part of nature that it is even manifest in the animal kingdom. Offspring are protected and fed until they are trained to protect and feed their own family.

And this is the responsibility of every teacher: To teach their students until the students' souls are aroused to the extent that they too can serve as *mashpiim* and kindle their own set of seven candles. d) As mentioned, the candles must be "raised up." Although fire by nature rises upward, the fact that the Torah mentions this detail in connection with the kindling of the Menorah also provides us with a lesson: Even after our lives are illuminated with the Torah and its *mitzvos*, and furthermore, we have become capable of independently generating such light, we cannot continue on a plateau. Rather we must strive to rise upward, "going from strength to strength."

3. There are two dimensions to our divine service: a) preparing ourselves to be a dwelling place for G-dliness. This is accomplished by kindling "the lamp of G-d, the soul of man," through "The candle of *mitzvah* and the light of Torah." This dimension resembles the services carried out within the Mishkan itself. 2) Radiating "the light of Torah" to the world at large. Just like the light of the Menorah shined forth from the Beis HaMikdash into the outside world, so too the light of our souls must affect all of our worldly and mundane activities. Although they are not directly concerned with the Torah and its *mitzvos*, they should also permeated with the goal of bringing to fulfillment the G-dly purpose for this world.

There is an order in which these two services should be performed. Before we reach out to others, we must first kindle the light of our

own souls and make them a fit dwelling for G-d's presence. After this is accomplished, we can devote ourselves to the task of creating a dwelling place for G-d in the world at large.

This sequence is alluded to in the order of the subjects discussed in this week's parsha. The kindling of the Menorah is mentioned first and then the journeys of the Jewish people. Only after the souls of the Jews have been illuminated can our people accomplish the purpose intended in their journeys through the world.[16]

We previously explained that the lamps of the Menorah must be kindled until they shine independently. Similarly, our divine service must be so much a part of our nature that our bodies serve G-d independently. The ultimate expression of this rung comes in the second phase of divine service mentioned above, when a person's service is carried out within the world at large. As long as a person is involved directly in the sphere of the Torah and its *mitzvos*, he is motivated by the holiness of the Torah. The true challenge is when one is outside the parameters of holiness.

And the guidance for such endeavors comes from this week's Torah reading which relates that the Jewish people's journeys followed the Aron, the Holy Ark. In a personal sense, this means that a person's motivations must not stem from his own desires. He must follow the Aron, go wherever G-d is leading him. This level of total self-nullification is the ultimate expression of the concept of the body serving G-d independently.

Furthermore, as mentioned above, our divine service must be constantly "rising upward," proceeding forward with constant growth.[17] And this thrust toward

constant growth must also become a natural function of an individual's personality. Although everyone has a tendency to desire to relax and resist further change and growth, when a person "follows the Aron," G-d's desire (which includes a will for constant growth) has become his.

To apply the above in our own divine service: Every individual goes through periods in his life when both of the phases of divine service mentioned above apply: We undergo periods of education when our primary task is to light our candle until it burns independently and shines forth powerful light. And we have times when we "journey forth" into the world at large, traveling to different locals because of our jobs, or because of different factors in the world at large.

We must realize that these journeys are controlled by Divine Providence. The Baal Shem Tov teaches that the 42 journeys of the Jewish people in the desert are a paradigm followed by each and every person throughout his life. Our lives are characterized by journeys and resting periods. This is especially applicable in our generation where so many people have fled or traveled from country to country.

This week's parsha teaches us that we must realize that these journeys – their length and the interim between them – are all determined by G-d's will. As it is written (T'hilim 37:23): "From G-d, the footsteps of a man are established and he shall desire G-d's path." And the Baal Shem Tov explains that a Jew must realize that wherever he goes, his path is not determined by personal reasons. Rather, it is G-d who is leading him from place to place. The real purpose for his move is to spread

G-dliness in that place.

The Previous Rebbe explains that, just as we spend so much time and effort looking for our financial sustenance, so too we must concentrate all our efforts to find our spiritual sustenance. In an ultimate sense, what is this sustenance? To play our part in transforming this world into a dwelling place of G-d.

This is also what the verse means “and He shall desire his path.” There are two paths in life: one is natural, the second, above nature – the way of Torah and mitzvos. If a person seeks the way of Torah and Mitzvos, spiritual sustenance, he can be assured that G-d “will desire his path” – because it really is His (G-d’s) path. Consequently G-d will grant to him his material needs in a manner that transcends the natural order.

To take this concept one step further: The term “His way” can be interpreted as referring to G-d’s way, but also to the individual way chosen by the person himself. As explained above, ideally our bodies should serve G-d independently. Correspondently, in the present context, G-d’s way should really be our personal way; it should be what we desire as well. And this will call forth a similar response on G-d’s part. Our desires for our material needs will be accepted by Him and become His desires, as it were.

While the Jewish people journeyed through the desert, it was clearly evident that every step they took was directed by G-d’s will. At present, by contrast, concentrated thought and divine service are necessary before one comes to the realization that all of our footsteps are decided by G-d. On the other hand, there is an advantage in our generation, for we can reach this understanding

independently without being compelled to come to this realization by the presence of the cloud of G-d leading the way.

To bring this concept into practical terms: When we prepare ourselves to go on a journey, we must have two opposing approaches: We should not rely on miracles and therefore, must prepare ourselves as would any other responsible individual. Simultaneously, however, we must also realize that in reality it is G-d who is leading us. And there is no contradiction between these two approaches: G-d’s desire which leads a person to a particular place,

Our Divine service should be so much a part of our nature, that independently, our bodies should be prompted to study Torah and fulfill mitzvos.

for a spiritual purpose, enclothes itself within the framework of the natural world. (And that is why a person feels various different motivating factors for any journey he undertakes.) Accordingly, it is proper for a person to undertake all the preparations for the journey predicated by responsible behavior, for this is also G-d’s desire.

And if a person conducts himself in such a manner, his life becomes a fit vessel for G-d’s Hashgacha Pratis to become manifest within. Just as G-d’s cloud destroyed all the snakes and scorpions in the desert and

prepared a smooth and level path on which the Jews could travel, so too, G-d will remove any obstacles that stand in a person’s way.

4. This week we read the second chapter of Pirkei Avos. The first Mishna of that chapter states: “Rabbi says, ‘What is the just path that a man should choose for himself? That which is honorable to himself and brings him honor from man.’ “

At first glance, it is difficult to understand the intent of the Mishna’s question: It is written, “All of the precepts of G-d are just.” Thus, obviously, the just path for a Jew to follow should be the lifestyle prescribed by the Torah! [18] What is Rabbi’s question?

This difficulty can be resolved as follows: There are many levels in Torah observance. There is a just path, a path which is juster than the just, and indeed, myriad levels of observance. Pirkei Avos intends to teach those dimensions of Yiddishkait that are beyond the letter of the law, pious conduct that is not an obligation, but an expression of a person’s internal development. After a person has perfected his adherence to the letter of Torah law, he should progress to a higher level. And this is the Mishna’s question, “What is the just path that a person should choose for himself,” i.e., we are speaking of a person who has already perfected himself in the observance of the path which G-d has chosen for him and is seeking a higher rung of pious behavior. Such a path, a person must choose for himself. [19]

The Mishna answers that a person confronted with this choice should choose a way “that is honorable to himself” – that he realizes that is good for him – and which “brings him honor from man” – is also appreciated by the

people around him.

The two levels mentioned above, the observance of the Torah and its mitzvos correspond to the two levels of divine service alluded to in this week's parsha, lighting the lamp of one's soul and spreading that light throughout the world at large through our journeys.

To conclude with a directive for action: Since it is now Shabbos Parshas B'Haalos'cha, it is the fitting time for us to examine how well we are living up to the spiritual counterpart of that parsha. Firstly, our G-dly soul should increase its illumination through the light of Torah and mitzvos. And this should be reflected in our relations with others. We must make a strong decision to increase in our efforts to spread Torah.

The Previous Rebbe said, "Just as every person must recognize his own shortcomings in order to correct them, so too must he recognize his positive qualities in order to express and develop them." Once we realize our positive qualities, we will be more aware of the potential we have to affect others. This in turn will strengthen and develop our ability.

This will also lead to progress in the second phase of service, appreciating G-dliness in the aspects of our life that are not directly related to the Torah and its mitzvos. Ultimately, we should realize that both services are interrelated, and even our physical body will come to serve G-d in a

"Just as every person must recognize his own shortcomings in order to correct them, so too must he recognize his positive qualities in order to express and develop them."

natural manner.

And this will evoke blessings from G-d who will satisfy our natural needs in a manner which transcends nature, granting "an abundance of children, health and parnasa," a healthy body and a healthy soul and many long years.

And this will lead to the period of ultimate blessing in the Era of the Redemption. At that time, we will merit to see Aharon, the High Priest kindle the Menorah in the Beis HaMikdash. May this take place speedily, in our days.

NOTES:

13. This includes the passages describing the kindling of the Menorah, the service of the Levites, and the laws of Pesach Sheni.

14. The very beginning of BaMidbar was said on Rosh Chodesh Iyar; see Rashi 9:1.

15. In particular, the phrase "kingdom of priests" is a reference to the level of

a High Priest.

16. The journeys of the Jewish people described in this week's parsha had one general goal: to bring the people to Eretz Yisroel. Nevertheless, since each of the encampments of these journeys was ordained by G-d, there was obviously a particular purpose for each one. Thus, the analogy between them and the journeys of the Jewish people as a whole and those of each particular Jew is appropriate.

17. The final words of the Chumash Shmos are b'chol maseihem, literally, "in all their journeys." Rashi, however, in his commentary, interprets this as referring to the "encampments" of the Jews. There is an important homiletic point to derive from this note: Even the resting places of the Jews were considered as "journeys," because they enabled them to attain the next phase of growth.

18. A similar difficulty arises in regard to the introduction to Tanya. The Alter Rebbe states that the Tanya is based on the verse, "The Torah is very close to you, in your mouth and in your heart, to do it" and promises to explain this concept "in a long, short way with the help of G-d." One might ask: Does not the Torah itself explain clearly how a Jew should conduct himself? Why are the explanations of the Tanya necessary to show how it is very close to us?

19. A similar concept applies regarding the introduction to the Tanya: After one has fulfilled the requirements of Torah and mitzvos in a complete manner, he is urged to progress to a higher level. On this higher, the teachings of the Tanya enable Yiddishkai to become internalized and to permeate one's heart, speech and action.

Moreover, this inner refinement will affect one's conduct. Through learning Chassidus, we will eventually attain a higher level of observance.

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LETTERS TO A SCIENTIST*

PART 7

By the Grace of G-d
Erev Lag B'Omer, 5729
Brooklyn, N.Y.

Prof. Zeev Greene
1601 Spring Valley Rd.
Golden Valley, Minn. 55422

Greetings and Blessing:

I duly received your recent three letters, with the enclosures. Thank you very much for the good news they contained, and may G-d grant that you should always be able to report good news in all your affairs, both personal and general.

With regard to the idea of taking leave of absence in order to devote the time to visits in England, the European continent, etc. - generally speaking, judging by your description of the project, it would be advisable to implement it and make the most of it. On the other hand, this is contingent on being quite certain that it would in no way jeopardize the security of your present position. For, undoubtedly, there are quite a few aspirants who would like to step into the vacancy. It would therefore be necessary to make quite certain that your leave of absence would in no way jeopardize the security and tenure of your position.

Needless to say, there is also the consideration that your visits to foreign countries could be used in a manner that would actually strengthen your position. It is for this reason that my first thought was that it would be a very good idea. I do hope that the apprehension I mentioned earlier is groundless, or you could in any case make

*From the book *Mind of Matter*, edited by Rabbi Joseph Ginsburg, Professor Herman Branover, and Dr. Aryeh Gotfryd, Ph.D. Published by Shamir Books. Available in Judaica stores everywhere.

sure that it would remain groundless. Whatever your decision in this matter, may G-d grant that your decision be the proper one, and be with Hatzlocho in every detail, all the more so since your Hatzlocho means a benefit for many through enjoying your good influence in an increased measure.

I was particularly interested to note the enclosure reflecting the response to your article which originally appeared in the London Jewish Chronicle. In view of the fact that a part of your article was regrettably omitted in its original publication, I trust that you will find an opportunity to have the article republished in full in other media. And since people prefer something new, it does not mean that the article should be presented in exactly the same form as before, but it can externally be changed and recast, for the important thing is the content and the thoughts expressed, that they should be inductive and stimulate the reader towards authentic Yiddishkeit without compromise. As a new addition to the article could serve your experiences and activities in spreading Yiddishkeit among faculty and students³²⁶ No doubt this point occurred to you also, and it could fit in very well with the general tenor of your published article.

With personal regards, and

With blessing, /signature

P.S. I am usually very reluctant to express [my] view on matters which lie outside my field of competence. However, having "glanced" through the detailed research program which you enclosed in your letter, I decided to make an observation: I fail to find among the itemized points of study one aspect which, in my humble opinion, should have been of particular interest. I am referring to the recognition that certain microbes and infections may be germane to hospitals - a view which, I believe, has received some attention in pertinent literature. I am not familiar with the details of this problem, but I believe it has to do with the ability of bacteria to develop immunity to antibiotics, as has been established in the case of penicillin, etc. Hence it is very possible that methods of infection control which are effective elsewhere may lose their effectiveness because of continuous and consistent application in hospitals or because the hospital environment has produced certain strains in certain bacteria which has given them a measure of immunity in that specific environment.

³²⁶ *Editor's Note:* The apparent typographical fault in the original was duplicated above. The sentence probably should have read: "Your experiences and activities in spreading Yiddishkeit among faculty and students could serve as a new addition to the article."

I do not know whether the omission of this aspect from your project is due to the circumstance that a 3 months' study period would not be sufficient to include an investigation into this area, since, undoubtedly, it would entail the problem of distinguishing "immunized" from "non-immunized" bacteria, etc., as well as the problems of changing methods of sterilization and infection control, and clinical observation, etc. Or, simply, because this question is outside your present work. Yet, it seems to me that this is a question of practical importance and should be well within your field of interest.

As in all matters, where the physical reflects the spiritual, there is a didactic relevance in the abovementioned subject, reflected in Jewish ethics and Halochah. The point is dealt with conspicuously in the *Tanya*, and is related to the Talmudic saying that a person studying the same subject 101 times attains an excellence quite out of proportion over the person who studies only 100 times. At first glance this is puzzling. However, the Baal haTanya explains it by reason of the fact that it was customary in those days to review a subject 100 times; hence it was no special accomplishment. On the other hand, the one who did it 101 times went beyond his habit and accustomed practice, resulting in an extraordinary accomplishment both quantitatively and qualitatively. Indeed, the Baal haTanya goes on to define the latter "eved haShem" and the other "asher lo avodo" (Ch. 15). To translate it into terms of "infection control," the person who develops good habits becomes immune to the Yetzer Hara, but by the same token he does not merit reward, since no effort is required here. Similarly in regard to transgressions, as explained in *Iggeres haTeshuva*, where the difference between committing a transgression a second time and a third time is a difference in kind and not merely in degree. This should be discussed at greater length, but not here.

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“THE DAY I WROTE TO THE REBBE, WAS LIKE YOM KIPPUR FOR ME”

BY SHNEUR ZALMAN BERGER

*The Rebbe told him to write about what was going on with the Lubavitcher Chassidim of Yerushalayim. He wrote every few weeks. * Profile of the Yerushalmi mashpia, Rabbi Pinchas Leibush Hertzal and his special relationship with the Rebbe.*

“For nearly forty years, I wrote long letters to the Rebbe in which I described what was happening with the Lubavitcher Chassidim of Yerushalayim. I did this as per the Rebbe’s repeated requests.

“This began in the first years of the Rebbe’s leadership, when, one day, I received a letter in which the Rebbe asked me to write about Chabad activities in Yerushalayim. From then on, every month, I sat down and wrote a detailed report to the Rebbe about what was happening in Yeshivas Toras Emes, and about the farbrengens and mitzvaim.

“I was in Kollel in Toras Emes at

the time, and whenever I wrote about the talmidim and the tests, I felt the burden of responsibility that weighed on my shoulders. It was like Yom Kippur for me. The day I wrote to the Rebbe, I found no rest until I finished writing the letter. After I placed the dozens of pages in an envelope, I breathed a sigh of relief.”

Why did the Rebbe pick you for this task?

“I don’t know why the Rebbe picked me to write these reports to him. My uncle (my mother’s brother), the well-known Chassid, Rabbi Moshe Weber a’h, once said to me, ‘I envy you for being the king’s

scribe.”

* * *

The gaon and mashpia, Rabbi Pinchas Leibush Hertzal, lives in the Battei Ungarin neighborhood, in a one and a half room apartment. The apartment is furnished simply, with the bare basics. A kerosene stove keeps Rabbi Hertzal warm, but he is happy with his lot.

“My wife Sterna Freida and I raised our eight children here. We didn’t even have a refrigerator at first. The bathroom was outside the apartment, at the other end of the floor.”

Battei Ungarin is an interesting, albeit crowded, neighborhood. The buildings are long and have three stories. Each story has a long, narrow hallway from which you enter apartments marked according to the alef-beis (and not with numbers, as is usually the case). The apartments are tiny with a small entranceway, a bedroom that also serves as a living room, dining room, children’s room, and even game room. In these apartments,

Yerushalmi families have raised as many as eight to ten children per family.

Rabbi Hertzel was born to a Yerushalmi family. His father, Naftali Tzvi, came to Yerushalayim from Hungary along with his distinguished father, the gaon, Rabbi Mordechai Yehuda z'l, who was a close talmid of the Ksav Sofer. His father learned with the Ksav Sofer for over three years, together with the famous gaonim, Rabbi Yosef

“The well-known Chassid, Rabbi Moshe Weber a’h, once said to me, ‘I envy you for being the king’s scribe.’”

Chaim Sonnenfeld and Rabbi Akiva

Yosef Shlesinger.

Rabbi Hertzel’s mother, Yocheved Chana, came from a Yerushalmi family that went way back. Her grandfather was the gaon and Chassid, Rabbi Elimelech Perlman, who was a distinguished Ruzhiner Chassid and a mekurav of Chabad Chassidim in Yerushalayim. With tremendous mesirus nefesh, he was one of the founders of the Chabad shul in Meah Shearim and one of those who built the heated mikvaos in Yerushalayim, according to Chassidic custom.

In those days, Toras Emes had a good reputation and this, as well as his connection with Chabad Chassidim, is why young Pinchas Leibush attended Toras Emes of Battei Millner. He was 16 years old when he began studying Toras Ha’Chassidus diligently, and Nigleh too.

R’ Pinchas Leibush acquired his yiras shomayim, and his tremendous feelings of hiskashrus and bittul to the Rebbeim, from the mashpiim and roshei yeshiva, the gaon and Chassid, Rabbi Moshe Leib Shapiro, the famous gaon, Rabbi Shlomo Yehuda Leib Eliezerov, and the mashpia, Rabbi Moshe Yehuda Reichman.

About 150 talmidim learned in Toras Emes in those years, at the end of World War II, as well as 50 young married men. The talmidim studied diligently despite the material deprivation that prevailed during the world war.

“There were times when we lacked basic food items,” recalls Rabbi Hertzel.

Among Rabbi Hertzel’s peers, many stand out for their personalities and activities, such as the Chassid, Rabbi Chaim Mendel Rosenberg a’h; the Chassid Rabbi Yisrael Tzvi Heber, who served as the Rebbe’s shliach in Romania for



many years; Rabbi Moshe Ashkenazi, rav of the Chabad community in Tel Aviv, and Rabbi Efraim Wolf, director of the Chabad yeshivos in Lud and Kfar Chabad.

When R' Pinchas Leibush became of marriageable age, he did a shidduch with the daughter of the distinguished Chassid, Rabbi Nachum Chanun, a descendent of Lubavitch historical figures. (Reb Nachum Chanun's ? great-grandfather was the Mittler Rebbe's *chozer*, and was known as "Rabbi Nachum Chozer.") The Rebbe Rayatz sent a telegram in English, which said: "Blessings and approval of the shidduch, in a good and auspicious time." When his father-in-law inquired about him and looked into other shidduchim possibilities as well, the Rebbe Rayatz sent his father-in-law ? an unusual answer: "Hashem will provide you with a suitable shidduch."

Since Rabbi Pinchas Leibush Hertzal was involved in what was happening in Toras Emes, the Rebbe asked him, on a number of occasions, to report to him. This was despite his being an ordinary member of the Kollel with no official position in the yeshiva.

On 20 Shevat 5713 (1953) the Rebbe wrote him, "**Certainly, as per my request to all the students of Toras Emes, you and your friends were tested too. I would like to know what questions you were asked, whether in Nigleh or Chassidus. Thank you for letting me know. May Hashem grant you success.**"

Sometimes, when R' Pinchas Leibush didn't send a letter to the Rebbe fast enough, the Rebbe would write him and express wonder over his not having received a report yet. For example, on 3 Cheshvan 5717, the Rebbe wrote, "**It's surprising that I have not heard about Anash in the Holy City of Yerushalayim regarding**

using the days of Tishrei in general, and the Times of Our Rejoicing in particular, to strengthen Judaism and disseminate it, particularly the inner point of spreading the wellsprings outward. I hope I will receive detailed news about these days. May there also be happy news that you are ascending in holiness in all areas."

If some weeks went by without Rabbi Hertzal writing, the Rebbe immediately inquired as to why he hadn't heard from him. Thus, R' Pinchas Leibush decided to have a set time for writing to the Rebbe, and, once a month, to also write a full report describing all Chabad activities in Yerushalayim.

Therefore, concluded the Rebbe, if you have a headache, you should delve into Torah and learn it b'iyun.

"It's hard to describe the feelings I had on the day that I wrote a letter to the Rebbe. Each word was written with deep thought, about how to describe exactly what this or that

Chassid said at the farbrengen and how many people attended. And I didn't want to report anything that could cause the Rebbe anguish, G-d forbid."

Rabbi Hertzal received many letters from the Rebbe over the years, including responses to his reports, brachos, and responses to personal matters. He was often the conduit by which the Rebbe conveyed various instructions.

R' Hertzal smiles when he says this, indicating that he is concealing more than he is revealing, for he doesn't talk about the dozens of private audiences he had with the Rebbe, and the hundreds of letters he received from the Rebbe. He only shares a little bit, but his family knows (although they don't know all the details) that he had many missions from the Rebbe to Torah and Chassidic greats.

Throughout the years, R' Hertzal has taught Torah. He gives shiurim in Nigleh throughout the city and he teaches Toras Chabad in general and the Rebbe's teachings in particular, to all types of Chassidim. You can see how his audiences enjoy his classes and how words, which come from the heart, enter their hearts.

R' Hertzal has an ongoing class in the Mosrera neighborhood of Yerushalayim for forty years!

"The Rebbe once asked me in

HAPPY WITH HIS LOT

The apartments in Battei Ungarin, where Rabbi Hertzal lives, are small and cramped, yet he and his wife raised eight children in one and a half rooms. "Hashem helped us and we managed. The main thing is that they all grew up, got married, and are raising lovely Chassidic families. Some of them are known to many Chabad Chassidim: the oldest son is Rabbi Yeshaya Hertzal, rav in Natzeret Ilit, and the youngest son is Rabbi Elimelech Hertzal, menahel of Chabad's Reshet Moadonim L'Noar in Kiryat Malachi, which teaches Yiddishkeit to thousands of children each week. The other children and descendents are Chassidim, lamdanim, and askanim. Chassidische nachas ...



(From right to left) R' Pinchas Leibush, his older brother, R' Elimelech, and his father, R' Naftali Tzvi Hertzell



Rabbi Pinchas Leibush Hertzell (center) at a family simcha

yechidus which shiurim I give and what I teach. I said I give a shiur in Mosrera where we learn the teachings of the Ben Ish Chai, the Menoras Ha'Maor, Tanya, etc. – every day, something else.

“The Rebbe said that halachos

should be learned daily for two reasons: 1) Since it says that whoever learns halachos **every day** is assured a portion in the World to Come, and 2) since the people of that neighborhood work all day and have no time to open a book, it is

very important to learn with them the halachos that apply to daily life.

“I remember that in Tishrei 5727 (1966), I passed by the Rebbe for kos shel bracha. After the Rebbe poured wine from his cup into mine, he also gave me a bottle of mashke and said loudly: And you will distribute [the contents of] the bottle for the people who attend the shiur in Mosrera.

“R' Zushe Wilmovsky a'h, known as the ‘Partisan,’ was standing near me at the time, and he didn't understand the Rebbe. He asked me: What did the Rebbe say? What's Mosrera?

“I explained that there is a neighborhood in Yerushalayim by that name and that I give a shiur there every day. R' Zushe got very excited. Out of all the thousands of people who passed by for kos shel bracha, the Rebbe remembered that I give this shiur and gave me a bottle of mashke for the participants of the shiur while referring to the neighborhood by name!

“R' Zushe said he would visit me there. Sure enough, a short time later and with no prior warning, which was R' Zushe's style, R' Zushe appeared in the middle of a shiur. He walked back and forth, all excited, and mumbled to himself: Mosrera, Mosrera

“After the shiur he said to me: I enjoyed it very much and I will write that to the Rebbe.

“One year, I arrived in New York in order to fundraise for something important. From morning till night I was busy traveling from office to office and from businesses to private homes. In the evening, when I went back to where I was lodging, I didn't have the energy to open a book. It bothered me that days were going by and I had no time to learn.

“When I went for a yechidus with the Rebbe, I told the Rebbe what was



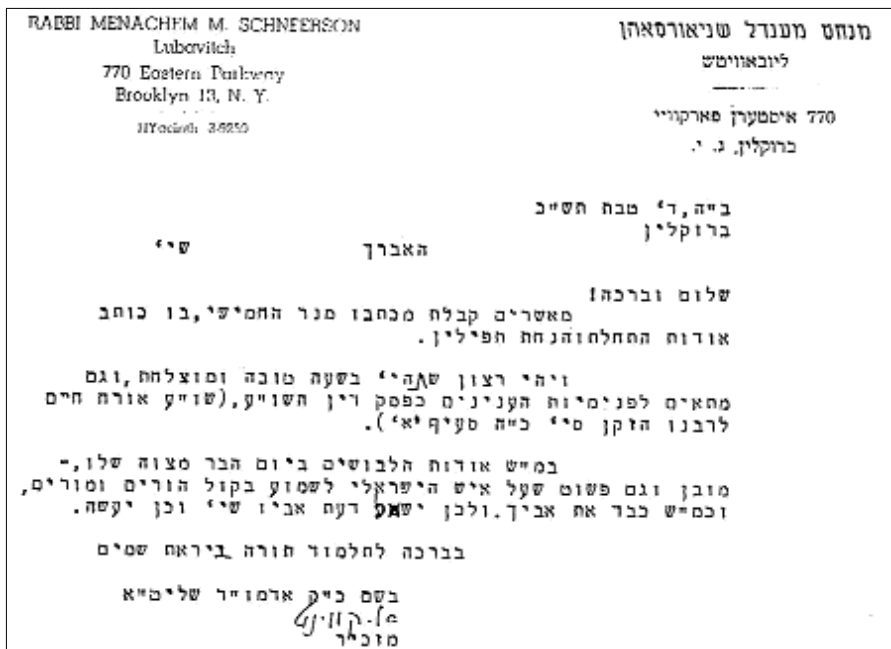
Rabbi Hertzel fulfills the Rebbe's instructions and reviews sichos at every opportunity, before various sects of Chassidim

bothering me. The Rebbe suggested that I learn *l'girs*a (for review, i.e., not in depth). I told the Rebbe that after running around all day, I came home exhausted with a headache and it was hard for me to learn *l'girs*a too.

“If so, said the Rebbe, then learn *b'iyun* (in depth study), because it says, ‘he whose head hurts, should delve into Torah.’ The Rebbe added: We spoke a number of times at farbrengens about the Turei Zahav (commentary on Shulchan Aruch known as TaZ) who analyzes the wording, ‘to be involved in the words of Torah.’

“Then the Rebbe repeated the well-known question – it says you stop studying Torah for the reading of the Megilla, but the Megilla is also part of Torah? But it's explained that since reading the Megilla is without delving deeply into it, it is not considered proper Torah study. Therefore, concluded the Rebbe, if you have a headache, you should delve into Torah and learn it *b'iyun*.

“On another occasion my yechidus with the Rebbe took place after the yechidus of a certain Admor from Yerushalayim. The Rebbe



The Rebbe's letter to the bar mitzva boy, R' Hertzel's son.

questioned me about the Chassidus of that Admor, how many talmidim he had in his yeshiva, and so on.

“At another yechidus, the Rebbe asked me about a certain book that was published in Yerushalayim. After giving my opinion about it, the Rebbe said he wasn't pleased with the book.”

Rabbi Hertzel had occasion to

experience the Rebbe's ruach ha'kodesh:

“In my family, the custom is to wear a shtreimel starting from the wedding, but one of my sons wanted to put on a shtreimel at his bar mitzva, as some Chassidic groups in Yerushalayim do. I was afraid that he was excited about the idea of a shtreimel because of his bar mitzva,

but once the excitement wore off he would regret it, and a shtreimel costs a lot of money.

“After much discussion, I convinced my son to write to the Rebbe and ask his opinion. I didn’t write the Rebbe about this at all. We received a response (Teves 5720) in which the Rebbe said: **‘Regarding the garb on your bar mitzva, obviously a Jewish man ought to obey his parents and teachers, as it says, ‘honor your father,’ and therefore ask your father for his opinion and do as he says.’**”

“My son was thrilled about this prophetic answer and agreed not to buy a shtreimel for his bar mitzva.”

Another example of the Rebbe’s ruach ha’kodesh:

R’ Hertzal is careful about the daily Chitas study, but at a certain point, due to various pressures, he wasn’t as diligent as usual. At that time, he received a letter from the Rebbe which said: **“I hope — even though you did not write me about this — that in addition to all your learning, you also keep the three known shiurim of Chumash, Tehillim, and Tanya, and this matter should not be regarded lightly in your eyes, especially since it was instated by the Rebbe, my father-in-law, Nasi Yisrael...”**

“I, who knew the reason for this response, was overcome by this revelation of the Rebbe’s ruach ha’kodesh.”

R’ Hertzal regards the Rebbe’s letters as the Holy of Holies. Each word is precious. This, when the Rebbe once wrote to him, **“Certainly you participated (and will participate with greater strength) in mitzva tefillin,”** he took this upon himself as a holy mission. From then on, he began to participate regularly, for decades, in mitzva tefillin at the Kosel. He stood there for hours, near the tefillin stand at the entrance to the plaza, and helped men put on tefillin, and urged them to strengthen their observance of Torah and mitzvos.

Those who know Rabbi Hertzal are aware of his great love for the Rebbe’s teachings and his diligence in studying them. If you visit him at home, you are likely to find him bent over a volume of *Likkutei Sichos*, or a volume of *Hisvaaduyos*, studying it in depth and with great chayus.

It’s amazing in itself, to enter a home in Meah Shearim, in the Battei Ungarin, and to find all the Rebbe’s sefarim, including the ones that were just published!

It’s not surprising, then, to hear R’ Hertzal say, “The Rebbe’s sichos are my life!”

Many know that whenever R’ Hertzal attends an event he is asked to speak and he always reviews a sicha of the Rebbe.

“It’s actually a shlichus from the Rebbe,” he explains. “The Rebbe once wrote to me, **‘Increase your activities at spreading the wellsprings outward wherever you go.’** What spreading of the wellsprings do we have in our generation that exceeds the Rebbe’s teachings?”

R’ Hertzal begins the weekly Shabbos farbrengen that takes place in the Chabad shul in Meah Shearim with a sicha of the Rebbe. In recent years, he gives a shiur in the weekly Dvar Malchus on Friday night. At all the shiurim that he gives, and at the events he participates in, he reviews a sicha of the Rebbe and explains it well.

“I participated in a Sheva Brachos of a distinguished Skulener Chassid with hundreds of Chassidim in attendance. I saw it as my obligation to review a sicha of the Rebbe before this crowd and I asked for permission to do so. As always, I reviewed a ‘gevaldigeh’ sicha, and I emphasized that the Rebbe said it. When I was done, many people came over and thanked me. This is the tremendous power that lies within the Rebbe’s Torah.”



Yerushalayim long ago. Rabbi Moshe Leib Shapiro giving a shiur in Yeshivas Toras Emes

APPROACHING GIMMEL TAMMUZ WITHOUT EXCUSES

During these days leading up to Gimmel Tammuz, as we all eagerly await the complete revelation of the Rebbe Melech HaMoshiach, we would like to share a fascinating allusion to our current situation, which appears in Volume 11 of Igros Kodesh, pages 66-67.

Lubavitch is good, and this certainty will be forceful – at least as much as the disgruntlement of the aforementioned – then even a bit of light will push aside much darkness. However, if they see weakness, dispiritedness, and misplaced humility in Anash, then it causes arrogance and inflated egos in those who oppose ...

With blessings for good news in all the above.

* * *

So what is so unique about this letter, you ask? Look at the Hebrew version on the page. This just happens to be letter #3,447, which spells out “Gimmel Tammuz” in Lashon HaKodesh. Enough said!

B”H 5 Iyar, 5715

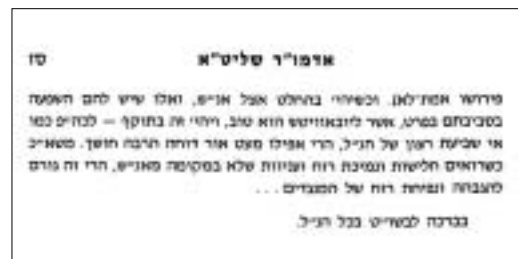
Brooklyn

Shalom U’Vracha!

... Regarding the questions you are asked about the details of customs etc. ...

As far as the questions, the statement in the Zohar which is quoted in *Igeres HaKodesh* is known – that every question is from the side [of impurity], etc. This is in addition to the well-known statement, “a questioner is generally, etc.” (This quote is cited in the index of the Responsa of the Chavos Yair, which I don’t have here at the moment). In this situation, we see that regarding those who question, their questions come after their decision to expose their lack of satisfaction (or worse), and they seek something to blame it on. When one detail is explained, they are bothered to seek another “iniquity” and another excuse (as it says that the word “*amasla*” [lit., “an excuse,” and by an alternate sounding of the same Hebrew letters] means: “emes lo” [i.e., untrue]).

When Anash, and especially those who have influence on their surroundings, will be certain that



NO MORE DOUBTS

BY RABBI LEVI YITZCHOK GINSBERG

I know a bachur who was considering learning in one of the Breslov yeshivos. He was attracted to the faith, to the t'mimus, to the simplicity, and the custom of secluded meditation. This was so, even though he felt connected to the Rebbe shlita.

He recently heard of a special yeshiva that was opened in Pekiin. In this yeshiva, you go to sleep in the early evening and then rise at midnight, say Tikkun Chatzos and meditate, striving to rise higher and higher in avodas Hashem, in holiness and purity.

He decided that the time had come to try out this yeshiva. He told me about his decision and that he was leaving for the yeshiva that evening.

The next day I met him again and he had an amazing story to tell me. He was about to leave the night before, but he thought he should daven Maariv and eat supper first. He had packed his bags, and after Maariv and supper he was sitting in the beis midrash waiting for the bus.

Fifteen minutes before the bus would arrive, a friend came over to him. This was someone who had also considered switching yeshivos. The friend showed him an answer he had received from the Rebbe in connection with this plan. In the letter, the Rebbe explained that this is how the Evil Inclination operates. It wants to get a person to stop learning Torah, and so it

confuses him and constantly presents him with doubts and confusion to think that the place he currently learns in is not good for him.

What happens as a result is that he doesn't learn in the place he is in because he is waiting to switch to another yeshiva. When the Evil Inclination succeeds in preventing him from learning for a while, then even when he gets to the other yeshiva, he finds a new excuse as to why he isn't learning there. Therefore, writes the Rebbe, he

He told me about his decision and that he was leaving for the yeshiva that evening...

must avoid thinking about all these distractions and not listen to the counsel of the Evil Inclination, but remain where he is and learn diligently, and that is how he will succeed.

At the end of the letter, the Rebbe wrote that since some of the bachur's friends are also struggling with this, he should be so kind as to inform his friends of the Rebbe's view about this.

I didn't know which friends the Rebbe was referring to, said the friend, and I thought that maybe

the Rebbe meant you. That's why I came to show you this letter.

The bachur was shocked, and immediately canceled his plans of traveling to Pekiin. However, the next morning he got up and had another idea. True, that was the Rebbe's opinion, but perhaps R' Nachman of Breslov thought otherwise. So once again, he was plagued with doubts and confusion.

Then the bachur remembered that R' Nachman also says that when a person has doubts and doesn't know what Hashem wants him to do, he should daven with kavana and say T'hilim and ask Hashem to guide him on the path of truth and goodness. Then he should open up a holy book and decide what to do based on what it says there. The bachur decided to do this. He davened with kavana, said T'hilim, and then opened a volume of *Igros Kodesh*.

In the letter he opened to, the Rebbe writes that he has been confusing himself for a long time now. The time had come for him to remove from his mind all the doubts and confusion, at least until his wedding, and he should learn diligently and with peace of mind in the place he was presently in.

"Baruch Hashem, I have no more doubts," exclaimed the bachur excitedly. "The Rebbe showed me clearly the true and good path for me."

COMING HOME IN THE LAND DOWN UNDER

BY SHNEUR ZALMAN BERGER

I took advantage of a visit that Rabbi Chaim Tzvi Groner made to Eretz Yisroel, to lecture on inyanei Moshiach and Geula, to interview him about his shlichus in Melbourne. In addition to telling me about his work in reaching out to Israelis, he answered some urgent questions about how to spread the besuras ha'Geula.

Rabbi Chaim Tzvi Groner is a shliach in Melbourne and is his father, Rabbi Yitzchok Dovid Groner's right hand man. When Rabbi Chaim Tzvi wanted to go on shlichus in Melbourne, he wrote to the Rebbe about some shlichus possibilities that he had, and mentioned that he preferred shlichus in Melbourne:

"I came to Melbourne when I was a baby and I grew up my entire life in Australia. After I married, I settled in Melbourne. After two years in kollel, I thought of being on shlichus there. My five older brothers had gone away on shlichus, to South Africa, Canada, England, and the U.S., and I

wanted to help my parents with their shlichus in Melbourne. I wrote to the Rebbe that there was a lot of work to do in Melbourne, but I had other offers too, and that whatever the Rebbe told me to do, I would do.

"I quickly received an answer in which the Rebbe said I should consult with friends. The Rebbe underlined my writing that there was a lot of work to do in Melbourne. The friends advised me to remain on shlichus in Melbourne. As my father says, despite the decades of shlichus with tens of thousands of Jews in Melbourne, we still hadn't scratched the surface.

"In Australia there is a 60% assimilation rate, and the Rebbe's shluchim are the only ones working on being mekarev Jews to Judaism and Chassidus."

Since the Rebbe's shluchim arrived in Melbourne, has there been a revolution in spreading Yiddishkai there?

(Smiling) "A real revolution. There were always religious Jews in Melbourne, but none of them were ever involved in reaching out to others. None of them built schools for Jewish children who attended non-Jewish schools."

SHLICHUS IN AUSTRALIA

Shlichus in Australia began after World War II. Rabbi Yitzchok Dovid Groner went to Australia on a shlichus of the Rebbe Rayatz in 5707 (1947). At that time, Rabbi Moshe Zalman Feiglin lived in Melbourne. He was a Chabad Chassid, who organized activities to spread Yiddishkai.

For half a year, Rabbi Groner worked in Melbourne, Sydney, and New Zealand. Seven years later, he was sent to Australia again, this time, by the Rebbe MH" M. Once again, he spent six months working and then returned to the U.S.

Another five years went by and Rabbi Groner was sent on permanent shlichus to Australia. The Chassid, Rabbi Zalman Serebryanski directed the work done in those years, and he and other Chassidim asked the Rebbe to send them some young blood.

The Chabad Chassidim who lived in Australia at that time had emigrated from Eastern Europe, and weren't fluent in English. Most of them were older people and they sought young people to breathe new life into their work.

Rabbi Groner went to Australia on his own. It took a few months for him to get organized, and then his wife and children joined him.

"I arrived in Australia before I was a year old," says Rabbi Chaim Tzvi.

"After my father arrived in Melbourne, he worked energetically to spread Yiddishkeit, and over the years he brought out other shluchim. Today we have



Rabbi Chaim Tzvi Groner

beautiful schools for tots all the way up to kollel and seminary."

Rabbi Chaim Tzvi's shlichus began when he was a year old, but his official shlichus began in 5742 (1982), and it has taken

off in a big way. Aside from being his father's right hand man, Rabbi Chaim Tzvi is a shliach in East S. Kilda and he runs a kollel from which Torah goes forth to all of Melbourne.

"Dozens of men learn in the kollel and their job is to spread the wellsprings. Mekuravim go to the kollel and the members of the kollel learn with them. In addition to this, the members of the kollel do mitzvaim around the city."

One of the special projects the kollel is in charge of is Yarchi Kalla. During the summer (when it is winter in Eretz Yisroel and the U.S.), there are seminars in which top-notch lecturers give classes to hundreds of Jew of all backgrounds.

Rabbi Chaim Tzvi's work in East S. Kilda is done through the Ohel Devorah shul, which was built by Rabbi Mottel Feiglin. Rabbi Feiglin is one of the biggest supporters of the



The Ohel Devorah shul and Chabad house

Chabad house and the work with Israelis in particular.

REACHING OUT TO ISRAELIS IN MELBOURNE

Not only does Chabad reach out to the local Jews of Melbourne, but they also work with the Israeli community. “Seven years ago, we began seriously reaching out to Israelis. Two T’mimim, Uri Lemberg and Shneur Schneersohn, got to work and then opened a Chabad house for Israelis.

“We brought Rabbi Oren Siboni and his wife to work with Israelis. Remember that hundreds of Israelis attend the public seider and that two hundred young Israelis come for the Friday night meals. There is so much work to be done that we brought another couple, Rabbi Dovid Lieder and his wife, to help out.”

Rabbi Groner’s Chabad house operates in the neighborhood and its environs, but Israelis from all over Melbourne come to his Chabad house. Many of them are students, tourists, or young people who come to make money and continue touring.

The T’mimim, Lemberg and Schneersohn, went to hostels and places where Israelis congregate and spoke with Israelis and invited them to Shabbos meals and classes at the Chabad house. The Chabad house became a magnet for Israeli visitors and residents of Melbourne. For many of them, this is their first visit to a shul. Many of them put on t’fillin for the first time at the Chabad house.

“I recently came to Eretz Yisroel by invitation from Matteh Moshiach,” says Rabbi Groner. “I attended the Shabbos Sh’Kula Moshiach, and then farbrengen around the country. When I went to the yeshiva in Tzfas, a surprise was awaiting me. One of the T’mimim, a

bachur with a beard and wearing a suit and hat, came over to me and asked me if I recognized him.

“I didn’t, and he told me, ‘I got turned on to Yiddishkait for the first time at the Ohel Devorah shul. I went to tour Melbourne and a friend dragged me to the Chabad shul. From then on, I went every day. Even after I left Melbourne, whatever I learned about Torah and Chassidus, remained etched in my heart, and now I’m learning here in yeshiva.’”

THE FARBRENGEN

Every Friday, Rabbi Oren Siboni goes on Mivtza T’fillin among the apartments rented by Israelis. He knocks on the door and the Israelis are surprised. “You come all the

way here?!” they ask, and he smiles. After putting on t’fillin, Oren invites them to come to shul on Shabbos and join the t’fillos, classes, and farbrengen.

About 200 Israelis attend the davening and stay for the Shabbos meal. They enjoy Jewish Shabbos food, Israeli style, and they sing niggunim and hear divrei Torah. A few dozen of them know it pays to stay until the end of the meal, when a farbrengen with Rabbi Siboni takes place.

The story is told about the Israeli who attended the Shabbos meals in Melbourne a number of times and really enjoyed the farbrengens. He didn’t put on a kippa and didn’t keep Shabbos, but he wanted to attend the

MEKURAVIM PRAISE CHABAD

Comments from the Chabad house Guest Book:

Dear Tzaddikim – that’s what you really are, tzaddikim. You do holy work. Without you, we tourists would lose our connection to Judaism and Eretz Yisroel. You are the pillar of Judaism.

Yashar ko’ach and next year in Yerushalayim

Elad Lozon – Kfar Saba

* * *

Oren, Dudi, Yoel, and everybody else,

I can only say one thing and you have surely been told this endlessly: you are amazing and you made me and my fellow tourists proud to be Jewish. If only I became closer to religion, you did enough! If only one day, I will give of myself as you give of yourselves.

With admiration,

Yoav Scheinbaum

* * *

What fun it is to come home – that’s the feeling when you come to the Chabad house, especially the one in Melbourne!

Many, many thanks, for the warm and pleasant atmosphere, for the wonderful Shabbasos, for the incredible meals, and for the challos on Shabbos; for all you put in and in general, for the opportunity to meet the entire Israeli family once a week.

May you have much success and health,

Efrat



Menora lighting at an event for Israelis in Melbourne

farbrengens.

When he left Australia and continued his tour of the world, he encountered another Chabad house in some other country that caters to Israelis. He asked, “Do you have farbrengens?”

The shliach, hearing this question from someone who was obviously not religious, was amazed. Obviously, the Israeli got his farbrengens!

STORIES OF SPECIAL SOULS

Many Israelis have been inspired at the Chabad house and have begun keeping Shabbos. Others commit to observe kashrus. Still others live a fully religious life now. Among all the special people, there are some that stand out as unforgettable. Here are the stories of two such people:

An Israeli from Kibbutz Mesilot visited the Chabad house. As soon as he walked in, he declared that he lived as a communist. “The fact that I am an Israeli doesn’t obligate me to keep mitzvos. Don’t even try to

“I spent the evening at the club, and towards the end, one of the waiters came over to me and said, ‘You look Jewish...’”

talk to me about mitzvos,” he stated emphatically.

He visited the Chabad house repeatedly and the ice began to crack. He began to join the t’fillos, the Shabbos meals, and the farbrengens. One Friday, a friend suggested that he join him at the club and he hesitated. On the one hand, he really enjoyed Shabbos at the Chabad house. On the other hand, why not go and enjoy the club? He finally decided to join his friend at the club.

At the Chabad house, nobody knew why he hadn’t shown up, for he was a regular guest by that time.

Late at night, when Rabbi Siboni was teaching a niggun at the farbrengen, the door opened and in walked the kibbutznik. They all looked at him in surprise for showing up that late. He told the crowd what had happened.

“I spent the evening at the club, and towards the end, one of the waiters came over to me and said, ‘You look Jewish. My grandfather was a religious Jew but I don’t know what being a Jew is about. One memory I have of my grandfather is a certain song.’

“The waiter began to sing the famous Shalom Aleichem song. I suddenly realized that G-d was sending me a shliach to remind me I was making a mistake. I knew I had to be connected with Shabbos and that’s why I came here, despite the late hour, in order to connect with the truth.”

Today, this kibbutznik wears a kippa and keeps Shabbos and kashrus. Every so often, he comes to Rabbi Groner’s kollel and learns with one of the kollel men.

Another unforgettable story:

One Shabbos, a young man walked in to shul and introduced himself as follows, “My name is Benny and I don’t like religion at all. You should know that I came here to the Chabad house to be with other Israelis.”

As time went by, he took an interest in mitzvos, but didn’t translate his interest into practice.

It was Chol HaMoed Sukkos, when he announced his plans to continue touring Australia. “I’ll be in Melbourne until the end of Sukkos, and on Simchas Torah I have a flight out of Melbourne.”

He was immediately besieged with requests that he stay for Simchas Torah. “You know what a chag is, so why do you have to travel davka on Simchas Torah?” his

friends asked him. "And you would enjoy the hakafos at the Chabad house. It's an experience you don't want to miss!" they promised him.

He found it hard to decide since he knew that if he didn't take that flight, he would lose the ticket. His curiosity finally overcame him and he canceled his flight and stayed for Simchas Torah.

On Simchas Torah, Benny danced with a Torah for the first time in his life. At the Torah reading, Benny had his first aliya. Everybody present participated in Benny's simcha at getting his first aliya.

Rabbi Groner: "We danced with Benny and he rode on our shoulders. We told him that since this was his first aliya, we would celebrate his bar mitzva. Benny was emotional. He said, 'I saw the letters in the Torah and felt like I was reborn. It was worth losing the ticket in order to celebrate the hakafos here at the shul.'

"On the spot, one of the people told Benny that he hadn't lost the ticket because he would buy him another one."

MIVTZA MOSHIACH IN EAST KILDA

"We constantly talk about the besuras ha'Geula, about Moshiach, and we say that the Rebbe is Moshiach in the most natural way. Of course, we explain it too, in a way that makes it understandable to anyone. The mekuravim learn inyanei Moshiach and Geula in depth, and those with complicated questions ask the mashpiim and rabbanim in Melbourne. There are also shiurim on inyanei Moshiach and Geula, and Yemei Iyun in which the laws are learned and issues related to Geula, Moshiach, and the building of the third Beis HaMikdash, are discussed.

Is there opposition?

"The Rebbe's mitzvaim always encounter opposition. Surely, you are familiar with the sichos and letters of the Rebbe in which he responds to those who mocked Mivtza T'fillin. Who doesn't remember the opposition to the Noachide Laws campaign? So goes it...

"Spreading the besuras ha'Geula requires that we 'bring down' a lofty idea, and it's not surprising that this engenders opposition from Above. Did the Rebbe stop Mivtza T'fillin or Mivtza Neshek because some

rabbis opposed it?"

How do you think the besuras ha'Geula and the identity of Moshiach should be explained?

"First of all, the message that Moshiach is about to come should be emphasized. We have to explain that we are in the generation of Geula. Every Chassid has to know that when outsiders see that you are strong in your belief, they accept what you have to say more readily.

"In general, you need to learn all the sources in the Gemara,

250 MEKURAVIM OF THE CHABAD HOUSE MEET AT KIBBUTZ SHFAYIM

Approximately 250 young Israelis, who were mekurav to Yiddishkai at the Chabad house for Israelis in Melbourne, gathered on Purim for a special evening. This was the idea of a couple who are members of the kibbutz, who visited the Chabad house and were niskarev. They subsequently undertook a religious lifestyle. They returned to the kibbutz and live a religious life despite the fact that their kibbutz belongs to HaShomer HaTzair (a virulent anti-religious kibbutz movement).

Purim night, the couple along with Rabbi Siboni and T'mimim Yossi Weissman and Dudi Kalachi organized a beautiful program at the kibbutz dining room. The guests were thrilled to meet the shluchim and their friends, the mekuravim.

The Megilla was read and then Rabbi Amram Muell pantomimed the story of the Megilla and a d'var Torah was said. After the official part of the program was over, the guests danced and rejoiced until late into the night.



Rambam, and sichos very well, and speak to each crowd differently, in a way that meets their needs. Some need to hear sources in the Gemara, while others want to hear the p'sak of the Rambam. And of course, it all needs to be explained in light of the Rebbe's sichos.

"I'll tell you a story. My friend, Rabbi Yoram Ulman, a shliach in Australia, was supposed to address the Moshiach Congress in 770 in 5756. A crowd had gathered but Rabbi Ulman didn't show up.

"Afterwards, I met him and he told me that he was delayed when he met Rabbi Dovid Hollander, a distinguished rabbi in the U.S. and an askan of Agudas Yisroel. They got to talking about Moshiach, and when Rav Ulman said that the Rebbe is Moshiach, Rabbi Hollander reacted negatively.

"Rabbi Ulman asked him

"This story teaches us the importance of showing sources. When a person knows that it says so in the Gemara, in the poskim, or that the Rebbe said so, he's far more likely to accept what you have to say."

whether he knew that the Rebbe referred to the Rebbe Rayatz as Moshiach. Rabbi Hollander was stunned by this fact. He then asked, 'Is there a sicha on that? Show it to me. If the Rebbe said so, that's different,' he said.

"This story teaches us the importance of showing sources. When a person knows that it says so in the Gemara, in the poskim, or that the Rebbe said so, he's far more likely to accept what you have to say."

So why do we put up billboards about Moshiach? What are passersby supposed to think when they see them?

"Publicity is important. When a person sees many ads about Coca Cola, he's more likely to buy it. When it comes to inyanei Moshiach and Geula, though, billboards are not enough. The signs should promote numbers to call for more information. This way, someone who really wants to learn about Moshiach can call a shliach.

"The most important thing is to spread the besuras ha'Geula in order to hasten the hisgalus of the Rebbe MH" M now!"

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SECRET BRIS IN A RED ARMY CAMP

BY SHNEUR ZALMAN LEVIN

Avrohom (Arkady) Pogetz, a Lubavitcher Chassid who lives in Migdal Ha'Emek, relates some fascinating episodes from his childhood in Russia and about his work in Eretz Yisroel.

He headed for the doorway when the phone rang and stopped him in his tracks. Avrohom thought for a moment. On the one hand, it was late; on the other hand, dozens of Jews needed help!

Avrohom's good heart won out and he quickly headed for the armchair and picked up the phone. A hesitant voice said, "Avrohom, this is Mariasha. I need your help immediately!"

Avrohom's forehead furrowed. "What's happened?" he asked with genuine concern.

Mariasha told Avrohom what had happened. She was young when she married her boyfriend; young and inexperienced. A year after her wedding she had a son, but her happiness soon dissipated.

She was visited one day by the local Social Services who noted the peeling walls and concluded that the home was neglected, as was the child. A few days later, they came again and took her child away.

"Now," said Mariasha in tears, "my Motti is gone."

Avrohom racked his brains. Finally, he said, "Mariasha, listen to me. Don't

worry! You will get your child back. I guarantee it!"

Avrohom kept his word. A few weeks after the late-night phone call, he appealed in court and after a difficult legal wrangle, the child was returned to his mother.

That's Avrohom Pogetz, a stubborn Chassid, a man of strength, and a man of action.

SECRET BRIS MILA

One fine spring day, early in the morning, I walked down the street in Migdal Ha'Emek with Arkady's precise directions in my hand. I stopped near a large, impressive building in the city center.

The building is full of offices, some belonging to private doctors, others belonging to directors of companies. The third floor of the building is populated by local lawyers.

Avrohom Pogetz welcomed me with a warm handshake and invited me to make myself comfortable in one of the leather chairs until he was available to talk to me. I surveyed the office and noted the long conference table and the certificates on the walls.

To my surprise, I saw a beautiful aron kodesh, a lectern, and siddurim translated into Russian. Later, I learned that the office also serves as Avrohom's center of activities and that he has a minyan there on Shabbos and Yom Tov. The story goes like this.

* * *

"I was born in the city of Ral, which is near Siberia," Avrohom begins. "Despite the difficult circumstances prevailing in the Soviet Union at the time, under the rule of



Avrohom (Arkady) Pogetz



Working with bar mitzva-age boys

the cursed Stalin, I was given a Chassidic education. I remember that as a child my father would take me to shul.

“The spiritual situation was unbearable. Everybody has read or heard about the severe punishments meted out to those who kept mitzvos. What was considered even worse than keeping mitzvos was teaching Torah, but my father, thanks to the chinuch he received from his father, didn’t withhold an authentic Jewish education from me.

“My family lived in Ral for a few years, but then, thanks to an informer, we had to pack our bags and leave. A few days after I was born, my father, who was a senior officer in the Red Army, was pacing back and forth in our house, worrying about where he would find a G-d fearing mohel.

“Then he had an idea. He knew a G-d fearing mohel with a beard who lived near Ral. My father contacted

What was considered even worse than keeping mitzvos was teaching Torah. But my father, thanks to the chinuch he received from his father, didn’t withhold an authentic Jewish education from me.

him and within a few hours the mohel had arrived. My bris took place on time, in our house, which was in a large army camp. We had to live there because the army camp was under my father’s supervision.

“When I grew older, my mother graphically described to me what happened that day. The bris had been conducted in a closed room with the windows covered and the door locked. It was done quickly and secretly, and when the mohel was finished and the blessings had been recited, my mother went out to the living room to greet the dozens of women who had come to congratulate her on my birth.

“One of the neighbors, an anti-Semite, noticed blood on my clothes. She went to the KGB office and reported what she had seen. A few hours later there was banging on our

door. KGB agents had come and they took my father for a protracted interrogation. When the news got out, the country reeled.

“Each day, there were articles in the newspapers that denounced my father in particular and Jews in general. The military and the media maintained that a religious Jew could not have that senior military position, and that my father should be judged and sentenced severely.

“Due to the public furor, the government decided to convene a special interrogation committee, which included dozens of anti-Semitic government figures. Stalin led the committee.

“After ‘testimony’ given by dozens of soldiers, the committee summoned my father. He faced them fearfully, and this is where Divine intervention took place. One of the members of the committee whispered to my father that he should scam. He was a relative of ours, and in the course of the investigation, his Jewish conscience was aroused. Thanks to him, my father was saved from a harsh punishment.

“However, my father was fired and, as I said, my family had to pack up and leave. We moved to Dneipropetrovsk.

BELOVED BY ONE AND ALL

“Before World War II, Dneipropetrovsk had a large Jewish community. Tens of thousands of Jews lived there and frequented the forty or so shuls. After the war, only one shul remained. The community had diminished to a few thousand Jews and Jewish life had mostly disappeared. The shul barely had a minyan, and the members of the minyan were all old men, because the law forbade Jews under the age of 60 from attending shul.

“My father was well to do and had a factory that provided work for hundreds of people. He davened in the shul despite his young age.

“In general, my father was considered an unofficial community leader. He gave money to the poor, was gracious to the guests, and was beloved by all. He was thus able to support Yiddishkeit among the Jews of the community.

“Our spacious home, which was in the center of the city, was the place people turned to for Jewish matters. A few months before Pesach, our kitchen was transformed into a secret matza bakery. Large sacks of flour were brought and my mother and other righteous women kneaded dough all day. My father, along with other Jews of the community, baked the matzos.

“Due to the great fear of the KGB, my father packed the matzos in boxes that he brought home from his factory. This is how he transferred the matzos to the homes of Jews without being

***‘All the threats and jails won’t break me.’
This was his motto.***

caught.

“Although our matza baking wasn’t discovered, the government caught my father at many other activities. One time, when my father decided to put up a memorial for those murdered in the Holocaust, he was arrested and imprisoned for months. Putting up a memorial, especially for Jews, was forbidden. Only great Russians could be memorialized.

“My father was also imprisoned on other occasions, but this did not dampen his spirit. He would constantly proclaim, ‘All the threats and jails won’t break me.’ This was his motto. He instilled Yiddishkeit in the community without fear, and after he returned from prison, he felt happy that he had been imprisoned for the crime of spreading Yiddishkeit in the

Soviet Union.

“I felt this strong spirit of my father when I was a child. The chinuch I got was authentic and Chassidic, and although I attended government schools, I was completely observant.

“When I was a lad I grew big pei’os. My obvious Jewish appearance bothered the other boys, and they pressured me to cut the pei’os. But I refused.

“When I was a young man, my father suddenly died. The strain of lengthy interrogations and the hardships had weakened him. Once again, we had to pack our bags. This time, we headed for Dushanba in Tajikistan. I registered in law school and finished my schooling successfully.

“At the age of 23, I was appointed as general prosecutor of the state. This was a complicated position, and the fact that a man of my age had been appointed to this job created a commotion.

“I worked at this job for a few years and then decided to leave for the good of the community. I opened a law office.

“The community was divided into a number of groups. The largest group was comprised of local Jews, Bucharian Jews. The other group consisted of Jews who had moved to the city after the war.

“The community I’m talking about is the Ashkenazic community, which was comprised of Russian Jews. I worked hard to instill Judaism in this community. We had a shul, and later we built a mikva, as the Rebbe told us to do (see box), but we decided to move to Eretz Yisrael.

A BIG MIRACLE

“When we got permission to leave, we traveled to Moscow and took along a special seifer Torah that had been taken from the aron kodesh in Dushanba. Incredibly, the customs officials didn’t notice the seifer Torah.



Avrohom Pogetz (standing) with (sitting on the right) Rechavam Zevi
(may Hashem avenge his blood)

Other people, who had smaller items, were caught and thrown into jail, whereas I, who was carrying a Torah in my arms, passed inspection.

“I appreciated the miracle even more only when I arrived in Eretz Yisrael. A few days after we arrived, we got a phone call from my sister who had remained behind. She told us excitedly that a few hours after we left for Moscow, secret police agents

knocked on my door and conducted a search.

“How did my sister know about this? Simple, she had moved into my apartment as soon as we left. Apparently, our permits had been issued by a low-level official, without the knowledge of his superiors. As soon as they found out about the mikva, after the civil war, they sought the man who had built the mikva but I had already left for Moscow.

“We settled in Netanya, where I taught in a school for Russian immigrants. I didn’t see the Rebbe until 5753, when I traveled on behalf of the school I worked in to raise money in the United States. Of course, I didn’t miss the opportunity to seeing the Rebbe.

“When I arrived at 770, I sent a letter containing my life-story to the Rebbe and asked the Rebbe for his approval to open a shul for new immigrants. The Rebbe nodded yes.

“I returned to Eretz Yisrael, excited about starting a community for Russian immigrants. I heard that Migdal Ha’Emek was a developing city, and that a new community for religious Jews was developing there, so

I decided to move there. I opened the first shul for immigrants, which operates until today.”

You work as a lawyer. Are the language and culture here hard for you?

“To tell you the truth, the training I had in the Soviet Union wasn’t enough and I had to take additional courses here. Some years ago, I decided to open a law office in Migdal Ha’Emek. When I told my family, they were apprehensive. ‘You can barely speak the language and you want to be a lawyer?’

“But my strong desire to be a lawyer and help new Russian immigrants with legal aid, overcame the fears. On the day I had to register for courses, I wrote a letter to the Rebbe. I put the letter into a volume of Igros Kodesh, and the answer I opened up to left no room for doubts. The Rebbe gave me many brachos for success. I decided to move ahead with my plan.

“My new law courses weren’t easy at all. I was over forty but still had a harder time than my classmates. Nevertheless, armed with the Rebbe’s brachos, I plugged on.

“After finishing the courses, I got my diploma. I was ecstatic. I felt the Rebbe’s brachos every step of the way, for many others, native Israelis, had not received their diplomas, whereas I, a new immigrant and older than the others, had gotten it.”

* * *

Avrohom opened his office, and he hasn’t rested since. Throughout the day, his office is busy with new immigrants coming for legal aid. At the same time, he offers spiritual assistance as well.

Avrohom takes out a photo album and flipped through it. “Here, we started a shiur for immigrants and the response is fantastic.” In the picture I can see dozens of Jews sitting around a table, glued to the lecturer.

In other pictures, I see Russian



Avrohom Pogetz on a visit to 770.

Jews who have had successful outcomes in their legal matters thanks to Avrohom's skills and good heart.

Avrohom recently opened another office, this one in Tel Aviv. "I discovered," he said, "that I am needed in the center of the country no less than in the north. In the center of the country live many Jews from the former Soviet Union, and so, the work is greater than ever."

What are your plans for the future?

"As you can see, my office doubles as a shul and it's too small for everybody who comes. I hope the city council will give us a lot on which to build a shul and expand our activities, until the speedy revelation of the Rebbe Melech Ha'Moshiach."

INSTRUCTIONS TO BUILD A MIKVA

R' Avrohom Pogetz relates: "One day, two bachurim who appeared to be religious, came to my door. When I asked them what they wanted, they said the Lubavitcher Rebbe, in New York, had sent them, and they wanted to build a mikva in the city.

"I told them that this was impossible because of the expense and because of the punishment given to anybody who broke the law against building mikvaos and shuls. But the bachurim insisted on carrying out the Rebbe's wishes.

"Through incredible Divine Providence, I met a wealthy Jew who promised to donate the entire sum, and within only eight months, we had a mikva.

Strangely enough, the KGB didn't hear a word about the mikva, thanks to the civil war that took place at that time. It was only after I made aliya that they came to make problems in connection with the mikva.

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THE POWER OF MESIRUS NEFESH

An interview with a Chabad Chassid, father of 12 children, who was fired from his job after refusing to do work in support of the Disengagement Plan.

*** Exclusive to Beis Moshiach.**

In the past few weeks, tens of thousands of Jews have protested the expulsion plan. 35,000 Jews participated in the Israel Day Parade and vocally protested the Disengagement Plan. Hundreds of Jews were jailed in Israel because of their protests there.

There are other forms of mesirus nefesh that are more quiet. Some Jews, for example, are prepared to forego their livelihood so as not to collaborate with the Disengagement crime. A Lubavitcher Chassid and author of s'farim, was fired from his job. This hero asked that his name not be used, and when we interviewed him, he didn't seem to understand what the fuss was all about.

* * *

"I am happy that I have the z'chus to lose my job for the reason of not wanting to be a partner to a crime."

What happened?

I had a senior position in a computer company. Our company was awarded the contract to collect information and list all the property in Gush Katif so that they could be given comparable property elsewhere, and to check the property to see what people deserved to get. I was offered this job and didn't know what to do. At first, I thought that maybe it was a good idea that one of "us" should be involved. I consulted with rabbanim, determined to listen to whatever they told me to do.

Who did you consult?

I asked Rabbi Dovid Meir Drukman, a Chabad rav, a baal mesirus nefesh who is involved in shleimus ha'aretz. He told me that if he was in my situation, he would quit, but he asked me to consult with Rabbi Dov Lior, the rav of Kiryat Arba. Rav Lior paskened that this entailed being an accessory to a crime, and there was no way I could do this kind of work.

Rav Lior paskened that there was no way I could do this kind of work.

What did you do?

I told the owners of the company that I couldn't do work that had anything to do with the Disengagement Plan, for it was a crime. They fired me.

Your reaction?

My feeling was that I had merited to properly observe the laws of the Torah. I am happy that I have the z'chus not to be a part of this crime. I am an observant Jew, and there was no reason that I should have done otherwise.

To lose your job, especially when you are supporting such a large

family...

I know that parnasa is from Hashem. If Hashem does not want us to make a living from sinful activities, then I am certain we will manage to support ourselves some other way. I have no regrets; on the contrary.

I call upon every G-d-fearing Jew to act this way. Not to, G-d forbid, be a part of this terrible expulsion plan. We, as Chabad Chassidim, know the significance of this plan, and we must lead the way with mesirus nefesh, to show the entire nation how a G-d-fearing Jew acts. A Jew and Chassid are tested specifically when it's difficult. Every Jew ought to know that collaborating, even indirectly, in the expulsion of Jews, is collaborating with the shedding of Jewish blood – aside from all the many prohibitions this entails.

What's your opinion of the current situation?

The situation today is that of a system run amok. The problem is that we are not ready to read the signals. A democracy is built upon three branches: Judicial, Legislative, and Executive, and this is so that there should be a system of checks and balances.

What's happening now is that they are all working together to carry out the Disengagement Plan. Nobody is willing to say, "The Emperor Has No Clothes." Imagine someone who knows the Holocaust is about to happen and he keeps quiet. What would we think of him? In our case, everybody knows what will happen, yet they all remain silent.

Today's situation is reminiscent of the story of Kamtza and Bar Kamtza: Jews are about to be thrown out, yet the rabbis remain silent.

VIOLENCE IN THE STREET, TROJAN HORSES, AND THE PRIME MINISTER

BY SHAI GEFEN

TROJAN HORSE

Israeli police have uncovered a massive industrial spy ring that allegedly used Trojan horse software to snoop into some of the country's leading companies. The "Trojan horse" scandal is rocking Israel. It is Israel's biggest business scandal in decades. Top Israeli blue chip companies, including a high-tech giant that trades in New York, are under suspicion of using illicit Trojan horse surveillance software to steal information from their rivals and enemies.

For those who don't know, the expression, "Trojan Horse," refers to a destructive program that masquerades as a benign application. Unlike viruses, Trojan horses do not replicate themselves but they can be just as destructive. One of the most insidious types of Trojan horse is a program that claims to rid your computer of viruses but instead introduces viruses onto your computer.

In the world of computers, it refers to a program that gives the attacker control over that computer from a remote location, allowing access to files, e-mail and other information stored on the hard drive.

The expression is derived from a wooden horse that was used in the Battle of Troy, a battle that was waged between the Greeks and the Trojans. For ten years, the Greeks besieged Troy, but did not succeed in breaking the wall. Finally, the Greeks made believe they were leaving in their ships, and they left behind a large wooden horse, ostensibly as a peace offering.

The Trojans, who were celebrating their victory, brought the wooden horse into the city. Greek soldiers hiding inside the wooden horse burst out and opened the gate to the city, allowing the Greeks to invade and conquer Troy.

Since then, when you refer to a "Trojan Horse," the connotation is of a seeming conciliatory gesture designed to seduce your combatant to accept something that will ultimately cause him harm.

The more we observe the current scene, the more Trojan horses we see. Each time, another candidate for Prime Minister parades himself as a champion of the "Right" and "Nationalism," and promises to protect Eretz Yisroel, but later on it turns out that he has looted the store and opened the doors of Eretz Yisroel for our

enemies.

The Trojan horse that rules us is not only within the computers of big companies, but also within the offices of the Prime Minister and the ministers.

That is precisely what Sharon did. He was only putting up a false front when he declared that Netzarim is like Tel Aviv. He even yelled at Mitzna and mocked him for merely suggesting that Netzarim be moved. But suddenly, Sharon is exposed as the Trojan horse who knowingly serves the terror organizations.

Instead of the police investigating the heads of those companies that did the spying, they should investigate the Prime Minister, who turned out to be a spy.

All of the highest-ranking security figures, including Chief of Staff Bogey Yaalon, who does not have a Rightist ideology, tell us that the Disengagement Plan endangers Tel Aviv!

Yaalon says that immediately after the Disengagement, the terrorists will continue their war with the goal of conquering objective after objective. Nevertheless, our Prime Minister



awards terrorists the biggest victory in all of their history. Never before have the Jewish people fled with their tails between their legs, solely to obtain imaginary quiet from murderers.

I met a man in Reserves who although he is opposed to the Disengagement, expressed his fears about refusing orders. I asked him why Israel can't order an expulsion of Arabs, but has no problem expelling Jews. The answer is simple. When it comes to the expulsion of Arabs, Amos Oz and Yossi Sarid already said that they would bring down the army and blow up bridges, and everybody understood them. It would seem that the key factor to stopping the Trojan horse sitting at the head of the government is the battle to halt the expulsion.

Speaking of the Trojan horse, I discovered another such horse in the guise of the Treasury Minister, Netanyahu, who announced that he opposes the Disengagement and will not vote in favor of it when it comes to another government discussion.

His announcement isn't even funny. This same Netanyahu supported the Disengagement in the government and the Knesset. Now, when all the practical decisions have already been reached, and his announcement has no relevance, he proclaims his opposition in the attempt to garner some more votes.

OUR OWN HORSES

Sorry to say, the Trojan horse syndrome doesn't only affect the upper political ranks of the State, but hits home too. In the not-too-distant past, the topic of shleimus ha'Aretz was the focal point in the battles of Chabad Chassidim. Every Chassid remembers and knows

what a burning topic this was for the Rebbe, and how great the danger is. And then the Rebbe made it clear that Chabad must get involved and must demonstrate.

Suddenly, it turns out that there are Trojan horses. They don't remember that they themselves would virulently attack anybody who wasn't sufficiently zealous about shleimus ha'Aretz.

The magazines are silent, the ink dried up, the quills were cast aside, and life goes on. The time has come to remind those Trojan horses how they used to behave. Today they have become the biggest collaborators, and their silence is deafening. Trojan horses from among our own people...how painful.

THEY ARE ARRESTED, AND THEY ARE ARRESTED

Two types of Jews are being arrested lately on a regular basis. There are criminals arrested for robberies. The stories about bribery and a corrupt government are daily fare. Every day, the newspapers report more and more hair-raising crime stories.

Then there are good Jews who are concerned about the terrible threat to our lives, who are ready to sacrifice their lives for the Jewish people. These Jews settle in Yesha and go out and protest, and are beaten by the police.

In this period before the complete Geula, criminals become leaders and innocent Jews are threatened with expulsion. Many people opt to look out for themselves and their immediate needs. It's far more comfortable to relax and watch things as they happen. I'm referring primarily to leaders who are supposed to be leading the way.

Saying, "This is not relevant to us," is corrupt and anti-theftical to anybody connected with the Rebbe Melech HaMoshiach. We may not separate ourselves, even for a moment, from the Rebbe. For this reason, every Chabad Chassid needs to know that we must cry out, as thousands of us did at the Binyanei HaUma in Yerushalayim, and as many do in various protest activities around the country and the world.

Trying to walk between the raindrops, or worse, saying, "This is not relevant to us," is corrupt and antithetical to anybody connected with the Rebbe Melech HaMoshiach. We may not separate ourselves, even for a moment, from the Rebbe.

For this reason, every Chabad Chassid needs to know that we must cry out, as thousands of us did at the Binyanei HaUma in Yerushalayim, and as many do in various protest activities around the country and the world.

This is what the Rebbe had to say about the obligation of the rabbanim to lead the battle, quoting from Tana D'Vei Eliyahu, chapter 11:

The 70,000 who were killed, why were they killed? Because they had a Sanhedrei G'dola that Moshe left...they ought to have tied iron chains on their waists and to raise their garments above their ankles, and go around all the towns of Israel...until Israel was settled in their land, so that the name of G-d would be aggrandized and sanctified."

We also know the Chassidic explanation about why Iyov received such a terrible punishment for being quiet when Pharaoh decreed that the baby boys should be thrown into the Nile. Iyov suffered for his **silence** — he suffered "pangs of the conscience" that someone who was silent later feels. The day will come when whoever is silent at this time will pinch himself and ask in wonder: Why was I quiet? How did I allow such a terrible thing to happen without a modicum of protest? Maybe I could have stopped at least part of what took place — after all, I had influence with so-and-so...

In order that we don't suffer from pangs of conscience, let's gird

our loins and get to work. "The day is short, the work is great and the boss is insistent."

THE PROBLEM OF VIOLENCE

The country is trembling over the spreading problem of violent crime. The government is holding emergency sessions about this. Yet, nobody is paying attention to the fact that the public is internalizing what their leaders are teaching them.

Our soldiers are being trained in how to violently expel Jews from their homes. Police are taking courses on how to break arms and

Supporters of the plan can't even get to the 50% mark, which means there is no majority support for the plan.

legs of Jews. Soldiers are learning how to twist arms without leaving any marks and how to grab babies out of their mothers' arms without leaving signs.

Certain leaders are saying it's okay if blood is spilled, if Jews are trampled under horses' hooves. The Prime Minister is knowingly leading the country towards Civil War, and he is ready to implement the Disengagement Plan even if, G-d forbid, it means dead Jews. Jews killed by Jews. He has designated the settlers as enemies.

After all this, the Prime Minister convenes with the members of his

government to discuss violence. Sharon's approach is one of violence, so what does he want from the people? Why shouldn't they use violence when this is what the leaders use and promote? The problem of violent crime begins with the government and with the messages it broadcasts.

PROTESTING PAYS OFF

We have been observing a change in the polls. For the first time since the Disengagement Plan got under way, we see a solid majority of Jews who are opposed to the Prime Minister's plan. Supporters of the plan can't even get to the 50% mark, which means there is no majority support for the plan.

Bogey Yaalon's comments about the danger in withdrawing and the waking-up of various sectors of the public, are beginning to show that protesting does make a difference.

Protesting is a basic thing that everybody ought to take part in. Whoever doesn't protest, is actually saying that he concedes it all in advance. The fight over Eretz Yisroel waged by the Rebbe included, first and foremost, protesting. Why? For the simple reason that protesting makes a difference!

Even if at first glance, it seems as though our protests are falling on deaf ears, ultimately the message gets through. There's a reason why our corrupt government is afraid of our protesting and is trying to intimidate us and prevent us from voicing our views!

If you learn the Rebbe's sichos and letters about shleimus ha'Aretz, you see how the Rebbe asks that we cry out and protest. Obviously, protesting should be done in a pleasant manner, but the message

must be clear. The Rebbe said there is no question that if we protested loudly and clearly it would make a difference.

Rabbi Dovid Meir Drukman told me that for a certain period the secretaries were asked not to present personal questions to the Rebbe since the Rebbe was preoccupied with shleimus

ha'Aretz.

Let every Chassid think about this. How many hours and days did the Rebbe spend on shleimus ha'Aretz? The Rebbe didn't rest, and instead of relating Chassidus at farbrengens, the Rebbe made a commotion about shleimus ha'Aretz. This ought to teach us how to act. The situation should be

disturbing our sleep!

The Rebbe wrote Professor Avner Chai Shaki a"h, "Fortunate is the lot of every single person who takes part in the victory of halacha, without being embarrassed before those who mock, even when they are among your brothers, on the inside."

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