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NATURAL FOR A JEW TO OBSERVE G-D'S DECREES

SICHOS IN ENGLISH



CHUKAS; 10TH DAY OF TAMMUZ, 5745

1. In speaking of the many qualities of Shabbos the Zohar states: "For all the six days receive blessing from the seventh." (Zohar II 63b) The Shabbos radiates and bestows blessing on the following six days. By saying that all the following days are blessed, it is clear that even special days are included.

There are certain days of the month which enjoy special, higher qualities and possess unique attributes associated with, or dependent upon, the days of the month. The preceding Shabbos may not have that particular quality, hence it would appear that Shabbos has no relationship to that special day. However, Torah tells us that there definitely is a connection and that Shabbos raises even the special days of the month, which indicates for us that Shabbos itself has a loftier aspect enabling it to bless the coming special days. When a bridegroom is called to the Torah on the Shabbos before the wedding, it generates a loftier blessing into the wedding day and the marriage itself. Ostensibly, there was no connection between the wedding and the

Shabbos; still if it took place this week, there is a connection and the Shabbos raises it.

So, too, the Shabbos before the 12th and 13th of Tammuz. The 12th and 13th of Tammuz are special days not only because the Previous Rebbe was freed from incarceration, but also, as the Rebbe wrote in his epistle the following year:

Not only was I redeemed by the Holy One, Blessed be He, on the 12th of Tammuz, but also all those who hold our holy Torah precious, who observe mitzvos and even those who are called by the name "Jew."

He included every Jew, even one in the far flung corners of the world, physically or spiritually.

In speaking of the importance of this day of liberation, the 12th of Tammuz, we should keep in mind that the Previous Rebbe referred to the holiday of liberation of the Alter Rebbe – the 19th of Kislev – as the "Holiday of Holidays." This same term was applied to the 12th of Tammuz. This would be consistent with the fact that the Previous Rebbe was in fact the successor to the Alter Rebbe (sixth generation) and as such all aspects of succession apply.

When we remember that these special days, the 12th and 13th of Tammuz, occur this week and this Shabbos extends its blessing to those special days, we can then understand that this Shabbos is special, for it has the ability to bless the 12th and 13th of Tammuz. Since "Practice is the essential thing," (Avos 1:17) what practical lesson do we derive from this?

The theme of the 12th and 13th of Tammuz is renewed each year, and we have the responsibility to increase and add our efforts to strengthen all areas of spreading Torah and Yiddishkeit, which was the request of the Previous Rebbe. This increase must be accompanied by advancement with greater strength and more vigor.

The preparation for this activity must take place in the preceding Shabbos, for from the Shabbos the blessing will radiate to all aspects of the day of liberation. Therefore it behooves us to utilize this intensity of blessing to increase our Divine service on the 12th and 13th of Tammuz, to reach greater heights than ever before.

The Baal Shem Tov taught that Divine Providence applies to every

minute detail, which would indicate that we can learn something from every detail. The fact that this Shabbos occurs on the 10th of Tammuz also bears a lesson for us.

First of all the Torah teaches us that, “The tenth shall be holy to the L-rd,” (VaYikra 27:32) and although that teaching applies in a certain context, nevertheless it may be extrapolated to other areas where the tenth will similarly be given the quality of holiness.

Being that the Previous Rebbe encouraged and spread the practice of reciting T’hillim daily according to the monthly division, we may look to the first chapter of the tenth day section in T’hillim, where we find the verse: “He has delivered (redeemed) my soul in peace...” (T’hillim 55:19) Here we have the clear connection between Shabbos and the days of liberation that will come during the week. By reciting this verse of redemption on this Shabbos we generate a new force of liberation which radiates forth to bless the days of the week and the 12th and 13th of Tammuz.

Chassidus emphasizes the point that the liberation referred to in this verse was a “peaceful redemption” and that the enemies were transformed into allies. As the Yerushalmi explains, on the words, “For there were many that strove with me” – even the cohorts of Avshalom prayed for Dovid’s victory! Similarly those who had slandered the Rebbe were forced to agree with the decision to free him.

May G-d grant that everyone should receive the necessary blessings and powers radiated on this Shabbos which precedes the 12th and 13th of Tammuz. And it should invigorate us to be involved in all the areas of Divine service described in the Previous Rebbe’s letter.

May it bring us to the ultimate

fulfillment of “He has redeemed my soul in peace,” meaning the true and complete redemption through our righteous Moshiach. May it be soon and immediate: “Come with the clouds of heaven.” (Daniel 7:13) And by increasing our efforts to fulfill the Rebbe’s legacy, Moshiach will be “hastened.” (see Sanhedrin 98a)

And since Moshiach is coming – it will not be necessary for the 17th of Tammuz fast day to be postponed to Sunday. Because as the Rambam writes:

All the fast days mentioned above are destined to be abolished in the time of Moshiach; indeed, they are destined to be turned into festive days, days of rejoicing and gladness,

There is no room for questions here; G-d decreed and we must do it with joy and enthusiasm.

in accordance with the verse: “the fast of the fourth month ... shall be to the house of Yehudah joy and gladness, and cheerful seasons; therefore love ye truth and peace” (Zechariah 8:19). (Rambam Laws of Fast Days 5:19)

2. The Gemara explains that Torah has many facets:

Just as a hammer breaks the rock to many pieces, so too, the words of Torah are broken up into many sparks. (Shabbos 88b; according to first edition)

Similarly, the world mirrors the Torah. As the Zohar tells us:

The Holy One, Blessed be He, looked into the Torah and created

the world. (Zohar II 161b)

This adage of the Zohar should be understood literally in the following manner. When G-d looked into the Torah (which existed before the world was created) and saw the words: “G-d said, ‘there shall be light,’” (B’Reishis 1:3) at that point G-d created the light. Similarly, all creations were made by G-d after first looking into Torah.

Consequently, every aspect of existence has in it the multifarious quality of Torah. This Shabbos too, has many aspects in its role as the Shabbos preceding the 12th and 13th of Tammuz, and in occurring on the 10th of Tammuz.

This Shabbos we read the portion Chukas and first and foremost we should look for the general theme of this portion. The name Chukas clearly indicates an aspect of Torah which applies to all Jews alike – without distinction, for it is beyond reason and knowledge, as the Midrash states:

I have laid down a statute (Chuka), I have issued a decree. (BaMidbar Rabba 19:1)

And as Rashi explains at the outset of this portion: “I have decreed it and you have no right to criticize it.” (Yoma 67b)

This points up the relationship between this Torah portion and the tribulations of the Rebbe. Was there any reason for the Rebbe to suffer so much torment? It makes no sense!

So you will answer that the general rule in creation is that the descent is for the purpose of ascending. But that does not really answer the question. For everyone understands and will agree that one does not inflict pain on a loved one! How could the Rebbe have been made to suffer so much?!

Clearly this concept is not so simple to understand. It is therefore better to say that it was a Divine

decree (chuka) and we have no right to criticize it, for we frankly do not comprehend it.

Generally when we speak of a statute in Torah we are referring to a level of observance which demands Divine service that transcends reason and knowledge; it involves self-sacrifice and acceptance of the yoke of heaven. In other words, the individual fulfills this statute because it is the express command of the Holy One, Blessed be He – “I have laid down a statute, I have issued a decree.”

Paradoxically, in such a case the Jew does not fulfill this mitzvah as if he were forced, i.e. his intellect questions the necessity of the mitzvah, but still he does it. On the contrary – he allows no questionable thoughts, doubts or criticisms to enter his mind. G-d said, “You have no right to criticize,” he knows that it is the express decree of G-d and he cannot fathom the true essence of G-d’s wisdom. Therefore, he finds no contradiction in doing something super-logical with enthusiasm, joy and gladness of heart.

There is another point which is often overlooked. When the Gemara says: “You have no right (reshus) to criticize (doubt) it,” it would seem that we are prohibited from doubting or criticizing, and the language is absolute – not only must you accept – you have no right to even question!

Yet in Rambam, Laws of T’shuva we find: Free will is bestowed on every human being. If one desires to turn towards the good way and be righteous, he has the power to do so. If one wishes to turn towards the evil way and be wicked he is at liberty to do so. (Laws of T’shuva 5:1)

Thus, the Rambam uses the precise word “reshus” (right – free will, power, liberty) and says that the principle of free will places the

reshus at your doorstep, you can choose what you like.

Now when the Gemara says, “You don’t have the right (reshus),” it must mean that here this statute is not given to your free will to choose! You do not have the ability to question the statute. What can this mean?

The explanation is that when a Jew hears that a certain mitzvah is the express decree of G-d, “I have laid down a statute,” by his nature the Jew will not doubt. He doesn’t have to make a free will decision to accept, his nature will tend to accept it and do it.

Now, if despite this natural tendency to accept the decrees of G-d he still harbors questionable thoughts and doubts, it must be said that these thoughts are not from his existence – not even from his animal soul. It must purely be a fabrication of the evil inclination which has clothed itself in his animal soul. The Rambam refers to this when he says: “His evil inclination has overwhelmed him,” (Laws of Divorce 2:20) it is a form of coercion.

Consequently, the Divine service that we stress in this week of Chukas is to approach the work of spreading Torah and Yiddishkait as a Chukka – using self-sacrifice, this will nullify and obliterate any obstacles and restrictions of the intellect. For there is no room for questions here; G-d decreed and we must do it with joy and enthusiasm.

This concept will apply to every Jew – scholar and simple Jew alike. In fact, for the average Jew it is not so difficult to accept the super-rational statute. He admits more readily that there are mitzvos which he does not understand; his intellect is very limited and he realizes that he must observe the mitzvos despite his intellectual shortcomings. So he has no questions and no contradictions; and he performs the

mitzvos.

The intellectual Jew normally finds reason and meaning in all aspects of Torah – and having studied Chassidic philosophy he even has an explanation for all the contradictions of the Para Aduma (Red Heifer). For him it is harder to do the mitzvah because it is a decree!! So it is harder to evoke Divine service on the level of self-sacrifice and acceptance of the yoke – something which comes naturally to the non-scholarly Jew.

There is a story told of a Chassid who once came to the Tzemach Tzedek and complained that, “I don’t feel like learning Torah.” The Tzemach Tzedek responded that when one is not inclined to learn that is good, for then he can activate the power of bending himself to study. “What should I do, when I learn I even enjoy it, what sort of Divine service is it for me?”!

Similarly when we speak of serving G-d with joy, the scholar who finds joy in his intellectual accomplishments will lack the same gladness when he must perform a mitzvah purely as a decree. It is a “decree” for him to observe a mitzvah only by acceptance. So in such a situation he is normally not happy, whereas the simple Jew will be just as happy, for he realizes that he could not understand, so he performs the mitzvah with joy.

3. Regarding today’s date, the 10th of Tammuz, we find in “Seifer D’var Yom B’Yomo” that on the 10th of Tammuz Noach opened the ark and sent out the raven and that it was a Shabbos. His purpose was to test whether the land was dry. This needs some explanation.

Being that Noach entered the ark at the specific behest of the Holy One, Blessed be He, he should simply have waited for G-d’s order to leave the ark. In fact of course, that is exactly what happened:

G-d spoke to Noah, saying: "Leave the ark," ... Noah left the ark.... (B'Reishis 8:15-19)

Why did Noah deem it necessary to send out birds to test the dryness – in the end he did not leave the ark and he waited for G-d's command anyway?

The answer is that Noah was aware that the Holy One, Blessed be He, had placed upon his shoulders the responsibility of rebuilding the world order. Had not the Omnipresent One commanded him to build the ark, to gather "all the species of all flesh," to stock the ark with all the necessary foods and supplies, and to care for the floating menagerie so that after the flood – after leaving the ark – the world would be repopulated?!

Realizing this grave mission, Noah also understood that it should be done in concert with natural law:

And G-d your L-rd will bless you in all you do. (D'varim 15:18)

So, no sooner did he have the slightest inkling that the earth might be dry, then he send out the blackbird to verify it – and then again, later, he sent out the dove.

And in truth, his desire to fulfill his G-dly mission motivated G-d to speed up the day when he was told to disembark from the ark.

What does this teach us?

The flood (mabul) represents all aspects of the world which interfere with our Divine service. What is the remedy? "Come into the ark." The Baal Shem Tov taught that the word for "ark" in Hebrew is "taava" which is a homonym for "word." A Jew must lock himself inside the "words" of Torah and prayer. And then he will be saved from the waters of the flood. At the same time he must also be concerned about all living things – he must elevate with himself all the good aspects of the world which

he is in contact with. They must also become holy.

And yet he cannot be satisfied. His ultimate purpose is to influence the world outside the ark, which can happen only after the deluge. The flood effected a general purification of the world. As a result the person can start to rebuild the world and make it a place of habitation, a world in which the flood would not be necessary!

When the Gemara says: "You have no right (reshus) to criticize (doubt) it," it would seem that we are prohibited from doubting or criticizing, and the language is absolute – not only must you accept; you have no right to even question!

Although the actual work of renewing the world comes after the deluge, yet we see from Noah's action that he was rushing things, to see if perhaps he could start a bit sooner?!

This lesson applies to the last period of the Diaspora. For the galus is a form of "flood," everything is mixed up; we don't see the word of G-d or the hand of G-d in the phenomena of the world. We don't

realize that "the whole earth is full of His glory." (Yeshaya 6:3)

Can we see that the true existence of the world is to be a dwelling place for G-dliness? On the contrary, what we see is:

They put darkness for light ... sweet for bitter. (Yeshaya 5:20)

And yet, the deluge had to effect the ultimate purification, "and I will cause the spirit of tuma (impurity) to pass out of the land." (Zechariah 13:2) Similarly the galus must refine the world and bring a new world which will negate the possibility of exile (flood).

So "Noah opened the window of the ark." While we are yet in the galus, before the redemption, if that hoped-for time seems to be approaching, we must do whatever we can to speed things up, through man or beast. We can't wait for G-d to command us to leave the exile, we must do what we can.

True, the actual act of redemption will be a G-dly move – still the Jew has the potential to show G-d how badly we want, and we long, and we pine for the redemption – "We Want Moshiach Now" – this will speed up G-d's command to us to leave the exile. And we will proceed to the true and complete redemption.

This Shabbos which is between the 3rd of Tammuz and the 12th and 13th of Tammuz recalls the time when the Previous Rebbe was still in exile – and while still in galus, we must do whatever is in our power to bring the redemption.

Of course, we know that the Rebbe said that we will not leave the Diaspora with our own power – nevertheless when G-d sees Jews proclaiming, "We Want Moshiach Now," this will speed up G-d's redeeming the Jewish people from exile.

So may it be with us, let us go

out of the Diaspora to a new world and “a new Torah will go forth from Me” [the teachings of Moshiach]. May it come with the true and complete redemption through our righteous Moshiach speedily and truly in our days.

4. In approaching the Rashi commentary in this week’s portion we find a difficult Rashi. However, all the commentaries on Rashi discuss the apparent difficulty but fail to realize that there is a much more perplexing “klotz-kashe” on this Rashi.

On the verse: And they journeyed from Ovos and they encamped at Eeyay Ha’avarim,” (BaMidbar 21:11), Rashi writes under the heading: At Eeyay Ha’avarim: I do not know why the name was called Eeyim for the term Ee signifies ruins; it is a thing (spot) that has been swept, as it were, with a broom. Only the single letter ‘E’ (Ayin) in it belongs to the root. It is connected in meaning with “Yaim” (Shmos 27:3) and “Ya’a” (Yeshaya 28:17) “and the hail shall sweep away.” (Rashi loc. cit.)

The commentaries who discuss this Rashi all debate why Rashi says that this is a one-letter root (Ayin), why not include the letter Yud as part of the root?

But the five-year-old Chumash student has a “klotz-kashe” on Rashi’s whole approach; since when must Rashi explain the root of the name of a place? We have passed

***When G-d sees Jews
proclaiming, “We
Want Moshiach
Now,” this will speed
up G-d’s redeeming
the Jewish people
from exile.***

through dozens of geographical names prior to this, where Rashi does not seek the root of the word. In fact right here, in the same verse, Rashi ignores the place called “Ovos.” Nor does Rashi seek the root of the other places mentioned in these verses. Why does Rashi suddenly stop to consider the question, “Why was it called Eeyim?”

To explain Rashi we should also first note that there seems to be a contradiction in his words in this verse. Rashi mentions, “the term Ee signifies ruins,” while just before that he had said, “I do not know why the name was called Eeyim?” Does he know or does he not know?!

In reviewing the many sites where the Jewish people camped during their wanderings in the desert it would appear logical to say

the majority of the sites chosen were suitable for long-term encampment. In a sense, they were “settled” areas [oases, vegetation, water etc.], unless the Torah said specifically the Sinai Desert or the Paran Desert!

When they came to Eeyay Ha’avarim, Rashi is faced with a contradiction, namely, that the word Ee means a ruin – but the Jews would not have camped at a site of a ruin! And if they did camp, it could not have been a ruin! So Rashi says “I do not know why it was called Eeyay.”

Another point becomes clear now in this Rashi. Normally Rashi separates his word meanings from his text commentary and he puts them under separate captions. In our case, for example, Rashi should have made two sentences, in one he should have explained the meaning of the word Ee and in the other he would tell us that there is a problem with the meaning of the name.

However now that we understand that the question on the name arises only from the usual meaning of the word, we may understand why Rashi joins both of these ideas together.

Rashi follows the assumption that a place for a potential camp site had to be a settled area. He then asks, if the word “Ee” normally means a place of ruins, why did they call that place Eeyay? So Rashi is presenting one thought, which obviously must be presented in one sentence, with one caption.



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Sivan 28 - Gimmel Tammuz Magbis

B.H. Sivan 12, 5765

To all Anash, Men and Women, G-d bless you.

We are soon approaching the very auspicious day, Gimmel Tammuz. This day comes in close proximity with Sivan 28, the auspicious day that the Rebbe MH"M and the Rebbetzin arrived in the United States.

Obviously, these are very opportune days, especially when it is connected to the number ten, when one should again evaluate his or her "Hiskashrus" (connection) with the Rebbe, and more important, to utilize these special days to 'strengthen' the Hiskashrus to the Rebbe.

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With this in mind, we therefore urge each and everyone of anash, men and women to support Kupas Rabbeinu in every possible way.

In this merit may we be "zoiche" that much before Gimmel Tammuz, the Rebbe will be revealed as Melech Hamoshiach and redeem us from this deep and bitter Golus and lead us all to the true and final Geulo, NOW MAMAOSH.

VAAD KUPAS RABBEINU

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CONNECT THE TWO AND BRING MOSHIACH

BY BORUCH MERKUR

“Blessings and success,” says the Rebbe to the Debretziner Rav, Rabbi Moshe Stern. “Many years in your leadership.”

“The Talmud states,” says the Rebbe, “that study for the sake of deciding Jewish law is one of the greatest pursuits. And the Talmud explains ‘*d’var Havaya*’ (word of G-d) in two ways: As ‘*keitz*’ – Moshiach Tzidkeinu’s arrival – and ‘*d’var halacha*’ (Torah law). Therefore, connect the two, and bring Moshiach!”

“Amen.”

“May you bear good tidings—”

“The Rebbe has my s’farim?” asks the Debretziner Rav, leaning forward.

“Yes.”

The Debretziner Rav looks pleased.

“But the fact that I have the s’farim is not enough,” the Rebbe continues, driving home his point. “What we need is for G-d to send Moshiach. Proclaim a verdict. Print up a ruling that it is time for the *keitz*!”

Rabbi Stern is short of words; he is left motioning vigorously with his hands. The Rebbe doesn’t relent: “Why do you motion with your hands? We must have ‘*kalu kol ha’kitzim*’ (all predicted dates for the advent of Moshiach have finished [and hence, Moshiach must arrive immediately])!”

Remarkably, the Debretziner Rav manages to respond: “For the hands to write, the mind must also write.”

“Then may you bear good tidings,” says the Rebbe.

“Blessings and success.” The Rebbe hands the rav a dollar.

“This is for the book that you sent in,” the Rebbe continues, handing the rav another dollar, “if only as a symbolic participation. Good tidings.”

* * *

“Connect the two, and bring Moshiach!” The Rebbe MH”M, prophet of our generation, provides a clear directive here (in particular, for the Debretziner Rav – and by extension,

all rabbanim – and in a general sense, to all Jews) how to bring Moshiach. The Rebbe is asking that Torah, and especially Torah’s most binding and authoritative dimension, halacha, be applied for the purpose of bringing about the *keitz*, bringing Moshiach. Anything short of that – for example, authoring s’farim, even s’farim worthy of occupying a place in the Rebbe’s library – is not enough: “*What we need is for G-d to send Moshiach.*” This is a matter of absolute urgency!

The Rebbe’s *drush*, enumerating two meanings of “*d’var Havaya*,” is based on the Gemara in Meseches Shabbos 138b:

“In the future, the Torah will be forgotten from among the Jewish people, as it is said, ‘Behold days are approaching, says Ad-noi Elokim, and I will send famine into the land. They will not be hungry for bread [however], nor will they be thirsty for water, but to hear *divrei Havaya* (words of G-d)’ [Amos 8:11]. And it is written, ‘They shall meander from sea to sea, and from north and to the east they will wander to seek out *d’var Havaya*, but they will not find [it]’ [Ibid 8:12]. ‘*D’var Havaya*’ that is *halacha*; ‘*d’var Havaya*’ that is the *keitz*; ‘*d’var Havaya*’ that is prophecy.”

Of course, there are three items enumerated here. The Rebbe evidently simplified the Gemara and left out the third one: prophecy.

Now, it is important to note that the Torah will not be forgotten in the simple sense, as Rashbi points out: “**G-d forbid that Torah will be forgotten from among the Jewish people, as it says, ‘it will not be forgotten from the mouths of his progeny’ [D’varim 31:21]. Rather, what am I to fulfill with the words, ‘they will wander to seek out *d’var Havaya*, but they will not find [it]’? They will not find a clear halacha [“with reasons, which would prevent *machlokes*” —Rashi] and a clear teaching (*mishna brura*) in a single place [i.e., “even after ‘they will wander to seek out...they will not find’” —Maharsha].”** According to Rashbi, the Sages warn of a time when halacha will be

unclear, lacking the proper understanding of the reasons behind halacha to rule definitively.

Now, isn't that precisely what Rabbi Stern complains of when ordered to rule that "it is time for the keitz"? His words are enigmatic: "For the hands to write, the mind must also write." In light of Rashbi's statement, however, perhaps this is what he means: How can I just "write" or "print up a ruling"? I must fathom the reason behind the ruling first! Just because we need Moshiach, doesn't constitute a sufficient reason to rule that "it is time for the keitz." Indeed, doesn't the Gemara itself tell us that there will come a time when "they will wander to seek out *d'var Havaya*, halacha, but they will not find [it]," and as Rashbi explains, we will be lacking the reason to render clear halachic rulings? My hands are bound by the constraints of the mind!

To this complaint, the Rebbe offers his bracha, "Then may you bear good tidings. Blessings and success" – may you realize that there are no such constraints. Notwithstanding the apparent limitation, "they will wander to seek out *d'var Havaya*, but they will not find [it]," there is an explicit *maamer Chazal*, "[If someone says] 'I have toiled and I have found,' believe him." Granted if a rav were to only "wander to seek out" the reason to pasken that it is time for the keitz, it may well elude him; if he were to set out on his search with confidence and conviction, however, *toiling* to that end, he is sure to succeed. Indeed, "nothing stands in the way of *ratzon* (one's desire and will)."

An alternative explanation. Perhaps the rav anticipated all of the above, and his complaint – "For the hands to write, the mind must also write" – is more subtle. Picking up on the Rebbe's apparent allusion to prophecy – the third meaning of "*d'var Havaya – zu nevua*" – and having sufficient faith in the Rebbe MH" M to understand that the Rebbe is a prophet, and one is therefore obligated to obey his orders, nevertheless, "the Torah is not in heaven" – one is not allowed to render Torah law based on prophecy (alone). Torah law must be determined through the intellect of the rav ("the mind must write"); not simply accepted from Above with *kabbalas ol* (*maaseh*, symbolized by the hands). How then was it fair to demand such a ruling from Rabbi Stern? How could he possibly have complied?!

Perhaps this is what the Rebbe was getting at: *Kabbalas ol* is not limited to the hands. The Rebbe is asking us to give

ourselves over entirely to the purpose of bringing Moshiach, using all of our abilities and faculties, including our minds. We must toil with our G-d-given gifts to bring Moshiach, and thereby overcome even insurmountable challenges and obstacles. If the Rebbe MH" M, prophet of our generation, tells rabbanim to rule that the time for Moshiach is now, they must apply their minds to the task, they must toil and find the reasons behind the Rebbe's vision. In this way, the rav is not paskening according to prophecy, but finding a logical, halachic foundation, using the principles of interpreting the Torah, to prove the truth as it is seen Above (as the Rebbe expounds in the *kuntres "Torah Chadasha M'Iti Teitzei"*).

Incidentally, former av beis din of Crown Heights, Rabbi Yehuda Kalman Marlow a" h, whose 5th yahrtzeit was

recently observed, publicly announced the ruling that for reasons of *pikuach nefesh* (if for no other reason), to prevent another Yid from losing his life (physically and how much more so spiritually), G-d must send us Moshiach immediately. Moreover, hundreds of rabbanim from all over the world, including Rabbi Marlow, have signed a *psak din* that it is time for the Redemption.

* * *

There is a message here for all of us, especially in connection with Gimmel Tammuz.

The Rebbe MH" M tells us to "Connect the two" – our Torah learning, our mitzvos, our entire purpose and being must be connected to *inyanei Moshiach* and *Geula* – and that itself will "bring Moshiach!" Perhaps there are those who will come with the

complaint: How can we have Moshiach in actuality (in the realm of *maaseh*)? Indeed we are steeped in an inner exile (*galus p'nimi*; our minds and hearts do not perceive the truth)! But we should know that we have the Rebbe MH" M blessing to succeed in overcoming ourselves and taking to heart the Rebbe's prophecy of imminent Redemption.

If we look at the world and ask: Where is Moshiach already? Gimmel Tammuz teaches us that the truth of the Torah and G-d's plan to bring the world to Redemption is not obstructed by the world. In fact, the world itself is assisting in preparing for Redemption. We are commanded to connect our Torah, the reality as the Torah defines it, to the keitz – "*hakitzu v'ranenu*" (they will get up and sing) of Dovid Malka Meshiacha" – to breathe the life and truth of Torah into the world and bring Moshiach now!

Torah law must be determined through the intellect of the rav; not simply accepted from Above with kabbalas ol. How then was it fair to demand such a ruling from the the Debretziner Rav? How could he possibly have complied?!



LETTERS TO A SCIENTIST

PART 10

Please send copies of the Rebbe's letters to:

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By the Grace of G-d
Rosh Chodesh Elul,
5736. Brooklyn, N.Y.

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

Greetings and Blessing:

It was a pleasure to see you recently with your family.

Pursuant to our conversation and my question if you had any connections with NASA, I do not have in mind about a position with that agency, but rather if there was any possibility of your exercising your good influence there in regard to spreading Yiddishkeit.

What prompted me to ask this question was the fact that I had recently received the book Challenge-Torah Views on Science and Its Problems, edited by Aryeh Carmell and Cyril Domb (published by Feldheim).

I was certain that I would find in this book an essay by you, but I was disappointed.

Needless to say - and it is a well known principle - that it is no use crying over the past. If I mention my said disappointment, it is not to make you feel uncomfortable, but to call your attention to the fact that since there will no doubt be a further book of this kind, it would be well for you to maintain contact with the persons or circles that are connected with it so that you would have advance notice to be able to participate.

Furthermore, I am not thinking in terms of the distant future, but also of the shorter term, and the sooner the better. For, if you will look through this volume, you will no doubt find something to say to the editors, especially as among the contributors you will probably find some whom you know personally.

I mention NASA, etc., because Yiddishkeit should be brought to each and every Jew, particularly in the current year of Torah Chinuch, when everyone is urged to do the utmost to bring the Torah and Mitzvoth to all Jews, young and old, including those who are advanced in years but still young in the knowledge and experience of Yiddishkeit.

All the more so since space technology, and the space flights, including the latest Viking probes on Mars, have made a profound impression upon wide circles of Jews, being also constantly bombarded by the media with the visual effects of photographs, etc. Consequently, if all this can be used in the right direction, by finding and pointing out those aspects which may have a bearing on Torah and Mitzvoth, the psychological effect in promoting the actual observance of Mitzvoth in the daily life could be tremendous. This would be well in keeping with the directive "Chanoch lenaar al pi darko, gam ki yaxkin lo yasur minenah."

Inasmuch as you have had so much experience and Hatzlocho with various circles of Jewish youth, there is no need to elaborate to you on the above.

May G-d bestow His blessings on you and yours in a most generous measure, especially that you and your wife should bring up each and all of your children to a life of Torah, Chuppah and Good Deeds, in good health and happy circumstances.

Wishing you and all yours Kesivo vaChasimo
Tovo,

With blessing, /signature



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REJOICING IN THE DARK

BY RABBI LEVI YITZCHOK GINSBERG

The mashpia, R' Mendel Futerfas a"h related:

R' Zalman Moshe HaYitzchaki a"h would learn Chassidus with the elderly men of Nevel. One of those men was the father of the notorious Nachmanson, one of the heads of the Yevsektzia, and the one who arrested and interrogated the Rebbe Rayatz.

When the Rebbe Rayatz was arrested, for a number of days there was no news about him (and that same night scores of men were killed without a trial, and apparently this was the plan for the Rebbe). The Chassidim in Nevel, especially R' Zalman Moshe, ordered Nachmanson's father, against his will, to travel to Leningrad and meet his son and find out if the Rebbe Rayatz was still alive.

Nachmanson's father went to Leningrad and managed to ask his son what he wanted to know. Apparently they still had a relationship, despite Nachmanson's having turned on his people, and Nachmanson agreed to convey the desired information. He certainly could not be seen to have any association with his father (because of the secret police who spied on their own people and even on the leaders). He arranged to meet his father in a public park, where the father sat on a bench while his son walked by, innocently enough, with no indication that he recognized the man on the bench. He didn't even turn to his father but muttered two words so his

father could hear them, "er lebt" (he's alive). His father brought the good news right back to the Chassidim who had sent him, and they were overjoyed.

On 3 Tammuz, when news of the Rebbe's release was heard, the Chassidim gathered in the beis midrash in Nevel and danced non-stop. They all said l'chaim and the mashke flowed like water. The floor

The Rebbe constantly focused on the fact that 3 Tammuz is the beginning of the geula and the miracle, even though at first, not everybody saw this and realized it.

shook from the dancing and the aron kodesh, which was made of wood, nearly fell; some people had to support it. In the morning, the floor was black, testifying to the night's raucous activities.

R' Mendel didn't let people say Tachnun on 3 Tammuz in the minyan he davened in, both before and after the Rebbe's answer about whether to

say Tachnun on 3 Tammuz – that it depends on one's hergesh. R' Mendel said that whoever personally experienced the fasts and cries back then, and the great miracle of 3 Tammuz, could not possibly allow Tachnun to be said on that day. Back to R' Zalman Moshe...

R' Zalman Moshe led the celebrants, saying l'chaim continually and doing numerous somersaults, dancing all night and singing "Ashreinu" – "fortunate are we and how good is our portion" – even when his strength failed him towards morning. Eventually they took him to rest in the home of R' Mendel Aklinsky. On the way there, there was a huge mud puddle and R' Zalman Moshe suddenly did a somersault in the mud and didn't stop singing, "Ashreinu..."

Later on, the news arrived that the Rebbe's release on 3 Tammuz wasn't complete. The Rebbe had been sent to exile in Kostrama to serve his sentence for the "crime" he committed, and he was still under the authority of those wicked men. The Chassidim, who had been so high on news of the Rebbe's release, were now once again broken in spirit.

Only R' Zalman Moshe ignored those who tried to calm him down and explained that the situation was still very dangerous. R' Zalman Moshe declared that the Rebbe was released and redeemed and they ought to dance and rejoice for the Chag HaGeula. And



R' Zalman Moshe did not stop saying l'chaim and dancing and singing.

R' Zalman Moshe was alone in these sentiments, and the rest of the Chassidim looked gloomy and felt sad. Then came the Chag HaGeula of 12-13 Tammuz, when they heard that the Rebbe had been fully released. At that point, all the Chassidim joined R' Zalman Moshe. They said l'chaim and danced and rejoiced.

* * *

One of the basic principles of our Torah and of the Rebbe's shita throughout, is that nothing happens by chance. Every detail, no matter how small, is by Divine Providence. This was a theme at nearly every farbrengen, where the Rebbe noted the time that the farbrengen was taking place, the particular day, week, and month, and the Rebbe derived a lesson from it in the service of Hashem.

At the farbrengens that took place around 3 Tammuz, the Rebbe spoke about how the events that took place on this day are connected, such as the miracle of the sun stopping in Givon and the geula of the Rebbe Rayatz. The Rebbe constantly focused on the fact

that 3 Tammuz is the beginning of the geula and the miracle, even though at first, not everybody saw this and realized it – on the contrary.

The Rebbe repeatedly referred to 3 Tammuz as a “Yom HaGeula” and the “beginning of Geula” of the true and complete Redemption.

There are many things that the Rebbe gives us to do, regardless of who we are and how we conduct ourselves, especially the promise and prophecy of Geula. The Rebbe said what he said, and nothing we can do can change that. Yet free choice was not taken away from us and much does depend on us.

The Rebbe is the Rebbe of us all, even those who are not yet observant, even the misnagdim, even those who fight Yiddishkai, those who fight Chassidus, and those who fight us personally. Even the “willful rebels among the talmidei chachamim” receive their life-force from him, in a backhanded kind of way, as it explains in *Tanya*. And certainly the Rebbe is the Rebbe of all those who call themselves Lubavitcher Chassidim, no matter who they are and even if they

don't live up to the title. But our free choice was not taken away from us.

The Rebbe is good, absolute good, eternal good, good that ought to be visible to all, and it's not at all understandable how we don't see this yet with our own eyes, but that doesn't change the fact.

The way we can receive this good is – in addition to and prior to doing what the Rebbe said and learning his teachings – to have utter bittul to the Rebbe. And even before that, there is the manner in which we conceive of the Rebbe. You can look at the Rebbe as a human being who, despite his tremendous elevation, still has some limitations. And you can look at the Rebbe as he truly is, as one who has no limitations, being connected to the King of kings, Who has no limitations. The way we look at the Rebbe is precisely the way the Rebbe is revealed to us.

The truth of the matter is that each of us has the hergesh that “there's a Rebbe.” Period. And this is not only because there are proofs from all kinds of sources, and not only because how could we exist without the Rebbe, but because this is truly the way it is. There is no need and purpose in bringing proofs for it.

But this hergesh has to be translated into action, which means acting in ways that demonstrate that there's a Rebbe who is *chai v'kayam*. This needs to be done in the simplest of ways that do not allow for the possibility of anything else, as the Rebbe Rayatz put it (and the Rebbe repeated), “*azoi un nit andresh*” (this way, and no other way).

The way to reveal this truth in the world is by insisting that even when we see darkness, the truth is that *there is no darkness*. This is what will bring the revelation of our Rebbe with the true and complete Redemption now!

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

HU RA: THE REST OF THE STORY

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

*It was January 1953. The torture of the doctors was in full force. False confessions were flowing like the blood of the victimized doctors. And the city of Moscow was morose. In this final section, we describe the dark days in Russia as the case of the doctors was being prepared for a public “show trial.” Then came Purim and the call of “Hu Ra!” at the Purim farbrengen, bringing Stalin’s scheme to a sudden halt – and his own death. * Part 3 of 3*

(Continued from Issue #506)

The winter in Moscow was unusually snowy and cold. There were no thaws, and the ice on the streets of Moscow grew thicker and thicker. Reports circulated of a certain “Day X” when millions of Jews throughout Russia would be deported. Each day brought new reports of threats, plots, and expulsions, and lists of Jews were being drawn up in Moscow, Leningrad, and other major cities. As far away as Kiev, a Jewish doctor was advised by one of his non Jewish patients to leave the city and move to a small town, if possible.

More Jewish plots and conspiracies were being “discovered” and Jews were being arrested en masse.

Meanwhile, Stalin worked tirelessly to ensure that every detail of the plot and its exposure would achieve maximum impact while appearing completely credible.

On January 13, an article in Pravda titled “Spies and Murderers Under the Mask of Professor-Doctors” revealed the Doctors’ Plot to the public. It described a “band of doctor-poisoners” who were aggressively involved in murdering Soviet leaders. It listed the names of the Jewish doctors and claimed that they were working for U.S. and British intelligence. The Jews in general were identified as enemies of the state, along with the Americans and British.

More newspaper articles were

printed to incite the public against the Jews. They told people to look for enemies and referred to the purges of the 1930’s, an indication that they were about to be repeated. Anti-Semitic meetings at offices and factories vehemently demanded that the criminals be put to a terrible death. Many volunteered their services.

CONCENTRATION CAMPS

On February 17, a memorandum was sent to Malenkov recommending the construction of 4 prison camps in remote areas of Russia: 1 in Kazakhstan, 1 in Irkutsk, and 2 in Komi. It was to these camps that the Jews were to be deported. The construction of the camps began immediately.

Khrushchev later told a Communist Party meeting how, during the Doctors’ Plot, Stalin became inflamed with hatred against the Jews. His rage grew until, shortly before his stroke, “he told a meeting of Soviet leaders that he had decided to gather all the community together and transport them to a northern region within a new pale.” Khrushchev told his audience that when Mikoyan and Voroshilov protested and said that such conduct was worthy of Hitler, Stalin worked himself into a fury.

Another cynical and sadistic element was introduced into the story. It was not enough for Stalin to just deport the Jews. He wanted them to

request the deportation! A letter was drafted in which the Jews would appeal to Stalin for “protection from the justifiable anger of the Russian people” by transferring them to a far-off region. This was to be an open letter to Stalin signed by prominent Jewish personalities. The letter, however, was not publicized at that time. (A copy of the letter was found and published in a Russian journal in 1997.)

Meanwhile, the interrogation of the doctors continued. By mid-February all the doctors had confessed except for Dr. Sophia Karpai. On Feb. 18 they brought Karpai to a face-to-face confrontation with Dr. V. N. Vinogradov, who had worked with her at Valdai. He had just confessed to murdering Zhdanov and the purpose of the confrontation was to pressure Karpai to confess also. They could not go to an open trial with the doctors until each told the same story. But it did not succeed. Karpai continued to refuse to admit any guilt. “No, I don’t confirm it,” was her response.

None of the other doctors held out so long. Her face-to-face confrontation with Vinogradov certainly made her realize that she was truly alone.

However, notwithstanding the fact that she was brutally beaten and kept in a refrigerated cell without sleep to compel a confession, she did not confess. Her heroism in the face of all this is truly astounding.

The delay in the trial caused by her courageous stand may have saved the lives of millions of Jews, for in the meantime, Stalin died and the decree was annulled. As Brent and Naumov write, “The fate of the Jews of Russia might have depended on this latter day, unknown Esther.”

THE DEATH OF STALIN

“The Doctors’ Plot ended much as it began, in mystery,” write Brent and Naumov as they begin to discuss what is known about the death of Stalin. They continue, “There is more that we don’t know about Stalin’s death than that we do....Each published version of his death significantly contradicts every other.”

Another author writes, “It is a paradox that while the details of his final illness were

broadcast to the whole world, the atmosphere of mystery shrouding the circumstances of the death of Stalin has never been dispersed. A number of

people, satisfied with the information given, accept the fact that Stalin died of cerebral hemorrhage. Many, suspecting that his end was altogether too opportune, speak of it as a miracle that saved Russia from a new reign of terror. Some are of the opinion that the ‘course of nature was assisted.’ Others, dismissing his illness as fictitious, believe that Stalin was murdered.”

As we mentioned at the beginning of this paper (see Part 1), the death of Stalin was brought about by Melech HaMoshiach – “By the breath of his mouth he shall put the wicked to death” – at the farbrengen of Purim, 5713. We will now trace the sequence of events leading up to Stalin’s death and try to correlate them with the events occurring in “770” at the same time, noting an eight-hour time difference.

While the reports of Stalin’s death contradict each other also in the times of certain events, Brent & Naumov have attempted to sort out and analyze this information. In addition to documents available to earlier researchers, they have had access to the report of the doctors who treated Stalin while he was dying. This report was submitted to the Central Committee in July 1953, stamped “Top Secret” and filed away. It was apparently unread for fifty years until 2003, when Brent and Naumov were given access to it.

Purim 5713 was Sunday, March 1, 1953. On the night of Purim (Saturday night, February 28), Stalin sat down to a party in his dacha with Beria, Malenkov, Khrushchev, and Bulganin. Sometime around 4:00 a.m. [9:00 p.m., the night of Purim, in New York], in the middle of an angry tirade about the slow progress of the Doctors’ Plot, Stalin suddenly broke off in the middle of a sentence and went into his room. This was to be his last tirade.

Stalin did not come out of his room the next day, nor was there any sign of movement in his room.



Though worried, the staff could not enter his room without permission. At 6:30 p.m. [10:30 a.m. – *Shacharis*, Purim morning, in New York] a light went on in Stalin's room. At 10:30 p.m. or later [2:30 p.m. – *Mincha* time – in New York], a guard found Stalin sprawled on the floor near his writing table. Around 11:00 p.m., Beria phoned the dacha and told the guards not to say anything about Stalin's sickness. Doctors did not arrive until 7:00 a.m., or later, the next morning [11:00 p.m. in New York, during the Purim farbrengen]. Why was there such a delay in calling the doctors? There are two possible reasons: 1) They may have been afraid that they would be held responsible for any mistakes made in Stalin's treatment or, more likely, 2) they wanted him to die.

In any case, it appears that the declaration of "*Hu Ra*" at the Purim farbrengen occurred around the time that the doctors began treating Stalin. They found him in a deep unconscious state from which he never recovered and diagnosed a cerebral hemorrhage. His condition steadily worsened until Thursday, March 5 when, at 9:50 p.m., the evil Stalin died. Haman was dead: "When the wicked are gone there is rejoicing."

Many have suggested that Stalin was poisoned. If so, the man who would have done it, or at least have been responsible for it, would have been Beria. And it would have been with Khrushchev's complicity. There is, in fact, reason to believe this. Molotov said that Beria told him, "I did him in! I saved all of you!" claiming to be responsible for Stalin's death. In fact, Beria had good reason to kill Stalin since Stalin was in the process of preparing a case against Beria with the goal of having him eliminated.

Brent & Naumov describe a scenario, suggested by a Dr. Lawrence S. Cohen, in which Beria would have slipped a poison, such as warfarin crystals, into the wine that Stalin was

drinking at the party on Feb. 28. Warfarin is a tasteless and colorless blood thinner which was administered to patients with heart disease. A high dosage over several days could induce hemorrhaging and a stroke in a patient with acute arteriosclerosis, which Stalin had. (Another Russian historian, Edvard Radzinski, interviewed the guard that found Stalin on the night of March 1. He said that after Stalin's party was over, an order was given by the head guard, Khrustalev, for all the guards to go home. Radzinski speculates that it may have been at this time that Stalin was poisoned by Khrustalev, at Beria's orders.)

Following this line of thought, one must wonder if such a poison might not

Notwithstanding the fact that she was brutally beaten and kept in a refrigerated cell without sleep to compel a confession, she did not confess.

have been administered by the doctors who treated Stalin, at Beria's orders. Recall that they began their treatment of Stalin around the time that everyone was calling out "Hu Ra!" at the Purim farbrengen in "770."

"AND IT WAS REVERSED"

Immediately after Stalin dies, the Doctors' Plot was reversed. Beria, the head of the newly created MVD (Ministry of Internal Affairs), in one of his first official acts, ordered a "complete review" of the Doctor's Plot. To expedite the process, he appointed a special commission. On March 17, Ryumin (the other Haman) was arrested and accused of falsifications

and perversion in the Doctors' Plot.

On March 31 a "Decree on the termination of criminal prosecution and the freeing of the prisoners in the Doctors' Plot" was issued by the MGB under Beria's direction. It stated in part, "Taking into account that all the arrested doctors in the present case were illegally imprisoned...we decree: In view of the absence of crimes...to free from custody and with full rehabilitation those imprisoned in this case."

On April 3, during Pesach, the doctors were freed. The same day, the Soviet press published a communiqué issued by the MVD which said, "On the basis of the finding of the investigation commission specially set up by the Ministry of Internal Affairs of the USSR to verify the case, the above-mentioned [doctors] and others implicated in this case have been fully cleared of the charges preferred against them and...have been released from custody. The persons guilty of the improper conduct of the investigation have been arrested and are criminally held responsible."

On April 6, Pravda reported that "The result of a review of the Doctors' Plot showed that the doctors had been arrested by the former Ministry of State security (MGB) incorrectly, without any legal basis....The examination showed that accusations brought forward against the accused were false." It called Ryumin "a secret enemy of the government" and a "criminal adventurist." He was later executed.

* * *

"And he [Melech HaMoshiach] will judge the poor with justice and he will admonish with fairness the humble of the earth; and he will strike [the evil ones off] the earth with the rod of his mouth and with the speech of his lips he will put the wicked to death."

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

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WHEN YOU AWAKEN...

BY DAFNA CHAIM

On Pesach of this year, Lior Eliyahu suddenly passed away. He was very involved in reprinting “Talks and Tales in Hebrew” and his wife tells us about this, as well as about some amazing answers in the Igros Kodesh.

The sad news of the passing of Lior Eliyahu, a young man, shook up Kfar Chabad. As someone who knows the family, this unbelievable tragedy shocked me. For days, I couldn't think about anything but the family, bereft of husband and father.

It was only after I visited the family during the Shiva, that I felt better. I found two women (his mother and wife) who, although they suffered, were full of determination to transcend the pain and continue Lior's work.

The talk during the Shiva centered on *Sichot L'Noar* (the Hebrew version of Talks and Tales) that Lior loved so much and to which he dedicated his life. Amazingly, Lior left a will, and this is what the women held on to, as to a life preserver.

Right after the Shiva, at a time when the mourners only begin to grasp their loss, when the vacuum is

felt at every step and in every detail of daily life, and they have no idea where they will get the strength to go on, it was important to Rocheli to begin carrying out the will.

Tell us, what got Lior involved with the Talks and Tales?

Rocheli: Lior was very spiritual and refined – a happy person who got along with others, and very talented. He had the soul of an artist. He painted and played music and loved to read. He had studied in a music academy and played the clarinet in a youth band in Tel Aviv. After his army service, he studied composition with Ron Colton, who was just getting involved with Chabad at the time. Ron connected him with Rabbi Meir Blizinsky, and he began to get involved in Yiddishkait.

When he finished learning in the Chabad yeshiva in Tzfas, he went as part of a K'vutza to be with the Rebbe for a year. At the end of the

year, Tishrei 5749, we met in Crown Heights, where I was studying at Machon Chana, and decided to marry. After Yom Tov, we went back to Eretz Yisroel, and on 18 Teives we got married.

We lived in Tzfas for a while and then moved to Chaifa, not far from the mashpia, R' Reuven Dunin. R' Dunin and Lior learned Chassidus together for a long time, usually early in the morning. R' Dunin was Lior's beloved mashpia until he (R' Dunin) passed away.

These two celebrated mashpiim, R' Blizinsky and R' Dunin, were tremendous influences on Lior. They shaped Lior's unique Chassidic character (see box).

Three years later, we moved to



Lior and some of his family

Emanuel, where we both ran a club for children ages 7-9. This is when we discovered the Talks and Tales, and we literally lived with them every day. The bound volumes of Talks and Tales opened a fascinating world to us that filled our lives. We read them at every opportunity, on Shabbos, at the club, and even as a preparation for davening. The celebrated Chassid, R' Avrohom Pariz once said that you can learn Talks and Tales before davening as part of the meditation on the greatness of G-d!

In the pastoral environment of Emanuel were planted the first seeds of Lior's passionate connection with Talks and Tales. Lior constantly felt that the Talks and Tales contained a treasure – more precious than anything else – that lay neglected and ignored.

How can these precious books be ignored? he wondered time and again. The Rebbe himself edited them and was involved in their publication and distribution. There are those who say that the Rebbe testified about their content, saying, "Everything contained there is pure truth." Others say that in the early years, the Rebbe himself put the Talks and Tales into the mailing envelopes.

These thoughts led Lior to feel that the Talks and Tales had to be rescued from their abandonment and restored to their proper place on the bookshelves of Jewish and Chassidic homes, especially for the sake of the children.

One day, something happened that strengthened Lior's passion for Talks and Tales. It was when we still lived in Emanuel. Together, we read the story about the Nachmani brothers. This gripping story appears in Talks and Tales in installments, and it's about two brothers, Avrohom and Shlomo Nachmani, who were raised in a

The Rebbe was writing about Talks and Tales, expressing surprise about the various delays in publishing it.

wealthy home during the Inquisition.

Avrohom was a talmid chacham who was

proud of his Judaism, and wasn't willing to compromise even if it meant living a life of poverty. Shlomo was a businessman and close with the royal family, who found it hard to withstand the tests he was faced with during this dark time in our history.

The next day, when Lior went to shul, he met a bachur about thirty years old who was sleeping on a bench, with a blanket covering him. Lior noticed that the man's yarmulke had fallen off and he bent down to pick it up and put it gently on the man's head.

The man woke



up and they got into a conversation. It turned out that the man's name was Shlomo Nachmani and he had come to Emanuel because he wanted to learn Torah. During the course of the conversation, Lior asked him, do you have a brother named Avrohom?"

The man was startled. "How did you know?"

"Come to me for Shabbos and I'll tell you."

(On Shabbos, he learned that the father's name also matched the story).

This incident made a deep impression on Lior and strengthened his love for *Talks and Tales*.

When we moved to Kfar Chabad about a year and a half later, Lior began working on republishing *Talks and Tales*. The goal was to republish the pamphlets that had been published fifty years ago, in a new, colorful, attractive format, so that a new generation of children would enjoy it.

This was no easy task because it was very expensive and it was hard to find sources of funding, but Lior stuck to it. The first year, he used a graphic artist, but then, in order to save money, he taught himself computer graphics with a how-to book and began designing the issues himself. I typed up the text and when it was all ready, Lior took care of the mailings and distribution.

This past 22 Shevat, Mrs. Yael Etzraf of *Ateret HaMiddot* asked Lior to publish a booklet in honor of Rebbetzin Chaya Mushka. She asked him to do the graphics. She also showed him an answer from the Rebbe in connection with this. When Lior read the letter, he was amazed. It was a letter in volume 10, p. 281-282 (underline not in the original):

I was pleased by what you wrote,



Lior receiving kos shel bracha from the Rebbe

that finally they will try to see to it that the magazine gets an official permit, and since I don't know the efforts involved, whether it is in the category of a blanket permit, you should include in your efforts the Shmuzen (Sichot L'Noar) [i.e. Talks and Tales] in Eretz Yisroel.

I hope they will finally publish it even though they have been going back-and-forth on this matter for months (but it says, "He placed an end to darkness" and therefore, the obstacles and hindrances in Eretz

Yisroel in spreading the wellsprings outward also have a limit) and may it be as soon as possible. May Hashem grant you supernatural success in your holy work.

The Rebbe was writing about *Talks and Tales*, expressing surprise about the various delays in publishing it. As a result of the delays, which we won't describe, the pamphlet, *B'Oholei Chaya Mushka* was first published last 11 Nissan.

Lior received all the material

TWO DREAMS

As stated in the article, Lior had two mashpiim, Rabbi Meir Blizinsky and R' Reuven Dunin. He learned Chassidus with both of them for a long time and loved them both dearly.

On the night before the funeral, Chani Segal, R' Meir's great-granddaughter, dreamt of a big funeral in Kfar Chabad and that R' Meir was there!

In the morning, she told her mother, Rebbetzin Rochel Hendel, the dream. Both wondered what the dream could mean and only later heard about the tragedy.

The family heard a similar story during the Shiva from Devori Sapir, the daughter of R' Reuven.

Last night, I spoke with my sister, Sari Mockin in Montreal. She told me that she saw our father in a dream and he said to her, "Now Lior is one of us."

Sari hadn't heard about the tragedy yet, so when she woke up she wondered about the dream, until she heard the news.

from the women who run the organization and he began preparing it for print. When he finished, he saw he was left with two empty columns. Since the Rebbe had referred to Talks and Tales, Lior didn't think twice but sat down and wrote an article about the importance of Talks and Tales, which included a miracle that happened in connection with them. Little did he realize that what he wrote would be seen as his final will and testament.

He looked for a title for his article in Pirkei Avos, for the women had suggested that all the titles should be from Pirkei Avos. Lior picked the teaching, "When you awaken, it is your conversation," a reference to Torah. When Mrs. Etzraf asked him why he chose that title (since the commentaries say that "When you awaken" refers to the Resurrection of the Dead), he said that the word in Hebrew for "conversation" (*sesichecha*) has the same root as "Sichot" as in Sichot L'Noar (Talks and Tales).

The following is Lior's article with minor changes:

One of the regular customers for Talks and Tales is Rabbi Victor Ettaya, a shliach in Chevron. Every so often, Victor tells us how much his people enjoy Talks and Tales and look forward to the next issue. 'Not one copy goes to waste,' he promised me.

Yossi Nachshon, also a shliach in Chevron, smiled when he told me, "We don't know if it is an absolute fact, but we strongly feel that from the day we began distributing the booklets, it has been quiet in the area [i.e., from terrorist activity]." I laughed, but I didn't say anything. I thought, why not? Chassidus is

called the Tree of Life, and everybody loves to read Talks and Tales, whereas the holy *maamarim* and *sichos* are more the province of scholars (although I was sure that *D'var Malchus* and *Likkutei Sichos* have the same effect).

I soon forgot about the matter, and the routine of publishing the new booklets merged with the tremendous effort of publishing as a



The cover of Talks and Tales that Lior published in Russian

bound volume the booklets that had come out in 5762. In order to do that, I had taken a big loan that barely covered the expenses of producing the booklets. I had reached the point where I was going door to door and selling the books in Lubavitch communities. The months went by, and I despaired of being able to maintain production of the booklets in 5763.

Suddenly, I began hearing bad news. Every week, there was

another murderous attacks in Chevron. I remembered what Yossi Nachshon had said and my conscience began to bother me about the slacking off due to financial constraints. I felt this was a matter of pikuach nefesh and even if there's a doubt about whether a situation is pikuach nefesh, you still have to do everything you can.

At the time, I was giving a *Tanya* shiur in the Ground Maintenance division of Ben Gurion Airport. The director, in whose office the shiur was given, was a friend of Chabad and he got involved in the publishing of *Talks and Tales*. Boruch Hashem, the booklets began to come out again. For a year and a half now, nobody has been killed in Chevron.

On Adar of this year, we got stuck again. The money situation was bad and our idea of publishing one booklet – which would come out in the middle of the first Adar – for both Adars wasn't that successful. The printing was delayed and the booklets were published only at the beginning of Adar II. Sadly, four days earlier, two soldiers in Chevron were badly wounded.

Shock over the attack gripped the country. We all hoped that the importance of publishing the Talks and Tales would be understood by Anash so we could prepare the cure before the malady and spread the wellsprings, which apparently saves lives, and which ushers in the time when "the earth will be filled with the knowledge of G-d as the waters cover the sea," with the coming of Moshiach and the true and complete Geula, immediately."

This is what Lior wrote shortly before he passed away. He wanted to

urge Anash to lend a hand to the publishing of Talks and Tales, as he believed this provided protection against terrorism.

Wow, it's really his tzavaa!

Rocheli: Absolutely. Nearly everybody who came to be menachem avel, asked to see the booklet. In this article, Lior summed up all this work and left us with his plea: Get involved!

There was a time when Lior worked as a driver for the mobile library that went around to all the yishuvim near Kfar Chabad. During the Shiva, the librarian said that wherever they went, Lior always tried to get the children interested in Talks and Tales. It meant so much to him.

After consulting with mashpiim, we put the last issue of Talks and Tales, which came out before Pesach, with Lior at the burial. We also received an answer from the Rebbe in *Igros Kodesh*, which strengthened our feelings of responsibility to continue Lior's work. In order to understand what is so amazing about the Rebbe's answer, I want to preface it by telling you the context in which it occurred.

During one of the days of Shiva, Mrs. Reziela Herpaz came to see us. Earlier on, I had spoken with my son about the importance of saying Kaddish and about the gravestone. Before Reziela left, she asked my daughter to bring a volume of *Igros Kodesh*. She brought volume 20. When she opened the volume, she was amazed by the answer and handed it to me to read.

At the beginning of the letter, which was addressed to a woman, the Rebbe writes that there should be no delay in putting up the gravestone, and she should certainly not wait until the year was up. Then the Rebbe wrote about the

importance of saying Kaddish, which brings merit for the deceased and is a consolation to the mourners. The letter concludes with the following:

With blessings for personal matters, as well as communal matters. I mean spreading traditional Judaism. You should be doubly involved in this. An obligation like this is also a privilege and a merit for the neshama which is eternal; good news materially and spiritually."

From this I understood that the Rebbe was demanding that I continue to be involved in publishing Talks and Tales, doubly so.

If that wasn't enough, the Rebbe ended the letter with a line that I

saw as a reference to our putting the last copy with Lior at the burial. I **received the booklet and I thank you for your thoughtfulness in sending it here."**

This answer directed me on how to continue from here. Lior was only 43 years old. When we counted the number of issues that came out, we were shocked to see that there were precisely 43!

Since Lior was devoted to Talks and Tales, I hope Hashem will help me and give me the strength to continue putting them out, and may we soon see the fulfillment of the promise "Arise and sing those who dwell in the dust," with Lior among them. Any help towards publishing the Talks and Tales is welcome.

A DOLLAR FROM THE REBBE

Rocheli Eliyahu relates:

Shortly before the funeral, the phone rang while I was getting the children ready. My neighbor, Idy Liberov answered the phone. The man on the line asked to speak with Lior, Idy realized that he hadn't heard about the accident.

"Who is this?" she asked.

"Im a good friend of Lior's."

"How long do you know him?"

"Only a month and a half but we are close friends. I never met him but we speak nearly every day on the phone."

When Idy gently told him what had happened, he couldn't believe it. It seems he was an avid reader of the Talks and Tales and one day he picked up the phone and called the number in the magazine. That's how he became friends with Lior. They spoke a lot about emuna, the Rebbe, Chassidus, etc.

In one of their conversations, the man had said wistfully, "If only I had a dollar from the Rebbe." Lior said, "I have dollars from the Rebbe. I will send you one. Just promise me that when you get the dollar you will let me know immediately."

The man went on to say, "Last night I got home and opened the mailbox. I was delighted to see that the dollar had arrived. That's why I'm calling. When did the accident take place?"

"Around nine o'clock at night."

"I don't believe it! That's just when I found the dollar!"

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THEY'RE WAITING FOR US!

FARBRENGEN WITH REBBETZIN CHAYA ROCHEL HENDEL

Before Purim 5764, a grandchild of ours was born in New York, and we decided to fly there for the bris this time. The last time there was a bris on Rosh Chodesh Nissan and it was too close to Pesach. This time, the date was after Shushan Purim, and so it was possible to get back to Eretz Yisroel and get ready for Pesach.

We reserved tickets and packed our bags. The night before the flight, I wrote a letter to the Rebbe MH"M, saying I was planning on leaving the next day. Late at night, I opened the *Igros Kodesh* hoping to get a nice bracha for the trip, and was shocked to read this answer in volume 15, p. 121:

In response to your letter, I am rushing to respond since I heard that you are about to leave the country. I don't agree with this reasoning at all since Hashem has given you special talents in the field of education, and in your country the lack of such abilities is shocking. Indeed, you can see the terrible consequences of this lack in the state of Judaism in that country. And Chazal say, "the poor of your city come first..." I think you have the responsibility and privilege to search with great effort...in the country you are in now, to work in chinuch.

The answer was clear to me. I wasn't going to New York. I had to remain behind and teach. Despite the financial loss which canceling the ticket entailed, I immediately called my daughter-in-law and told her that Abba

would be arriving for the bris but I wouldn't be there. I told her the answer in the *Igros Kodesh* and said that we had to accept it joyously, because I am a "chassida" who does the will of the Rebbe.

I wondered how things would turn out, whether I would see how important it was for me to stay. I figured that some surprises were in store.

* * *

The first phone call the next morning was from the principal of the elementary school, Ohr Menachem, in Tzfas. I told her the story and she immediately asked me to come and give a series of lectures about Pesach, matza shmura, etc. For the next two hours, I got other phone calls with requests that I lecture in the middle and high schools.

Naturally, I saw this as Divine providence, and agreed to every request. I felt like a marionette being manipulated by strings and that I had to accept it all with love and simcha.

I had my calendar filled with lecture dates, and I went from school to school and from yishuv to yishuv. At many places I went to, I was shaken up when I saw the ignorance and the great neglect of Yiddishkeit. As the Rebbe wrote in the letter.

This isn't India or China, and not Australia either, but Eretz Yisroel, at kibbutzim and moshavim, even in

those that are close to Tzfas.

The days flew by and I ran from place to place, and at home, baruch Hashem, the door wasn't closed. There was no lack of what to do, maos chitim, endless phone calls, and beginning to get ready for Pesach.

One morning, I decided to get up early and not answer the phone or any knocks at the door, and to get down to serious scrubbing. I don't know how it was that my hand picked up the ringing phone early that morning despite my resolution not to... On the line was a woman who said, "Oh! Baruch Hashem you answered! I've been meaning to call you for two months and I've finally dialed the number. I am Orit from Zichron Yaakov. Do you remember that you were here for a program for women and you spoke?"

I'd like to pause here and tell you about that evening, which was 11 Shvat, in Zichron Yaakov. The shlucha, Mrs. Freiman, wanted me to come and speak about Family Purity for the purpose of convincing a certain woman, whose husband who had become a baal t'shuva, to keep these halachos. In order to save a family, I agreed to go.

To tell you the truth, I didn't know how long it would take to get there, but when I was on the road I couldn't just turn around and go home. When I finally got there, I saw the new Chabad

house full of women. I asked the shlucha quietly where that particular woman was sitting but she said she didn't know what had happened, but the woman hadn't come!

Nu, everything is by Divine providence, so I decided to carry on with the program and talk about Family Purity. I began by speaking about the significance of Yud Shvat and Yud-Alef Shvat. I spoke about the Jewish woman, what is a Jewish home, and about Family Purity. I also mentioned the fact that you can always fix things up, no matter what age you are. I incorporated true stories into my talk from experience and life.

In the crowd sat intelligent women of all ages, and I tried to speak accordingly. I told them about older women who, when they began keeping Family Purity, had peace restored to their homes.

The atmosphere warmed up and it became a nice farbrengen. We felt that the evening was important and time well spent. Now back to the story.

Orit asked me if I remembered that evening and when I said that I did, she said, "Do you remember what you said? I remember nearly every word you said. I can't forget it. Do you remember the story you told about the older woman, a midwife from Tzfas, who changed her life?"

"How could I forget that story?" I answered.

"Well," said Orit, "I am 60 years old, and from the Ein Shemer kibbutz, and my husband is from Kibbutz Mizra (these are HaShomer HaTzair kibbutzim which are virulently anti-religious). He's a teacher of yoga and physical ed., and he runs a company, etc. I want to make the same change in my life that the midwife from Tzfas did. Can you help me and guide me?"

I couldn't believe my ears. First of all, I realized the great miracle in my having answered the phone. I realized another thing – that now I wasn't

going to be cleaning my house, but scrubbing a Jewish neshama.

I figured that if it took her two months to call me, who knew when she might call again, and that I had to tell her everything then and there.

"First of all," I told her, "I was supposed to be in New York for a bris of our grandson but the Rebbe didn't let me go."

"Oh!" said Orit. "The fact that you stayed seems to have been for my sake... I need your guidance."

***The Rebbe said,
"Imagine that your
son is at this very
moment under heavy
fire and you can save
him by putting down
your pocketbook."
After thinking about
it, the woman said, "I
would do it for my
son." She put down
her pocketbook and
went on her way.***

We spoke for an hour and ten minutes, and she decided that she would make this change in her life in Tzfas. "For me this is something daring, being from the kibbutzim....," she said, before hanging up.

* * *

The appointed day was Shvii shel Pesach, and naturally, I invited her for the meal. She reserved a room at a nearby hotel. In the meantime, I had had a number of phone calls from

girls, couples, etc., all with no place to eat, and together with the couple from Zichron Yaakov, we had twenty guests.

Then it was time to go. I waited for her impatiently, and when she came out, I went off to the side with her to hear what she had to say.

"I really hope nobody can tell how much I cried," she said. "I thought I would be entering a dark place, old and dirty, like they describe on television and in the newspapers. I couldn't believe it! It was clean, nice, new, and modern. I thought some old lady, a hunchback with a kerchief on sideways would open the door, but it was a tall, young, and pretty woman! She welcomed me and was excited along with me!"

It was very moving to hear her say this, with tears in her eyes. I told her that she was crying since her mother and grandmother in heaven were celebrating the fact that their daughter and granddaughter, at age 60, had finally found the place that they had sacrificed for.

I cannot describe in words what a special, refined woman Orit is. After she calmed down a bit, we sat down and celebrated the Shvii shel Pesach meal. I told her that all our food was natural with almost nothing being processed. We even make our own spices. The couple really liked this since they are very interested in natural foods.

During the meal, we spoke divrei Torah, of course, and miracle stories of the Rebbe. We also told the story that happened in 1945, of the woman who was walking on Eastern Parkway on Shabbos with her pocketbook.

The Rebbe, who wanted to show the T'mimim how to reach out to people on the street, took them outside and this woman was the first person they encountered. The Rebbe told her it was Shabbos and that in Crown Heights there is no eiruv, and that the halacha is you cannot carry a

pocketbook on Shabbos. She wasn't that interested in this halacha, and the Rebbe asked her whether she had a son in the U.S. army.

She said that she did, and the Rebbe said, "Imagine that your son is at this very moment under heavy fire and you can save him by putting down your pocketbook." After thinking about it, the woman said, "I would do it for my son." She put down her pocketbook and went on her way.

The Rebbe asked the bachurim to stand guard in rotations until after Shabbos. After Shabbos, the woman came back, thanked them and took her pocketbook. It turned out that just at that time, her son had been under heavy fire and he was the only one who remained alive of his troop.

The message was clear, how a mother could affect her son even from a great distance, by doing one small act according to halacha.

Before the couple left for the hotel, Orit asked me, "Could I leave my pocketbook here?" It was touching to see how she was ready to take on more things.

I explained to her that if she didn't have anything muktze in it, it was okay to carry it since it was Yom Tov and you don't need an eiruv to carry (and Tzfas has an eiruv anyway).

The story isn't over yet; it's just the beginning! One mitzva leads to another and certainly, a mitzva so basic draws in its wake many other mitzvos.

Three weeks later, Orit called. She asked whether I remembered her.

"Are you kidding? I lived through your experience very deeply."

She asked, "What now? Where do we go from here? My husband and I want to begin learning a bit of Torah and we don't have anything in Zichron Yaakov that suits us. What do you recommend?"

* * *

What can I tell you... I write these

lines the week of Parshas B'Haalos'cha, when we learn about Pesach Sheini. We Chabad women must run to every corner of the world and tell Jewish women and girls that it's not too late. And they *want* to hear from us how to fix things up and change their lives. You can literally see the fulfillment of the prophecy of the End of Days, when there isn't a hunger for bread and a thirst for water, but for the word of Hashem.

That's the way things are now. And the Rebbe announced that the world is ready to greet Moshiach; hearts are

***That's the way things
are now. And the
Rebbe announced that
the world is ready to
greet Moshiach;
hearts are open; all
ages, all backgrounds.
Am Yisroel is waiting
to hear the D'var
Hashem and to greet
Moshiach.***

open; all ages, all backgrounds. Am Yisroel is waiting to hear the D'var Hashem and to greet Moshiach.

We can't sit at home. Every woman and girl, even a mother busy with little children, even those with no time or strength, must make it part of their schedule, to tell Jewish women and girls that Moshiach is here and they can accept the ol of Torah and mitzvos and greet Moshiach.

In addition to having a share in bringing Moshiach a moment earlier, you will be able to point and say, these

are my mekuravim from my mitzvaim, from my shiur. These hachlatos, by way of preparation for Gimmel Tammuz, will transform the concealment into joy. We must intensify our study of Chassidus and inyanei Moshiach and Geula, and spreading the wellsprings.

* * *

I want to end this farbrengen with another interesting experience. As I wrote back at the beginning, I didn't travel before Pesach because of the Rebbe's answer. I thought I would go, instead, in honor of Shavuos. When I wrote to the Rebbe that I want to join my husband to visit 770 and my children and grandchildren, the answer I got said, "**I was pleased to receive your letter...**"

Now, I'm returning from Beis Moshiach. What can I tell you? It's hard to describe the miracle that is Lubavitch. Just as in the Beis HaMikdash ten miracles took place, miracles take place in our present Mikdash, our Beis Rabbeinu Sh'B'Bavel. I couldn't get over the sight of 770 on Shavuos. Many guests came, among them numerous rabbanim. The atmosphere during the davening and farbrengens was indescribable. We truly felt the Kabbalas HaTorah. I think there were more people this year than at the farbrengen last year.

Every morning, after davening, we heard the niggun that is sung prior to a Bar Mitzva boy saying his maamer and saw another Chassid begin to put on t'fillin, another child getting his upsherenish, and more and more people and Chassidim coming from distant places in order to be in Beis Chayeinu, with the Rebbe.

Lubavitch is alive and well. The Rebbe continues to lead us and we need to ask that we merit to see Moshiach himself immediately, "our eyes should see You return to Tziyon with mercy," with kindness and mercy, with love and peace among all Chassidim.

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BRINGING CHASSIDUS TO BUCHARIAN JEWS IN VIENNA

BY CHANIE NUSSBAUM

*They arrived in Vienna by “chance,” when her husband was chasing after someone who refused to give a get. The rest is history. Yitzchok Niazov became the shliach and rav of the Bucharian community and the Sefardi chief rabbi of Austria. * A fascinating interview with the shlucha, Mrs. Tamar Niazov of Vienna, Austria.*

Today, if you visit Vienna, you can enjoy kosher cake at nearly every Bucharian family in the city. This is because Bucharians are proud of their Judaism and are observant Jews. This was not the case when Tamar and Yitzchok Niazov arrived in Vienna nine and a half years ago. The story of how they arrived in the city is a great hashgacha pratis story.

After they married, they began life on shlichus in the Kiryat Sholom neighborhood in southern Tel Aviv. They worked hard on outreach, as well as on fundraising, for it all fell on their shoulders. At a certain point, when the financial situation was unbearable, Tamar had

a dream in which she saw the Rebbe stretching out his hand up and down, and smiling.

“At that moment, I knew the Rebbe would not let us down,” she says emotionally.

A short time later, they understood the dream. Tamar Niazov relates:

“It was 5755 and a couple in the neighborhood decided to get divorced. (My husband had performed their wedding.) Then the husband flew off to Vienna and refused to give his wife a get. My husband decided to get involved, and he went to Vienna to find the man and convince him to give a get.

“While in Vienna, Rabbi Yaakov Beiderman, the shliach in Austria, asked him, ‘We need a rabbi for the Bucharian community here. Are you interested?’

“Despite all the hardships we were experiencing at the time, we weren’t happy about the idea of leaving Kiryat Sholom for somewhere else, especially abroad. We were undecided until my husband saw the Rebbe in a dream saying: Your friends are here in Vienna, stay here. That is how we flew to Vienna on shlichus, though not before finding a suitable replacement for us in Kiryat Sholom.

“The most amazing thing is that



Chassidim and mekuravim from the Bucharian community in Chassidic dance



Some of the Niazov family

the new position was actually a continuation of the previous shlichus because about 40% of the Bucharian Jews here come from Kiryat Sholom. The rest are from Russia and from other cities in Eretz Yisrael.”

Please tell us more about the Bucharian community in Vienna.

“The Bucharian Jews here in Vienna are very warm about their Judaism. They have learned that they can be proud Bucharians as well as Lubavitch. Even the Ashkenazi chareidi community in Vienna admires our community.

“When we came here, the community numbered 300 Bucharian families. Over time, and thanks to our programs, the k'hilla grew to 400 families.”

The beginning wasn't easy. When the Niazovs arrived in Vienna, they experienced a difficult time until they got things going. On one of those hard days, Yitzchok opened a

volume of *Igros Kodesh*, and the answer he saw was: “A descent for the purpose of ascent,” along with many brachos. Indeed, they constantly saw how “as they made them suffer, so they increased and grew strong.”

The Niazovs were successful in Vienna and they went beyond reaching out to the Bucharian community. They observed that the Caucasian community was neglected: nobody was looking out for them and for their spiritual needs. The Niazovs opened a shul for them along with an active community life. This has prevented assimilation among the Caucasian Jews.

Today, Yitzchok Niazov serves as the Sefardi chief Rabbi of Vienna and Austria, and does a tremendous job with the k'hilla.

Mrs. Tamar Niazov relates:

When we were on shlichus in Kiryat Sholom, a bachur once knocked on the door, asking to speak to my husband. The bachur was Russian and there was practically not a single religion he hadn't experimented with: Buddhism, Christianity, Islam, and finally, Judaism. He had come to my husband, who began to be mekarev him to Chassidus.

When he was ready, he was sent to learn in the Gutnick Center in Yerushalayim. The bachur had a Chassidic soul, and after being involved for a while, he decided he wanted to be mekarev others to Chassidus. Before we left for Vienna, he came to us and sent a gift with us for his cousin in Vienna, a volume of *Likkutei Torah*. He hoped this would mekarev his cousin.

My husband brought the *Likkutei Torah* to the cousin, who wasn't even religious. One day, the cousin knocked on our door (he was already married and had a child)

and said, “I want to learn with you from the book my cousin sent me.”

My husband agreed, and every Shabbos he came to us, together with his family. His t'shuva was steady and sure. It started with a kippa and went on to a sirtuk and then a sheitel for his wife. Today, the family is completely Lubavitch. They themselves are not satisfied with their own transformation but help us and are considered one of the shluchim families here.

If that wasn't enough, one of his good friends, also married, decided to change his way of life because of his friend, and he also came to us. The couple started keeping the laws of Family Purity, and with them too, it started with a kippa and went on to a sirtuk and a sheitel. They also help out a lot in the community and are considered shluchim here.

At every wedding, the wife goes over to the kalla with a gift, which consists of candlesticks, challos, and a book on Family Purity – a woman's three special mitzvos. She tells the kalla, “This is your mission, to guard purity!” This statement, coming at such a special moment, is engraved forever on the heart of the kalla. Usually, these words are carried out in practice.

This couple is also responsible for Shabbatons for youth, and for programs before the Yomim Tovim (Chanuka, Purim, the Aseres HaDibros on Shavuot) for the community.

We thank Levi Levayov, the president of the Bucharian Jewish

My husband saw the Rebbe in a dream saying: Your friends are here in Vienna, stay here.



Rabbi Yitzchok Niazov



Reaching out to the children of the community

DIAMONDS

Mrs. Niazov relates:

One of the women who was not observant, began attending classes that I gave, and would make a good hachlata once in a while. By now, she is frum and her children go to the Chabad school here.

We sent a bachur to the yeshiva in Tzfas and kept in touch with him. He's a full-fledged Lubavitcher. His sister also took an interest in Judaism, but in a limited way. She often came to shul, but she stood on the side and didn't participate in the davening. One time she even consulted with us, but it didn't go beyond that.

One time, I went over to her and said, "If you'll take my advice and you want a happy life, go to Eretz Yisrael and learn in the seminary in Tzfas. Learn more about Judaism. Believe me when I tell you it will help you in the future."

She listened to my advice and became a baalas t'shuva. Today she helps us in our shlichus here and is a Lubavitcher girl.

Congress, who helped us greatly in the difficult times, and still aids us.

What does your shlichus work consist of?

Everything Jewish that comes up! I am very involved in Family Purity. When we arrived here, very few kept these laws. Today, baruch Hashem, I know that half of the community is keeping these laws. This is thanks to the classes we give. And it's a short road from the

*This statement,
coming at such a
special moment, is
engraved forever on
the heart of the kalla.*

mikva to a fully observant life.

The same thing happened with the t'fillos. When we arrived here, there was barely a minyan on weekdays. Today, there is a daily minyan.

I must point out that this is thanks to the shluchim here, led by Rabbi Beiderman, who put a lot into the Jews of Vienna, and are amazingly successful.

When we see those who help us with our work today, men with sirtuks, Lubavitchers in every way, who were in a completely different place in the past, we are so proud and happy. They themselves are happy to have the privilege to give back what they have received.

Every week there are classes for men and women, which helps tremendously in being mekarev families. Because of a demand for an elementary school, we started a school for the Bucharian community, which is run by one of our mekuravim who is a shliach here now.

Women who come to shiurim regularly end up covering their hair, and naturally, this encourages us to continue and expand our shiurim for women.

I also run the Shifra U'Pua organization, which provides each new mother with a hot, kosher meal every day and additional help. This makes a great kiddush Hashem.

Every Shabbos we host many guests and people are mekurav at these meals. The influence of these meals is enormous, no less than the shiurim.

There are annual events like the large Women's Convention, which takes place twice a year, with terrific



A farbrengen



A children's rally on Chanuka

AT THE LAST MOMENT

Shortly after we arrived here, we heard about a girl from an Ashkenazi family who had assimilated. Her parents didn't treat her well and she became distant from them. During a crisis, she remembered a Christian teacher she had as a child. She contacted the teacher and the woman took her to church etc. and suggested that she convert. The girl agreed and the date was arranged.

Throughout all those years, her parents would call Rabbi Beiderman and beg him, "There's one thing that matters to us, and that is that she marry a Jew, even though we are not that observant."

We decided to meet with the girl before it was too late. I joined the meeting with Rabbi Beiderman, but in the course of the meeting, we learned that she was in bad shape. They had brainwashed her and had introduced her to a Christian boy. All our attempts to talk to her, failed. We reached the point of despair but didn't completely give up.

I decided to visit her again and to bring her a menorah. She was happy to receive it and respected the fact that we hadn't given up on her.

At zero hour, she suddenly told us that she was going to Eretz Yisrael to try her luck there and to tour. For a long time she went back and forth from Vienna to Eretz Yisrael, until we found her a job. Her parents were thrilled.

She married a Jewish man from Eretz Yisrael and even called us to ask for guidance before her wedding.

speakers who come from Eretz Yisrael. Sometimes we bring Israeli singers. Twice a year, we organize a Shabbaton for boys and girls, separately of course.

We had a large seminar in honor of Lag B'Omer and Shavuot in order to teach what p'nimius ha'Torah has to say about these holidays. We imported staff workers from Eretz Yisrael, who speak Ivrit and Russian. The seminar was very powerful and got the entire k'hilla ready to receive the Torah.

* * *

Tamar has seen the fulfillment of her dream. The Rebbe MH"M moved his hand up and down like at Mattan Torah when the spiritual arousal was from Above. We wish Tamar and her family much success in their shlichus!



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WE HAVE THE POWER TO STOP IT!

BY SHAI GEFEN

THE FINAL STRETCH

We are entering the final stretch. The crazy situation taking place in our land forces each of us to see ourselves as a soldier on the frontlines for shleimus ha'Aretz. Time has run out. Everybody must contribute his share and do all he can to prevent the Disengagement from happening. Those who can go to Gush Katif, should go. Those in Eretz Yisroel who find that hard to do, should stand on the roads, give out flyers and try to convince others. We feel that Heavenly things are afoot, and are hoping that everybody pitches in so we will be victorious. This is a time when each of us must have mesirus nefesh, the same mesirus nefesh that the Jews had in the time of Mordechai and Esther, so that the decree is not carried out.

There's a lot that can be done. There is literature to distribute explaining why the Disengagement is a disaster and what we can do to stop it from happening. Let's be proud that we are leading the way in protecting millions of Jews living here in Eretz Yisroel.

SHABBOS SHLEIMUS HA'ARETZ

24 years ago, in 5741, 25 Sivan came out on Shabbos Mevarchim Tammuz, as it does this year. It was the eve of the Camp David Accords, and the Rebbe learned an amazing and eternal lesson from the fact that it came out on that specific date. This is

what the Rebbe said:

This year, Shabbos Mevarchim Tammuz falls out on the 25th of Sivan. In Megillas Taanis it relates what happened on this day thousands of years ago. If we didn't know it happened then, we would think that this story was printed in the newspapers of 25 Sivan 5741. Since the story is brought in the Oral Torah, and is part of Torah, obviously we can learn how to conduct ourselves now from the details of the story.

The event that transpired on 25 Sivan is as follows:

The B'nei Yishmoel, B'nei Mitzrayim, and the B'nei K'naan brought their complaints about the Jews to the ruler, saying that the land the Jews lived in belonged to them.

The B'nei Yishmoel maintained that it belonged to them because Yishmoel was Avrohom's heir. The B'nei Mitzrayim maintained that whatever belonged to the Jews was taken from the Egyptians when the Jews left Egypt. They even brought proof from the Torah, "And they emptied out Egypt." The B'nei K'naan maintained, "Eretz K'naan is ours."

They demanded that the ruler force the Jews to give them Eretz Yisroel.

In order to respond to these claims, the Jews sent Gaviha Ben Pesisa, who wasn't impressed by the B'nei Yishmoel, Mitzrayim, and K'naan, and with proofs from the

Torah he discounted their claims. Not only that, but he even proved to them that they needed to pay the Jews more.

Since he responded in a way that even the goy could understand, and since he responded with Torah answers, the "Torah of truth," the goy accepted his answer. The goy said to the B'nei Yishmoel, B'nei Mitzrayim, and B'nei K'naan, "He responded with a winning argument. If you can respond, fine; if not, you are his slaves."

Hearing this, they asked for three days to prepare a response, and as the story says, "They went and did not find an answer so they immediately left their homes which were laden, their fields which were sown, and their vineyards which were planted, and fled."

Therefore, says the Megillas Taanis, they established this day (25 Sivan) as a Yom Tov.

So we can derive a clear lesson each year on this date of 25 Sivan, especially when the present situation is, in many ways, just like it was then. The lesson is that we need to act as the Jews did then and respond to the present claims just as they responded then.

If they actually act this way, not only will this guarantee that they will not have to give away anything, G-d forbid, from Eretz Yisroel, but even that which they already gave away, they will take back, because it truly



belongs to the Jewish people, and is only temporarily in the possession of goyim.

“Shleimus ha’Aretz” is not Lubavitch’s inyan; it says it in the Torah! There are those who say that since Lubavitch holds this way, it has become something that belongs exclusively to Lubavitch, and therefore, they imagine that when they act opposite to the way described in Megillas Taanis, they aren’t insulting the Torah but only Lubavitch.

Actually, it’s the biggest compliment to Lubavitch, as any Jew would consider it a compliment if people said that behavior opposed to Torah is a personal attack upon his person!

There is no need to make a special campaign out of this, but everybody ought to derive the simple and clear lesson about how to behave when the goyim claim that Eretz Yisroel belongs to them.

Indeed, it’s a loss that up until now they did not respond to them in such a manner, so why do it now? But still and all, when they respond from here-on-in, it will prevent all the problems.

* * *

So this Shabbos has the ability to annul all claims and it’s a time to tell the world about the danger in giving away land to terrorists. May each of us be a Geviha Ben Pesisa!

MESIRUS NEFESH EVEN WHEN THE CAESAR COMMANDS

In the past week, stickers that say, “Mesirus Nefesh,” have appeared around the country. These two words have become a slogan of the battle. In general, the fight against Disengagement is manifesting in two very interesting ways. The honorable and senior leaders are, for the most part, sitting off to the side, while the plain people and the young people are

doing the work with mesirus nefesh. We have read about twelve-year-old girls who are ready to sit in jail for over a month who refuse to identify themselves; young men who are being sent to jail because they refuse to expel Jews; Jews being beaten by Jews in jail because they committed the “crime” of protesting the expulsion.

Then there are the Jews of Gush Katif who aren’t budging from their homes, who aren’t frightened by the mortars or Sharon’s rhetoric. Just last week we saw that Itzik Kleinman, shliach in Kiryat Ono, announced – while in army uniform – that he would not carry out expulsion orders even if it meant jail for him.

While I was thinking about this incredible phenomenon of mesirus nefesh in our generation, I came across this amazing story of the Tzemach Tzedek in which the Rebbe Rayatz tells of the mesirus nefesh of soldiers. You don’t need much of an imagination to connect this story to our situation:

“While the meeting of the rabbanim continued, the Jewish soldiers who were staying in Karinshtat, which was near their base, asked permission to invite the Tzemach Tzedek to speak to them. The commanding officers forwarded the request to the general, who agreed and informed the Tzemach Tzedek via the Minister of the Interior.

“One day in Av, the Tzemach Tzedek came, accompanied by fifty Chassidim, to visit the soldiers who had gathered together. The Tzemach Tzedek said the maamer, ‘Machisi k’av p’sha’echa, u’k’anan, chatosecha,’ and blessed them.

“After the rabbinic conference concluded, and the Tzemach Tzedek prepared to go home, he was told that the next day Jewish soldiers from three camps – over 600 men – were coming to thank him for his efforts.

“The soldiers gathered in the

there are the Jews of Gush Katif who aren’t budging from their homes, who aren’t frightened by the mortars or Sharon’s rhetoric. Just last week we saw that Itzik Kleinman, shliach in Kiryat Ono, announced – while in army uniform – that he would not carry out expulsion orders even if it meant jail for him.

square at the Petropavel fortress and the Tzemach Tzedek said a maamer that begins with the words, ‘Shma Yisroel,’ which is about what is a Jew, what are Torah and mitzvos about, and what are sins and the concept of t’shuva.

“When the Tzemach Tzedek finished the maamer, he said: One must give up his life if, G-d forbid, asked to convert. Even if the Czar orders it, you must give up your life

and not obey him.

“Five years passed and the Czar made an appearance. Those same soldiers displayed their prowess and cleverness in jumping and dancing. The Czar enjoyed their performance very much and asked the general for the names of the soldiers. When he heard names like Yankel, Berel, and similar names, the Czar became murderously angry and ordered that they convert.

“The soldiers said: Our master the king, five years ago, the Lubavitcher Rebbe addressed us and said that even if the Czar orders us, we must give up our lives and not convert. The soldiers then jumped into the sea and drowned.”

When relating this story, the Rebbe Rayatz added:

“There were two amazing things here: 1) That they remembered what the Rebbe told them five years earlier, 2) the strength they received from the Tzemach Tzedek to give up their lives.”

Today as well, we see how young children and men and women are living with what the Rebbe said and truly understand that this is not just about Gush Katif but about the security of all the residents of Eretz Yisroel. This is why they are ready to act with mesirus nefesh and not oppose the Torah, which would endanger millions of Jews.

Fortunate are we that we are Chabad Chassidim who are mekusharim to the Rebbe shlita.

ACCOMPLICES TO MURDER

Israel experienced a bloody week. As Sharon gets closer to implementing his Disengagement crime, the terrorist attacks are rising. Not two days passed since Sharon met with the Holocaust-denier and arch-terrorist in Yerushalayim in order to talk about the Disengagement, and two Jews were killed.

When the Rebbe prevented the establishment of a Labor government in 5750 when all the chareidim supported it, the Rebbe explained that according to nature and good sense, when you speak to Arabs about concessions, it leads to murder in Eretz Yisroel and abroad. The Arabs are reacting most naturally, considering the Disengagement Sharon is offering them. When the goy sees that you are ready to submit to him, he reacts with murder.

But what Sharon is doing is unnatural. When a Jew is ready to bring his country to civil war, to kill Jews, to destroy Jewish society in Eretz Yisroel, this is unnatural. It's sick. The accomplices to the murders of the two

When a Jew is ready to bring his country to civil war, to kill Jews, to destroy Jewish society in Eretz Yisroel, this is unnatural. It's sick.

boys are Ariel Sharon and Abu Mazen.

Abu Mazen is fulfilling his mandate to murder Jews, while Sharon is a traitor to his people, as he knowingly becomes an accomplice to the destruction of Eretz Yisroel.

UPROOTING TORAH AND SHABBOS

There is a party in Israel that, for some reason, never managed to get more than five seats. That's not its only problem, for even the name of the party is founded on a lie. This party is called: Yahadus HaTorah V'HaShabbos (United Torah Judaism).

This party, which is presently an

accomplice to murder and partially responsible for the madness we are experiencing, repeatedly announced that security matters are of no interest to them. They are only interested in Shabbos, and for this purpose, they even added the word “Shabbos” to the name of their party, like the pig that shows its split hooves as though to say, “I am kosher.”

We actually believed them somewhat, and thought that concern for Shabbos observance was at the top of their list. Surprisingly enough, we have seen recent wholesale desecration of the Shabbos, with the Sharon government carrying out public Shabbos desecration in Nitzanim. There are now dozens of employees working on Shabbos; and lately, a number of incidents took place, which, in the past, would have been reason for them to topple the government, i.e., the Secretary of State arrived in Israel on Shabbos and the Warburg highway in Kiryat Shmuel was opened on Shabbos after being closed for 30 years.

The religious parties felt this was too much and they presented a no-confidence motion. Surprisingly, the members of Yahadus HaTorah V'HaShabbos weren't present and didn't vote for Shabbos.

I thought that there is a principle, which says, “Something that is known to all, people do not lie about,” so how do chareidi Jews support public chilul Shabbos?

The answer is simple, and based on what the Rebbe said in the past – that those people are not in the category of “people” referred to by Chazal. Jews who could support the expulsion of Jews, placing the entire land in danger before terrorists, do not deserve to be called, “people.” More importantly, there's no reason why the party that erased the halacha in siman 329 of **Hilchos Shabbos**, would not erase the rest of Shulchan Aruch!

EVEN IN THE TOHU OF HODU: YOU'RE NEVER TOO OLD FOR SHLICHUS!

AS TOLD TO C. KATZ BY YEHUDIT KNAUER

For the past six years, a young Tzfas couple and their children have traveled deep into India's Himalaya mountains in order to introduce the Israelis there to something even deeper – a kosher, l'mehadrin, Chassidishe Pesach seider. Despite the difficulties of this massive endeavor, Baruch and Rachel Tova Shenhav have continued this very special shlichus. Until this year, they did it practically single-handed. But this past Pesach, a Tzfas grandmother in her early 70s, accompanied the Shenhav's to lend a hand in whatever ways she could.

Despite being discouraged from going on the trip and being warned that she would be entering a "country of Tohu" – Yehudit Knauer decided to let the Rebbe be her guide. When she wrote the Rebbe and asked about accompanying the Shenhav's, Yehudit received a clear blessing from the Rebbe: "Hashem will be with you when you go into Mitzrayim and when you come out of Mitzrayim."

The Rebbe's letter was enough to fortify Yehudit for the long journey. It left her with no question that everything indeed would be good. It also proved that it is never too late to begin to undertake shlichus. . .

* * *

Yehudit became a baalei t'shuva

later in life, who considers herself fortunate to have made aliya to Eretz Yisroel at the age of 53. Since then, she's been living in the holy city of Tzfas, the place where she met Ascent founder Rabbi Shaul Leiter and the place where after many long years of searching, her neshama finally felt satisfied.

Despite being discouraged from going on the trip and being warned that she would be entering a "country of Tohu" – Yehudit Knauer decided to let the Rebbe be her guide.

The following excerpts came from Yehudit's two-week experience in Manali, India. They show the power of the Rebbe's brachos, the mesirus nefesh of young shluchim and last, but not least, offers a glimpse into the neshamos of the Israeli backpacker.

* * *

The first discrepancy of Yehudit's first-time venture on a mini-shlichus came when the stated date of travel was different than the travel date written on the ticket. Watch out! A close friend warned her. This trip may prove to be too difficult an undertaking. The ticket discrepancy may be a sign of the world of Tohu which characterized previous trips by the Shenhavs. She was told to discuss it with a mashpia. Instead, she went directly to the Rebbe.

With the Rebbe's clear blessing, she recalled, "I felt enormously relieved and I felt that everything would go beautifully and smoothly. And it did."

Uzbekistan Air carried Yehudit, Rachel Tova Shenhav and her three young children, to Tashkent and then on to Delhi. Here, at the crossroads to the Far East, she saw faces unlike any she had ever seen at any airport before. At Delhi, Shenhav's husband Baruch met them at the airport and they set out for the 12-hour journey by car to Manali.

"If you think Israeli drivers are wild and untamed you should see the Indian drivers. They drive quickly bumper to bumper, beeping frequently with different sounds to the beeper. I decided to look to the

side and not straight ahead as I was sitting in the front seat, or when going around bends when the driver went without looking. When I looked at Rachel Tova and her husband calm and relaxed, I realized that everything is in Hashem's hands, that they have tremendous bitachon and that's what I have to have too.

* * *

The countryside on the way to Manali was beautiful. It wasn't too long before Yehudit learned from a citizen there that the modus operandi among the native population is to deceive one another even among themselves. This is considered a clever and intelligent thing to do. For example, upon checking out of the hotel after the first night, Yehudit was asked to pay another 400 rupees more than she originally had been told.

"I was somewhat startled but Baruch came in and in a firm manner told the clerk that an agreement was made and he didn't want any pacha-pacha (verbal static) and with Baruch's assertiveness the clerk agreed."

Although the driving continued to make her actually feel her heart beating, Yehudit continued to have faith. When their Indian driver stopped at a local Dhaba (coffee shop/rest stop) Yehudit was taken aback by the lack of cleanliness. After about eight hours of driving, they began to ascend into the mountains. After a while they began to see snow. Almost everywhere they went, there was a shrine of avoda zara.

"It was really quite spectacular, the topography of the mountains and cliffs and planting in terrace-style. I realized that if a Jew doesn't have Torah in his life, it's so easy to see these natural phenomena and think that there's a god in each one controlling them. I also realized

how brave our Jews have been over this long galus in preserving and maintaining Judaism in relation to the larger, and what seems like awesome cultures that we have found ourselves in."

* * *

Finally, they reached the small Chabad House in Manali and were greeted by a young Israeli from Haifa who served as head cook and whipped up some tasty and creative dishes out of grains, beans, vegetables and eggs. Yehudit also met "K," a young scientist from Jerusalem backpacking her way

"There's a kitchen with open burners, a table, a tiny refrigerator. Food is left out when the weather is cold to save for the next day. There's a sink...it's somewhat primitive."

across India in search of some meaning...

And there was Sharma, a Hindu who serves as the cook and custodian of the Chabad House, who expressed his interest in converting to Judaism.

"K., although I don't want to stereotype her, expressed what so many Israelis I met there expressed, which is that they traveled to India to find meaning in life, a meaning which they were unable to find in Eretz Yisroel. Most of them came from non-observant homes where they knew little or nothing about

Judaism. Many were highly educated university graduates and they all had plans to return to Israel."

* * *

Sharma, now in his early 40s, came from what sounded like a middle class family which owned land, a portion of which was to be given to Sharma when he settled down and married. From the age of three, Sharma said that he questioned his parents as to why they prayed to a stone statue. He continued this questioning in his later years of school and was looked upon as a rebellious and unreasonable student by his teachers.

When Sharma told his parents that he couldn't continue as a Hindu, his father told him he was disinherited: he could never come home or marry the woman designated for him or inherit the property. He was on his own and eventually set up a small business for himself, which he left when he met the Shenhav's last year and became custodian to Chabad House.

* * *

"The Chabad House consists of one long room. There's a bedroom that the children stay in with their parents and which Sharma sleeps in during the very cold winters heated by a small wood stove. There's a kitchen with open burners, a table, a tiny refrigerator. Food is left out when the weather is cold to save for the next day. There's a sink...it's somewhat primitive."

* * *

Until this year, Rachel Tova Shenhav had taken care of the major part of cooking in addition to taking care of her young children, the laundry, preparing the Chabad House for guests and kashering the kitchen for Pesach. In addition to arriving at the Chabad House with her children and all their personal

belongings, Rachel Tova also brought in about 30 boxes of matzos, as well as oil and wine, to add to the supplies her husband had brought earlier.

"I certainly don't know how she did it because just taking care of herself and the children was a major event. A little miracle was that Baruch decided he needed to buy a video so visitors could see videos of the Rebbe and the children could watch some middos videos. They didn't have much money to buy the video, but Baruch felt it was needed and took the money from his own pocket. Within a week or so, when he looked into his tz'daka box, he saw that people had contributed exactly the amount he had paid for the video!"

* * *

Early Wednesday morning, just a few days before Pesach, Yehudit and Sharma traveled to a town an hour-and-a-half away in order to buy vegetables that were specially priced for wholesale use. After Sharma succeeded in getting the merchants to reduce what he quickly realized were overly inflated prices, they loaded the car with potatoes, eggplants, green onions, parsley and carrots.

Baruch purchased some fresh grapes which he made into a juice to add to the wine to make it stretch further. About 350 Jews had attended previous seiders, although

this year the numbers were a little smaller because of the unusually cold weather.

The next stop was the fish hatchery, where they picked out a Norwegian fish called fernel. When they returned to Manali, Sharma found two thin but strong Indian workers to clean the fish, preserve with salt and lemon and wrap for freezing in tin foil. The next day, the two workers were nowhere to be found. Yehudit was surprised but Sharma wasn't. "This is the kind of mentality you find here," he told her. "If they get bored with the work they just leave and don't wait around to get paid."

* * *

Meanwhile, the Pesach seider was getting closer and there was a lot of work to be done. Several Israelis who were planning to come to the seider had come by to offer help.

"There were at least 10 and the food was deliciously and creatively prepared in large quantities. 150 Israelis came to the seider. Many wore kippos, some didn't, most were in their 20s and most had been in the army. Many couples were traveling together, people who found each other on their travels.

"There was a lot of cooperation and a lot of joy at being at the seider. A lot of participation in reading the Hagada. It was clear how good they felt to be in a Jewish

environment, and they were appreciative for Chabad to provide them an opportunity to be at a seider.

"After the seider, many of them came over to Rachel Tova and Baruch with heartfelt thanks for the most wonderful evening in their lives. Many talked about never having such a seider in their homes or of never even experiencing a seider.

"They looked like the typical backpacker. Many of the women had multiple rings in their ears and nose and decorations above the nostrils which was typical of Hindu women. Still the Jewish neshama of the Israeli shone through!

"A number of people returned the week of Pesach to share a meal, indicating how important Chabad has become for them. Some of the people said when they came back to Israel, they would go to Baruch and Tova's home to continue learning what a Jewish home was like. Many were motivated to study Chassidus and felt comfortable to know that if they find a Chabad office wherever they travel they knew that they will feel at home."

Yehudit Knauer wants to continue to be a helper to Chabad shluchim. Pacific Islands, Australia, New Zealand, the Orient and South America are her areas of choice in that order. "Shluchim here I am. Just call."

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EITHER WAY MOSHIACH WILL COME, BUT...

BY SHLOMO GROSSMAN

In this generation, the last generation of Galus, we see that a lot of problems have arisen. Confrontation, anger and hate between husbands and wives, brothers and sisters, neighbors, communities, organizations, countries, etc. There is a tremendous amount of depression, drug abuse, overeating, health problems, money problems, etc. It seems that there is a general breakdown in society and life in general.

If we try to find the underlying cause we first have to find the spiritual cause, because everything that happens in the physical world first occurs above, and then manifests itself in this world. The Rebbe has told us that we are living in the times of Moshiach, this then manifests itself in the world. Moshiach is a change from one reality to a totally different reality. Change means that the old way of doing things breaks down and gradually disappears, and is transformed into the new reality. The Gemara Sota lists a number of things that will happen in the generation of Geula, none of them are ostensibly positive. The Rebbe explains that this is not in order to depress us, but rather to inform us of what to look for, so that we will know that hidden under the surface the world is changing in the

direction of Geula.

What is happening now is similar to what Chassidus explains happens before Rosh Hashanah: There is a siluk (removal) of Hashpaa (G-dly energy) into the world, until the Jews on Rosh Hashanah again crown Hashem King. Hashem still exits in the

This is not in order to depress us, but rather to inform us of what to look for, so that we will know that hidden under the surface the world is changing in the direction of Geula.

world, it is just that He is removed to a certain extent. So too now, although Moshiach exits in the world there is a Siluk of Hashpaa, until the Jews crown him as their king.

I was asking someone what he thinks the reason is that there are so many teenagers on the streets. He

answered that he was talking with someone from Hatzola, who told him that after Gimmel Tammuz there was a marked increase in the number of calls that Hatzola got. He also said that the week after there were thirty *getts* filed in Boro Park. Also Oslo was signed after Gimmel Tammuz.

In *Igros Kodesh*, (Volume 4, page 422), in 1951 the Rebbe writes to someone who asks advice for Sholom Bayis. The Rebbe answers, "As we get closer to Moshiach the Satan tries to stop any kind of Shalom in general, and in particular Sholom Bayis." Look how the divorce rate skyrocketed in the following years.

When there is less holy energy in the world then the gravity of physicality pulls everything down. As a result, people are not happy, because Kiddusha is what makes people happy. So as a result people fight with people around them because they are angry inside and take it out on anybody or anything that they can.

With the lack of Kiddusha in the world the world has become very superficial. For example, in Russia when there was a wedding in a Stetel no one had money, so everyone chipped in. One family made the salad, another the Challa, another something else. When everyone came together for the

wedding everyone felt like family, and they all sat together until the early morning just enjoying each others company. Now people spend thousands of dollars, and what do people answer when asked how was the wedding? How good the food was! If the band was good, etc. What about the Chassan and Kalla, the family, the joy of participating in a joyous occasion, and not it was a good wedding if the food was good! Who wouldn't be depressed if all that life is about is the taste of chicken!

When I was growing up my mother had stuck on the wall a notice she had cut out of a newspaper. It had a small picture of a stork, and next to it was an announcement that read: The Grossman family had a baby boy on... But now the newspapers have taken out the birth notices and replaced it with the obituaries! The idea of a community has drastically changed from the times of the Stetle in Europe. Instead of people working together to help one another, it is every man for himself. Everyone wants to get one step ahead of the next guy. It becomes a competition to see who has more, and is the best. People are looked at

Either people will continue to fall until they can't take it anymore and scream out for Moshiach, or they will continually be uplifted and joyfully scream out for Moshiach...

as competitors that have to be beaten. As a result, there is no community. No one knows his next door neighbor, if he needs help or not, no one talks to anyone. Everyone is locked up in their hermetically sealed homes, etc., but no one is helping the community! As a result there is no warmth, no love, no one cares. Life is bleak, dry, and stagnate, just doing the same thing over and over.

We tell our children hundreds of things not to do, but we neglect the most important thing which is how to be happy! If our children don't

develop a feeling for K'dusha, Hashem, Torah, and the Rebbe, then they will perceive living here as just doing nothing, in others words jail. The children that are uplifted by living with the Rebbe and Moshiach are motivated and happy.

Throughout the generations Hashem has continually made it harder to find Him. In past generations learning Gemara was enough. Then in Russia when the Bolsheviks ordered that all Yeshivas close or else, the non-Chassidim who learned only Gemara did just that. Only the Chassidim survived learning in cellars. Then came the test of America. Here even Chassidus is not enough, now you need Moshiach in order to survive. We should be a thriving community with packed shuls day and night, people constantly calling each other and sharing things, people helping and sharing their lives together, with everyone growing together! But irregardless, either people will continue to fall until they can't take it anymore and scream out for Moshiach, or they will continually be uplifted and joyfully scream out for Moshiach, each will bring Moshiach, but why not be happy in the meantime!

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