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12 TAMMUZ: A VICTORY FOR PROPER CHINUCH

SICHOS IN ENGLISH



12TH DAY OF TAMMUZ, 5745

1. Torah teaches us the proper order, that “we begin with a benediction,” and it has been our custom in recent years to begin the farbrengen by quoting a blessing taken from Scripture:

Let him who comes be blessed in the Name of the L-rd. We have blessed you from the House of the L-rd (Eternal). (T'hilim 118:26)

All themes in Torah may be understood in many ways and through many interpretations. As the Arizal taught, there are as many as 600,000 interpretations to Torah in each method of study, i.e. “Pardes”: plain, symbolic, homiletic and esoteric. We will, however, find a few simple explanations for the meaning of this verse, which will also add enthusiasm to our action, and emphasize its importance.

The verse begins with the singular “Boruch – Let him who comes be blessed ...,” and then changes to plural “Bruchim” with the addition of the phrase “... from the House....” What do we learn from each word?

When we start with the singular we are emphasizing the thought

that there might be an individual who thinks, “Who am I and what am I?” He sees a big world around him and wonders, “Why is what I do so important?” We answer him. Not only are your actions important, but we even bestow upon you a special blessing as an individual.

All Jews feel themselves part of the Jewish people, for all Jews together are as “one stature.” Certainly each part of the body feels all the other parts of the body. How much more so when we speak of Jews, for whom the world was created, and who must be a shining example for the rest of the world. Certainly every Jew feels his association with all other Jews.

Thus, as soon as the individual “comes” and receives the blessing as a single person, he immediately also feels himself part of the community. As such, although there are different levels, from the leaders of the community to the water carriers, nevertheless, he feels that since the blessing comes from the “House of the L-rd,” the One King of the world, it unifies all the disparate segments and blesses everyone and all of us together.

Just as a physical house is built of many parts, earth, wood, stones, etc., and then becomes one unit, so too, when the blessing descends through the aspect of “House” it unifies. Even when it reaches this world, its source is from unity of the supernal Name “Havaya (Eternal).” It will therefore bring children, life, abundant sustenance and abundance in each of the blessings, physically and materially.

This will effect a unity of the spiritual and material in the world, just as there is harmony between the spiritual and physical in the body. When the Jews live according to Torah, they cause the unity of material and spiritual.

The result is that the G-dliness of the world is revealed and the ultimate goal is reached:

* And the glory of the L-rd shall be revealed, and all flesh shall see it together. (Yeshayah 40:5)

And may it be revealed with the true redemption through our righteous Moshiach.

Every personal liberation is similar to the historic Exodus, even though it is only an individual exodus. But when the community

needs someone, then he is considered as a multitude. And as we learned this past Shabbos (Chukas) in Rashi – “The Nassi (prince) is the whole.” (Rashi, BaMidbar 21:21) Thus, the redemption of the Previous Rebbe, the Nassi of our generation, on the 12th-13th of Tammuz is of course the main reason for this farbrengen (it is also his birthday).

May the redemption come soon, as the Rambam rules: “They are redeemed immediately” – truly and actually,

To the land which the eyes of the L-rd your G-d are on it at all times from the beginning of the year to the end of the year. (D’varim 11:12)

2. In everything that happens it is important to find the common thread that underlies the occurrences or commemorations of the particular time.

In halacha, when there are two queries to be answered and one is for an immediate need – it must be dealt with first. So too, when many people gather there might be a multitude of intentions yet there certainly is some aspect particularly important to the happening and to the day.

Thus, the event commemorated on this day should stand out as the salient aspect of this farbrengen, and as one must always seek to find meaning in all phenomena, certainly what we will learn from the theme of this gathering should strengthen our Divine service of G-d.

We commemorate, today, the liberation of the Previous Rebbe from imprisonment.

Every Jew was created free, and can function and carry out his responsibility to serve G-d only when he is free. When we were

freed from Egypt the burden of servitude was removed from us, and although we are still in the Diaspora and we fall under the laws of the gentile governments, we still say that our essence is the state of being free. We were given free will, in which we are like the One Above, and therefore, “Everything is in the hand of Heaven except fear of heaven.” (Brachos 33b) Thus when a Jew conducts himself as a free man in his action, he fulfills the mitzvah of “You are children to G-d,” and as the son of a King is like the King (even a slave of the

Sometimes, some extraordinary phenomenon is necessary to awaken the Jew from the slumber of the foolishness of the world, and to remind him of his essential existence.

king is like the king). He is truly a free man, for his actions are his alone.

Sometimes a sequence of events emphasizes this point. The arrest of the Previous Rebbe was carried out by a very strong totalitarian government that ruled supreme in that part of the world. The majority of the Jews of the world lived in those countries at that time. Thus, the Bolshevik Regime ruled the whole (Jewish) “world.” When a Jew showed them that even in prison he was not intimidated in all

aspects of Torah and mitzvos and Divine service to G-d, this showed them that he was completely free.

When the Previous Rebbe was sent to exile – (one of the worst punishments, as the Chinuch explains), as he left for that exile, he declared: “We go into galus not by our will ... only our bodies were given over into the galus and oppression.” He went on to explain that these governments are just the ax in the hand of the chopper – it is all by G-d’s will. They have no independent will. Therefore even when we find ourselves in the galus, the Diaspora has no power over Jews in the aspect of Yiddishkait which is connected to G-d. And we are not in galus for that purpose, so the Jew remains free.

In a short while the Previous Rebbe was freed, on the 13th of Tammuz – by the same people who incarcerated him – and this miracle was made known far and wide even in that country.

This gives us our immediate lesson. A person might come under the influence of his evil inclination. Despite the fact that he knows that he is free, even in the galus, as a child of G-d or even as a servant of G-d, when he goes out into the world, (or is born in an area where the environment and influence is not Jewish) he must remember that he is “captured” among the goyim – that he really does not belong there. He is only there temporarily; this is not his environment or his real existence. And G-d will not permit this unnatural condition to continue, it is against the nature of the Jew, so long as the Jew will not hide or deny his own natural existence. Sometimes, some extraordinary phenomenon is necessary to awaken the Jew from the slumber of the foolishness of the world, and to remind him of

his essential existence.

This, then, is the purpose of such gatherings, to commemorate the incarceration and then liberation of the Previous Rebbe – with great intensity. Pay heed, this was not an exceptional case because he was a person needed by the multitudes! He clearly proclaimed: “Not only I am redeemed, but every Jew, even one who only has the name ‘Jew’” (a “nickname” – he doesn’t even look like a Jew). They also went free, together with the Rebbe, our Nassi. That liberation was the first step of freedom, and subsequently he was allowed to leave the USSR, something which even today is nearly impossible. It was thereby a great and obvious miracle – and then he left with all his family, books, belongings, manuscripts. He was even sent people to help him! An open miracle! The Mishna says:

Ten miracles were wrought for our forefathers in the Beis HaMikdash. (Avos 5:5)

Some say that miracles happened only then; but since then miracles just don’t happen. As the Psalmist says:

For our own signs we have not seen ... and there is none in our midst that knows what the end will be. (T’hillim 74:9)

Nevertheless, from time to time:

“The L-rd has made bare His holy arm,” (Yeshayah 52:10)

and shows us a clear miracle through tzaddikim. And this actually happened in our own generation; we saw the miracle begin on the 13th of Tammuz and it continued until all the details of liberation were carried out.

So we see that when a Jew decides that he will not be intimidated or influenced by anything that opposes Yiddishkait –

not out of stubbornness, but because it really cannot stop him – he will be successful. He is connected to G-dliness, and the obstacle is only a test, in order to lift the person even higher; even when there are difficulties, he overcomes them.

This lesson is clear to all, but there are those who are “captured” by the gentiles or born among the gentiles, and they ask, “What do I know?” We tell them that a moment before they were born they learned the entire Torah. Yet, when it happened that they were born among the gentiles, this was their test! But they need not worry, because it does not affect the soul; anyone can understand that the environment cannot affect the soul before it is born!

So, for those who say, “Why do you want me to be a hypocrite and live as a Jew? Until now I didn’t know what it was – it had no connection to me. I was raised in a place where I knew not that I was a Jew.” The answer is: This is not a new thing, rather it is your source – your essence – all other aspects are external: the environment, or your inclination, they are not you. Just as fish go back to the sea, your real essence is Torah; it is your life! And when someone comes to you and tells you about this fact – don’t waste the time – do it, study it, and then you will understand later.

Thus the lesson of today is that when one is faced with a challenge which seems to be out of reach of the person, he should be told, “You studied the whole Torah before you were born, and there was a candle glowing above your head. You don’t have to adapt yourself to something new, just go back to yourself – if you wait for the explanation – you’ll lose valuable, irreplaceable time.”

“Your great-grandfather knew

the answer.” After all, he admits that his great-grandfather had a long beard and his great-grandmother modestly covered her hair. Later the darkness came! “Don’t waste your time with the darkness now.”

This is one of the lessons we learn from the story of the arrest and liberation. Look at this Jew, who considered his own plight as an example for all Jews. See how he explained and published his idea; it was certainly true. And each year we see the truth more clearly.

“A mitzvah you accept, the 13 Principles of faith you accept, but when we speak of a good custom you are hesitant?”

Therefore we must tell him to realize that he has the ability, it is there in him from birth. And the Rambam writes that a custom that has been accepted has the validity of Torah so why is he hesitant?! (So long as he will not close his windows and doors he will see the light.)

And this day of redemption will add more and more freedom, light and enthusiasm – he will be absolutely free to do the will of G-d – with joy and gladness.

The galus is nullified by bringing G-d into the world – as in the days of the Exodus from Egypt the Jews had light – even in the houses of the Egyptians. In our days we live in a good society which allows and even helps Jews to follow Torah; we can surely have the “light” in our lands. This will speed up the redemption – G-d will not detain us even one moment; actually and immediately we are redeemed.

“Awake and sing you that dwell in the dust....” (Yeshayah 26:19) We will go together to our Holy Land, may it be rebuilt and renewed, speedily and truly in our

days.

3. Halacha dictates that when one must assign priorities, a timely item should be given preference. However, sometimes in the subject given priority, there are several aspects and details.

In the subject of the detention of the Previous Rebbe there were many areas in which he had urged his followers to increased study and observance, as has been retold and published – there were even many aspects of first priority!

Here too, we must look for the particular point for which the Rebbe was arrested – from which we may learn that each Jew has the ability and responsibility and free will to act likewise.

The subject was education. The Rebbe was involved in strengthening Kashrus, mikvaos, synagogues and all areas of Jewish life, yet, the actual arrest was because of education of small children.

In the affidavits used as slander and denunciation against the Rebbe, it was stressed that the Rebbe had founded schools for small Jewish children. These “chadarim” were set up in small towns and villages and in the far corners of the towns where there were only a few Jews living in a non-Jewish neighborhood. There was always the question of continuity and follow-up to the work – after all, there were no other Jewish institutions in or near those places. There were no observant Jews there.

The argument presented against the work of the Rebbe was that if you want to give Jewish education to children you must wait until the child is old enough to make decisions for himself. He must first be an intelligent individual then we can explain religion to him, and he

will decide if he wants Judaism or not. But to take small children who are naive and can't discern – and the father or grandfather or grandmother will smuggle him into a cheider to tell him and teach him Judaism – this is against his freedom! To force the child to follow a way before he can choose it for himself and really decide if he wants it, or at least understands what it is about, this is illegal!

This was the main theme of the

When you see the living proof of the success of his activities, by nature even your evil inclination will be influenced, and your work will be done with the proper enthusiasm which will ensure that the success will be much greater.

denunciation and slander that was presented against the Rebbe. So when the liberation came, it was mainly in the same area that the arrest had been. Clearly, today we can easily choose what must be emphasized. Among all the subjects, what is first? Education of small children, pre Bar-Mitzvah and pre Bas-Mitzvah. We must have mesirus nefesh that they should receive the proper education –

according to the essence of their souls and ability of their minds; then they will grow up to be wholesome and complete personalities – not split-soul personalities. Do not be stopped by any obstacles!

When we do a good deed, if we have the sense that we will succeed, it is done with more motivation, zealotry and enthusiasm. Here we have a guarantee from the story of the Rebbe – the fact that later he was successful, for after a few days he was freed. And now we see the fruits of his labor, and the fruits of the fruits – even among the people present here at this time. Many years have passed since then – and many of those people were never given the freedom to attend Jewish schools openly – and even secretly they could not attend a cheider because they may have lived in places where there were no schools. Yet we have seen that at that time a generation of students was raised with active practical self-sacrifice. These were his students – his children – they are alive and he is alive. They later went to far flung corners (of Russia), where they found a boy and girl and revealed their Jewish souls. This was 30 – 40 – 50 years ago. It is their children who are here among us today. Also there are many more in Eretz Yisroel and many still behind the Iron Curtain. Remember, of course: Even an iron partition cannot interfere between the Jews and their Father in Heaven.

When you see the living proof of the success of his activities, by nature even your evil inclination will be influenced, and your work will be done with the proper enthusiasm which will ensure that the success will be much greater.

Now is a time of year when for some reason schools are closed.

This is against the reality – Torah is our life – learning Torah is the life force of every child. Who has the right to make a distinction, that for nine and a half or ten months when school is open the child has to get life – but when school closes he must rest from studying Torah?! Torah is his life! This fact is uncivilized! Close school for two months or eight weeks or six weeks? For what reason? Actually the school should not even close! How can we close a “house of life” even for one day – let alone weeks or months.

If the point is money – life is worth much more. We speak of the life of the children and all the generations to come. Give him strength now so that he will have the ability – years later – to establish a family.

There is another argument – that the teachers need to rest, or maybe the children need a rest. They worked hard for 10 months, 6 days a week, studying – have pity, let them rest. The answer is there is no resting from life!! It is the opposite of rest!

For someone who must devote his time everyday to earning a living etc., for him we say, let him learn a short period in the morning and evening. For a father to say that the child worked hard for 10 months and needs a rest, tell them that the child lived these ten months through the Torah he learned and when he will grow up he will also not turn from it. Yet some wish to call this, “tired-out” and needful of rest.

Well if the teachers are tired, the Gemara tells us of Rabbi Yochanan. When he was tired he set himself in a place where he would influence the beauty of the future generation.

Torah is given for good life – it

promises us: “I will provide you with rain at the right time.” (VaYikra 26:4) And all the other blessings listed in Torah. Of course one must not make this a condition, but it is promised to us. So Torah is a Torah of life.

When one sees a spiritually blind person – even if he put an obstacle in his own way; you have to do everything possible to remove the obstacle! This idea is universal. Any person knows that when someone wants to hurt himself we mobilize all the forces available to stop him – although he screams

He thinks that slavery is freedom. Well, since this is only darkness – it can be dispelled by a bit of light. Bring the light to any Jew – and he will run to do the will of Hashem!

that it is undemocratic. In every town or city where the people are civilized, all will be done to remove such a person from potential danger.

So now that summer is here – there is free time – does it mean to be free from Torah, Yiddishkait? G-d forbid, he is enslaving himself to his yetzer ha'ra and to the Goyishkait (opp. of Yiddishkait), the opposite of freedom. He thinks that slavery is freedom. Well, since this is only darkness – it can be dispelled by a bit of light. Bring the light to any

Jew – and he will run to do the will of Hashem! When a parent realizes that something is good for his child, we see that a father and mother give everything to provide their child more pleasure, more life and certainly more strength in his life.

Just show them the truth. When this day of liberation comes, we recall the sacrifice for the sake of the children and we see the results and fruits of that work which will go on and have a good influence for many generations.

If we speak words from the heart they will penetrate the heart – and it will accomplish that all Jewish children will not minimize their Torah study during vacation, on the contrary – they are free of secular studies, and must increase Torah study.

Time for play, to strengthen the body; this, too, is holy. But some time must be added to Torah study and mitzvah observance. And even if this is done in the manner of education then:

Educate the child according to his way, even when he will be old he will not depart from it. (Mishlei 22:6)

This will be a preparation. As mentioned in Chassidus and Musar, our mitzvos today give and provide us with a signal for the mitzvos in the future. For those who wish to know the reward – the reward will be to do more mitzvos – added Torah for the children, and everyone will do more mitzvos.

It will also bring the time when we will offer sacrifices in the third Beis HaMikdash. This will be built by G-d's hand. And may it come speedily – it is ready and waiting to be brought down on this world – it can happen in one instant. So too, may we be redeemed instantly.

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LETTERS TO A SCIENTIST

PART 11

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B.H. 21 Adar II, 5738
Brooklyn, N.Y.

Prof. Zeev Greene
1601 Spring Valley Rd.
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Sholom uBrocho:

I am in receipt of your letter, written on Purim, and in view of its contents I hasten to reply to it ahead of turn and via Special Delivery.

Following the order in your letter, I will refer to your problem of finding yourself and your wife in a depression "from the disappointment of not following through with our dreams of going to Israel."

It is surely unnecessary to emphasize to you again that the only reason for my opinion that you ought to continue in the USA is that American Jewry, and especially the younger generation, have a priority claim on your services to help permeate them with Yiddishkeit, especially after you have had such considerable Hatzlocho in this area.

To be sure, the Yishuv in Eretz Yisroel would also benefit from your presence there, but it would not be of the same scope and quality as here. Furthermore, making Aliyah requires a certain period of adjustment and getting the proper feel of the new situation, etc., and in the present "Jet-Age" every minute is of the essence especially insofar as youth is concerned.

All the above is coupled with the consideration that doing the proper thing is the channel for contentment and inner peace and G-d's blessings also in all personal affairs.

Pursuant to the above, my advice was further predicated on the assumption that the activities can be carried out with joy and gladness of heart, which is essential if the objectives are to be attained in fullest measure, and certainly not in a state of depression or feeling of imposition. There is no need to belabor the point to an experienced communal worker like yourself.

In light of all that has been said above - if, for any reason, the disappointment of your unfulfilled dreams of going to Eretz Yisroel creates a different situation from that I have envisaged, then of course, my advice to stay would be pointless and out of

place. To put it simply, if after several months of continuing with your work here, if you still find that you cannot "snap out" of the depression, and if the reason behind it is none other than the unfulfilled dream, then, of course, you have my blessing to go to Eretz Yisroel and do what you can there.

Should you, however, decide that the cause of the present depression is after all not really the above, and hence can be eliminated, restoring you back to your former state of good cheer and confidence to be able to carry on your Hafatza activities with joy and gladness of heart - then the second problem mentioned in your letter - the question of a house - has to be tackled.

Inasmuch as our Sages declare that "a nice dwelling broadens a person's mind" and is conducive to greater achievements both in personal and communal affairs, you should look for a suitable house in a suitable section. As for selling all your assets, this is not advisable, nor necessary. I have at my disposal a fund for such special situations and a loan gladly would be made available to you for the full amount that you may require to enable you to purchase a nice dwelling, as above. You may set your own terms of repayment at your convenience. As I do not wish to be involved in a "hetter-iska"³³², the loan would have to be interest-free. It would create no hardship for anyone, and you need not hesitate about it, at all.

Since your letter was written on Purim and the reply is erev Shabbos Mevorchim Nissan, both of which are occasions for Simchah, may there always be true joy in your home and, to quote the Megillah, "Light, joy, gladness and honor" in every sense of these terms.

With blessing, /signature



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HOW WAS THE NEWS OF THE GEULA RECEIVED BACK THEN?

COMPILED BY SHNEUR ZALMAN LEVIN

*Each year we celebrate the Chag HaGeula of 12-13 Tammuz that marks the release of the Rebbe Rayatz. How was news of his release received back in 5687? * A compilation of memoirs of Chassidim who lived through those times.*

RECITING COPIOUS T'HILLIM AND FREQUENT FASTS

During the summer of 5687, I was learning in the yeshiva Tomchei T'mimim in Nevel. From the time the Rebbe was arrested we felt that he was in grave danger, but despite that, not only did we not cut down in any way from our learning but on the contrary, aside from the usual daily schedule of learning, we added T'hillim. Throughout nearly all the hours of the day, these learned while those said T'hillim. When the entire T'hillim was finished, others began to say T'hillim in their place, and the first ones went back to learning the usual program of Chassidus and Nigleh.

We felt the Yevsektzia was after

us but we ignored the threat, since we were told that this is what the Rebbe said to do.

Aside from the usual learning and saying copious T'hillim, nearly all the bachurim fasted on Mondays and Thursdays, and some fasted every day, until Hashem had mercy and the Rebbe was freed.

Even afterwards, due to the prevalent fear, the Rebbe did not immediately return to Leningrad, but stayed for a while in Malachovka, which is near Moscow.

(R' Meir Avtzon – Oros B'Afeila)

WITH THE SAMOVAR ON HIS HEAD

R' Mulle Pruss relates:

In 5687, I learned in the division of Tomchei T'mimim in Vitebsk. I remember that when the

bitter news of the Rebbe's arrest arrived, everybody sat down to recite T'hillim. The shock and fear was enormous. The older ones fasted Mondays and Thursdays. Did they farbreng? No, they didn't farbreng. There was tremendous fear. In general, people tried to limit their talking with one another. The less you knew, the better, and this was a precaution, for if tomorrow someone would be caught and they would force him to talk, he shouldn't know too much.

As great as our sorrow was over the arrest, that's how great our simcha was at the time of the release (3 Tammuz and not 12 Tammuz). Just at that time, I left the yeshiva in Vitebsk and traveled to learn in Nevel, so at the time of the release, I was in Nevel. I remember R' Yisroel Abba Laskar, who knocked, in the middle of the night, at every Lubavitcher house and told the people that the Rebbe had been released.

Anash and the T'mimim left their homes and congregated in Chaim Ber's shul, where there was also the beis midrash for rabbanim and shoctim, which was led by Rabbi Shmuel Levitin.

R' Betzalel Wilschansky was a

hot-blooded Jew, and all night he drank mashke and cried terribly about the Rebbe's being sent into exile to Kostrama. I was a young boy at the time but I will never forget that sight. He spoke with his heart and soul. All felt that he was crying with his blood. Thus he farbrenged until five in the morning.

When the Rebbe was completely released on 12-13 Tammuz, a large farbrengen was held even though it hadn't been publicized. Suddenly, two Jews walked in, in a commotion. One of them had a samovar on his head with fire burning in it as sparks fell on the ground, and all this was with joyous dancing. These were my brother-in-law, R' Shmuel Barzin and R' Yosef Koblenov of Nevel. Both of them farbrenged with each other somewhere and then they entered the yeshiva with a samovar on their heads...

“WHEN I HEARD IT, I ALSO TOOK SOME MASHKE AND SAID L'CHAIM”

R' Folye Kahn a"h related:

When the Rebbe came to Kostrama to present himself to the GPU the first time, they told him that every week he had to present himself to them, to show that he hadn't fled.

The following week, he appeared before the GPU along with R' Eliyahu Chaim Altheus. They approached the small window and asked to be marked down but the official told the Rebbe that it was closed that day because it was a day of rest and he should return the next day.

“They told me to present myself every week and now they will make up something else about me,” said the Rebbe. “At least mark down that I came.”

The official refused and said, “I won't write it down and I won't accept anything. Come back tomorrow.”

The Rebbe continued to stand there and complain. Suddenly, one of the senior officials passed by on a bicycle. He noticed the two “strange” men standing near the small window at the GPU building and talking heatedly with the official. “What's going on?” asked the senior official, wanting to know the reason for the

small gathering.

The Rebbe told him what was going on.

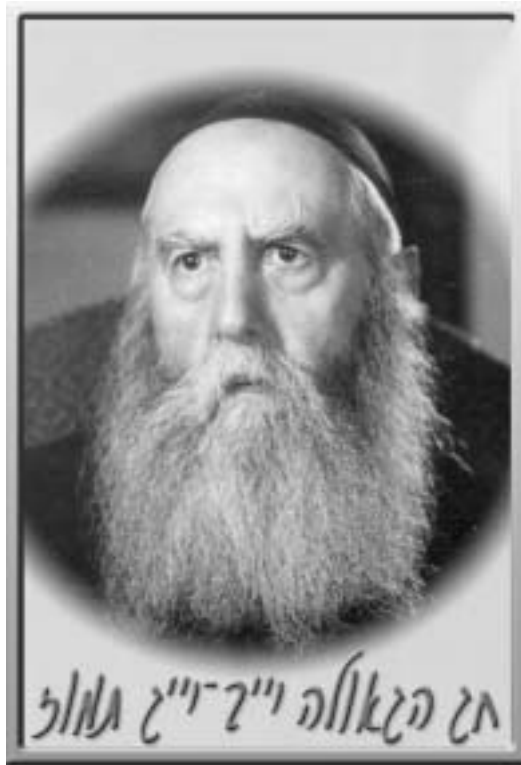
“What is your name?”

“Schneersohn.”

The man's brow creased as though he was trying to remember something and then said, “I think that we got release papers for you.”

The Chassid, R' Eliyahu Chaim spoke up. “Are you mocking us?”

The man stared at him and stated flatly, “We don't joke around.”



“On this day, 12 Tammuz, I was in Moscow,” said R' Folye Kahn, “and at four in the afternoon I went to my father and I saw that near the table sat my father and R' Mendel Leib Abramson, and Rabbi Yaakov Moskolik, with a bottle of mashke on the table.

“The Rebbe is in exile, so what's the simcha about?” I asked.

They informed me that the Rebbe had called from Kostrama to his family in Leningrad and told them what the GPU man had said. His daughter, Rebbetzin Chana, called her husband, Rashag, and he told R' Yaakov Moskolik.

When I heard this, I also took a drink and said l'chaim.

The next day, on 13 Tammuz, I went to shul to daven, and I suddenly saw the postman who delivers telegrams, in his special uniform, entering my father's courtyard. I waited to see where he would enter, and when I saw him enter my father's house, I followed him. He brought a telegram that had come from Kostrama: Completely healed. Coming home. Regards.

We fulfilled the Rebbe's request and publicized the news among the Chassidim. Towards evening, the Lubavitcher shul was packed and all rejoiced throughout the night.

(from Lubavitch V'Chayaleha)

“AND THE CITY OF CHARKOV REJOICED”

Rabbi Yehuda Chitrik relates:

The Chassidim in Charkov didn't know about the arrest until Wednesday, 17 Sivan. On Wednesday afternoon, I met the son of the rav of Parloky. His eyes were swollen and tears came from his eyes. I asked him what had happened and when he told me, I was overcome with fear.

I asked him why he had come to our city and he said he was trying to obtain a protest petition to the government about the arrest from the workers in the city.

We went to R' Hillel Levin to enlist his aid in convincing Mr. Koki and his partner, Berman, who had a factory with fifty workers, so they could send a telegram.

This Mr. Koki later on became the gabbai of the Lubavitch shul on Meshchanski Street. Five of us walked over and crying, convinced some balabatim. We spoke quietly so nobody would notice anything, and baruch Hashem, we were successful. They in turn convinced a group of workers and the necessary protest telegrams were sent.

On Wednesday, 13 Tammuz, R' Hillel Levin received a telegram about the Rebbe's release. He rushed with the telegram to the home of his father-in-law, the gaon Rabbi Aharon Tumarkin, where I also lived.

Emissaries were immediately sent out in the town to announce the good news and the city of Charkov rejoiced. We sat in our home to farbreg. R' Hillel Levin, who was somewhat drunk, said, “Put me over the table and do whatever you want to me.”

The next day too, all Lubavitchers gathered in my father-in-law's house and all those who didn't hear the news until the next day, arrived at our house and

farbrenge all Thursday.

(Reshimos D'varim)

“THERE WAS NO END TO OUR JOY”

It was Tuesday, the night of the 15th of Sivan 5687:

For a few hours, there was a yechidus, in the course of which the Rebbe Rayatz discussed communal matters with my father, and about the convention of rabbanim in Leningrad. The yechidus ended close to midnight.

An hour later, the police entered the Rebbe Rayatz's house and arrested him.

On 15 Sivan, when I returned to Kiev, as I sat at the train station in Nevel, I met my father who had traveled home from visiting the Rebbe. The expression on his face indicated that he was deeply pained. I asked him what was wrong but he didn't say a word. Throughout the trip I saw that he looked upset and in great pain, but he didn't want to respond to my pleas to tell me the reason.

Before we parted ways, each of

us to a different station, we said goodbye and only then did he tell me, in tears, that the evening before the Rebbe had been arrested.

When I got to Kiev, I convinced the melamdim to continue teaching as before, and not to disturb their holy work.

On 3 Tammuz, the telegram arrived announcing the Rebbe's release. We had a grand festive meal and were ecstatically joyful, however, the next day we learned that our joy was not complete, since the Rebbe had been sent to exile.

It was only on 13 Tammuz that we heard that our Rebbe had finally been released and was on his way home. Naturally, there was no end to our joy.

(Seifer HaZikaron of R' Binyamin Gorodetzky)

THEY SAID THE ARREST WASN'T TRUE BECAUSE IT WAS WRITTEN ABOUT IN THE PAPERS AND WHAT IT SAID THERE WAS FALSE

The story of the mesirus nefesh and arrest are exceedingly well known from the magazines and

HE DIDN'T MOVE FROM JAIL

The following story, which was told by Rabbi Yehuda Chitrik, is not well-known in the annals of the arrest and release:

In the city of Charkov there was a Jew by the name of Hillel Yochevedin, a simple working man but someone with a Chassidic neshama. He had a son, a bachur by the name of Chaim, who was also a simple man with a Chassidic soul. He spent time with the talmidim of the yeshiva and took care of all their needs. Even if it was a matter of a passport or the military, he was the advocate among the bachurim with the military authorities.

When the Rebbe was in Spalerka, Chaim stood by the porch, opposite the gate where the prisoners who were exiled to Siberia were taken out. He stood there for over ten days, night and day. He didn't move from there until he found out that they were sending the Rebbe to Kostrama.

Due to his fasting and lack of sleep during those ten days, he became weak, and six months later he passed away.



needed to be made to get him released.

The lawyer, Mr. Kramer, intervened in Washington through Senator Bora (who was one of the famous and influential people in government circles, whose words were reckoned with even in countries abroad).

It is possible that the long passage of time has dimmed for me the impression the arrest made back then in the United States, but as far as I remember, first of all, here in the U.S. we were unaware of the great danger involved. We didn't realize because we didn't live a life of fear. It was only news that we got and it wasn't detailed.

Second of all, America is not at all a country of Torah, and Anash here were out of Russia long ago, and most of them were only Chassidim in name and customs.

Avrohom Dov Levin, the Malach, said that the whole thing wasn't true since it was written about in the newspapers and whatever they wrote in the papers was false.

I was only in the country a year and a half and could do little, and I cried, but not anything like Anash in Russia did.

News of the release came later.

(Rabbi Yisroel Jacobson in Zikaron LBnei Yisroel)

TO DANCE LOUDLY AND QUIETLY

The Chassid, R' Zalman Bronstein relates:

I remember the scene when we heard of the Rebbe's arrest and the sorrow and fear we all felt was tremendous, but greater than that was the enormous joy we felt when we heard that the Rebbe was released. Ah! What simcha! What simcha! All night we sat and farbrenged and danced, naturally it was all quietly and secretly.

pamphlets that were published over the years that the Rebbe R' Menachem Mendel shlita printed from the Rebbe Rayatz's notes. I will only write what we experienced here

[in the U.S.].

The news that the Rebbe had been arrested in Russia was received late. We gathered to discuss what to do since we had heard that efforts

STOP ARGUING AND DO SOMETHING!

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA
TRANSLATED BY MICHOEL LEIB DOBRY

And then he realized that in the latter years, the Rebbe spoke about Moshiach and the Redemption more than any other subject, including shleimus ha'Aretz. Therefore, how it is possible that throughout this great parade that he organized and with all the efforts that he invested, there was almost no mention of the announcement of the Redemption by the Rebbe MH" M?!

The mashpia R. Mendel Futerfas, of blessed memory, once said that when he was sitting in prison in Russia, he shared a cell with several thieves and members of the underworld. One night as he was falling asleep, he heard two of his cellmates quietly arguing with each other. Slowly they began to raise their voices, and after a few minutes, their whispers turned into shouting, waking up everyone in the cell. The argument grew more intense, and one of them pulled out a knife in an attempt to stab his rival. The other cellmate then grabbed a sharp piece of metal, and it appeared that the two would soon kill one another.

Each cell had a prisoner in-charge, a role usually filled by the

biggest criminal with the most "seniority." When this prisoner saw that things were about to get completely out of control, he jumped out of his bed and tried to break up the altercation. "Is this a new argument or an old one?" he asked.

The cardinal rule among these thieves was that if the argument was an old one with roots stemming from years past in other work camps, the prisoner in-charge had no right to get involved. However, if it were a new argument that had just begun now, this prisoner was authorized to get involved and force them to make peace.

When the two combatants replied that this was a new argument, the cell leader yelled,

punched one in the nose and the other in the jaw, and sent them both to bed. In an instant, quiet was restored to the cell, and everyone went to sleep...

We all know that the Baal Shem Tov says that a Jew must learn something in his avodas Hashem from everything he sees and hears. What do we learn from this story?

We are now in the days close to Gimmel Tammuz, when this frightful period of concealment began, as we have ceased to see the Rebbe MH" M shlita with our physical eyes. If we should still find ourselves waiting for the true and complete revelation of the Rebbe MH" M as these words go to print, it will stand to reason that there will once again have been differences of opinion regarding how we should conduct ourselves on this day in general, particularly in connection with publicizing the announcement of the Redemption and the identity of the Redeemer.

Before proceeding any further, there is an important point that should be clarified here: I specifically used the term "differences of opinion," because "arguments" in Lubavitch are absolutely forbidden. The Torah states regarding differences of opinion that just as people's faces are different, similarly, their opinions differ. Indeed, differences

of opinion must be exactly like differences in facial appearance: Just as everyone clearly knows that you don't get into an argument with someone simply because he doesn't look like you, by the same token we must realize that unity among chassidim must remain fully intact, even with those whose opinions differs from ours.

There are differences of opinion in Lubavitch today, and as mentioned earlier, they are especially sharpened around the time of Gimmel Tammuz. There will be always be those who will look for magic solutions and come up with ideas on how to remove these differences of opinion. Here is where we must learn something from R. Mendel's story: If we were talking about differences of opinion that only began now or even during the initial period following Gimmel Tammuz 5754, it might be possible to do something on the subject.

However, when we look into the matter a bit more deeply, we discover that these differences of opinion are firmly rooted over a period of many years. Every time that the Rebbe proclaimed a new mitzva campaign, there were chassidim who easily succeeded in combining the Rebbe's new line of action into their current activities. On the other hand, there were chassidim who had difficulty in accepting this change, preferring to be lenient with themselves by continuing with their previous mode of conduct. They held fast to the Rebbe's sichos from the earlier years, while they turned a blind eye to the more recent sichos.

I spoke recently with a shliach in Eretz Yisroel, who told me that during the Lag B'Omer parade in his city, there was a special emphasis given to the activities in opposition to the government's disengagement plan – the place was wall-to-wall

orange. "And what about Moshiach?" I asked him. Instead of responding to my question, he proceeded to quote from the Rebbe's sichos about the importance of protesting on behalf of shleimus ha'aretz.

"And what about sheitels?" I asked. At first, he didn't understand what I meant, so I began to explain myself. I reminded him how strongly the Rebbe spoke about the need for married women to wear sheitels, and therefore, he should have made a huge wig exhibit at the parade to arouse interest in something the Rebbe spoke about so much.



"That's true," he said, "the Rebbe spoke about sheitels – but that was fifty years ago. In more recent years, the Rebbe spoke much more about our obligation to protest against territorial compromise on Eretz Yisroel."

And then he realized that in the latter years, the Rebbe spoke about Moshiach and the Redemption more than any other subject, including

shleimus ha'Aretz. Therefore, how is it possible that throughout this great parade that he organized and with all the efforts that he invested, there was almost no mention of the announcement of the Redemption by the Rebbe MH"M?!

The truth is that the Rebbe said often that when he speaks about a certain matter once, his statements remain valid – even if he doesn't raise the subject again. Similarly, it is totally unacceptable to suggest that if the Rebbe doesn't discuss a particular subject over a certain period of time, it no longer has any validity. Unless the Rebbe himself clearly states that there has been some change, nothing has changed on the matter – even if the Rebbe only spoke on the matter on one occasion.

Yet, we have a clear instruction from the Rebbe: During this brief period of hiding and concealment, when we are not privileged to hear sichos from the leader of the generation, we must learn the most recent sichos, as they surely contain all the clear instructions we need on how to conduct ourselves at this time.

Since the Rebbe spoke with such unique fervor about the need to publicize the announcement of the Redemption, this must be the first priority concern of every chassid. Every chassid is a shliach of the Rebbe, and the Rebbe already stated clearly at the 5752 International Shluchim Conference that the main avoda in shlichus today is to prepare the world to greet Moshiach Tzidkeinu.

This is my personal opinion. However, I am fully aware of the fact that there are chassidim whose opinions differ from mine. With every sicha that you quote to them on the subject of Moshiach and the Redemption, they'll quote a sicha on an entirely different matter,

concluding that this must be the real main concern of every chassid.

Since we're talking about an intellectual fixation that is most difficult to alter, I believe that instead of trying to change the other person and wasting our time with a futile argument, we should concentrate on action. If an argument develops between two chassidim, we should immediately guide the discussion to a more practical level.

For example, two avreichim are arguing on the subject of Moshiach. One is a fervent supporter of all activities to spread the announcement of the Redemption and the identity of the Redeemer, while the other expresses serious doubts about every aspect of the campaign.

Instead of wasting precious time arguing as each one adheres steadfastly to his own position, we should redirect the debate to a positive and constructive plane where there is agreement across the ideological spectrum, e.g., learning about Moshiach and the Redemption.

Instead of wasting precious time arguing as each one adheres steadfastly to his own position, we should redirect the debate to a positive and constructive plane where there is agreement across the ideological spectrum, e.g., learning about Moshiach and the Redemption.

Arguments about Moshiach usually revolve around how the subject is publicized. Therefore, instead of trying to convince someone about the need to

publicize that the Rebbe is Melech HaMoshiach, ask him if he is personally fulfilling the Rebbe's instructions to learn about Moshiach and the Redemption. In the event that he isn't learning, you can suggest to him that he should organize a class.

On this point, there should be no argument. If he already has a shiur on Moshiach, he will surely not refuse an offer to conduct a class on Moshiach and the Redemption for his friends and supporters. Everyone gains this way. Instead of one taking action and the other complaining, both take action – each one in his own style.

Such activities, as opposed to arguments, are what will further hasten the revelation of the Rebbe MH"M. May it be G-d's will that the month of Tammuz, the month of redemption, should bring us to the true and complete revelation of the Rebbe, the king in all his glory, when there will be no room for arguments, as everyone will be united together in one "knowledge": the knowledge of G-d "as water covers the sea."

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SIX ARRESTS ...PLUS ONE MORE

BY MENACHEM ZIEGELBOIM

*The Rebbe Rayatz was arrested seven times, the first time when he was an eleven-year-old boy, and the last and most severe arrest was when he was 47 years old. The common denominator of them all was that he was arrested for defending Torah and the Jewish people. With all the arrests, the Rebbe Rayatz stood strong, with Jewish pride, despite the repeated attempts at intimidation. * The stories of the first six arrests. * Part 1 of 2.*

“In response to your question about the days of my imprisonment and exile to Kostrama,” writes the Rebbe Rayatz, in a letter addressed to ‘one of his sons-in-law,’ “although it is all written in my diaries, for various reasons they cannot be disclosed, except for a few excerpts and general impressions, which will not offend anybody.

“The arrest in 5687 (1927) was the seventh arrest. I was arrested five times under the old regime and twice under the new regime (the communists).”

This is how the Rebbe Rayatz begins his short description about the six arrests that preceded the worst arrest of all in 5687. “In truth, all of

them were only for a few hours,” writes the Rebbe, “except this, the seventh, holds a place of honor above the rest.”

THE FIRST ARREST

The black iron door of the police headquarters in Lubavitch was opened wide and a little boy, with pure eyes and a pure heart, came out accompanied by Mr. Mordechai Zilberbord, Dovid the Butcher, Yoel the Blacksmith, and Shaul the wagon-driver.

A group of noisy children was waiting outside. Their worried expressions immediately changed when they saw their friend, Yosef Yitzchok, leaving police headquarters.

They lovingly surrounded him and walked him to his grandmother’s house.

Yosef Yitzchok, who was still overwrought, agreed to tell his eager friends what had transpired during the previous five hours.

“As on every market day, this morning I arranged the lists of personal loans that I give to various Jewish merchants. Abba shlita is pleased that I lend people small amounts of money, three to five rubles. My teacher, R’ Nissan the Melamed taught me how to keep the books so I will know who received money and who owes me money.

“One of my regular borrowers is Dovid the Butcher with the Teeth,” said Yosef Yitzchok as his friends nodded. They knew just whom he meant: a tall solid man, about fifty, who worked to support eight people. Dovid the Butcher was a simple man who had long since forgotten what he had learned in school, but he was still an upright man, one of the first at the daily T’hillim group and one of the vasikin (sunrise) daveners.

Dovid the Butcher was indigent, yet he would only enjoy the fruit of his own labor. He didn’t scorn any work, and there was no job that was too heavy or not to his liking. Under the burning summer sun and during the winter snowstorms, he was always working to earn a few pennies. You

never heard him complain about his bad lot or his poverty.

“At two in the afternoon,” said Yosef Yitzchok, “I went with my friend Shimon from the house of R’ Yeshaya the Melamed on Shileveh Street to eat lunch at my grandmother Rivka’s house. On our way, we passed the bustling market, full of farmers, horses, and wagons.

“Suddenly, we noticed R’ Dovid the Butcher trudging in front of us, carrying a young calf on his shoulder and a lamb in his arms. In front of him was a basket of chickens. He was on his way to buy and sell. When he noticed me, his face lit for a moment and he smiled with his white teeth. ‘I hope to G-d that I will make a profit today,’ he said as he pointed heavenward.

“He had nearly finished his sentence when an *oradnik* (young policeman) jumped in front of him and punched him in the face until the blood ran from his nose. I don’t know what got into me but without thinking twice, I jumped on that wicked man and pushed him, though I am weak, and yelled angrily at him, ‘Drunken lowlife!’

“He stood there for a moment in

astonishment. Nobody had ever dared to lift a hand against a police officer, never mind a child! He recovered from the shock and his face darkened in anger as his lips formed a sneer. He quickly ripped off his copper medal from his uniform and then fell upon me and hit me as he yelled, ‘Impudent child! You ripped off my medal! You impeded me from fulfilling my job!’

“He dragged me and handed me over to a police officer who was there, instructing him to take me to the police headquarters. Before I realized what was happening, a heavy hand grabbed on to my clothes and dragged me off to the police station. I couldn’t do anything. The smell of the drunkard hit me in the face and I knew that my poor strength was no match for him.

“Nobody noticed as I was forcibly taken to the police station. The noise all around me was enormous. We passed Chachloka Street and entered the station. My escort opened the door and handed me over to the officer sitting there, telling him what I was accused of. The officer glared at me as though he was angry at me for disturbing his peace, and without thinking about it further, he slapped

me, grabbed me by my clothes and pushed me into a dark room. He immediately closed the door behind me and locked it from the outside.

“I won’t deny that I was terrified. I was also suddenly hungry. I sat on the floor, trembling and sad. An eleven-year-old sitting in jail; I felt sorry for myself.

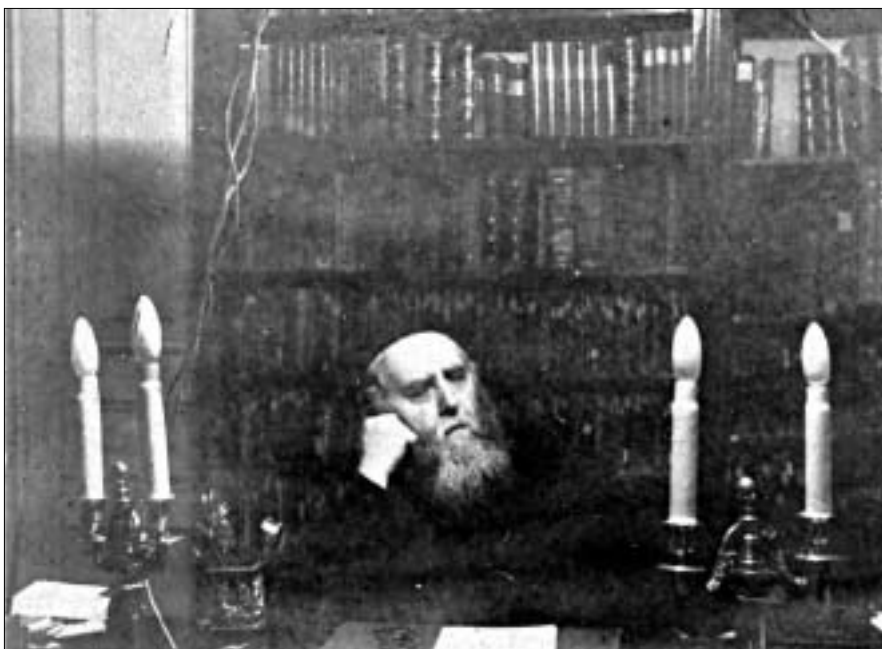
“Suddenly, I remembered my holy ancestors, our Rebbeim, each of whom sat in jail for other Jews. If so, this was a great privilege for me! If I was sitting already, at least let me use the time to study Torah. I began to review the *Sidrei Mishnayos* of Z’raim and Moed, which I knew by heart.

“I don’t know how much time elapsed when I suddenly heard a sound of a deep groan, ‘mmmm...mmm...,’ and immediately following that there were noises of heavy thudding and scratching on the floor. My imagination began to frighten me. I didn’t know what was in the room with me. We were together, alone in the room, in the dark.

“A few hours went by. I thought that soon the time for Mincha would be over and I got up to daven. When I finished *Ashrei* and was up to the *Shmoneh Esrei*, I wondered what sort of *t’filla* I should daven. Should I say, *Aneinu*, since I was in a difficult situation, and perhaps I should add the *Al Cheit* prayer in *t’shuva*. Then I thought, on the contrary, I should not say those prayers and not even *Tachnun*, for I had the greatest merit to be imprisoned for defending the honor of a Jew, and this was a joyous holiday for me.

“I inclined towards my second thought, and with joy and inner pleasure, I davened the *Shmoneh Esrei* with great *kavana*.

“At the end of the *t’filla*, I could suddenly hear the terrible groan again, and then the sound of heavy struggling. I stood frozen in my place in terror. My mouth went dry. I suddenly remembered the box of



matches I had with me, which Shimon had showed me earlier. Because of the haste and confusion of the arrest, the matches remained in my pocket. I lit a match and saw a calf in the corner, bound up and with a bit in her mouth. Then I relaxed.

* * *

“Before I finished reviewing Moed, the heavy door was opened and light shown in. It was the police officer who had brought me in there. ‘I am sorry,’ he said, in a soft, apologetic tone. ‘I did not know you are the nephew of the Raza (Rabbi Zalman Aharon, brother of the Rebbe Rashab). Please, do not tell him that I hit you and dragged you by the ear. I am simply used to acting that way, and anyway, you didn’t bleed, and your teeth weren’t even knocked out...’

“When we entered the policeman’s room, I saw the policeman from the market and next to him was Dovid the Butcher and the witnesses, Yoel the Blacksmith and Shaul the Wagon Driver. The officer heard what everybody had to say: the policeman claimed that he had attacked Dovid the Butcher because the calf he was holding was stolen from Meir the Butcher. Yoel the Blacksmith and Shaul the Wagon Driver testified that the calf had been purchased by Dovid the Butcher himself.

“They were still talking and in walked the Raza’s assistant, Mr. Mordechai Zilberbord. He gave a note to the officer, who said I should be immediately released, and here I am now with you,” concluded eleven-year-old Yosef Yitzchok.

The children looked admiringly at him and they were almost at Rebbetzin Rivka’s house.

When Mordechai Zilberbord heard the child’s story, he quickly understood what had happened. He rushed to find Meir the Butcher and told him that the calf that had been stolen from him that morning was, for some reason, in a cell at the police station.

Meir hurried to the police station and together with the officer, they entered the jail cell, where they found the calf tied up and annoyed.

After some investigating, it was discovered that the police officer and his brother had stolen the calf and had put it in the jail cell for safe-keeping. The police officer was immediately put behind lock and key, where he sat for a week. Then he was fired from his job, stripped of his rank, and thrown out in shame.

Young Yosef Yitzchok sat in jail for five hours at his first arrest.

* * *

Afterwards, the Rebbe Rashab told his son Yosef Yitzchok:

“You did the right thing in protecting a Jew, and if you suffered for a few hours because of it, so what? And you saw how good it is that you know Mishnayos by heart, for if not, how were you any different than the bound calf that was there too?”

THE SECOND ARREST

It was springtime in the year 5662 (1902). Rabbi Yosef Yitzchok was only 22 years old. He was a young man and already ran Yeshivas Tomchei T’mimim, a job his father, the founder of the yeshiva, had given him.

Wednesday afternoon, 7 Iyar, he was walking down Sadave Street in Petersburg when he met Mr. Perlmutter, a descendent of Chassidim of Volhin, who had gone off the derech. Despite this, he still had respect for G-d-fearing people and treated them with respect. He was a member of the Group of Disseminators of Haskala, those who fought authentic Judaism.

“I am happy to meet you,” he said to R’ Yosef Yitzchok, “for I have a secret for you. Today, at six in the evening, I will come to your home, but on condition that nobody find out.”

At the appointed time, the man came to the Rayatz’s house and told him that Mr. Gitelson, the head teacher

at the Group of Disseminators of Haskala school, was furious about the Lubavitcher Chassidim, and the Rebbe their leader, for their war against the maskilim.

He had prepared a slanderous letter for the Education Ministry and the minister of the district, which falsely claimed that at Yeshivas Tomchei T’mimim they encouraged the talmidim to avoid serving in the army by forgery and tricks. The intention was to place the blame on the menahel of the yeshiva, the Rebbe’s son.

Perlmutter revealed other details of the secret meeting, which had taken place at that time, in the course of which they had poured fire and brimstone on the founder of the yeshiva and his talmidim, the Chassidim. They were particularly angry about that which the Rebbe Rashab had said at the Simchas Torah farbrengen – that Hashem preceded the illness of the enlightenment teachers with the cure of the founding of Yeshivas Tomchei T’mimim. He had also said that Tomchei T’mimim would last long and would serve as a tikkun for the heresy that was disseminated by the Group of Disseminators of Haskala.

Two days later, when the Rayatz returned to Lubavitch, he told his father, the Rebbe Rashab, what had happened. The Rebbe thought about it and then said:

“Hashem will certainly help that it will conclude in the best way, but on Sunday morning you will certainly be at the Ohel [of the Tzemach Tzedek and the Maharash], and you will tell them all the details, as you told me.”

* * *

The next day, Monday, 12 Iyar, a silent upheaval began. The menahel, the Rayatz, was sitting in his office and editing his letters when a police officer and two unknown men, dressed in plainclothes entered. Their stance was one of great self-confidence. “I realized that the two plainclothes men were members of the secret police,” related

the Rayatz, “and even though I already had occasion to meet with people of this sort, still it made a great impression on me.”

They began with a general interrogation about the s'darim of the yeshiva, about its concern for the talmidim, and the legality of the yeshiva's finances. From there they went on to talk about the talmidim's not joining the army.

Them: “Presently, are there in the yeshiva those who were exempted from the army, and how many?”

Me: “I think four or five.”

Them: “Can we see their papers?”

Me: “Certainly. We need to call for them.”

Them: “We don't want this publicly known, and therefore, do not call for them. Just show us their papers and the teachers' papers.”

The interrogation ended after about an hour and the three men left.

* * *

The next day, at eight in the evening, a policeman and a plainclothes man came back to the yeshiva. They ordered the Rayatz to accompany them to the police station.

The Rayatz, despite his youth, wasn't fazed by them. “I hold the title of Honored Citizen for Generations and people such as this enjoy special privileges. I request that you do not bother me at this time. Tomorrow morning, at nine-ten o'clock I will present myself before you.”

The plainclothes man gave him a piercing look. Without saying a word, he removed his watch, glanced at it, muttered to himself, and then said, “And who guarantees that you won't flee in the night?”

The Rayatz chuckled and said, “Schneersohn doesn't flee. The Schneersohns are not fainthearted people who run away, nor do they have any reason to run away.”

The next morning, the Rayatz

presented himself at the police station as he had said he would. He assumed that this arrest was connected with the slander of the maskilim against the yeshiva and its director. He was taken into a side room. Three men were waiting for him. One of them was the man in plainclothes from the night before.

The oldest man among them spoke directly, “Tell the truth. How many men have you exempted from serving in the army? How much have you bribed the police with so that they will look away from your illegal actions?”

The interrogator tried to intimidate the young Rayatz, but the Rayatz

The Rayatz chuckled and said, “Schneersohn doesn't flee. The Schneersohns are not fainthearted people who run away, nor do they have any reason to run away.”

wasn't shaken. He stared at the one who had addressed him and said:

“Does the law allow you to talk that way to an innocent person, especially when the honored Czar Nicholas I honored us with the title of Honored Citizen for Generations? Is there no justice here? Can you just do as you please?”

Those present in the room were silent. They were unaccustomed to hearing a sharp retort said with such self-assurance. A long moment passed before the elder amongst them recovered.

“You are a prisoner at an

interrogation,” he reminded the young man with the gentle face and the courageous look in his eyes.

He rang a bell, and when an officer came he instructed him to lead the Rayatz to a cell and to stand guard at the door.

“Sitting there for a while in the dark, I didn't know what time it was,” writes the Rayatz in his diary. After a long time, he called out to an official and asked him for a candle, a small table, and paper and pen, so the time wouldn't be wasted.

The official shrugged his shoulders in wonder. He had never had a prisoner like this. He explained to the Rayatz that there was a routine to the interrogators' work, and according to their routine, only at the end of the workday did they deal with the prisoners' requests. However, he promised to pass along the requests to the chief interrogator.

The Rayatz turned to the policeman, asked him to leave, and told him to close the door of the cell behind him. “I remained sitting in the dark. It was unpleasant but I wasn't afraid.”

Towards evening, the Rayatz was called to the secret agent's room, where the senior member of the group told him that even though the interrogation was not complete, since the questioning so far did not prove the Rayatz's guilt, he was free to go home.

“When I came home, my father came towards me and his holy face was illuminated with a pleasant smile. He said, ‘Shalom to you. How did you feel in jail and what did you do there?’

“I felt fine,” I answered, “and was only concerned lest people would worry about me, and I was sorry about the waste of time.”

THE THIRD ARREST

It was Friday, 1 Teives 5666 (1905), the seventh day of Chanuka. It was an ordinary market day in Lubavitch. Farmers and cattlemen from

all the surrounding villages gathered in the central market in order to buy and sell calves and cows, horses and chickens, along with produce and handicrafts.

Amidst the noise of the market suddenly burst forth the powerful roar of singing, in a most cocky manner. The singing grew louder until the first marchers in the parade of Poalei Tziyon (Zionist Workers Movement) became visible. They held a red flag and sang songs of freedom and merriment.

This song of independence and freedom angered the Christian farmers, including the elders among them. Furthermore, it annoyed the police. In fact, the song was meant to anger the government representatives.

The regular police chief, Mr. Yarmalov, wasn't in town, and in his place served the official of the station in Rudenia. He had two assistants in addition to the young officers who regularly patrolled in Lubavitch.

The policemen in charge of the market hurried over to the boys holding the red flag and told them to disperse immediately. In order to make themselves perfectly clear, the policemen threatened that if they didn't go home, they would shoot.

The audacity of the kids crossed the red line. Not only did they not disperse, they sang louder, and their raucous song could be heard in the Lubavitch marketplace from one end to the other. The quick-tempered and arrogant police chief ordered his men to shoot into the air to frighten them.

Chaos ensued and the merchants quickly disappeared from the market. Within minutes, the marketplace was deserted. The only sounds were the lowing of cows and the neighing of horses, along with the cackling of the frightened chickens.

The rowdy boys had mostly dispersed, except for one of them, who stood on a handy wagon and called out, "Comrades, don't run away! Come

back immediately. Whoever does not return is a coward and no longer belongs with us!"

Within a few minutes, the parade resumed, led by the red flag and the insolent singing.

The police chief was furious. He ordered his men to shoot into the air near the boys. This time, they were already familiar with the sounds of gunfire, and not only did they not disperse, but they fell upon the policemen and beat them until their blood flowed. The police chief's revolver was taken away and they ripped his clothes and broke his sword to pieces. And once again, their song resounded in Lubavitch.

The mortified police chief swore by everything holy to take revenge.

* * *

The Jews of Lubavitch were frightened all that Shabbos. They knew this deed would be seen as a rebellion against the government and it wouldn't be ignored. The cruel police chief Yarmalov, quickly returned to town along with hardhearted Cossacks. They came to restore the honor of the police and the government.

"On Motzaei Shabbos we were terrified," writes the Rayatz in one of his letters. "The members of the defense committee, about a hundred men, and talmidim of Tomchei T'mimim from the zal, sat all night, armed and waiting for Hashem's salvation."

Negotiations between government representatives and the Jews of Lubavitch went on for a week. The foolhardy boys had fled from the area hours after the event. Some of them had been caught, beaten and tortured, but they sealed their mouths and didn't snitch on their friends.

Monday morning, the minister of the district arrived in Lubavitch, accompanied by officers of the secret police. They met with distinguished members of the Lubavitch community. The talks were harsh and

uncompromising. The minister of the district demanded that the rebellious youths be handed over within 24 hours, otherwise there would be reprisals.

Obviously, the community couldn't turn the boys in, for they had kept their distance from them and their names weren't known. Additionally, the boys had fled in all directions.

The next day, on Tuesday, they were called for another talk. The police chief extended the ultimatum for another 24 hours.

"If you don't bring the rebels here by that time, Wednesday afternoon, a fine will be levied on the Jews of Lubavitch, 500 rubles for every rebel. This money will be a deposit until the youths are brought to justice!"

* * *

Wednesday morning, a special emissary went to the home of the Rayatz with a warrant that said he was to present himself at ten o'clock before the investigative committee at the headquarters of the municipal police. The warrant didn't state a reason but only said, "for a matter of great urgency and responsibility." There was also a warning: "If the recipient of this citation does not appear, he is liable to be jailed for a week or fined 1000 silver rubles!"

The warrant and its accompanying threats made no impression on the Rayatz; it was his father, the Rebbe Rashab, who suffered and was distraught because of it.

At the appointed time, the Rayatz presented himself before the members of the investigative committee. Leading the interrogators was the district minister, Mr. Kubatchkov. He knew the Rayatz from previous encounters. He held out his hand in welcome and even introduced him to the chief police investigator.

"I know for a fact that neither you nor your students participated in the wild behavior that took place last Friday. Yet, the investigative committee

has decided to hold you as collateral until the Jewish community hands over the rebellious youths for justice.”

The Rayatz was not fazed but responded with self-assurance, “I won’t deny it, honored sirs, but I do not take pride in this ‘honor’ that you are ‘honoring’ me with. I am not worried except for the suffering of my parents and family, and I am also concerned for the debasement of my honor as a result of slander against me. I hope that you will give strong consideration to the consequences that can result from this pointless arrest.”

The police investigator responded angrily, “We take responsibility for the consequences. We know the law.”

He turned to the district minister and instructed him to lead the Rayatz to one of the rooms, under careful watch. The district minister said in mock politeness, “Master Schneersohn is an Honored Citizen for Generations, and a respected merchant in our town. I will show this esteemed man to the room where he has to be...”

The Rayatz and the district minister walked towards the cell. When they were out of sight of the police investigator, the district minister apologized and said that the chief police investigator hoped to rise in rank through this episode. He showed the Rayatz to his jail cell, locked it, and walked away.

* * *

Wrote the Rayatz, “A few hours went by and I didn’t know what would be, and although I hadn’t eaten lunch, I had no interest in eating since I was suffering over the pain of my parents and household. I knew the youths had fled, and who knew how long I would have to sit in jail? I davened Mincha

and they gave me paper and a pen, and I sat and wrote (what I wrote is preserved in my archives), and when it became dark, they brought me a kerosene lamp.”

At five in the evening, the Rayatz could hear the sound of the key in the lock and the door opened. A policeman told him to follow him to the interrogation room.

The interrogators sat as before. The district minister’s face was quite pale



and the face of the police investigator was red. They all looked at the papers in front of them as though they didn’t see or hear what was going on around them.

“Sit down,” one of them finally said, and the Rayatz sat down on a nearby chair. “We will read the decision of the investigative committee.”

“To further the investigation of the youth’s rebellion against the

government, the investigative committee saw fit to threaten the leaders of the Jewish community so they would hand over the rebels and remove them from their hiding places. In addition, they were threatened with fines of 500 rubles for each of the rebellious youths.

“The second decision was to imprison – publicly – Master Schneersohn, as collateral for the rebellious Jews. Therefore, we called Mr. Schneersohn and told him our decision, and he agreed with us. We thank Master Schneersohn for agreeing to help us with our investigation, and now he is free to go home.”

When the police investigator finished reading the decisions, he presented the paper to the Rayatz, gave him a pen, dipped it in ink, and told him to sign in the margin of the document.

The Rayatz’s eyes squinted, indicating his disapproval. With nary a glance at the paper, he proclaimed, “I am not a member of your investigative committee and therefore I have no right to sign on your documents. More pertinently, it is not true that I agreed to be imprisoned!”

The Rebbe Rayatz wrote, “The police investigator looked at me piercingly and said, ‘If you don’t want to sign, obviously that is up to you. But you should know that others regard our suggestions differently than you...’

“I got up, said good night, and left,” concludes the Rebbe Rayatz. Thus ended the third arrest.

(To be continued.)

(The stories of the arrests were taken from the sources: HaTamim, Igros Kodesh Admur HaRayatz, Seifer HaToldos Admur HaRayatz, the letter of 27 Cheshvan 5704, etc.)

“I AM JEALOUS OF YOU”

A famous story of the Rebbe times three!

BY SHNEUR ELIAS

PART I

On Shabbos Parshas BaMidbar, over 1000 T'mimim packed Kfar Chabad for a Shabbos Sh'Kula Moshiach. Throughout the Shabbos, bachurim farbrenged in groups set up in central locations. The following story is one that I heard from Shneur Zalman Aharon at one of these farbrengens:

“Last summer I was on shlichus in Prague. R' Itzik Gershowitz and his wife were there too. He was going to lead the holiday events at the Chabad house. R' Itzik did a good job running the Rosh HaShana meal, relating stories about Judaism, Chassidus, and about the Rebbe of course. One of the stories that he told was particularly moving.”

PART II

“A few years ago,” began R' Itzik, “I learned in the Chabad yeshiva in Tzfas. Every Friday I would go to a car lot in Natzeret for mitvtzaim, where I would put t'fillin on passersby, the employees, and the owner.

“One of those times I was walking among the cars available for sale and I called out to a Jew, ‘Did you put on t'fillin yet today?’

“Instead of answering my question he said, ‘Tell me a nice story.’

“‘Okay,’ said I, and I began telling him an interesting story. Did I say it

was interesting? Oh boy! Little did I know how fascinating it would be!

“This is the story I told:

One day, in a city in Belgium, there appeared a typical Israeli who was doing the typical Israeli thing of traveling the world to earn money and have fun and adventures. There, far from his parents and teachers, whose answers didn't satisfy him, he tried to fill the vacuum in his soul.

Unfortunately, this Israeli, who knew nothing more about Judaism than that he was Jewish, befriended a local non-Jewish woman. Three years later they decided to marry. The boy told his gentile girlfriend that since he was going to take this monumental step, he wanted to consult with a rabbi. The girlfriend agreed.

The boy spoke with a certain rabbi and the rabbi did his best to dissuade him from marrying a gentile. The rabbi explained that all Jews throughout our history were moser nefesh for their holiness and purity and did all they could to protect their Jewish identity and not assimilate.

After a long conversation, the fellow was convinced and he left his girlfriend. But after a few days he couldn't stick to his resolution and he went back to her. A few days before their wedding, he told her that he wanted to speak to another rabbi. ‘Maybe he won't view this so harshly,’

he hoped.

He spoke with another rabbi, who also did his best to dissuade him from marrying a non-Jew. ‘What will you tell your children? According to Jewish law, your children and descendents, till the end of time, will be gentiles!’ He also tried to explain that according to Christianity, his children would be Jewish and this would be utterly confusing for them. The rabbi did a good job and the boy was convinced.

But the test was too difficult for him and he soon returned to his gentile girlfriend. Shortly before their marriage, the boy decided to see a rabbi yet again. This time he was determined that it would be his last meeting and that he would do what he had to do, come what may, even if it cost him dearly.

The third time, the boy spoke with the Rebbe's shliach in Belgium, Rabbi Shabsi Slavatitzky. Rabbi Slavatitzky also tried his best. After a few hours, when he saw that this guy was a tough nut to crack, he thought a bit and then said: Ask the Rebbe!

PART III

The young man stood among the throngs crowding 770 waiting for dollars for tz'daka from the Rebbe. He moved slowly, closer and closer, as the line progressed. When it was his turn, he grew very emotional. In a voice



choked with emotion he asked the Rebbe for advice. The Rebbe looked at him lovingly and with a big smile he said, 'I am jealous of you!'

Before the man could open his mouth, the Rebbe explained. 'When a Jew is faced with a test and he withstands it, the test becomes a ladder with which he can climb to higher levels! I did not have a test like you have. A test like that is certainly difficult, but it is worthwhile and important to seize the moment and climb!' concluded the Rebbe encouragingly.

The Rebbe said 'bracha v'hatzlacha' and the man found himself outside the building. He was bewildered as he tried to process what he had just heard and seen in his first meeting with the Rebbe. The Rebbe, who had so impressed him, had inspired him with courage and strength. He felt that the Rebbe had said just what he needed to

hear. He firmly resolved to leave his girlfriend once and for all!

When Rabbi Slavatzky asked him later on why it was specifically the Rebbe's words that had made a difference, he answered, 'The rabbis I spoke to before seeing the Rebbe, were different than him. One spoke to me about the shining past of the Jewish people and about how I would be destroying this past. The other rabbi spoke to me about the future, how my children would be confused and wouldn't have a religious identity. But the Rebbe spoke about the **present**, about the great opportunity that fell into my lap. This is what gave me the strength to make the right decision.'

* * *

R' Itzik Gershowitz continued:

"This is the story that I told the man at the garage. I could see that he was closely following the story, and

when I finished he said to me tremulously, 'Did someone send you here? How did you know to tell me this story? That's precisely my situation. It's just the problem I'm dealing with right now! I am also hesitating about whether I should leave my gentile girlfriend, but the Rebbe is right. I will leave her once and for all, thanks to the Rebbe.'

"As far as I could tell," said R' Itzik, "he was truly feeling deep remorse and was deciding to make the right step.

"I kept in touch with him and he did indeed leave his gentile girlfriend, and after a year he married a Jewish girl."

* * *

Those sitting at the farbrengen sat riveted as they listened to this amazing double story, and were shocked when they discovered that it was in fact a triple story.

PART IV

Shneur Zalman Aharon continued his story:

"At the Chabad house in Prague was an Israeli who was traveling the world in an attempt to escape his people. He had fallen in with a gentile woman named Christina. We tried to convince him a number of times to leave her, but all our explanations and nice stories were ineffective.

"At this Rosh HaShana meal in Prague, when R' Itzik finished his story, I looked over at that Israeli and saw him looking withdrawn. The next day, Rosh HaShana, we read in the Torah about the Akeidas Yitzchok, when Avrohom gave up all that was dear to him to fulfill Hashem's command.

"Afterwards, the Israeli came over to me and said, 'Today I am sacrificing a lamb...' When he saw that I looked perplexed, he explained, 'I am sacrificing Christina today,' in a trembling voice with tears in his eyes."

A secret document from 5720 reveals: the KGB concealed the reason for the fire in the Chabad shul in Malachovka

FLAMES IN MALACHOVKA

BY SHNEUR ZALMAN BERGER

On Monday night, the 9th of May, the Chabad shul in Malachovka, a suburb of Moscow, was set on fire. Nobody knows who the arsonist was but it is assumed that the fire was an anti-Semitic act. The building, which was made of wood, went up in flames, as did s'farim and t'fillin. Sifrei Torah were damaged.

A week later, a funeral was held for all the holy objects that were ruined. When the mourners reached the cemetery, Rabbi Berel Lazar, chief rabbi of Russia, and Rabbi Moshe Tamrin, shliach in Malachovka, spoke words of chizuk.

After the moving speeches, the holy objects were buried in earthenware vessels, as the crowd recited kinos. The history of the shul is interwoven with the history of Chabad in Malachovka.

The shul was opened 73 years ago, and was a Nusach Arizal shul all that time. A hero by the name of Esterman was instrumental in having the shul opened. A request had been made to the authorities for a shul in Malachovka but the communists refused.

In 5692, after repeated attempts, Esterman decided on his own to open

*On May 9 the Chabad shul in Malachovka was set on fire. The structure of the shul was seriously damaged and s'farim were reduced to ashes. * Beis Moshiach presents a secret document, a report from the deputy head of the KGB, about the fire in the same shul in 5720.*

the shul in a shed on his private property. Because of this crime, the communists killed him, but the shul was not closed. It continued to serve Anash and the T'mimim who lived in Malachovka and the environs. For a period of time, the shul even served as a secret branch of yeshivas

Tomchei T'mimim.

ASSISTANT TO THE HEAD OF THE KGB

In 5720, the shul went up in flames. Nobody ever found out the real cause of the fire. The reports at the time of the fire said that anti-



Rabbi Berel Lazar with an urn of the ashes of the holy objects burned in the fire

Semitic epithets had been heard. The KGB sent the arsonist for a psychiatric evaluation and he was diagnosed as being mentally ill. The KGB publicized this in order to make it seem as though there was no anti-Semitism in the Soviet Union.

A few years ago, a secret document in the KGB archives was discovered, which shows how the Soviet dictatorship oppressed the Jews. They even tried to use the fire to turn the Jews from the victims into the guilty party.

The document's heading says, "Secret Report," and was written by the assistant to the head of the KGB, P. Ivshutin. What follows is a translation of some key paragraphs:

"Regarding the fire at the shul in Malachovka...in Zionist newspapers there were articles that describe the fire in a distorted manner and with anti-Soviet

derogatory remarks.

"The New York Times of October 13th had a deceptive article which said that the incident took place for anti-Semitic reasons for the purpose of oppressing the Jewish religion. The Israeli newspapers had a broad anti-Soviet message and used derogatory terms against the communist party in Israel.

"The fire engendered undesirable reactions on the part of some of the Jewish community in Malachovka and Moscow. On October 11, brochures were found in these cities that were spread by the 'Committee for Return to Israel,' that called upon Jews to emigrate from the Soviet Union.

"It should be noted that lately the employees of the Israeli embassy have intensified their hostilities. They go to various areas around the country where there are concentrations

The Rebbe always wished those who had a fire, "after a fire – you become wealthy." This was true after the arson that destroyed the old Marian Roscha shul...



The shul after the second fire in May

of Jews, and they talk to Jews in the shuls and on the streets. They praise life in Israel and encourage Jews to leave the Soviet Union. They spread Zionist, anti-Soviet propaganda.

“In order to expose the Zionists’ false propaganda, and in order to thwart the hostile work of the employees of the Israeli embassy in Moscow, the Committee for the country’s security (the KGB) recommends that an article be publicized in our papers, signed by rabbis of shuls in Moscow and Malachovka. This should be about the discovery of false, Zionist propaganda regarding the oppression of the Jewish religion in the Soviet Union, while denying the lies spread abroad about imaginary pogroms in Malachovka, about the closing of the shul in Kiev and about other such lies.

“Complaints by believing Jews to the Foreign Ministry of the Soviet Union should be organized, about the inappropriate behavior of the employees of the Israeli embassy who spread Zionist, anti-Soviet literature, so that the Foreign Ministry can officially approach the Israeli ambassador to the Soviet Union.

“Simultaneously, material should be publicized in the Middle East and Western Europe that expose the underground activities of the Worldwide Jewish Congress and of the Jewish Agency and the provocative nature of the Zionist statements against the Soviet Union.”



Shacharis at the shul in recent times

In recent years, after Rabbi Moshe Tamrin arrived, the community and the shul began to blossom with t’fillos, farbrengens, and many events which took place at the shul.

No evidence about the existence of a “Committee for Return to Israel” can be found in the document.

It is not known whether it was connected to the event but at that time, there were numerous anti-religious actions taken in which shuls were closed, a matza bakery was forbidden and steps were taken against rabbanim, gabbaim, and mohalim.

SEVEN FLOORS LIKE IN MARINA ROSCHA

In recent years, after Rabbi Moshe Tamrin arrived, the community and the shul began to blossom with t’fillos, farbrengens, and many events which took place at the shul. The Rebbe always wished those who had a fire, “after a fire – you become wealthy.” This was true after the arson that destroyed the old Marian Roscha shul, which was rebuilt as a seven-story structure. Now too, we hope for riches.

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THAT BOY WAS ME!

BY NOSSON AVROHOM

Mrs. Daniella Heller is a Lubavitcher Chassid, mother of four, who lives in Yishuv Tnuvot, which is near Kfar Yona in Sharon. Six years ago she wasn't at all religious. Her husband, who had begun getting involved in Yiddishkeit, tried to get Daniella interested in attending various seminars, but she wasn't interested. The change in her life began when she met Rabbi Tzemach Avrohom, rav of the yishuv Yinov, which is near where she lives.

Meeting the rabbi and his wife and participating in their Torah classes was just what she needed. She quickly discovered the light of Judaism as it is explained in Chassidus Chabad, and Daniella along with her husband and family began their spiritual journey with the Rebbe.

Over the years they have received clear instructions through the Rebbe's *Igros Kodesh*, instructions that have shaped their daily lives. One of these answers is the reason why two of their children make the trip of an hour and more, every morning and afternoon, to attend the Chabad Talmud Torah in Netanya.

The children travel to school by bus at dawn. But one day, the children missed the bus and stayed home. Daniella didn't want them to miss a day of school, so she called for a taxi to take them.

As they got into the taxi, they noticed pictures of the Rebbe. The children pointed this out to their mother excitedly and then recited the twelve Torah passages that the Rebbe would like every Jewish child to know.

The taxi driver, Sholom Avi-Keisar, was a religious man who lived in Netanya. He seemed pleased with his

passengers. When the children finished their recital of the verses, he turned to their mother and asked them where they were going. When he heard that they were heading for the Chabad school, he exclaimed, "Then I have an amazing Hashgacha Pratis story to tell you!"

This is the story the taxi driver told:

Four years ago, one of my brothers came to visit me. He had a Chabad

It was no easy feat to transport his paralyzed son to New York, but he did it. He had a yechidus with the Rebbe, and after a few minutes, he was asked to leave the room, leaving his son with the Rebbe...

brochure, and he began to read an incredible miracle story of the Lubavitcher Rebbe. The story was about a Gerrer Chassid whose young son was sick and became paralyzed. When the doctors had given up hope, the father made the rounds of Chasidic Admurim and rabbis in order to get their blessings. After a while, he realized that they could not provide him with what he needed and he nearly gave up hope.

Some of his acquaintances urged him to ask the Lubavitcher Rebbe for a bracha. Since he was a Gerrer Chassid, at first he refused to follow their advice, but when they kept pushing him, he finally packed his bags and took his son to New York to the Rebbe.

It was no easy feat to transport his paralyzed son to New York, but he did it. He had a yechidus with the Rebbe, and after a few minutes, he was asked to leave the room, leaving his son with the Rebbe. When he returned to the Rebbe's room, he was shocked to see his son standing and talking with the Rebbe as though he had never been sick.

I asked my brother what he thought of the story and we both concluded that the story was blown out of proportion or perhaps it wasn't even true.

A few days later, when I was driving around Netanya, a religious man with a beard stopped me. After he got into my taxi, he asked me to take him to a senior citizens home. He asked me to come back and get him in half an hour, for a trip to Ashdod. I agreed, and that's what I did. I picked him up again, and on the long trip to Ashdod, we spoke about this and that.

He told me that he runs a school in Tzfas, and that he is a Lubavitcher Chassid, though his father belonged to a different Chassidic group.

At the end of the trip, I reminded myself of the story my brother had read to me, and I told it to my passenger, asking him what he thought of the story. There was a long pause, and when I turned around, I saw that my passenger was white as a ghost. He finally said, "That boy was me."

WHAT IS THE ROLE OF CHABAD?

INTERVIEW BY SHAI GEFEN
TRANSLATED BY MICHOEL LEIB DOBRY

I have spoken a lot in this column about the role each one of us must play, physically, morally, and financially, to save Eretz Yisroel. We all know the Rebbe's opinion that the obligation to protest regarding matters concerning Eretz Yisroel, devolves on us all, with the rabbanim obligated to lead the way.

Most importantly, during the period of the Oslo Accords, the Rebbe clearly stated that Chabad must get involved and protest, and this is our role. We don't need many proofs for this, as we know how the Rebbe continually spoke out against the attempts to endanger Eretz Yisroel.

Therefore, all those who publicize announcements that Chabad is not involved with shleimus ha'Aretz nowadays, are not only raising their hand against Toras Moshe, but are also challenging the Rebbe (oddly enough, not too long ago, these same people led the fight for shleimus ha'Aretz).

How is it that they are not embarrassed to say that shleimus ha'Aretz "does not pertain to us" (as a prominent misnagdic rosh yeshiva maintained)? The only explanation is that, due to the confusion of Galus, we can be living in a situation in which those who are supposed to be leading the fight for shleimus ha'Aretz are standing off to the side. In the best of situations, they utter weak protests.

What's worse is when Lubavitchers meet with Sharon and drink l'chaim with him and call him, "our brother."

When there is a chilul Hashem, you don't give honor, especially when the lives of millions of Jews are in the balance! How is it that the media can report that the Prime Minister's assistants said that members of Chabad met with Sharon and promised him that the protesting would be done only in ways of ahavas Yisroel? Sharon's people used Chabad to serve their own interests in order to sow dissent and confusion within Chabad, thus torpedoing the fight! *Official Chabad organizations continue to maintain their silence!*

From the various media that reported on Chabad's meeting with Sharon, the feeling one gets is one of conciliation. Naturally, they left out the part that Rabbi Leibel Groner spoke sharply, telling the Prime Minister that what he was doing was leading to the death of Jews.

The Rebbe told the story, in connection with shleimus ha'Aretz, that a delegation of askanim was once sent to meet with a senior minister in Russia to get a decree annulled. When the delegation returned to the Chafetz Chaim and told him they were unsuccessful, the Chafetz Chaim asked them: Did you faint? If you had fainted, you would have succeeded.

The biggest question is: how come the organizers of the meeting; rabbanim, and askanim, are doing nothing to protest the reckless abandonment of Eretz Yisroel?

EXTREMIST IMAGE

We are not scared of being called "extremists" or "messianists" or "delusional." On the contrary, we take pride in it. Fortunate is Lubavitch for being accused of fighting for the security of the Jews of Eretz Yisroel, while other groups prefer getting 70 additional shekels per person from the government, while selling their faith and religion. Chabad Chassidim fought and are fighting to save the nation and the land.

A warning must be issued: The Sharon government will use any means at its disposal to create a split and dissension among the defenders of the land. It will do anything in order to give a bad name to those who fight for Eretz Yisroel, and to weaken us.

We must watch out for those questionable types who endanger the public by doing dangerous things. Our fight is only through Torah means. Everything must be in accordance with the Rebbe's instructions, and G-d forbid to be dragged into violence.

Sharon's collaborators are eagerly waiting for irresponsible acts in order to weaken us. This is the dictator's top

priority. Let's not give them the pleasure. Let us continue fighting with the ko'ach of the Nasi HaDor, and with Hashem's help, we will prevail.

THE REBBE SAID: SHARON REPRESENTS THE TERRORISTS!

The Minister for Internal Affairs and the man responsible for the Disengagement in the PA, Mohammed Dachlan, said last week that every withdrawal that Israel makes from Palestinian soil should be viewed as a victory of the Palestinian opposition. He expressed his desire that the Disengagement take place quietly and said that the evacuation from the Gaza Strip and northern Shomron will serve as a successful model for further evacuations. "We must not forget that previously Sharon strongly opposed any Israeli withdrawal from the Strip," said Dachlan, "and he said that Netzarim is as important as Tel Aviv..."

Sadly, after five years of Intifada, the terrorists will be attaining their greatest coup ever. The Jews are squabbling among themselves. They are handing over land to terrorists on a silver platter. Those who shot the Kassams and blew off the legs of the Cohen children of Gush Katif, are the ones who will be able to move in to Gush Katif. "Did you murder and then inherit?!" And this is all thanks to the Prime Minister of the State of Israel.

During the war in Lebanon, when Sharon the Defense Minister did not destroy the terrorist infrastructure, and gave the victory to the Arabs, the Rebbe said that Sharon could only represent the Arabs whom he was helping.

Today, Sharon has become the operations arm for the terrorist organizations. It makes absolutely no sense how someone could knowingly betray the interests of his nation and serve the enemy. What does he gain?

23 years ago, on 3 Tammuz, the

Rebbe spoke about the pathetic politicians who play with people's lives and who become lackeys of the enemy:

It would seem that since one does not cry over the past, if so, what purpose is there in speaking about the mistakes made at Camp David. What purpose is there in speaking unfavorably about the Jewish people thus causing sorrow to Jews when they hear this? However, all this is in order to serve as a warning not to repeat the same mistakes that were made a number of times already: favoring the views of the politicians over the views of the military, who are experts in security matters!

As said before, in certain details they repeated the same mistakes now too, when they didn't complete the Peace in Galilee campaign in accordance with the opinion of the military experts, who said this would have prevented korbanos. Despite this, they didn't do it because of the opposition of the politicians!

These politicians continue to delay the end of the Peace in Galilee campaign. Because of them additional korbanos are falling, Heaven forefend, each one being a "complete world," and in addition to them, there are numerous injured men!

I do not delude myself into thinking that when they remind these politicians about the mistakes that were made in the past (at Camp David, etc.) that they will immediately change their minds and regret the approach they have taken for so long.

As far as yiras Shamayim, there is nothing to talk about with them. They do not fear Hashem nor the Shulchan Aruch. That is why they fight against Mihu Yehudi and against Shabbos observance, etc.

They completely lost their shame before man, and therefore, only one choice remains in order to get them to change their ways. Namely, to



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publicize so that everybody knows, that so-and-so delayed completing the Peace in Galilee campaign despite the absolute knowledge of the military that it must be ended and finished in its entirety (as was publicized in the Israeli newspapers, despite the censorship).

When everybody knows that he delayed it, they won't vote for him (or for his disciples and party) in the upcoming Knesset elections! They won't allow him to speak on behalf of the Jews of Eretz Yisroel (he and his friends can speak on behalf of the Arabs (for they benefited them by delaying the conclusion of the campaign), but not in the name of Jews). Apparently this is the only thing that will work with them.

If only this threat works on those politicians who want to continue sitting on their seats and hold positions of power in the political life of Eretz Yisroel – that they stop playing with political considerations at the expense of the security of the Jews who live throughout Eretz Yisroel.

ATTACK ON THE KITZUR SHULCHAN ARUCH

Jews around the world were recently alarmed when Russia's state prosecutor ordered a preliminary investigation of a Jewish umbrella organization for distributing a Russian translation of the Kitzur Shulchan Aruch.

The Moscow prosecutor ordered the investigation after 500 public figures signed a letter urging outlawing of Judaism and all Jewish organizations operating in Russia. It's been many years since we've heard of anything like this. Why did this happen just now? [Editor's note: A short time later, one of the deputies who signed the open letter retracted the petition.]

As believing Jews, we know that everything happens because of us, and as the Rebbe said, everything that happens in Eretz Yisroel has a direct

influence on the rest of the world.

There's a government ruling Eretz Yisroel, with the full cooperation of frum Jews, which has announced a war against the Shulchan Aruch, wherein it states that in a situation where gentiles besiege Jewish towns on the border, the din is that you must go out to fight them so they do not conquer the land. Our government is fighting the Shulchan Aruch, the primary halachic work of the Jewish people for

From the various media that reported on Chabad's meeting with Sharon, the feeling one gets is one of conciliation. Naturally, they left out the part that Rabbi Leibel Groner spoke sharply, telling the Prime Minister that what he was doing was leading to the death of Jews.

generations. So why is it surprising that a gentile thought of de-legitimizing the Shulchan Aruch?

The Rebbe said a number of times that when Eretz Yisroel is harmed, the damage is immediately felt throughout the Jewish nation, even amongst those who are living abroad. We therefore turn to our brethren abroad. The fight for shleimus ha'Aretz is a fight to save all Jews everywhere. It is not merely a battle for the concentration of Jews in

Eretz Yisroel. All Jews must protest and do what they can to stop the Disengagement.

Since the event happened in Russia, we turn first to the rabbanim in Russia and say: Do what you can for Eretz Yisroel!

CRIMINAL COVER-UP

The #1 Criminal in Israel, Ariel Sharon, who denies all criminal charges against him, is apparently preparing a city of refuge for thousands of other criminals. This is reminiscent of the Mafia, where one crime covers another crime.

Thus, with no shame, the newspapers report to us, that criminals will be able to do pretty much as they please during the Disengagement. Amazing. Thanks to the Disengagement, many more crimes will be committed, with the government's full awareness that this will take place. We quote:

"A secret file of instructions prepared by the Justice Department and the police lists crimes that will not be dealt with during the Disengagement. The crimes that will be investigated at that time will be only those that were committed in the battle against the evacuation. According to the instructions, during the Disengagement, the police will only investigate serious crimes such as murder or manslaughter. As for less serious crimes such as robbery, assault, etc., the victims will have to wait until after the evacuation..."

That's not all. The list specifies crimes that will not be investigated at all if they happened during the Disengagement, and if a file was opened against criminals, those files must be immediately closed. They may not be reopened after the operation! The crimes being referred to include illegal gambling, profiteering, personal assaults, etc. These crimes will even be deleted from the law books for a period of one month.

“AVI WAS NOT ALONE; THIS WAS THE FEELING OF THE WHOLE UNIT”

Avi Bieber, the soldier who stirred up the world when he threw his helmet in the midst of a military operation to destroy homes in Gush Katif and dramatically declared that he refuses to carry out an order to expel Jews, has the rare honor of being turned into a hero. His father, Refoel, has been privileged to receive much strength and encouragement from many people throughout the nation. All over the world, people are taking interest in the first soldier to refuse orders at a moment of truth in the field of action. In an exclusive interview with Beis Moshiach, Refoel Bieber describes the background to this event, calling upon every Israeli soldier to act as his son did and stop the expulsion.

The telephone hasn't stopped ringing. Calls have been pouring in from all over the world to encourage the family that has been turned against its will into the most famous in the country. All this is due to the tremendous courage

demonstrated by IDF soldier Avi Bieber, who refused to carry out an order to expel and strike his fellow Jews. In the front of the television cameras, he declared his protest by crying out, "I refuse to follow orders! What is happening here is

totally unjust. It is wrong for Jews to harm other Jews!"

This marked the first time that such a refusal took place before the camera's eye, and the shockwaves were not long in coming. The sight of the pain and shock that contorted this young soldier's face at the moment he refused to carry out the order was very powerful indeed. Avi Bieber was sentenced to fifty-six days in detention for his refusal, and his father, Refoel Bieber, encourages his son and sees what he did as an act of great valor.

How did this happen specifically to your son, who succeeded in arousing the hearts of a nation?

Avi was inducted into the Israeli Defense Forces fifteen months ago. When they began to talk about expelling Jews from their homes, Avi called me and asked, "Abba, how can I do such a thing? I'm simply not willing." Avi was not alone. This was the feeling of the whole unit.

A month ago, he called me and said that the IDF Chief of Staff asked him and his fellow soldiers not to submit to right-wing pressure. But Avi was having a difficult time accepting the fact that Jews would be evicted from their

homes in order to give a reward to murderous terrorists. The whole country saw the results when Avi refused to participate in the eviction.

When did you find out about this?

The same time that the rest of Am Yisroel did. Avi called me afterwards and said, "I acted in accordance with my feelings." I was proud that my son did not bend to the political pressure of a prime minister gone mad.

There are those who say that this will lead to the destruction of the IDF?

The one who is destroying the IDF is the Prime Minister himself. He is bringing about an actual civil war. What he is doing has no connection to democracy or anything else. He simply does whatever he wants. If this were a true democracy, he would not be occupying the chair he sits in today. He deceived the voters and the Likud rank-and-file. I hope that what my son did may lead to the

eventual collapse of the disengagement plan.

I heard that people are calling you with messages of encouragement from all over the world.

I am personally surprised by the number of people who have called. Many spoke with tears in their eyes, saying that Avi preserved the honor of the Jewish People and if more soldiers would act as he did, everything would change. Soldiers called and said that they were ready to be in jail with my son. People called me from all over the world. I even received letters from non-Jews praising my son... Knesset Member Arye Eldad visited my son the other day and called to tell us that he's fine.

Were there those who called to express their opposition to what Avi did?

There were. Someone from the left-wing Keshev organization called me to ask why Avi did it in front of the cameras. I replied that Avi had spoken a week earlier with his platoon commander and told him that he simply could not carry out the expulsion of Jews. His commander paid no attention to him and threw him out of the room. Even they eventually understood that Avi was right.

What do you think will happen at the time of the disengagement *r"l*?

All this is nothing compared to what really awaits the soldiers. Countless numbers of them have serious doubts about what to do, and many have already decided that they will not carry out expulsion orders. We were uplifted by hundreds of phone calls from IDF soldiers.

I must point out that I received tremendous encouragement from Chabad chassidim, who called to



Refoel Bieber with his son, Avi

offer their support. Chabad emissaries from Australia, the United States, and even Japan called me with strengthening messages of support, telling me that my son made a most unique kiddush Hashem. Even Chabad rabbanim made similar gestures.

What does your son have to say about the storm of controversy surrounding him?

He is extremely angry about the harsh punishment that he was given. He says that the sentence was passed in order to appease the media. He said that the prosecutors tried to smear his attorney, who was not given sufficient time to prepare the case. In spite of all this, he remains encouraged and certain that he has done the right thing, and he is especially encouraged by all the responses. He feels terrific about what he did, and is prepared to face the consequences. He has turned into a king in prison. Even the officer who tried him expressed his affection for him.

“ I was proud that my son did not bend to the political pressure of a prime minister gone mad.”

Can you tell us about some of the more interesting responses?

Last week, a middle-aged man from Tel Aviv called and said that his elderly father wanted to speak to me. His father was already past the age of ninety, and in our conversation, the man said that if people had acted as Avi did during the time of the Holocaust, the situation wouldn't have been nearly as bad as it actually was. I cried together with him on the phone.

In general, how do you perceive the current situation?

I believe that in the end, there will be no disengagement. We have

G-d, and He doesn't want this. There are other people like my son who will not allow this transfer to be carried out. There are many problems and I hope that the whole plan will collapse. The majority of the people are against the disengagement. It is impossible to consider the possibility that it will actually happen.

To our great regret, Israelis have a problem in that they adjust quickly to a new situation and do what they are told. Americans know that it's still possible to do something. We just can't sit around suffering and say that there is nothing we can do about it. The expulsion plan is dividing the people and is extremely dangerous for Eretz Yisroel. There are those who think that the disengagement will bring greater security...

I believe that things simply can not continue this way. We must stop this decline. We are in Eretz Yisroel for more than three thousand years and we are here to stay.

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NO TIME FOR SAYING ‘AL CHEIT’

BY CHANA KATZ

We’ve moved most of our family to a yishuv in the northern Shomron – at least for the summer – in order to better understand the land, the people, and the situation. It hasn’t been easy, especially spending our first two days in an apartment with no water or electricity – and then being told to go find another place because the landlord didn’t care to pay his debt to the water and electric companies.

Not too far down the road from us, at the yishuv of Sa-Nur, dozens of families are living in tents – not even apartments or caravans – battering down the hatches in preparation for the battle in coming weeks for control over our heritage, the heartland of Eretz Yisroel.

At least we are not in a tent now, but rather in a comfortable apartment. I miss our nice refrigerator, stove, ovens, and washing machine and dryer back in Tzfas, but if the government tries to carry through with its dangerous, life-threatening plans, what good really will appliances be?

We’re fortunate to be living just a few minutes from Shomron shluchim Uriel Gorfinkle and his eishes chayil, Esther Ortel. There is much to say about this special couple.

Another Chabad family has also moved to our yishuv, giving up

their apartment in Ramat Gan in order to assist the Gorfinkles. In the battle for the Shomron, their Chabad house is central command. With the “cherev” (sword) getting closer and closer, it is important not to lose hope or get discouraged.

* * *

On a hot Thursday afternoon – the sun really beats down on you around here – Gorfinkle got a call that a busload from Rehovot has arrived in order to tour the Shomron. Also this week, another bus arrived from Ramat Gan and yet another is scheduled to come from Beitar.

Until recently, there wasn’t much support from Anash and certainly not from “official” Chabad. Gorfinkle said he was viewed as “just a baal t’shuva” and it wasn’t Chabad’s position to get involved in these matters. But now that the sword is coming right up to the neck, Anash cannot help but take note.

Unfortunately, though, many wake up and say, “Oy, voy, voy” and then go “back to sleep,” says Gorfinkle.

“They think, *nes, nes*, there will be a *nes* (miracle) but the Rebbe said, ‘Don’t depend on *nissim!*’”

* * *

Gorfinkle, and his right-hand

man Yoel Krauss, have been spending the past several Shabbasos with Anash throughout the country, in order to bring information about the situation directly to the communities. And almost everyday there is an update.

Last week, about 40 to 50 Israeli soldiers started to test the waters around here by placing a roadblock/checkpoint between Sa-Nur and Chomesh, two of the four northern Shomron communities the government plans to dismember and dismantle as though they were just Lego communities and could be relocated at a whim. Thanks to Gorfinkle and one other member of Anash, who repopulated Sa-Nur after all its residents completely abandoned the settlement after the recent round of shootings, the latest roadblock plan was foiled. While Gorfinkel and his wife and two other couples held down the settlement of Sa-Nur for a year (until his life was threatened), other families eventually moved in. Now some 70 families are living there with complete *mesirus nefesh*.

When the army tried to put up the checkpoint last week, and it became clear as day that the army intended to stop not Arab murderers – but Jews! – from traveling between Sa-Nur and Chomesh, the men, women, and children from Sa-Nur and Chomesh

went out into the street and the men started dancing in the road and climbing on the army jeeps – doing whatever they could to foil the roadblock. This time, thank G-d, it worked. The army backed off.

* * *

To understand the importance of Sa-Nur and Chomesh, one has to look at a map to see that the road to those communities is the same road that connects three major Arab terrorist havens: Jenin, Sh'chem and Tul Karem. It's no secret why the Arabs have pressured America to pressure the "leaders" of Israel, to relinquish these lands first (and who knows how much is quickly to follow, r"l).

While most people never heard of Sa-Nur and Chomesh until recently, one has to only climb to their peaks – especially the mountaintop of Chomesh – and understand exactly how strategic these points are. Although those involved with Shleimus ha'Aretz have been passing out brochures for months showing the easy paths missiles can take from Chomesh to reach many major population areas in Eretz Yisroel – Gorfinkle waved a secular left-wing daily newspaper – one of the largest – which had a giant front-page story admitting that Kassam missiles could reach these areas.

Because Jewish settlers have undertaken the dangerous task of living in these communities – (Gorfinkle himself has been ambushed four times, the most recent round of bullets leaving his hand disfigured) – the Israeli army has been forced to have a presence there. Numerous terrorist attacks have been prevented by the Israeli Army's roadblocks and checkpoints. Imagine the irony now that the heads of the military and government "strategists" are planning to use these same kind of

roadblocks to keep Jews from helping their fellow Jews to hold on to the land.

* * *

Unfortunately, many residents from two of the four communities slated for evacuation (G-d-forbid) have already packed their bags and several families have moved out. The settlements of Ganim and Kadim, which are located very close to Jenin, have already made agreements with the government to

While Gorfinkel and his wife and two other couples held down the settlement of Sa-Nur for a year (until his life was threatened), other families eventually moved in. Now some 70 families are living there with complete mesirus nefesh.

take the money for their property, turn over their keys, and relocate "inside Israel." The secular community of Ganim already held a much-publicized community farewell party!

But there's not time to do Al Cheit. Gorfinkle and others are working around the clock to salvage and build upon what they can. For example, the secular community of Chomesh was also ready to take the government checks from the

"Disengagement Authority" and pack up the houses they toiled to turn into flourishing gardens and homes. In fact, the local ruling families of Chomesh made an agreement not to allow in any religious Jews – and certainly not Chabadnikim – who would fight to keep the land with mesirus nefesh. But slowly, slowly, in the night, one frum family and then another...moved into Chomesh so that now the balance is tipping towards those who want to fight to keep our land of Israel.

* * *

Fortunately, more and more families are arriving. Gorfinkle and Krauss are in dire need of various supplies including mattresses and food. They figure it will take about \$30,000 to supply daily meals for the thousands of Jews whom they hope will arrive to take a stake in the land.

* * *

Meanwhile, there are efforts underfoot to, as the Rebbe Melech HaMoshiach urged – build up a strong Chabad presence in the northern Shomron.

Spacious three-bedroom homes and private villas (with rents of only between \$50 and \$150) a month, sit empty around here. It's amazing how many people clamor and struggle to pay the exorbitant rents in central areas such as Tel Aviv and Jerusalem (or Crown Heights) when these lovely homes here, almost all with private gardens) are sitting empty in the Shomron.

It's very easy now to think about saying Al Cheit about what could have been done around here. But that's not our derech. Better to focus on doing everything we can now, b'poel mamash and with blessings of the Rebbe shlita!