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

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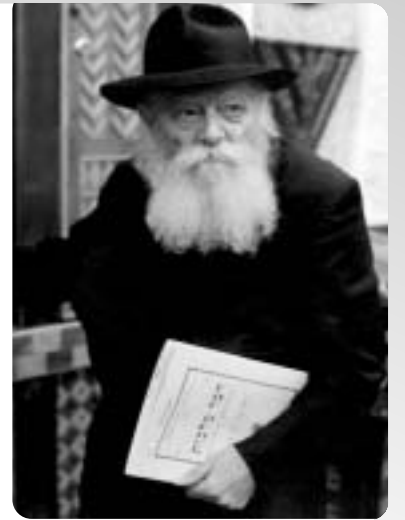
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# PERFECTION IN AN IMPERFECT WORLD

SICHOS IN ENGLISH



## SHABBOS PARSHAS PINCHAS; 19TH DAY OF TAMMUZ, 5749

1. Today's date, the 19th of Tammuz marks the bris (the circumcision) of the Previous Rebbe. It is also one of the first days of the period referred to as Bein HaMeitzarim ("between the straits"), the three weeks between the fasts of the 17th of Tammuz and the 9th of Av. Since everything (particularly, important events in the life of a Nasi) is controlled by Divine Providence,[74] a question arises. A bris is a great celebration. Why did the Previous Rebbe's bris fall during these three weeks which are characterized by the mourning over the series of great catastrophes which effected our people, among them, the destruction of the Temple?

This question can be resolved as follows: Though the period of Bein HaMeitzarim is connected with a great descent, tragedy, and catastrophe, this descent is for the sake of an ascent. It is intended to enable us to reach a rung higher than experienced before the descent. The concealment brought by the exile should spur us to higher levels of service than existed before the exile.

This transforms the darkness into light, revealing a higher quality of light. Thus, this descent will lead to the ultimate redemption, a redemption which will not be followed by exile and we will reach higher peaks than in the period when the Beis HaMikdash was standing.

Not only is the intent of Bein HaMeitzarim (which is symbolic of the descent and the exile) for the good (the ascent), the inner truth of these days themselves is a higher level of good. This is evident by the fact that these days begin and conclude with a communal fast, "a day of will unto G-d" which expresses G-d's great love for the Jews. Therefore, ultimately, these days will be transformed in days of rejoicing and celebration.

At present, however, this greater good is hidden so that this great revelation will be brought about by the service of the Jews. Our refinement of the world makes the world a receptacle and a vessel fit to accept this great good. We transform the exile (gola in Hebrew) into redemption (geula) by adding an Alef, which stands for G-d, Aluf shel olam, "L-rd of the world."

This concept is brought out by the Tzemach Tzedek who explains that the concept of Bein HaMeitzarim has a positive implication: The service of a Jew in the "straits" of exile draws down a revelation from a level in G-dliness that transcends intellect entirely. This relates to the verse "Out of the straits, I called to G-d; with abounding [relief], G-d answered me." It is the calling "from the straits," that awakens G-d's abundant relief, i.e., a response from G-d's essence. Immediately after the Jews call, G-d responds. Indeed, He responds even before we call as we recite in the blessing, Aneinu, "Before they call, I answer." [75]

The positive dimensions of Bein HaMeitzarim are revealed on the Shabbasos during which the attitude of sadness and mourning may not prevail. Shabbos is referred to as "the day of your rejoicing." It is a day of pleasure, to be expressed in fine food and drink. Thus, it is a time when the good of Bein HaMeitzarim can be revealed. Indeed, the aspect of happiness and pleasure is revealed to a greater extent on these Shabbasos because of the contrast to the attitude of mourning that prevails during the week.

Furthermore, not only do the Shabbosos of Bein HaMeitzarim stand above the prevailing mood of mourning and sadness, they provide the potential to transform the nature of these days and reveal the hidden good which they contain.

A similar concept can be explained in regard to the Previous Rebbe's bris. It does not run contrary to the prevailing mood of Bein HaMeitzarim. Rather, it reveals the true nature of Bein HaMeitzarim, that these are days of happiness and joy. A bris marks "the beginning of the entry of the soul of holiness" into the body and therefore, is marked by great rejoicing. This rejoicing has the power to reveal the inner joy which is latent within the Three Weeks.[76] Therefore, it comes at the beginning of this period.

There is greater emphasis on the above concept this year when the 19th of Tammuz falls on a Shabbos since, as explained above, the Shabbosos of Bein HaMeitzarim are also connected with the concept of happiness. This is further enhanced by the fact that this Shabbos is associated with Parshas Pinchas. Pinchas is identified with the service of transforming darkness into light as the Torah relates: "Pinchas... has turned My wrath away from the children of Israel by being zealous for My sake." Pinchas' act generated great divine joy as evidenced by the reward he received, priesthood. Also, our Sages identified Pinchas with Eliyahu who will announce the Messianic redemption.[77]

2. The concept that a higher quality of light comes from the transformation of darkness provokes a general question: Why did G-d structure the revelation of light in this fashion? Why is the higher quality of light revealed only when darkness is transformed? True, this pattern expresses G-d's desire that the revelation be "earned" by the Jews through their service of

overcoming the difficulties which the darkness causes. G-d, however, is unlimited and could have found a way which is not associated with concealment and pain for the Jews to express their service of Him.

A related question can be asked regarding the chapter of Pirkei Avos studied today, the sixth chapter, referred to as Kinyan Torah ("The acquisition of Torah"). All the teachings of this chapter emphasize the importance of Torah study. Nevertheless, the final teaching of

*The most complete level of the covenant established by Yitzchok is seen when the perfection of the Jews is perceived in the world at large, setting a standard of perfection while living in an environment which is blemished.*

the chapter states: "All that the Holy One, Blessed be He, created in His world, He created solely for His glory as it is stated: 'The L-rd shall reign forever and ever.'" Why does the chapter conclude with such a teaching? The importance of the world – even as it exists in its most complete state – is superseded by the importance of the Torah, G-d's wisdom and will.

These questions can be resolved as follows: The ultimate goal of Torah and the ultimate goal of the

service of the Jews is to be revealed and appreciated within the context of the world whose very existence involves the concealment and veiling of G-dliness. When these qualities are revealed within this world and, in particular, within its lowest aspects, the darkness of the exile of Bein HaMeitzarim, the ultimate of the unity shared by G-d, Torah, and Israel is revealed for there will be no situation or state which is not permeated by this oneness.

Within this context, we can understand the message of the fifth month (Av) in comparison to the fourth month (Tammuz) and the third month[78] (Sivan). As mentioned in the previous farbrengens, the number three represents drawing down influence from above, i.e., G-d's revelation of Torah to the Jews. The number four refers to service of the Jews within the context of this world[79] on their own initiative.[80]

The number five refers to an even greater descent as obvious from the severities of the mourning practices observed during this month.[81] This, nevertheless, represents the most complete level of service, bringing the influence of holiness down to the lowest levels. Also, it brings the highest revelations.[82] Thus, the level of yechida, the highest of our soul potentials is the fifth level of soul and Yom Kippur, the holiest day of the year, is a day of five prayer services.

Thus, through the transformation of the fifth month, we can reach even higher levels than through the service of the third and fourth months. The service of the third and fourth months is contained within the context of the four spiritual realms, the order of existence. The service of the fifth month extends beyond that order, reaching a level of absolute unity.

3. The above concepts –

circumcision and the uniqueness of the fifth level of service when compared to that of the third and fourth – are also related to the Previous Rebbe's name, Yosef Yitzchok.

Circumcision – though also one of the 613 mitzvos – has a unique and general importance. It represents the bond and covenant that connects G-d to the Jewish people. Thus, since in Rashi's words, "A Nasi includes everyone," the bris of a Nasi reflects the connection shared by the Jewish people as a whole with G-d. Thus, we see that the two personages represented in the Previous Rebbe's name: Yosef and Yitzchok are both connected with the concept of circumcision. Yitzchok was the first to be circumcised at the age of eight days and Yosef[83] forced the Egyptians to circumcise themselves.

The connection these two figures share with circumcision is representative of two different paths in the service of G-d. Yitzchok represents the complete and total connection a Jew shares with G-d, a connection that permeates his entire being as evidenced by "the covenant in your flesh." Thus, Yitzchok was "a perfect burnt offering." His service was only in the realm of holiness and, therefore, he never left Eretz Yisroel. When he thought of descending to Egypt, G-d explicitly commanded him not to do so for his service was above the boundaries and limitations of this world.

In contrast, Yosef's service centered on the extension of the covenant with G-d within the context of this world. Hence, he forced the Egyptians, the lowest of all the nations of the world, to become circumcised. In this manner, he brought holiness into the lowest levels of the world.[84]

Since his service was pointed in this direction, Yosef – in contrast to all his brothers and the Patriarchs –

himself suffered exile. Nevertheless, wherever he was forced to be, whether in the house of Potiphar or in prison, he was given authority. Ultimately, he was given dominion over all of Egypt and using this authority, he had the entire population circumcised.

This service is alluded to in the prayer Rachel made while naming Yosef, "May G-d grant (Yosef) me another son." Chassidic thought explains that this implies that Yosef has the power to transform "another," those who are alienated from G-d, into "sons." Similarly in the present context, Yosef has the power to transform the elements of worldly existence, refining and elevating them.

The ultimate level of service is the fusion of both services, uniting the covenant between G-d and the Jews (Yitzchok) with the covenant between G-d and the world (Yosef). The most complete level of the covenant established by Yitzchok is seen when the perfection of the Jews is perceived in the world at large. This involves setting a standard of perfection while living in an environment which is blemished. This elevates the service of Yitzchok to a level above the rung on which it would otherwise be.[85]

Conversely, the covenant of Yosef requires that previously, one carry out the service of Yitzchok. To state the concept in halachic terms, only a person who himself is circumcised can circumcise others. To establish a covenant between G-d and the world, one must first fulfill the service of the essential covenant between G-d and the Jews.[86] Indeed, the covenant established in the world at large is merely an extension of that relationship. Furthermore, Yitzchok, who is connected with joy – the very name means "will laugh" – allows the service of Yosef to be carried out with pleasure. The combination of

these two services reflects the fifth level mentioned above.

This concept is alluded to in the word bris (circumcision). [In Torah numerology, it is an accepted practice to add one to the numerical equivalent of a word to include the bonding power that unites all the letters of the word.] When this is done with the word bris, the numerical equivalent is 613. Alternatively, the letters bris (without including the bonding factor) represent 612 mitzvos. Since the bris itself is a mitzvah, there is a total of 613 mitzvos.[87] Thus, a bris represents the totality of the connection between the Jews and G-d.

To relate the above to the Previous Rebbe: He was born on the 12th of Tammuz. Immediately, at birth, he was granted the highest abilities. The revelation of these abilities began, however, at his bris, which represents the entry of the G-dly soul, at which time he was given the name Yosef Yitzchok, representative of the two services mentioned above.

Since every Jew contains within his soul a spark of the Nasi, these two services are relevant to every Jew. Each one of us must strengthen his connection to G-d as expressed in the service of Torah and mitzvos (Yitzchok) and must extend that connection throughout the world at large (Yosef).

There are some who think that they should devote themselves primarily to the service of Yitzchok, i.e., their own spiritual refinement. They must realize that their service in the world (Yosef) should also be carried out with energy and pleasure (Yitzchok as it relates to laughter). Conversely, there are those who see their goal as service within the world (Yosef) and ignore their own refinement (Yitzchok). They must realize that their service in the world

at large must be an outgrowth of their inner spiritual service.

To relate the above to practical directives: It is necessary to strengthen the study of Torah (Yitzchok) – in particular, the study of Chitas (Chumash, T'hillim, and Tanya) as instituted by the Previous Rebbe – making it an “eternal covenant.” Similarly, this service must involve a permanent change in the world at large (Yosef) which is expressed through the activities of “the year of construction” in which houses of Torah, prayer, and Tz'daka are being built.

As mentioned, \$100 will be given from the Previous Rebbe's funds as participation in these efforts. This is connected with the 100 blessings including the ultimate blessing, the coming of the Messianic redemption.

#### NOTES:

74. The Divine Providence associated with the Previous Rebbe's birth is further emphasized by the fact that, years later, he was liberated from prison on that day.

75. We see this in regard to the Rosh HaShana services. Our Sages state, “A year which is poor in the beginning becomes wealthy at its conclusion.” The Rebbeim explain that “poor in the beginning” refers to the time before the blowing of the Shofar, which represents our calling to G-d. Once we make that call, the period which is “wealthy at its end” starts.

A similar concept is reflected each day. Before prayer, we are in a state of “poverty,” and “Out of the straits, we call to G-d.” After prayer, “with abounding [relief], G-d answers us.”

76. The significance of the 19th of Tammuz was revealed only in the later generations. As the Messianic redemption comes closer, we are granted the potential to taste of its revelations including the happiness which is associated with the Three Weeks.

77. Similarly, Parshas Pinchas mentions two other factors connected with joy: a) the census of the Jewish people which emphasizes their dearness before G-d. In particular, the census mentioned in Parshas Pinchas was taken after the

plague and thus, reflects the transformation of darkness into light. b) The sacrifices of the Sabbaths and festivals. These are connected with happiness as evidenced by the wine libations which are signs of joy.

78. The name of the letter numerically equivalent to three, Gimmel, brings out this concept. Gimmel is related to the word gomeil which means “grant.”

79. This relates to our Sages' statement that the world is created in the form of the letter Beis (ü), with the northern side left open as alluded to in the Haftora recited today, “From the north, the evil will open.” The service of the Jews is to close off this fourth side – i.e., refine and reveal G-dliness within this dimension of the world – making the world's form a closed Mem in which there is no opening from which evil can derive nurture.

80. This concept is also alluded to in the

## *The service of the fifth month extends beyond that order, reaching a level of absolute unity.*

name of the letter numerically equivalent to four, Daled. Daled is related to the word, dalus, meaning poverty. The number four relates to the service of the recipients of G-d's influence. They are, from their own perspective, poor. Also, since it involves service within the context of the world, it allows for the possibility of difficulty as revealed by the fast of the 17th of Tammuz and the beginning of Bein HaMeitzarim.

81. The depths of the descent is also seen in the five catastrophes associated with Tisha B'Av.

82. An allusion to the connection between the ultimate revelation and the fifth month can also be seen in the expression “And the fifth portion to Pharaoh.” The Zohar explains that Pharaoh refers to the ultimate revelation, “there all lights are revealed.”

83. In this context, it is significant to note that this is the 110th year after the Previous Rebbe's birth. The Torah relates that Yosef lived 110 years.

84. This is connected with the efforts to spread the observance of the seven universal laws commanded to the descendants of Noach among the gentiles.

85. To emphasize this concept, in the Previous Rebbe's name, Yosef precedes Yitzchok, for the service of Yosef is the fullest expression of the service of Yitzchok.

86. To explain the concept in Kabbalistic terminology, Yitzchok's service represents “the sweetening of severity” by revealing the quality of mesirus nefesh (self-sacrifice – Yitzchok was willing to be offered as a sacrifice). [Since the world was created through a series of contractions and limitations of Divine energy stemming from the quality of severity (Tzimtzum), a connection between G-d and the world must be preceded by the service of “sweetening severity.”]

This concept is expressed by writing the name Yitzchok with a Tzaddi. We find that this name is also written with a Sin, however, this is not the frequent spelling. A sin is usually written with three heads. However, there are times (e.g., on the head T'fillin) that it is written with four. Thus, were Yitzchok to be written with a sin, it would imply a connection with the services of three and four, drawing G-dliness into the realm of worldly existence. However, writing the name with a tzaddik, which is connected with the attribute of severity, reveals how it reflects the service of “sweetening the attribute of severity” that makes possible the service of Yosef.

87. The relation between 612 and 613 relates to the relation between the 12th and 13th of Tammuz. The 12th of Tammuz – corresponding to the twelve tribes, i.e., the service of the Jews themselves – was the day on which the Previous Rebbe himself was informed of his liberation. The 13th of Tammuz – numerically equal to one, representing the extension of G-d's oneness throughout the world at large – was the day on which the official proclamation of the Previous Rebbe's release was made.



# LETTERS TO A SCIENTIST

PART 12

Please send copies of the Rebbe's letters to:

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15<sup>th</sup> of Cheshvan, 5740  
Brooklyn, N.Y.

Prof. Zeev Greene  
2722 Vale Crest  
Minneapolis, Minn. 55422

Greeting and Blessing:

For some inexplicable reason your letter of July 22<sup>nd</sup> seems to have been misplaced, and only came to my attention today.

I will begin with a blessing in connection with the good news it contained that your daughter \_\_\_\_\_ became a Kalla in a happy and auspicious hour, for the Binyan Adei Ad, based on the foundations of our Torah and Mitzvoth.

May G-d grant that you and your wife should have true Yiddish Nachas from her and from each and all of your children.

I do not know if your question in that letter is still actual. At any rate, I will give you my opinion, as requested.

Your question refers to whether you should consider a proposition from a certain college for the position of Dean of the Faculty.

You are quite right in concluding that the same opinion I expressed in connection with the offered position at Beersheva holds good also in this case, since I believe that you ought to continue in your present work and scientific field, in which you will continue to enjoy G-d's blessing for Hatzlocho. At the same time, of course, you will surely continue also in your very important task of spreading and strengthening Yiddishkeit with enthusiasm in a growing measure, and with even greater Hatzlocho than heretofore.

With all good wishes and personal regards,

With blessing, /signature

P.S. Because of the unusual delay, this letter is sent to you via special delivery.

# WITH YOU AS BEFORE

BY A SHLIACH

28 Teives, the birthday of Rebbetzin Chana, the “mother of royalty”; 5752, the year of “wonders in everything.”

After years of the Rebbe Melech HaMoshiach shlita trying to wean us from our excessive dependence on him, starting from 15 Shevat 5748, N’shei U’Bnos Chabad made a Melaveh Malka L’Kabbalas P’nei Moshiach. This was the real thing. The atmosphere was electric. The Rebbe’s table and chair were prepared and the women were certain that by the end of the evening they would have the long awaited hisgalus.

One after another other, Chassidische rabbanim addressed the women and blessed them for their courageous initiative. Rabbi Menachem Mendel Gluckowsky, who had come from Eretz Yisroel especially for this occasion, delivered the main address. Among his main points was that we Chabad Chassidim were going to take the inyan of Kabbalas P’nei Moshiach “all the way.”

“We proclaim,” said Rabbi Gluckowsky, “the words of the pasuk, ‘Forever, we will not be ashamed, because we trusted in You.’ We will take Kabbalas P’nei Moshiach *biz busha* (even if we suffer embarrassment because of it).”

At the time, when I heard this

speech (on a live broadcast), I found this part odd. *Embarrassment? We?* It was the furthest thing from our minds. We Chabad Chassidim, and especially the shluchim, went about our affairs with great pride. The world was in our hands. Moshiach was revealing himself and we were his special children, his only children.

Every Sunday, in addition to the masses of Jews from all backgrounds who came to the Rebbe for dollars, famous Admurim and Rabbanim also came.

At subsequent farbrengens, and at weekday sichos, the Rebbe continued thundering about the unfolding Geula process. In addition, we kept hearing of miracles and wonders happening to people all over the world. To quote the Rebbe, we were living in “*di hechste tzait*” (the highest moment of Messianic potential), and the Rebbe’s children were on top of the world. When the Rebbe stood on the roof of the Beis HaMikdash (770) announcing, “Humble ones, the time of your redemption has arrived,” we were up there on the roof with him, and we had no intention of coming down.

Here and there, the Rebbe began hinting to us that the inyan of Geula was a hard thing to internalize and that we had to “drag it in.” The Rebbe also provided a

hint about the Nasi HaDor’s power of speech, and other similar hints. But we didn’t get it. We didn’t dream that we were about to be weaned off having everything spoon-fed to us by the Rebbe.

On the first Chaf Zayin Adar, we felt the first jolt, but it went well with Midrashim and Torah sources, such as “*metzora* of the house of Rebbi,” “he bears our illnesses,” and so on. Nevertheless, at that point there were already two camps: one that interpreted the events surrounding the Rebbe literally, and one that, in accordance with the Rebbe’s instructions, put the “Alef” into “gola” — i.e., they looked at these events with a Geula perspective.

We shluchim continued our work in accordance with the Rebbe’s general directives, and in accordance with personal answers we received from the Rebbe regarding signatures for Kabbalas HaMalchus. The Jews of our city (which is more like a town) received the Rebbe’s brachos as usual, and there were also miracles from the Rebbe. Life went on as usual.

Tishrei 5753 got us back into the Geula swing of things big time. “Yechi Adoneinu,” “Yechi HaMelech HaMoshiach,” and “Boruch HaBa Melech HaMoshiach,” reinvigorated our emuna and brought color back



into the cheeks of the Chassidim, even the most pessimistic ones.

The second 27 Adar and the days that followed were a “foretaste” of things to come. Not that there weren’t miracles even from Beth Israel hospital. There were. But it was harder to live with a Geula perspective. Great effort was needed in internalizing Geula and spreading its atmosphere to others.

It was difficult to detach oneself from the medical reports and to realize that the Rebbe was not bound by the limitations of a physical body; that the Rebbe transcended nature, time, and space; that Kabbalas HaMalchus had to continue, and that Rebbe’s promises regarding eternal life would be realized!

Gimmel Tammuz 5754. It was eleven o’clock in the morning and my phone rang. Should I pick it up? What would I lose if I didn’t know? Nerves were taut. I heard what had to be immediately translated into the next stage of the Geula process, another stage in the hisgalus, although it looked otherwise to human eyes. I put down the phone

with mixed feelings.

11:02: The phone rang again. My mind wasn’t clear and I tried to get my thoughts in order. Everything we were taught, everything invested into us, didn’t seem powerful enough to help me think clearly.

Can it be? Were all the sichos, the maamarim, the farbrengens, instructions about thinking in terms of Geula, teachings about the mind ruling the heart, and so on — had all been for naught!?

The phone continued to ring. I hesitated, took a deep breath, and picked up the phone. What

*That night, not only  
the Rebbe but also  
Rebbetzin Chaya  
Mushka came to her  
in a dream and said,  
“We are with you as  
before!”*

followed justified the deep breath. On the line was the editor of a local paper. He sounded like a hunter with his prey in his sights.

Yes, this was the same editor who helped me publicize, “your judges and advisors,” about the prophet of the generation and his prophecies, and about Kabbalas HaMalchus. How did he hear about what had happened so quickly? He had a question:

“Uhhhhh, what do you have to say now?”

At this point something surprising happened — so surprising that until this day, I use it to illustrate how Chassidus changes a Jew, his outlook, and even his natural reactions. Suddenly, I heard myself lecturing him about the date of Gimmel Tammuz in Jewish history, starting with Yehoshua — the day the sun did not set — and ending with the Rebbe Rayatz and his Geula. In conclusion, I said that on such a holy and Geula oriented day like Gimmel Tammuz, it was impossible for anything contrary to Geula to transpire!

It was time for me to leave the house and confront the public, the Jews who were waiting for me. It was time to meet them face to face and hear the questions, see the surprise, and maybe suffer the accusations. I would look them in the eye and try to convey what I knew for a fact, and to continue to be considered normal. It was time for what is commonly known as, “b’ofen ha’miskabel.”

Suddenly, I had a flash! I remembered what I had heard back at the Melaveh Malka L’Kabbalas P’nei Moshiach in 770, when Rabbi Gluckowsky announced that we were going to take the inyan of Moshiach until the end — “biz busha!”

Yes, we had reached that point.



Now there was no recourse but to go out and face the people I was sent to by the Rebbe. Yes, the Rebbe was still with us!

Now, a personal confession: When I found this shlichus a few decades ago, and I asked the Rebbe for his bracha and haskama, I didn't know what kind of people I would be dealing with. As a Tamim in 770, I had always pictured myself speaking philosophically with students at my campus Chabad house somewhere in the U.S., running symposiums and fascinating panel discussions as I

faced professors, and held doctors and lawyers in the palm of my hand — not in my own merit of course, but with the Rebbe's kochos.

Amusingly enough, I ended up on shlichus in a place that is rundown b'gashmius, and populated by ordinary Jews — Jews whom the Baal Shem Tov would have honored and gathered close to him at his meals. Thus far, every word I had said to them, every sicha of the Rebbe, had been accepted at face value. But now what? Would they lose their faith in the Rebbe, in Chassidus, in Tanya, in the Baal

Shem Tov? Would I be seen as a nut, or worse, as unreliable?

I went out and arrived at the business district, where my audience, who knew me well from my many visits to their shuls on Shabbos and Yom Tov, could be found. They were warm, traditional Jews, and some of them were somewhat knowledgeable in Torah. Here they were now, the very ones I was afraid to meet.

“Dear rav, don't be upset. Don't believe what they said earlier on the radio. The Rebbe is chai v'kayam...yes, like Yaakov Avinu and Moshe. Like Dovid HaMelech...”

*Thank you Rebbe a thousand times, for sending me here. How would I handle intellectual Jews? How would I explain to a doctor that the Rebbe is chai v'kayam?*

That night, when many Jews sat glued to their radios, listening silently to a live broadcast from New York, we had a private family farbrengen with the children. We plotted our course, clarified Geula-related topics and came to conclusions. We put all the facts on the table: on the one hand, the sichos, the maamarim, everything the Rebbe had said and done since his nesius (from the first maamer, “Basi L'Gani,” until this very day); on the other hand, the facts as reported in the news.

It was obvious. Obviously Chassidus is true, and what the Rebbe said is true, and this would be proven in the end. If we got up, alive and well, and if the sun shone the next day, then this was a sign that the neshama klalis, the Moshiach of the generation, was alive and well and continuing to send us all hashpaos.

One of the girls asked for an additional and personal sign. She stood facing the Rebbe's picture and said, Rebbe Melech HaMoshiach! I



am certain that what they are talking about is only how it appears to our physical eyes, but I would like a personal sign that we are not imagining things and are not escaping reality. Please, please, appear to me in a dream tonight!

That night, not only the Rebbe but also Rebbetzin Chaya Mushka came to her in a dream and said, “We are with you as before!”

No, the path was not strewn with roses. There were people who were put off by the proclamations, and talmidim who stopped coming to shiurim. Not because of what I teaching, but because of various things they heard from others, which put doubts into their minds and made a mockery of emuna. Because of those who had their feet on the ground., who suddenly looked at the Rebbe with human eyes and saw an ordinary man, limited by the limitations of nature. And because they had more official titles than I did, people listened to them.

Only the constant publicity of miracles through the *Igros Kodesh* brought all the members of the group of mekuravim back to our circle. Today every one of the mekuravim has become an Igros Kodesh Center.

Throughout this time, from **that** 3 Tammuz until today, I emphasize when asked that what I say is not as my own chiddush; my teachings were merely quotes from the Rebbe’s sichos, with no additions and no commentary. I wasn’t the one who said originated these teachings; it was the Rebbe himself. Just as we continue to rely on the Rebbe and to quote him on every topic, so do we rely on him and quote him with regard to eternal life, and the matter of “not even the change of g’niza.”

Indeed, every time we went out, we were given signs that the Rebbe is chai v’kayam and that the

shlichus continues as before. Sometimes, I got chizuk from Jews who surprised us with their emuna p’shuta.

A few years later, I met a neighbor, a new immigrant from Byelorussia, of misnagdic origins — a very cold man by nature, with not a drop of external emotion. He must have served as a general in the Red Army. I was surprised to meet him after so many years. He came over to me and grabbed me by the collar. I recoiled. I didn’t know what I had done wrong and what he wanted from me.

“Listen,” he said in Lithuanian Yiddish. “I know what they said about the Rebbe on television and I

***“We will take  
Kabbalas P’nei  
Moshiach biz busha  
(even if we suffer  
embarrassment  
because of it).”***

saw what they broadcast, but I want you to know one thing: **Der Rebbe lebt!** (The Rebbe lives). Every day, before going to sleep, I stand in front of his picture (which I had given him) and I ask him things. Not a day goes by that my request is not fulfilled! So don’t pay attention to what people say, it’s not correct!”

How did the Rebbe put it? The world is ready!

It is the same nowadays. The shluchim continue to deal with questions from Jews who want to hear the emes, the truth. As the Alter Rebbe put it in his *Igeres HaKodesh*: “Midas emes l’Yaakov.”

This is what is demanded of us today. “We will not be ashamed

because we trusted in you.”

Thursday night, Yerushalayim, the holy city: I was with my brother in a large appliance store. It was very late and we were nearly the last customers. We checked out products and compared prices. We spoke in our mother tongue with a bit of Yiddish mixed in. The owner, who had taken marketing courses and had done well, descended upon us in a friendly manner. I noticed that he wasn’t a chareidi because of the knitted yarmulke on his head.

In order to break the ice and to engage us in conversation, he tried to guess what group we belonged to based on our Yiddish. He wrongly guessed that we were Litvaks. We saw that he was in good spirits, so I joked that we were of Kurdish descent. After his initial shock, I explained that he too was Kurdish, because he was a descendent of Avrohom Avinu.

We continued to talk and soon we were sitting at his desk with its open catalogs on it. He insisted that we reveal our background to him, in other words, what branch of chareidi Judaism we belonged to. When he finally heard that I’m a Lubavitcher, he immediately asked, “A Lubavitcher or a...?”

Without a moment’s thought, I said that **all** Lubavitchers are Meshichisten. He seemed shocked and then he said, “It can’t be...how can you say that? There’s a big machlokes about this!”

“It’s simple,” I explained. “Everybody in Lubavitch believes the Rebbe is Moshiach. The difference is whether you have the guts to say it out loud or not. That’s the whole story. Some Lubavitchers aren’t comfortable expressing their views on this sensitive subject....”

The owner didn’t look convinced. Just then, when the price of refrigerators and the like had vanished to another realm, in

walked a young couple. They looked Litvish. They came over to where we were sitting to ask about an item, but the owner never gave them a chance, "Where are you from?" he asked them.

"London, Golders Green."

"What do you say," continued the man to the surprise of the customers, "Are all Lubavitchers Meshichisten?"

It's hard for me to describe the surprised look on the face of the innocent customer who was asked this delicate question. And there wasn't even any prior warning! He had come over, ready to argue about prices but not about Moshiach! He stood there in confusion, taking in the strange scene. What was going on here?

Then this Litvishe young man said, "Yes, there's truth to that. But only before Gimmel Tammuz, when ALL of them were Meshichisten...."

The owner cut him off, saying that he had just heard from us that every Lubavitcher is a Meshichist, but some of have problems admitting it.

The man from London reflected a bit and said, "It's true. Yes. Without a doubt. The problem is that they can't all get up and say so openly."

A victorious smile spread slowly across my face. I felt that my shlichus in that store had come to an end. I wished the owner a "good Shabbos, kol tuv," and of course, "Moshiach now," and we left.

How did the Rebbe put it? The world is ready!

Fine. Some storeowner understands that the Rebbe is Moshiach and that all of us, without exception, believe as we did before. What about the intellectuals, the scientists, students and doctors? Go and explain to those who are used to dealing with facts that the Rebbe

continues to lead us in a *guf gashmi* ....

Back to Yerushalayim, at the office of a world renowned professor. I am there with two of my children for an examination that will likely be unpleasant. I am completely focused on explaining the details and the symptoms of the problems, and trying not to leave out anything important, but the doctor is on a different track.

"You're Lubavitch, right?"

"Right."

"You're shluchim?"

***What about the intellectuals, the scientists, students and doctors? Go and explain to those who are used to dealing with facts that the Rebbe continues to lead us in a *guf gashmi*...***

"Right."

"Tell me, are you one of those who says the Rebbe is *chai v'kayam*?"

I am sitting facing a doctor. I have to give him facts, not Midrashim and certainly not quotes from sichos of 5751-5752. My children are looking at me. I take a deep breath and say a silent prayer, "Rebbe, put the right words into my mouth."

I feel like the Alter Rebbe must have felt when asked about the Baal Shem Tov at an interrogation.

Would I be able to answer honestly and clearly or would I begin to stammer?

Another deep breath and I asked a question of my own: "What do you want – that the Rebbe should be *chai v'kayam* or not?"

The doctor looked grave. I felt that what I would say next would make all the difference. Here I was, a Chassid who had never learned secular studies, about to confront a nightmare scenario that has been dogging me since Gimmel Tammuz.

The doctor did not hesitate. He said, "Chai *v'kayam*, obviously."

"Bingo, that's it. The Rebbe is *chai v'kayam*!"

The tension dissipated and a satisfied smile spread across his face.

Yes *kinderlach*, it was only because of this that you suffered those medical problems that no ordinary doctor could resolve.

The world is ready. The world wants to hear the truth. And it can handle it. Do we give them the truth? Do we ourselves really believe?

They are ready, are we? Is "Yechi" only a proclamation (or grounds for dissension), or do we live with it every minute? When the Rebbe Melech HaMoshiach walks in to my house right now, will he have *nachas* or will I have to throw half the contents of my home out the window? Are my everyday conversations on the level that the Rebbe can listen in? Are we busy with what the Rebbe expects us to be busy with or do we waste time and energy on nonsense?

The time has come to prove to the Rebbe that we have matured, we are weaned, and we are ready for the *hisgalus*. Now.

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

*With joy and happiness we would like to wish a heartfelt Mazel Tov to our dear friend, colleague, and Board Member, pillar of our program and CEO of Business Payment Systems*

*HaTamim* **Shmuel** and  
**Lieba Chanin**

*on the occasion of their wedding.*

*May you merit the Rebbe MJH" M's blessing that the wedding take place at an auspicious time and that you build an everlasting edifice on the foundations of Torah and Mitzvos.*

*May Hashem Yisborach give you everything you need, both physically and spiritually, and may this simcha lead to the ultimate simcha - the revelation of Moshiach Tzidkeinu immediately.*

*Friends of "The Ease of the Future"  
Jay Cohen President*

# 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.

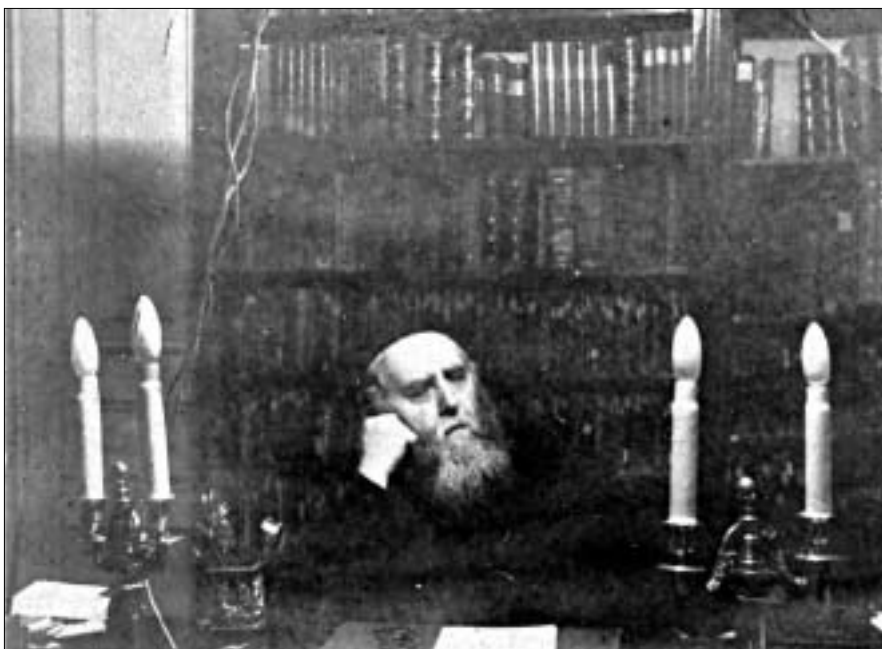
“Suddenly, I remembered my holy ancestors, our Rebbeim, each of whom sat in jail for other Jews. If so, this was a great privilege for me! If I was sitting already, at least let me use the time to study Torah. I began to review the *Sidrei Mishnayos* of Z’raim and Moed, which I knew by heart.

“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.

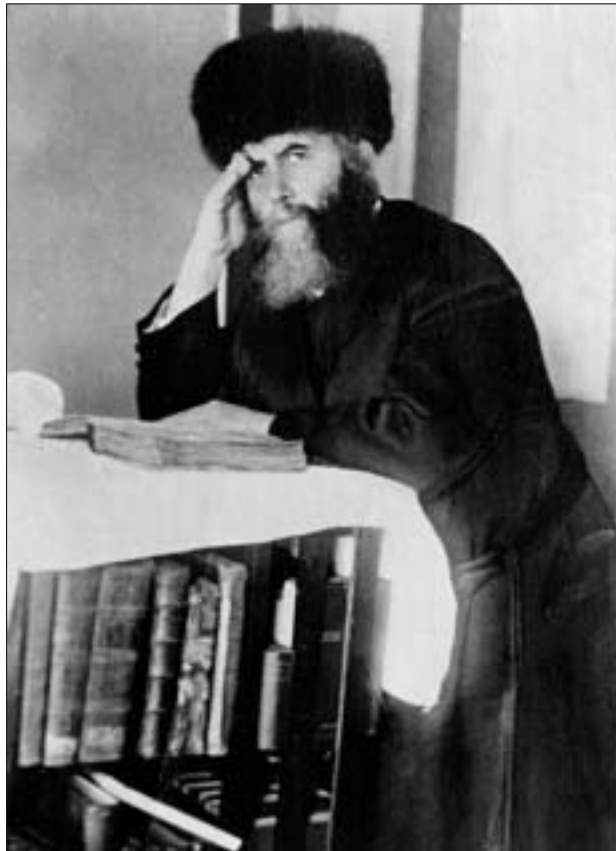
\* \* \*

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 9<sup>th</sup> 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'Arezt 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'Arezt).

How is it that they are not embarrassed to say that shleimus ha'Arezt "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'Arezt 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'Arezt, 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.

What about those crimes that even during ordinary times are considered “minor,” such as illegal gatherings? According to the file, in these cases, the law will be enforced only if the context of the crime is fighting the Disengagement. A demonstration against the municipality of Tel Aviv without a permit, for example, will be ignored by the police. However, if the demonstrators hold signs that protest the Disengagement, the police will open files and present charges.

Chairman of the Legal Committee of the Knesset, Knesset member Michael Eitan, happened to discover the existence of these guidelines. Eitan was shocked to discover that representatives of the prosecutor’s office and the police “forgot” to report about these “new” administrative decisions during discussions with the Knesset oversight committee. Eitan maintains that he repeatedly approached the deputy state prosecutor, lawyer Shai Nitzan, but his requests to see the material were ignored. Therefore, he decided to expose the guidelines that to his view are problematic, which appear in the file.

“From information given to me by persons within the legal system,” says Eitan, “it seems that the law enforcement system is operating against those who oppose Disengagement based on secret instructions. This is like in a totalitarian state where the government wields its power using illegal and unfair tactics against those who interfere by protesting government policies.

All the signs in Chazal, in tractate Sota, about our era are being fulfilled. On second thought, it’s only right that when the biggest crime is committed, that of Disengagement, that other criminals are pardoned – that’s equal rights.

## NO MORE TEARS

BY ESTHER SEREBRYANSKI

Tears, tearing  
                                     my heart, my soul, my mind  
 They can not stop the pain  
 Can I wait another second?  
 Will the searing wound cease to throb?

Oh G-d!

My Creator!  
 My life-force!  
 Give me Your Hand to hold  
 Give me Your Bosom for weeping  
 I don’t want Your promises for tomorrow  
 I want Your comfort for today.

We are entrapped  
 By the folly of our people  
 By the false façade of

                                    Peace talks, Disengagement, Truce.  
 I am limited in my reason  
 I am limited in my understanding  
 The whole of time and space are beyond me  
 Yet I know there is purpose

                                    In the wind storming,  
                                     In the waters roaring,  
                                     In the fire consuming,  
                                     In even a bug being,  
 All have a place in a greater plan.

G-d knows, He sees, He understands  
 Even in suffering, His compassion strengthens the weak

In this last moment before Moshiach,  
 I trust, I believe,  
 Wonders will be revealed  
 Then

No more tears  
 No more pain  
 No more suffering  
 A new world of infinite peace  
 A blast of the Shofar  
                                     The breath of Moshiach  
                                     Now

# “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!