

CONTENTS



4 | HOW TO LEARN TORAH IN ELUL

D'var Malchus / Likkutei Sichos Vol. 4, Hosafos

6 | A JEW CAN EASILY BECOME A REAL DIAMOND

Letters of the Rebbe

8 | THE WORDS OF THE PROPHET ARE ITS VERY LIFE-FORCE AND EXISTENCE

Moshiach / Rabbi Levi Yitzchok Ginsberg

12 | MY FIRST DAY IN TOMCHEI T'MIMIM

15 Elul / Shneur Zalman Berger

16 | THE BAAL SHEM TOV'S MYSTERIOUS EMISSARY

Story for Chai Elul

20 | THE REBBE LEAVES RUSSIA

Memoirs / Rabbi Schneur Zalman Chanan

24 | BETWEEN HEAVEN AND THE ABYSS

Profile / Nosson Avrohom

30 | THIS GREAT STORM IS BECAUSE OF ME

Shleimus HaAretz / Shai Gefen

33 | 'WHOEVER TOOK PART IN THIS CHURBAN WILL HAVE TO ANSWER FOR IT'

Shleimus HaAretz / Interview with Rabbi Yisoschor Rumpler by Shai Gefen

36 | T'MIMIM RELATE

Mivtzaim Stories / Nosson Avrohom

39 | WHERE WAS CHABAD?

Readers Writing

43 | R. SHMUEL TANCHUM SHUCHAT A"H

Obituary

The International weekly heralding the coming of Mashiach
BEIS MOSHIACH

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

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

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

ASSISTANT EDITOR:

Alexander Zushe Kohn

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiach is not responsible for the content of the advertisements.

© Copyright 2005 by Beis Moshiach, Inc

HOW TO LEARN TORAH IN ELUL

LIKKUTEI SICHOS VOL. 4, HOSAFOS, PG. 1345-1348
TRANSLATED BY BORUCH MERKUR



There are two levels of Torah: 1) The level of rain of Torah, [which corresponds to] inspiration from above brought about from initiative from below. 2) The level of dew of Torah, [corresponding to] inspiration from above unto itself. This [second] level also exists with respect to the manner of Torah study [attained] by man. Namely, that in this manner, “the speech of man is in the ultimate state of nullification in His essence, to the extent that the speech does not come from oneself at all. Rather ‘the word of G-d, which is Torah law’ is spoken within him automatically and of itself” [Footnote 21: A phrase cited from *Likkutei Torah*, P’kudei 6a], as it is written, “Let my tongue answer your sayings” as one who responds [or repeats] after the reader.

The Thirteen Attributes of Mercy are beyond the natural order of Divine manifestation (*hishtalshlus*), at a level where initiative from below does not reach. From this it is understood that the connection of the Thirteen Attributes of Mercy to Torah is primarily with regard to learning Torah in a manner of “Let my tongue answer your sayings.”

The connection of learning Torah in the ultimate state of nullification [of self] to the month of Elul is also alluded to in its mention in the beginning of the portion R’ei (which is read on Rosh Chodesh Elul or on the Shabbos preceding it): “Except to the place which He shall choose, etc.” (12:5), “to the [place of] rest and to the heritage” (Ibid 9), “And it shall be that the place that He, G-d the L-rd, shall choose wherein His name shall dwell” (Ibid 11) – “Build for yourselves the Chosen Temple in Yerushalayim” (Rashi’s commentary, Ibid).

The principle object of the Sanctuary (as well as the Temple) is the place of the resting of the Divine presence, which is the ark. The significance of the ark is: 1) Torah,

as it is written (Melachim I 8:9), “There is nothing in the ark save two stone tablets.” 2) There was no service associated with the ark (as with other vessels of the Sanctuary [with regard to the service of sprinkling blood between the ark’s staves, see Footnote 25 in the original]); it simply served as a vessel for the revelation from above: “I will testify to you there and I will speak, etc.” An example for the latter is the study of Torah in the ultimate state of nullification.

* * *

The practical lesson from the above:

In the days of the month of Elul – and even in the days preceding it, from Shabbos Nachamu – one must increase in Torah study with regard to both the revealed dimension of Torah and particularly the study of the inner dimension of the Torah. (If one did not fulfill this [directive beginning] from Shabbos Nachamu until now, one must fulfill it throughout the days from now on, and in a manner of “wisdom is manifold,” as it is explained in *Igeres HaT’shuva* Chapter 9.) And the study must be with [self] nullification – “Let my tongue answer your sayings.” For by so doing, influence will be drawn down from above in a charitable manner (*b’ofen d’tzdaka*), like the configuration of the name Havaya [Yud-Kei-Vav-Kei] that illuminates in the month of Elul [Footnote 28: Mishnas Chassidim, beginning of Maseches Elul], [as it appears in the] last-letter acronym of, “*U’tzdaka tihyeh lanu ki*” [i.e., Hei-Hei-Vav-Yud] – charity, and not just a limited compensation appropriate to the work done – by being positively inscribed and sealed for a good and sweet year with regard to one’s plentiful fortune in children, vitality, and sustenance.

(From the address of Shabbos Parshas R’ei 5723)

Kupas Rabbeinu

Lubavitch

(718) 467-2500

P.O.B. 288 Brooklyn, New York 11225

(718) 756-3337

קופת רבינו

תחת נשיאות כ"ק אדמו"ר מלך המשיח

Boruch Hashem, Elul 5765

Mivtza: HELPING THE NEEDY

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that **an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger.** Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

In the name of Vaad Kupas Rabbeinu

Rabbi Sholom Mendel Simpson

Rabbi Yehuda Leib Groner

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, **Keren-Hashono** (this coming year 5766 - 354 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu.

P.S. Please send all correspondence only to the following address.

KUPAS RABBEINU / P.O.B. 288 / BROOKLYN, NEW YORK 11225

Eretz Yisroel address: KEREN KUPAS ADMU"R / P.O.B. 1247 / KIRYAT MALACHI / ISRAEL



A JEW CAN EASILY BECOME A REAL DIAMOND

Please send copies of the Rebbe's letters to:

"English Letters" c/o Beis Moshiach
744 Eastern Parkway
Brooklyn, NY 11213-3409.

Or, e-mail high resolution scans to editor@beismoshiach.org

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- ◆ Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- ◆ Breakfast, drinks in fridge all day
- ◆ Broadband Internet
- ◆ FREE calls & video

KINGSTON HOTEL



9 1 7 - 6 9 1 - 5 2 1 2
7 1 8 - 4 7 3 - 5 9 3 7

Linen & Towels changed
Fancy Bath & Shower with plenty
of Shampoo & Soap



By the Grace of G-d
13th of Elul, 5727
Brooklyn, N. Y.

Greeting and Blessings:

Although it is a long time since I heard from you, I take the opportunity of the present significant and auspicious days of Elul to write to you a few lines, in the hope that you will read also between the lines.

The special significance of the month of Elul is explained by the Alter Rebbe who, in addition to being the founder of Chabad, possessed an all-embracing mind which, as is well known, already from his early youth embraced not only all parts of the Torah, but also the sciences of mathematics, etc. Family tradition transmitted from generation to generation, relates various episodes wherein his brilliant scientific mind came to the fore. I mention this by way of introduction to his explanation that follows, because this gives the assurance that his words are valid not only on the basis of his extraordinary Torah knowledge, but also on the basis of a scientific mind.

This is what he said in regard to the month of Elul, which is the period of preparation for the new year:

There are times when a king leaves his palace and goes out to meet his subjects in the field, when everyone, regardless of his state and station, can approach the king, and the king receives everyone graciously and fulfills their petitions. The days of Elul are such a period when the King of Kings is, as it were, "in the field."

Thus the month of Elul offers a wonderful opportunity to make up for the past months, and to do so not through trial and suffering, but with joy reflecting the graciousness of the King. All that is necessary is to resolve to go in the right direction, and then one will find the going much easier than expected.

May G-d grant that each one of us should do all that is necessary in the right direction, and to do so with a firm resolution coupled with true joy, and this will certainly

bring a greater measure of happiness in the new year.

I hope and pray that I may receive happy tidings from you.

With the blessing of
Kasivo vaChasimo Tovo,

P.S. To add a further point in an area which is familiar to you. As you know various scientific experiments have been made to produce artificial diamonds. This entailed the need for tremendous pressure and temperatures in order to transform a very simple and common element that can be found everywhere into a precious stone.

In the world of the spirit we find corresponding accomplishments, except that these can be achieved much easier, since it is not necessary to achieve it under tremendous temperatures and pressures. In other words, a Jew can easily transform his mental and spiritual capacities into "precious stones." All that is necessary is to have the firm resolution and desire, for in that case one no longer is limited to one's own resources, but becomes attached to the limitless Source of strength that one derives from the One Above.

I was particularly gratified to receive ^{some time ago} a report from ...

THE WORDS OF THE PROPHET ARE ITS VERY LIFE-FORCE AND EXISTENCE

BY RABBI LEVI YITZCHOK GINSBERG
MASHPIA, YESHIVAS TOMCHEI T'MIMIM - LUBAVITCH, K FAR CHABAD
TRANSLATED BY MICHOEL LEIB DOBRY

We have the privilege, the obligation, and the responsibility, as placed upon us by the Rebbe MH”M shlita in the Dvar Malchus of Parshas Shoftim, to convey this message to the entire Jewish People and the whole world – even to non-Jews. They must know that there is a Rebbe who is chai v’kayam, transmits his teachings, provides advice on all issues, and everyone has the privilege, the obligation, and the responsibility to obey his instructions, listen to his advice, and believe in his prophecies.

In connection with Parshas Shoftim, and the famous instruction to publicize to the entire generation about the judge of our generation, the advisor of our generation, and

the prophet of our generation, we will begin with a typical story about the Rebbe shlita MH”M’s prophecy, which only became apparent long afterwards:

A friend of the chassid R. Levi Pariz of London made a trip many years ago to the Rebbe MH”M.

At farbrengens with the Rebbe during recent years, people who had an upcoming public event – e.g., farbrengen, Chabad House opening, seifer Torah dedication, Rambam siyum – would customarily bring a bottle of mashkeh to the secretariat on Friday. The following day, prior to the conclusion of the Shabbos farbrengen, the Rebbe would ask that anyone who prepared a bottle of mashkeh should come up and announce their event and invite all those present to attend. All those who submitted mashkeh before Shabbos then immediately got up, one by one. The Rebbe would pour each of them a “l’chaim,” and the person would then announce his event and say “l’chaim.”

The subject of our story, who was not exactly aware of all the customs in 770, sat and

participated in the Rebbe's farbrengen on Shabbos. When he saw that people began to stand in line for mashkeh towards the farbrengen's conclusion, he also queued up.

When his turn came, the Rebbe poured him some mashkeh, and everyone waited for him to announce his event. Our hero didn't know what everyone wanted from him; he had no upcoming event and nothing to announce. The Rebbe said, "Nu...", but the perplexed man didn't know what to do. The Rebbe then motioned with his hand and said, "Nu, it should be for the wedding." The man got down from the platform, and made way for the next person in line.

Everyone surrounded him to hear what the Rebbe told him, but he just expressed his utter surprise and astonishment: What did he mean by "for the wedding"? What wedding? He had been married, *baruch Hashem*, for many years, had no children of marriageable age, and there was no family wedding on the horizon. He even began to think the unthinkable: Maybe the Rebbe had made some mistake here...

The man returned to London and resumed his daily life. He kept the bottle of mashkeh in storage, not knowing what to do with it.

Fifteen years passed, and this Jew was preparing to commemorate his silver wedding anniversary. The Rebbe's "peculiar" words "for the wedding" had left him without peace of mind for all those years, when suddenly he had an idea. He'll celebrate the event with great pomp and splendor – like a real wedding – and he'll give out the mashkeh from the Rebbe at the party. This way, he thought, the Rebbe's words will be fulfilled – "for the [silver] wedding [anniversary]"...

His heart was touched by the idea, and he immediately began preparing for the "wedding." He ordered a hall, a caterer, a band, everything that was needed for a real wedding.

Three days before the event, he received a call from the hall owner, who said that he had just discovered some major plumbing problems in his facility. As a result, to his great regret, it would simply not be possible to hold the event as

Our hero didn't know what everyone wanted from him; he had no upcoming event and nothing to announce.

The Rebbe said, "Nu...", but the perplexed man didn't know what to do. The Rebbe then motioned with his hand and said, "Nu, it should be for the wedding."

scheduled. The man was furious, but he realized rather quickly that he had no choice other than to look for an alternative venue. There was a large and spacious synagogue located not far from the hall, so he ran to the gabbaim at the very last minute, told them what happened, and asked permission to hold his celebration in their shul. Permission was granted, and all the guests were called to notify them that the party had been moved to the nearby

synagogue.

The "wedding" day arrived. The "groom" came to the shul before Mincha to make certain that everything had been arranged properly. Suddenly, he saw a rabbi standing before him, preparing to perform a wedding ceremony. It turned out that the groom was a *ger tzedek*, and the bride came from a respected religious family. They met, found themselves suitable for one another, and decided to get married. The bride's family vehemently protested against the match, stating that they refused categorically to allow their daughter to marry a convert! They told her that if she remained steadfast in her decision not to listen to them, they would not participate in the wedding. The bride held firm, hoping that her parents would give in and respect her wishes and her happiness. However, the bride's parents did not budge in their opposition, down to the very last day. It was the day of the wedding, and the young couple had nothing. They decided to go to the rabbi, and get together a minyan in the shul to hold a *chuppa* and a modest wedding meal. They came at the time of the Mincha-Maariv prayers in order to find the people needed to hold the ceremony.

"What Divine providence!" the man said. "Your wedding meal is all ready for you with all that you need, including a band, right now here in the shul!"

The guests arrived for the silver wedding anniversary celebration, and were surprised and delighted to see a complete wedding with a bride and groom, *Sheva Brachos*, everything that a wedding celebration required, and everyone was happy to rejoice with the young couple. Overjoyed and feeling like a king, the "mechutan" got up and told his story. He had felt no inner

peace for the more than fifteen years since the Rebbe said those “peculiar” words, “for the wedding,” until he decided to stage a wedding of his own. However, “many are the thoughts in the heart of man,” and the Rebbe “arranged” a real wedding for him, kosher in every detail.

Then, the bride told her story. The pressure she had endured from her parents until that day had finally taken their toll. She could no longer bear the fact that they would not only refuse to participate in the ceremony, but they would boycott the celebration altogether. She had persistently kept firm in her hopes and prayers that they would eventually reconcile with her. But when she saw that they remained steadfast in their refusal to approve of her decision, this was far more than she could withstand. She had already considered calling the chassan and telling him that she had decided to postpone the wedding indefinitely, until her parents gave their approval...

Broken and dejected, she finally dozed off. Suddenly, she saw the Lubavitcher Rebbe standing before her, saying, “Don’t be sad. Celebrate your wedding with much mazal, and G-d willing, I’ll also participate at the wedding...”

When she woke up, she clearly remembered the Rebbe’s words, and this made her reconsider her decision. She went to the wedding as planned, and sure enough, the Rebbe indeed “arranged” for his own participation by organizing the wedding and even sending mashkeh!

When the bride’s parents heard the whole story afterwards and saw that the Rebbe had given his approval to the wedding with such open *ruach ha’kodesh*, they withdrew their opposition and even came to rejoice with the young couple themselves.

* * *

At first, we don’t always see or understand the meaning and purpose behind the Rebbe’s words. Sometimes we have to go through a test. What the Rebbe says can seem to us rather puzzling, perhaps it could even appear *ch”v* as a mistake of some kind. However, the fact of the matter is that we must know that the Rebbe’s words are the absolute truth, right down to the letter. Only after we act strictly in accordance to what the Rebbe says, even if we don’t understand, does everything suddenly fall into place. We see how it all turns out exactly as it should.

We have the privilege, the obligation, and the responsibility, as placed upon us by the Rebbe MH”M shlita in the D’var Malchus of Parshas Shoftim, to convey this message to the entire Jewish People and the whole world – even to non-Jews. They must know that there is a Rebbe who is *chai v’kayam*, transmits his teachings, provides advice on all issues, and everyone has the privilege, the obligation, and the responsibility to obey his instructions, listen to his advice, and believe in his prophecies – “**until the main prophecy, the prophecy of ‘immediately to the Redemption’, and speedily mamash, ‘Hineh zeh (Moshiach) ba.’**” The Rebbe himself emphasizes this point with great precision in the accompanying footnote: “Not only as a wise person and a judge, but as a prophet, [whose predictions are] with certainty.”

The Rebbe doesn’t settle with these words alone. In addition, he explains to us the level of “certainty” by noting, “See *Maamarei Admur HaZakein HaK’tzarim*, pgs. 353-354.”

The Alter Rebbe writes there as follows: “**The case of ‘a wise man is preferable to a prophet’ means that**

one who becomes wise through the wisdom of Truth can reach the Supernal Wisdom in the higher worlds to the point of foretelling the future with the Supernal Wisdom. However, through the downward progression of worlds, the matter can turn out to be the exact opposite. This is because he sees the matter with Supernal Wisdom, and the truth is how things are there. But, the matter is also in all the worlds below until it progresses to this lowly world, where the words of the wise man might not be fulfilled, due to a variety of delays that come into being in this world. Nevertheless, the truth is as he saw it, etc. Let this suffice for the understanding.

“It is understood from this what is written in Zohar – that it would have been fitting for the End [of Days] to come in the year 5408, and he [i.e., the author] surely saw the truth, but the matter is as mentioned above: he saw on the level of Moshiach, with Supernal Wisdom (as the level of Moshiach is in every world), to the point that the level of Moshiach here was altered due to various delays that came into being.

“Whereas, if the matter had come according to a prophet, it surely would have taken place without any change, because the level of G-dliness that reveals itself below in the level of speech [i.e., in the words of the prophet] that comes into the world is the very life-force and existence of the world and all its hosts, etc. Therefore, all the words of G-d through the prophets are fulfilled, down to the letter. However, that which the wise attain does undergo change, even though it is on a much loftier level, as they attain below the source of the matter [above]. Nevertheless, there is no bread to the wise, etc. Let this suffice for the understanding.”

After these magnificent words of the Alter Rebbe, as noted by the Rebbe MH"M, "if the matter had come according to a prophet, it surely would have taken place without any change," the Rebbe emphasizes with great precision that what he is saying now is "Not only as a wise person and a judge, but as a prophet, [whose predictions are] with certainty."

We have received a shlichus and a clear instruction "to publicize to the entire generation that we have merited that G-d has chosen and appointed a person with free choice, who is incomparably higher than the people of the generation to be 'your judge' and 'your counsel' and the prophet of the generation, who will teach instructions and give advice in relation to the service of all Jews and the people of this generation in all matters of Torah and mitzvos, and in relation to general daily conduct," and about the great privilege and responsibility of each and every member of this generation to accept "your judge" and "your counsel," and to obey his instructions and his good advice.

Furthermore, the fulfillment of this shlichus and instruction, **in its simplest terms**, cannot be achieved through empty words such as "faithful to the Rebbe's legacy," "in respect of his memory" *ch"v*, etc. It must be done according to the Rebbe shlita in the sicha from Parshas VaYigash 5747, the word of G-d in the hands of His servants, the prophets (see *Hisvaaduyos* 5747, Vol. 2, p. 209, *bilti muga*): "When the claim is heard in the world that 'was he not mourned and embalmed?' – then **we must state explicitly the true reality according to Torah**, and we have nothing to worry what the reaction will be, etc., since the world is ready to accept it. We only have to say it with words from the heart [i.e.,

b'ofen ha'miskabel], and then the words will take effect if the action is made in the ways of pleasantness and the ways of peace, without the need to nullify any opposition (and certainly not to make war), as all those who deal with this matter have seen clearly.

"At first glance, a person might come and claim: Such words are 'vilde reid' (wild talk) that were never said in all the preceding times and generations. Why are we suddenly talking about such things? How will the world react to hearing such talk?

"Therefore, first and foremost, we must know that there is no

***"What hashgacha pratis!" the man said.
"Your wedding meal is all ready for you with all that you need, including a band, right now here in the shul!"***

reason to be affected by the world and what they will say, etc., since this is the truth according to the Torah of Truth, and we should publicize it openly.

"Furthermore, the situation today is that the world is even ready to accept it, **and we only have to come and say it openly.**"

We must state explicitly **the true reality according to Torah**, even when they claim *ch"v* "was he not mourned and embalmed?" and to do so in the clearest, most official, and most authoritative manner possible. We must say clearly that the Rebbe MH"M is in fact "shlita"

(and not just as the Rebbe Rayatz was called after Yud Shvat 5710). He is *chai v'kayam*. He leads us, the whole world, and each person individually in actual deed **constantly**. He gives instructions ("your judges") **in these times**, and it is possible to ask him questions **now** ("your counsel"), to receive answers **now**, and his clear prophecies are said even now, "until the main prophecy, the prophecy ("Not only as a wise person and a judge, but as a prophet, [whose predictions are] with certainty") of 'immediately to the Redemption', and 'Here comes Moshiach.'"

The Rebbe has said simply that we must publicize this to all members of the generation, all of whom have the privilege and the responsibility to accept him upon themselves, obey his instructions, and follow his advice.

In addition, a major portion of this matter also comes from the preparations we make specifically during these days to travel to the Rebbe in the most literal and physical sense, and to try and get more and more of our fellow Jews to come to 770 – Beis Moshiach. Furthermore, while we are there, we must be very particular about davening with the Rebbe, *farbrenging* with the Rebbe, etc., in its simplest form.

This is the vessel to bring everything to its most revealed state for all to see as Alm-ghty G-d inscribes and seals us in the Book of Life for a good and sweet new year, and there will be nothing better and sweeter for us than the hisgalus of our king, our Moshiach, shlita, before our very eyes as he redeems us all with the true and complete Redemption, immediately, mamash, NOW!

*Yechi Adoneinu Moreinu
v'Rabbeinu melech HaMoshiach l'olam
va'ed!*

MY FIRST DAY IN TOMCHEI T'MIMIM

BY SHNEUR ZALMAN BERGER

*T'mimim describe their first day in Tomchei T'mimim in Lubavitch, Morocco, and Kfar Chabad. * Presented for 15 Elul, 108 years since the founding of Yeshivas Tomchei T'mimim. * Part 1*

"I FELT THE ATMOSPHERE OF LUBAVITCH ENVELOPING ME"

Rabbi Nachum Shmaryahu Sossonkin a"h described going to learn in Yeshivas Tomchei T'mimim in Lubavitch:

My father decided that we would go together to Lubavitch, where he would have a yechidus with the Rebbe. The Rebbe would give him advice and I would stay there and learn. We left right after Sukkos and the trip took a long time.

We arrived at the Rebbe's court and saw two imposing wooden buildings. What stood out was a large hall that everybody called, "*der groiser zal*." It was a huge building in length, breadth, and height, with large windows on three sides. We walked through nearly the entire town until we arrived at the Rebbe's court and didn't see anything as nice as this building.

Even from afar, we could tell that

this was the Rebbe's court because the sound of Torah could be heard from a distance. When I entered the large hall, many of my friends who I had learned with in Kremenchug, Vietka, and Amtzislov happily greeted me.

I told them about our difficult trip and they gleefully told me that it was all worth it, and explained how fortunate we were that we came there. We had already gotten a taste from the "tree of life," had already acquired a bit of knowledge of Chassidus, and it was a balm for the soul. This Chassidus was neither Kabbala nor an explanation of Kabbala. It wasn't Drush or Musar, but a subject unto itself, a deep study, chochma, and deep Chakira into matters of G-dliness, like the study of Nigleh (in its depth). How fortunate you are for coming here!

I didn't recognize my friends because they had changed much in their way of dress, their feelings, and ambitions. Even their faces had

changed. Before we came to Lubavitch, we were very conscious of our presence in the world, for the world meant a lot to us. This was apparent in the way we dressed and in our haircuts, both outwardly and inwardly.

We were quite poor in the spirit of Torah. We barely knew of *dikduk* and *hiddur* (punctiliousness and beautifying) mitzvos. For example, our tallis katan was literally small because we didn't know to be particular about its proper size.

Everything, including davening, we did by rote, without any enthusiasm, but coldly and without being particular. And even what we did, we did offhandedly, because we were very particular about our time. The main goal was to acquire a broad knowledge of Talmud. Obviously, learning with this ambition, even those who learned a lot of Torah, didn't make much of a spiritual impact on the talmidim and there was no obvious difference between us and the boys in the marketplace and the street. Indeed, our outward appearance and inner feelings were identical.

So I didn't recognize my friends because their faces had become refined, their clothes had changed, and their tallis katans were large and made of wool. They were



particular about their t'fillin being made out of one piece of leather, and other particulars, that it be precisely in the middle of the forehead, and many other dikdukim in all mitzvos.

From the moment I entered the hall of the yeshiva, I felt the atmosphere of Lubavitch enveloping me, and the atmosphere in Lubavitch was different than anywhere in the world, both in Torah study and in its fulfillment.

In Lubavitch, the large hall was in one building and the dining room in another building. I didn't see sleeping quarters and I wondered about this. But when it was bedtime my question was answered when I saw that the bedroom was built into the wall. Double doors were built horizontally around the walls, and at night, they would fold these doors out and put them on special hinges. And that's how we had good, strong beds.

(The first talmidim related that in the early years of the yeshiva, the Rebbe Rashab would quietly enter the large hall in the middle of the night and look at the sleeping

I stood there in silent wonder, not knowing why they were still davening when davening was over, for I had never seen people daven this late.

bachurim. When he saw that they were all sleeping on their sides he would take pleasure in their being careful even while sleeping. We also

see from this how much the Rebbe cared about the chinuch of the talmidim that he personally checked on them).

I saw that the first person to set up his bed had also prepared a pail of water near his bed, a cup, and a pail. The next morning he got up and washed his hands while he lay there and then passed the cup and pail to the next person, and he passed it to the next one, until they had all washed their hands. Why? Because, in Lubavitch, they were very particular about not walking four cubits without washing in the morning.

When all the talmidim were up and all the talmidim who were hosted in people's homes had arrived, they recited the Shma while wearing t'fillin. Since they were reciting Shma without the blessings before and after, they called this recitation of Shma "the little Shma."

After accepting the yoke of

Heaven, each of them sat down and began to learn Chassidus with the sweet tune that was used especially for the study of Chassidus. For just as there is a special tune to learn Gemara, that is beloved by all, so too there is a special tune for the study of Chassidus, a very sweet tune that captivates one's heart. If I can say so, I would say that Chassidus is a pnimiyusdike study and therefore it acquired a tune that is also pnimiyusdik, which enters the p'nimius of the heart.

When they finished learning Chassidus, the talmidim would prepare themselves for davening. When they began davening, you immediately felt that t'filla was truly important in Lubavitch. The two hours of Chassidus study before the davening was like a spiritual bellows that blew a spirit of life into their davening.

After davening, they went to eat, and they were particular about the laws of washing their hands because they wanted to fulfill the mitzva according to all opinions.

I hadn't been accepted yet into the yeshiva because I still needed to be tested by Rabbi Zev Wolf Levitin, who supervised the learning, and so I looked for a place where I could review the topic I had been told to study.

I figured that since davening was over I would find a place in the small zal where they had davened before. I went there with a Gemara Gittin in my hand, and how surprised I was by what I saw. They had already begun learning in the large hall and the mighty sound of Torah could be heard, while here, in the small hall, some talmidim with their faces to the wall were davening from the depths of their hearts.

I stood there in silent wonder, not knowing why they were still davening when davening was over, for I had never seen people daven

this late. There was a prolonged silence as they were sunk deep in their thoughts. Then they aroused themselves, and one sang a Chabad niggun of bitterness while another sang a niggun simcha. Still another began reciting the words of the davening with tremendous humility.

I know that when people are unhappy and cry, it is because of their bitter material lot in life, like someone suffering from abject poverty, or a serious illness, or someone whose ship has sunk. But such young bachurim who lacked

I wondered where such youngsters acquired such depth of feeling. The answer is that this yeshiva was a factory of sorts, a spiritual laboratory where you entered as a coarse entity and emerged refined and spiritual.

nothing? And I wondered where such youngsters acquired such depth of feeling. The answer is that this yeshiva was a factory of sorts, a spiritual laboratory where you entered as a coarse entity and emerged refined and spiritual.

I stood there deep in thought for a long time and forgot about my upcoming test. Then I suddenly woke up and left them and found a corner where I could study the material I had been assigned.

After passing the test, they

brought me in among the talmidim in the large hall and that's when I learned that these bachurim who spent a long time on their davening are called ovdim, because they are ovdei Hashem.

* * *

Rabbi Sossonkin flourished in Lubavitch and later served as rav in Batum, Georgia (former Soviet Union), where he also founded Yeshivas Tomchei T'mimim. In the year 5710, he emigrated to Eretz Yisroel and settled in Yerushalayim, where he disseminated Chassidus through lectures, articles, and s'farim.

"THE FACT THAT I WAS ONE OF THE FEW TO BE ACCEPTED, PREVENTED ME FROM LEAVING IMMEDIATELY"

The celebrated mashpia, Rabbi Avrohom Maiyor Drizin a"h, related his ambivalence about Lubavitch:

I was fourteen when I finished learning in the town of Droya and the time had come for me to travel away to yeshiva. The question was: which yeshiva should I go to?

The rav of Maiyor, where I lived, was a misnaged. I don't know how it happened that a misnagdic rav was appointed in a Chassidic town. Over the years, he became close to Chabad and he davened Nusach Ari and followed Chabad customs, but he remained a Misnaged.

This rav was a close friend of my family and was involved with the boys who learned Torah. He suggested to my father that I travel to learn in one of the large Lithuanian yeshivos that were in Slabodka or Kovna. It was hard for my parents and myself to decide. We were small town people and had no connections with the big world out there. We didn't know what the yeshivos were like and which

yeshiva was best for me.

My older brother was a yerei Shamayim but he did not study in yeshiva. He finished the Russian "gymnasium" (i.e., school) and worked. He was unusually talented, a veritable genius. He was also knowledgeable in the ways of the world and he was the one who decided I had to go to Lubavitch.

My brother said that in the Lithuanian yeshivos were many talmidim who were maskilim and apikorsim. This was an especially big problem in the small yeshivos that were in many towns, for these yeshivos did not have supervision of the talmidim.

My brother said that the best yeshiva was in Lubavitch. It was a yeshiva with supervision and since we were Chabad Chassidim, it was decided that I would go to Lubavitch.

I went to Lubavitch with a letter of recommendation from the rav. The trip took a full night. In the morning, I arrived in the town of Rudnia and went from there to Lubavitch. There were another dozen boys with me. It was very hard to be accepted into Lubavitch

and most of these boys were not accepted. I merited to be one of the few who was accepted.

After going through the registration process, I went to see the yeshiva. The yeshiva was divided into three divisions: the zal for the older boys, the shiurim for younger bachurim, and the chadarim for boys my age.

I went into the zal and saw that the bachurim had beards and were wearing shmattes (until then I hadn't seen bachurim with full beards before they got married). Although I did not come from a wealthy home, I had nice suits, but the bachurim in Lubavitch looked pathetic. This shook me up and made a terrible impression on me.

I decided to go back home. I didn't want to stay in a place like this. But the fact that I had been one of the few to make it through the arduous acceptance process, prevented me from leaving immediately. After going through all the difficulties of the entrance exams it didn't make sense to leave without spending a little time there. I decided to stay for a few days and then to return home.

What can I tell you. In those days I knew nothing about what Lubavitch was really about. The first days passed and then it was Shabbos. There were no shiurim on Shabbos. There was learning only in the afternoon. At six in the afternoon, I entered the zal and saw a sight I had never seen before. It was amazing. Dozens of bachurim were still davening at that late hour. I could see they were immersed in t'filla. These were the famous ovdim and there were many of them. I remember the Tamim, Hillel Potsheper. His eyes were closed and he sang with tremendous d'veikus. The niggun and the one singing it captivated me. I will never forget that niggun.

That is when I decided that I would remain in Lubavitch.

* * *

R' Avrohom Maiyor Drizin later became a famous mashpia and a member of the hanhala of Tomchei T'mimim Yeshivos in the Soviet Union and Eretz Yisroel. His life was devoted to Tomchei T'mimim and to the talmidei ha'T'mimim.

(To be continued.)

BASEMENT APARTMENT FOR RENT

**on a daily basis
in Crown Heights**
2 bedrooms, Kitchen,
Dinning Room, Full Bath

(718) 778-8661

**NEW IN MERKAZ K FAR CHABAD
AND FACING 770 - NEW YORK**

**Spacious, air conditioned rooms
Rented on a weekly or monthly basis**

**For details call:
054-4300770 03-9607536
In US & Canada
718-770-7746**

THE BAAL SHEM TOV'S MYSTERIOUS EMISSARY

BY MENACHEM ZIEGELBOIM

A story of the holy Baal Shem Tov, presented for his birthday, the auspicious day of Chai Elul.

PART I

One day in the year 5519 (1759), Pan Mikolsky, the deputy archbishop of the Lvov region, wrote a new decree stating that the Aleinu prayer had to be removed from the Jewish prayer books.

Why did he pick this prayer? We don't know. Perhaps his angel in heaven knew the tremendous importance of this prayer, which brings tremendous abundance to all worlds and to the Jewish people wherever they may be. In any case, Mikolsky's personal emissary announced to the heads of the community in Lvov that by Thursday, the Aleinu prayer had to be expunged from all the siddurim, and the final day for saying this prayer was Sunday.

The thousands of Jews of Lvov were thunderstruck. How could this prayer, composed by Yehoshua when he took the Jewish people into Eretz Yisroel, be deleted? It couldn't happen! But how could they annul the terrible decree?

PART II

R' Moshe Meshel was called to the Baal Shem Tov's room. Moshe Meshel, from the village of Bezenka, was a dignified-looking man, a Torah scholar who frequented the Baal Shem Tov's beis midrash.

R' Meshel entered the holy of holies and the tzaddik received him with an uncharacteristically serious look on his face.

"I chose you to go on an important mission," said the Baal Shem Tov, handing him a sealed envelope. The letter was for the gaon Rabbi Chaim Rapaport (author of a collection of responsa *Shalos U'Tshuvos Rebbe Chaim HaKohen* and the book *Zecher HaChayim*), who served as av beis din in Lvov.

"I would like the gaon to daven at dawn on Wednesday," the Baal Shem Tov continued. "He should make sure to daven as early as possible, and after eating breakfast he should go to the forest that surrounds Lvov, about eight *parsaos*

eastward. There, at a certain point (he motioned with his hand as though marking a particular point), he should sit and learn in depth the first four chapters of the Laws of Brachos in the Rambam's *Yad HaChazaka*. The chiddushei Torah he innovates there should be recorded, with great brevity, so he should not forget them.

"Then he should daven Mincha there, and return home. On his way home, he should review the parshiyos of the Torah from B'Reishis until the second parsha, the song Az Yashir, and the song of Haazinu. Throughout the trip he should say T'hilim with great fervor, and if he finishes, he should repeat it, and if he repeats it, he should say it a third time."

R' Meshel committed everything the Baal Shem Tov had told him to memory. As he was thinking things over, the Baal Shem Tov said, "In Lvov there is someone named Chaim Yisroel. Give him this letter." And the Baal Shem Tov handed R' Meshel a second envelope. "But don't get into a conversation with him. And don't tell anyone about this mission."

R' Meshel left the Baal Shem Tov's room ready to set off on this mysterious mission.



Thousands surrounded the platform and cheered when they saw the archbishop

PART III

R' Moshe Meshel arrived in Lvov on Thursday afternoon and he immediately headed for the beis din where the gaon was in order to convey the Baal Shem Tov's message.

The beis din was very busy and crowded with people. Many of them were men of stature, heads of the community who came for an emergency meeting about the Aleinu decree. During the course of the meeting, they considered their options. Only seven days remained until the decree would be in effect. Who could annul it?

Beyond the open door, R' Meshel could see Rabbi Chaim Rapaport sitting in the center of the room. His high forehead was beaded with sweat and his eyes conveyed his

enormous distress and sorrow. Dozens of people sat around him.

R' Meshel realized this wasn't the ideal time to meet with the gaon, so he left to fulfill his second mission, searching for Chaim Yisroel. After brief inquiries, he learned that Chaim Yisroel was a simple man, a laborer. Nobody could tell him more than that.

R' Meshel knocked on the door of Chaim Yisroel the Potter's house. When Chaim Yisroel appeared, a look of curiosity in his eyes, R' Meshel handed the sealed envelope. It seemed to R' Meshel that Chaim Yisroel stood a bit straighter when he received the letter, but perhaps he had just imagined it.

Then R' Meshel headed back to the beis din, where the meeting had

ended. The gaon had returned home, so R' Meshel went to Rabbi Rapaport's house. When the two men met, R' Meshel introduced himself as the Baal Shem Tov's emissary and handed him the letter. The gaon's face lit up upon receiving the letter. He put on his gartel and stood as he read it.

When he finished reading it, he sighed deeply: "Oy, all the Jews of Lvov and its environs need great mercy from Heaven."

* * *

The gaon did not need to tell his household that he had received a letter from the Baal Shem Tov. They knew it by his air of great joy. And when he asked that a seudas mitzva be prepared, they immediately realized that the shliach had come straight from Mezhibozh. The gaon did not say the Tachnun prayer that day, for it was a holiday for him.

The gaon's friends were told about the seudas mitzva he was making and they gathered at his house. Everybody felt there was a connection between the meal and the mysterious mission and the terrible decree hanging over their heads.

This seudas mitzva was an opportunity to continue the meeting that had been held earlier. The Aleinu decree was the burning issue of the moment and everybody offered their opinion about it.

At one point, one of the distinguished men arose and announced in the name of the gaon, the members of the beis din, and the supporters of the community, that they all had to continue saying Aleinu three times a day despite the decree. It was also decided that the upcoming Sunday would be a public fast day with the blowing of shofaros to arouse Heavenly mercy.

R' Meshel remained in the city in order to fulfill the mission

designated for Wednesday. He had to accompany the gaon and follow all the instructions he had received from the Baal Shem Tov.

PART IV

Pan Mikolsky did not understand how this little, redheaded Jew suddenly appeared in his office. The Jew gazed upon him with a determined look, like someone who knew precisely what lay before him.

Pan Mikolsky was too taken aback to utter a word. He looked questioningly at the unusual figure of a Jew before him. It was Chaim Yisroel the Potter.

"What are you doing here?" he finally managed to say in a belligerent tone.

Chaim Yisroel did not respond to the question but said, "You must annul the Aleinu decree that you decreed on the Jews of Lvov. If you do not, I promise you that your lot will be bitter."

The deputy archbishop was outraged. "Get out of here before I set my dogs on you!" he screamed.

Chaim Yisroel shrugged, as though to say, "As you wish." He turned around and disappeared.

The next time Pan Mikolsky thought of him was as he was carried to his house on a stretcher by four of his men, on Sunday morning, their holy day. The accident happened when he descended the podium at the church and he tripped and fell on his face, breaking his leg and right arm in the process. He cried out writhing in pain and then fainted.

In his delirium, the image of the redheaded Jew who had appeared in his office Friday morning came to mind. The man's piercing eyes took him some years back in his memory.

* * *

It was when he served as the

right-hand man and confidante of Peter Damovsky, the archbishop of the Kamenetz and Podolsk region. Damovsky was a powerful and influential man and nothing big or small took place in his district without his knowledge. He was a wealthy man, for all the money he raised for the church lined his pocket. Mikolsky was his full partner.

Mikolsky got the inspiration for the Aleinu decree from his teacher, the archbishop. One fine day, the archbishop decreed that all the volumes of Talmud and Jewish

*On Tuesday morning,
bells rang throughout
the city. The Jews
locked themselves in
their homes in terror.
The pyre was
prepared in the
center of the city and
thousands of people
surrounded it.*

books were to be burned. If that wasn't enough he also levied a high tax on the Jews of Kamenetz in order "to elevate our church," as he put it. It was a huge amount of money, far beyond the capabilities of these Jews.

The Jews of Kamenetz and Podolsk trembled when they heard the terrible decree. The archbishop's decrees were always harsh but this went beyond anything he had ever said before, and the Jews were helpless.

All attempts at persuasion, accompanied with bribes, which had helped in the past, failed this time. The archbishop Damovsky ignored all pleas. Damovsky and Mikolsky simply laughed at the Jews' plight. And then this stout, redheaded Jew appeared out of nowhere. He dressed as a laborer who had just come from work. They were taken aback upon seeing him standing before them suddenly and staring at them. They weren't used to having a Jew look them in the eye.

"I am an emissary of Rabbi Yisroel Baal Shem Tov," he began without waiting for them to find their tongue. "This lofty personage sent me to warn you," he said to the archbishop, "that if you do not annul the decree of the burning of the Talmud, and don't cancel the fine, you will suddenly die. You are hereby forewarned!"

The archbishop flew into a murderous rage at this pronouncement. His clenched his fists, shook in anger, and screamed, "Tell the one who sent you that I despise him and his intimidation tactics. Now get out of here!"

The archbishop told Mikolsky to urge the members of the church to gather all the Jews' religious works and to quickly prepare the pyre in the center of the city. In order to magnify the importance of the ceremony and its effect, he sent people out to all the outlying villages to announce the burning of the Jews' holy books.

He also said that by Tuesday, the Jews had to pay the tax, and if they did not, all those who wanted could loot the Jews' homes and businesses. The archbishop rubbed his hands together in glee and laughed heartily.

Dozens of young priests in training spread out among the shuls and battei midrash and gathered all the s'farim. Others prepared the

pyre for the grand celebration. Still others traveled throughout the district to announce the upcoming spectacle.

The Jews of Kamenetz were in a turmoil. The rav declared a day of fasting and prayer. There seemed to be no natural means by which they would be saved from this terrible decree.

The archbishop's announcement appealed to the gentiles and thousands of them came to Kamenetz over the next two days. They looked forward to the burning of the books and couldn't wait to loot the Jews' homes.

On Tuesday morning, bells rang throughout the city. The Jews locked themselves in their homes in terror. The pyre was prepared in the center of the city and thousands of people surrounded it. They all shouted in admiration and triumph at the sight of the archbishop majestically striding towards the pyre, accompanied by his retinue of dozens of chanting priests.

The archbishop took in all the

honor and attention bestowed upon him when he suddenly tripped, fell, and died. Just like that, without warning. A doctor declared him dead of a stroke.

Now screams and cries could be heard in place of the cheering. Many fled because they had "seen" the angels of the Jews kill the archbishop. Many others realized that G-d had struck the wicked man down and they feared for their own skin.

Thousands of villagers discussed this for months to come and they agreed that this was the revenge of the G-d of the Jews.

* * *

Now it was some years later and Mikolsky was writhing in pain as he recalled the little Jew. Now, as then, he appeared to issue a warning. Mikolsky understood why he was suffering and he feared that this was only the beginning and that his end would come as it did for his mentor, the archbishop.

Mikolsky called the head priests to his bedside and instructed them

to send an emissary to the rabbi of the Jews and to tell him that he had canceled the Aleinu decree. He told them to say that the Jews could continue praying as they were accustomed to doing.

The news spread quickly among the Jews of Lvov and the Jews rejoiced. Rabbi Chaim Rapaport's beis din instructed the Jews to complete the fast they had begun in the morning, and in the evening they gathered in the large shul and lit many candles as they did on a holiday.

They davened Maariv on that weekday with the holiday tune. The high point of the t'filla came at the end, with the recitation of Aleinu. This t'filla was said with the tune of the Maharal of Prague, as it is sung on the Yomim Nora'im.

"He spreads out the heavens and establishes the earth, the seat of Whose glory is in the heavens above and the abode of Whose majesty is in the loftiest heights."

(Based on Likkutei Dibburim, vol. 4, likut 32, written by the Rebbe Rayatz in Av 5656)



Crown Travel International

- Express service
- Fully Computerized

שירותי אקספרס •
המשרד ממוחשב •

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111
Fax: (718) 493-4444

Get your tickets within minutes!
קח את הכרטיס שלך בתוך מספר דקות!

משלוחים חינם: 1718-907-8877



Curbside Service
Catering for all events

חדש: ארוחות צהריים וערב מיוחדות

שירותי קייטרינג לבר מצוות, בריתות, ושמחות
בשרים • שוארמה • צ'יפס • פלאפל • צלי

THE REBBE LEAVES RUSSIA

BY RABBI SCHNEUR ZALMAN CHANIN

The Yevsektzia and those who did its bidding swarmed in the Rebbe's courtyard and prepared a list of all visitors and those who associated with the Rebbe, but the love of the Chassidim for the Rebbe was so strong that no Chassid stayed away from the Rebbe. My father remembered how the Rebbe cried out during a farbrengen, "We have to see one another, we must see one another, and we will see one another!"

CHAPTER 6

FAMILY BUSINESS AND COMMUNAL CONCERNS

After the passing of my grandfather, the burden of supporting the family fell upon my father, who was 15 years old at the time, and he began dealing in business. These were the years following the Communist Revolution and the new government's policy was called NEP (New Economic Policy). This gave some measure of freedom to the individual and allowed him to do business under some supervision,

but as he chose.

Naturally, this policy improved economic conditions in the country, and the citizens, after years of the czar's oppression, breathed a bit easier. People had food to eat, and as time went on, they also had with what to do business. So, money was more readily available.

My father sold paint twice a week – on market day – in the towns near Nevel. When he was successful, with Hashem's help, and the business expanded, he transferred most of his merchandise to the town of Tchichatchov, where

he also lived for a few years.

Tchichatchov was a small town, but it had a relatively large marketplace that served the entire area. There was an important Jewish community in this town. My father, despite his young age, had a good instinct for public service and he immediately got involved with communal matters. He was the baal korei (Torah reader) on Mondays, Thursdays, and Shabbos, and he arranged public Torah classes and generously supported the beis midrash.

As I already mentioned, my father excelled in his generous and gracious donations to tz'daka. When he began working and earning money to support his mother and siblings, he gave large sums towards the beis midrash, and consequently, became an influential figure in communal matters. This was where he started his work in public matters, which lasted until his final days.

MEETING ONCE AGAIN

Unfortunately, NEP only lasted a few years. When the cursed communists saw that the citizenry was starting to act human again, with the will to do business and make a profit, they outlawed



private enterprise and stole people's money. They put merchants, and factory and business owners in jail

(as is related in the history of those days).

After some years, when the wicked hand of the NKVD tightened on all businessmen, particularly the Jews, my father had to flee from Tchichatchov.

He went to the Rebbe Rayatz to consult with him about what to do next. If I am not mistaken, my father said that he was 18 or 19 the first time he had a yechidus with the Rebbe Rayatz. When he traveled to Leningrad, he had a yechidus and received the Rebbe's approval to move with his mother and the family to Leningrad.

In Leningrad, my father met the grandfather of the one who would be his wife, the Gaon and Chassid Rabbi Yehoshua Nimotin (discussed at length in the previous



installment), who was a good friend of his father. Rabbi Nimotin was the rav of Beshenkowitz when my grandfather was one of the askanim of the community, so they became close friends.

However, Rabbi Nimotin left the rabbanus in Beshenkowitz when my father was still a boy and went to serve as rav in another city. In those days, when communications in the world wasn't what it is today, friends who parted may not have heard from one another for years.

"When 'Zeide' heard who I was," said my father, "he was very excited and overcome with joy. He welcomed me as though I was his good friend whom he hadn't seen in years. He heard from me about my father's passing. I also told him about the material and spiritual situation, and how I had to leave the warmth of Tomchei T'mimim for the strange world of business in order to support my widowed mother and orphaned siblings. 'Zeide' listened closely and cried – he wasn't able to calm down for a long time."

Rabbi Nimotin received my father graciously and bestowed all sorts of goodness upon him. He also guided him for his yechidus with the Rebbe, how to prepare for it and what and how to ask.

Although the Rebbe agreed that my father should bring his family to Leningrad, during the time that my father moved his family to this city, the Rebbe left Russia for Riga. This was thanks to the efforts of Rabbi Mordechai Dubin, but first, a little background.

RABBI DUBIN'S DEAL

At that time, Russia was an isolated country with no diplomatic or economic ties with free countries. No enlightened country

wanted to recognize or have business ties with communist Russia. Russia remained cut off from the global market and it searched for at least one country, even something small like Latvia, to recognize it so that it could break its isolation from the world. Russia exerted enormous pressure on the government of Latvia to agree to open trade with them.

The Parliament in Latvia voted on this matter, and Rabbi Dubin, who was a government minister, could have made the vote go either way. The Russians, particularly the Foreign and Trade Ministers, pressured Rabbi Dubin and asked him to vote in their favor. He took

My father told me how R' Dubin arrived in Leningrad and pleaded with the Rebbe to leave Russia.

the opportunity and said he would vote in their favor on condition that they allowed the Rebbe to leave Russia with his entire family, possessions, and all his s'farim. Only then would he agree to vote for free trade with Russia.

The Russians, having no choice, agreed to his condition but a small problem remained –convincing the Rebbe Rayatz to take this opportunity to leave Russia, which was something he did not want to do. R' Mordechai Dubin immediately began working on convincing the Rebbe to leave. He was afraid that if the Rebbe tarried in Russia and didn't leave

immediately, the evil communists would go back on their word, and once he voted, it would be too late to do anything.

My father told me how R' Dubin arrived in Leningrad and pleaded with the Rebbe to leave Russia. He tried to convince the Rebbe that this was a one-time opportunity that could not be missed. The Chassidim who were mekuravim of the Rebbe's household also tried to speak to the Rebbe, to persuade him to flee that cursed country because the communists could change their minds and forbid the Rebbe from leaving. However, all of these efforts were to no avail and the Rebbe did not agree to leave. R' Dubin returned to Riga.

The events of that period have been printed in a number of places, but I write them again as I heard them from my father, who heard it at the time from the Chassidim who were involved.

"WE WILL INDEED SEE EACH OTHER AGAIN"

At the end of Elul 5687 (1927), my father heard that the Chassidim went to Rebbetzin Shterna Sarah, mother of the Rebbe Rayatz, and asked her to try and convince her son to leave Russia. She spoke to her son and immediately afterwards word got out that the Rebbe might consider leaving Russia.

When my father heard this, he decided to make whatever efforts he could to be with the Rebbe for Tishrei, for who knew when he would see the Rebbe again? He certainly did not imagine that he would ever be able to leave Russia himself. He recalled that the Yevsektzia and those who did its bidding swarmed in the Rebbe's courtyard, preparing a list of all the visitors and of all those who associated with the Rebbe. It was

very dangerous to travel to the Rebbe, but the love of the Chassidim for the Rebbe was so strong that no Chassid stayed away from the Rebbe.

My father remembered how the Rebbe cried out during a farbrengen, "We *have* to see one another, we *must* see one another, and we *will* see one another!" He explained how these words breathed new life into the Chassidim, some spark of hope that they would in fact meet again. Although none of them allowed themselves to dream about leaving the Soviet Union, the Chassidim, who were truly mekushar to the "tree of life," burst into a niggun with the Rebbe's words about seeing one another and danced to this niggun.

My father spent Tishrei 5687 with the Rebbe in Leningrad, from Rosh HaShana until Isru Chag

The Chassidim, who were truly mekushar to the "tree of life," burst into a niggun with the Rebbe's words about seeing one another and danced to this niggun.

Sukkos when the Rebbe went to Riga. He also had a yechidus and received the Rebbe's bracha. He was at the train station when the Rebbe left for Riga.

My father recounted that the crowding at the farbrengens on Shmini Atzeres and Simchas Torah

was enormous. Similarly, when the Rebbe left, the train station was completely full. They said that all the tickets to enter the train station were sold and there was no room to go in.

After the Rebbe left there was a period of chaos. The Chassidim were happy that he was saved, but they couldn't help but think about the iron barrier that separated them. They were broken by the thought of how would they write to the Rebbe, how would they receive answers, and how would they run klal and yeshiva matters without the Rebbe.

My father said that my grandfather, R' Shmuel Nimotin (may Hashem avenge his blood) went about like a mourner. He fasted, said T'hilim, and cried over the churban; how will we live without the Rebbe?

Van Service



שרות הסעות

15 passenger van for all your travel needs:
airports ,pick ups, weddings, etc.
long distance trips, and light moving

טלפון: (718) 778-8661
פלאפון: (917) 699-3937
0508-810-300 שרות הסעות בארץ ישראל

שדה תעופה ◇
חתונות ◇
הובלות קטנות ◇



Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757

BETWEEN HEAVEN AND THE ABYSS

BY NOSSON AVROHOM

*After the army, like many young people, he went to South America to experience danger and thrills. He ignored his soul, which cried out for Yiddishkeit. But when he found himself hanging between heaven and the abyss by one iron hook wedged into the ice, he cried out, “Shma Yisroel” * The adventures of Nir Azai, who is about to go out and prepare another point on the globe to greet Moshiach*

Nir Azai’s serenity impressed me from the very beginning of our conversation. He lives in the Chabad community in Rechovot, but the twists and turns of his life until he came to embrace Torah and mitzvos don’t seem to fit with his relaxed nature. There is no question that the study of Chassidus refines the soul, I thought to myself, after Nir enthusiastically described his learning in the yeshiva in Ramat Aviv. His former adventures are reflected today in his Chassidishe daily life.

Nir cut off his long hair and exchanged it for a Chassidishe haircut. He exchanged his mountain climbing gear for the shirt and pants a Chassidishe man wears. His black

beard and his hat and suit give him the appearance of a longtime Chassid. His friends from the past would have a hard time identifying him today as the Nir they once knew.

Nir was born thirty years ago in Cholon to a traditional family. His grandparents were observant and the next generation, Nir’s father, went to shul occasionally on Yomim Tovim and special days. Nir was the third generation, and he was ignorant of Yiddishkeit and wasn’t interested in religion altogether.

When Nir finished high school, he was drafted into the Tzabar unit in the Givati brigade. There he served as an infantryman. During



Nir at his wedding



I still didn't realize that I was seeking spirituality. I lived in a bubble of insanity and it was only when I emerged from it that I realized I had been trying to find myself.

his service he fought on many fronts, from the Lebanon Valley to Gaza and Yehuda-Shomron.

“Those were the most difficult three years of my life,” says Nir. “We fought the terrorists in Lebanon for hours on end. We lay in ambush and slept only a few hours a night. When we left Lebanon, we thought this frightful period had come to an end, but then the Arabs in Yehuda-Shomron and the Gaza Strip rose up in the “first Intifada.” They caught the army unprepared. The self-restraint in the face of rock throwing and Molotov cocktails contributed to the anarchy.”

Because of something that happened at that time, Nir developed a strong antipathy towards the Jewish religion and tradition. He identified with the platform of the Ratz party not only because of religious reasons but because he believed that Israel ought to give the Arabs all the land it conquered in the Six Day War, including East Jerusalem and more. Nir lectured about his views to his friends.

When I asked Nir what made someone with his background champion such an illogical position he hesitated and then said, “I have no explanation because it really isn't a normal position to take. But someone without Torah can arrive at abnormal conclusions and, naturally, [smiling] it's all in the name of morality and justice.”

Nir was known among his friends and family as an adventurous sort, who would not hesitate to take the craziest risks. He knew that after the army he would be heading for South America, which tourists called the “Continent of Adventures.” He poured over maps and prepared for his trip. He promised himself that this wouldn't be just another, routine backpackers' trip, but would be an open-ended adventure.

As soon as he was released from the army, he left the country. The tremendous pressure he felt during those three years in the army made him leave as fast as he could.

“A few days before I flew to South America I encountered Chabad for the first time. I was in Bat Yam taking care of some things when some bachurim stopped me and asked me to put on t’fillin. I was so far from any traditions that I refused. To my surprise, not only didn’t they give up on me, they kept badgering me. Until this day I don’t know why I listened to them, but I went over to the stand and put on t’fillin.”

Nir and some friends landed in Lima, Peru and began their tour. Over the course of a few months, they visited many countries, concentrating on Peru, Argentina, and Chile. They went through jungles and over snowcapped mountains and didn’t pass up on a single adventure.

“After a few months the other guys left and I went back alone to Cusco (a city in Peru) where I worked in an Israeli restaurant that was run by a local gentile. After a few months in the restaurant, I flew back to Israel with a Peruvian friend. He was also adventurous and that’s how we became friends. We really liked one another and he agreed to come with me to visit Eretz Yisroel after I promised to go back with him to Peru.

“The plan was to visit Eretz Yisroel for a few weeks and then return to Peru and open an Israeli restaurant. My behavior did not, to put it mildly, endear me to my parents and family. My friendship with a Peruvian led me to adopt their customs and to enjoy their food. I grew my hair long and wore typical mountain-climbing clothing.

“It was a difficult period of my life. I lived with a lack of clarity and felt awful in the confusion. I still didn’t realize that I was seeking spirituality. I lived in a bubble of insanity and it was only when I emerged from it that I realized I had

been trying to find myself. For months, I went around in circles, without a goal.

“After a few months, I decided I could not stay in Eretz Yisroel. All attempts on the part of my family and friends to convince me to stay, failed. A day before my flight back to Peru, my Peruvian friend took me to a monastery in southern Tel Aviv in order to get a ‘blessing.’

“At the monastery, we met one of the priests and he spoke to us for a long time. In retrospect, I realize that what he said was foolish, and I won’t repeat it, but he said one sentence that I’ll never forget. Ironically, there in the klipa, he said something that made me think about my Judaism.

“Despite my attempts to quiet my emotions, I burst into tears. Something deep inside me had burst open.”

“He asked me whether I knew the Lubavitcher Rebbe. When I said I did, he said with pride, ‘I can argue even with him...’ This was, clearly, a ridiculous statement. However, he accomplished the opposite of what he hoped to achieve, because I realized that the Lubavitcher Rebbe is a great man and the proof was that this man boasted that he could disagree with him.

I realized that the Lubavitcher Rebbe is a great man and the proof was that this man boasted that he could disagree with him

“I stood there and thought of the falsehood emanating from this charlatan. When I went home, the

night before my flight, I felt an inner urging to connect with something that represented Yiddishkeit. I suddenly found myself asking my surprised father to bring me a pair of t’fillin. My father, who was getting more involved with Yiddishkeit at that time, was pleasantly surprised and happily fulfilled my request.

“Everything went according to plan. I went back to Peru, to the city I loved so much, Cusco, where I opened a small Israeli restaurant that is still there. It exists until this very day, and is called, ‘House of the Pistachio.’ It wasn’t only a restaurant but also served as a travel agency, and we served food like you eat at home, along with information in Hebrew on local tours. There is no Israeli tourist in Peru who hasn’t heard about it. The restaurant grew and became a focal point for most Israeli tourists in Peru.

“One evening, while walking back home from the restaurant, I suddenly saw two young guys with hats and suits, black ‘dosim’ (religious Jews). I was surprised and rubbed my eyes in astonishment. What were they doing here?

“I went over to them and after a friendly exchange of words they told me they were Chabadniks making a camp for Israeli children in a vacation village in the suburbs. I was very impressed by their willingness to come to a place like this to work with Jews. We spoke for a while. They said it would soon be Tishrei and other bachurim would be coming, and there would certainly be programs for the Israelis.

“The bachurim made a deep impression on me and made me think a lot about my Judaism. That very night I saw a movie that depicted the Exodus of Egypt. I felt that it all spoke to me and I decided I had to put on t’fillin in the



In mountain climbing gear

morning.

“The next day I got up early. I didn’t want my roommates to see me with t’fillin. I tried to remember how to put the t’fillin on from what the Lubavitchers in Bat Yam had shown me, but was only partially successful. Despite my attempts to quiet my emotions, I burst into tears. Something deep inside me had burst open.”

The feeling of disgust that Nir had had for Judaism after he served in the army evaporated. But he still had a long way to go until he became religiously observant himself. That’s the way it goes, when a Jew starts to get close to his Creator, the “Other Side” gets busy.

Nir’s spiritual arousal for Judaism also swept him along to other, opposing vistas. He avidly read books about “modern spirituality.”

“The amazing thing is that along with the uncovering of the Jewish spark within me and my desire to acquire more and more knowledge about my Judaism, I was attracted to Eastern philosophies and psychology. Yet, my interest in Judaism superseded everything else

and this expressed itself one day, when my friends and I decided to recite Kiddush every Shabbos day.

“We didn’t know exactly how to do it, and after saying the Kiddush we watched television, but it was a wonderful feeling of setting down roots.

“In the meantime, it was Tishrei and as the Lubavitchers had promised, two other Lubavitcher bachurim showed up one day at the restaurant. They told the Israelis about their work and asked them to take part in it.

“Whenever the Chabadnikim came to the restaurant, I helped them out. Sometimes they arranged Mincha or Slichos there, and I agreed to this wholeheartedly.

“My employees knew that whenever the young rabbis came, I dropped everything to help them. I had no clue as to what caused me to be so helpful, putting my duties aside even though I had invested my money and energy into the restaurant. In general, my involvement in Judaism was brought about by the hand of G-d, link after link. It didn’t happen because of some understanding on my part. It was a hidden hand that led me without my being in control. That Yom Kippur I decided to fast for the first time in my life.

“An incident that I remember from that wonderful month was when the bachurim came to my apartment and saw the Meretz stickers. They were quite surprised for they couldn’t fathom how a person with my political views would treat them so nicely.

“On Yom Kippur of the following year, in addition to fasting, I decided to daven. I felt like I was flying. From Kol Nidrei until the end of the fast, I was on a spiritual high. What I felt couldn’t possibly be expressed in words. I burst into

tears a few times, and in general, every word I said was clearly articulated. The people around me were greatly surprised. They wondered what had overcome me.

“One day I decided to shelve the business. I sold the restaurant in order to open something bigger. I planned to visit some friends in the U.S. first, but that didn’t work out. I lost my passport and tickets shortly before the flight. When I found them, it was too late to get to Lima, which was fourteen hours away. I decided to go to Eretz Yisroel instead.

“In Eretz Yisroel, I met Shneur Rotem, who is the shliach in Ecuador today. He suggested that I attend the Yud-Tes Kislev farbrengen in the yeshiva in Ramat Aviv. I went, and even though I didn’t understand a word at that farbrengen, I thought it was deep and serious.

“I still felt a desire to learn and know more about Judaism, but it wasn’t strong enough for me to change my permissive lifestyle. When I returned to Peru, I was invited to sleep at the Chabad house, which is run by the shliach, Rabbi Shneur Zalman Blumenfeld. I felt the warmth there and ended up staying for three weeks. They taught me to daven and I also heard classes on Chassidus. I felt inspired, and despite the fact that I was afraid to change my way of life completely, I committed to wearing a kippa and to growing a beard.

I felt inspired, and despite the fact that I was afraid to change my way of life completely, I committed to wearing a kippa and to growing a beard.

“From Lima I went to Cusco in order to open the big restaurant I dreamed about, but I felt that all the doors were closed to me. Despite my many attempts, I couldn’t carry out my plans. I decided to leave the restaurant business and open a tour

agency.

“Our tour agency was different than all the others. We offered attractions and adventures that were completely spontaneous. We had no itinerary other than adventure, and the bigger we got the better we got. I was the tour guide, and I would lead the group. One example of our tours was a fourteen-day trek we made in search of a certain Indian tribe in the thick of the jungle in Monstevado. This trip entailed real danger because that tribe is very primitive and could greet unexpected guests with poisoned arrows.

“Another trip was a search for ancient pyramids. My favorite pastime, though, was mountain climbing.

“When I stayed in Cusco, I went to the huge Inca festival a number of times. The types of food there included disgusting creatures, and the mode of dress actually served as a sort of stop sign for me, as it reflected just how directionless people could become.

“An open miracle happened on one of my mountain climbing trips. I was accompanying a group and we hadn’t properly estimated the amount of water we needed. We were in the middle of the trip with no liquids. We knew that on the summit there was snow that we could melt for water, but we were far away from it. We had to get to a way station on the mountain on the way to the top. According to the plan, we were supposed to get to the station the next day.

“Our throats were parched and there was a real fear of dehydration. We felt like we were going to collapse from exhaustion. And then, like in the stories, when we got to the station we discovered a row of wild lemon trees and we squeezed them and drank.”

Nir continued to bring groups of travelers to different places. Although he had made some steps towards Judaism, he felt a lack of clarity in his life. This feeling of emptiness gave him no rest and he waited for something drastic to change his life. When he describes this period he gets into a certain mood and sighs a bit before continuing:

“I looked for a way to heighten my feelings. One day I took a map and looked for a mountain that nobody had ever climbed before. It’s the dream of every mountain climber, to be the first to reach a

“At that moment, I knew that it depended on Hashem. With this feeling, I spoke to Hashem and said to Him, ‘If you save me, I will enter a yeshiva at the first opportunity.’”

mountain peak and put your country’s flag there.

“We finally found a mountain called Yamur, which is in a beautiful mountain range called Vintulta. The mountain is five kilometers above sea level. After doing some research, I discovered that professional climbers, hobbyists and adventurers had not yet reached the top of this mountain. I was overjoyed.

“I got two friends and a mountain climbing guide to join me. It took a full week to prepare for this trip by climbing smaller

mountains in the area. We accustomed our lungs to less oxygen. The climb itself was supposed to take five days.

“On the day we were supposed to climb the mountain, we arrived by car at the jump off point. A climb is done as follows: camp, base, camp, base. The bases are places to stop on the mountain to rest, sleep and recuperate. As we climbed the mountain, one of the fellows didn’t feel well and he showed signs of mountain sickness. This sickness comes from a lack of oxygen in high altitudes, and causes a drop in red blood cells. He had a terrible headache and we knew that he could not continue to climb because his life was in danger. We decided to leave him at the base.

“The next day we continued climbing. At a certain point, we had to go all the way around because we encountered a large swampy area and were afraid to get stuck in it. We had to leave the other climber behind too, for he was also displaying signs of altitude sickness. Only me and the guide were left. We were experienced mountain climbers and we looked at each other and decided to forge ahead despite it being hard for just two of us alone. The challenge was enormous.

“After two days of climbing, when we were connected with a rope and climbing with the aid of iron pegs that we wedged into the ice, he motioned to me that he had gotten to a kind of bridge made of snow. This bridge went from wall to wall. He withdrew and then leaped across it. Then it was my turn but I carried more than he did and the bridge broke under me. My fall was halted two meters down by the rope that tied me to him.

“In the first seconds I was hysterical. Beneath me was the abyss and there I was, hanging from an



being mekarev others to Yiddishkai



Nir and his friends mountain climbing



At the Chabad house.



The restaurant in Cusco

iron hook in the ice. Any tiny move could bring me to my death. I could hear myself screaming Shma Yisroel.

“Any tiny move could bring me to my death. I could hear myself screaming Shma Yisroel.”

“This was the first time in my life that I felt terrified. I tried to call to the guide so he would see what was going on, but he didn’t answer. Nor could I see him from where the bridge had broken because I was in a depression in the mountain. Finally, a few minutes later, he responded. With his help, I began to try and climb while he held on with all his strength to the iron peg. We both knew that if the peg fell, we would both fall since we were connected. At a point like this, you need tremendous physical and spiritual powers as well as enormous care.

“I began to carefully climb and had already reached a height of a meter and a half when my strength gave out and I fell again, being held only by the rope. I was weak, tired, my hands were frozen, and my body didn’t respond to my attempts to

extricate myself.

“I figured my time was up. My parents, my family and my entire life passed before me like a movie. I knew that it all depended on me and that if I mustered the last of my strength I had a chance of getting to solid ground. At that moment, I knew that it depended on Hashem. With this feeling, I spoke to Hashem and said to Him, ‘If you save me, I will enter a yeshiva at the first opportunity.’

“I was pessimistic about getting out alive. The guide urged me to begin climbing. He came up with an ingenious idea. Since my hands were frozen, he suggested that we tie the rope on my legs and he would slowly pull me up with my head upside down. Another glance downwards reassured me that I had no other choice. I couldn’t do the climbing myself and this fact intensified my terror. I was hanging between heaven and earth, between life and death. I knew I was at Hashem’s mercy.

“After mighty efforts I managed to get back to the mountain. I was

utterly relieved when I finally felt the ground beneath my feet. We both knew we had to give up our plans for further adventure. We climbed down over the course of two days and the feeling of disappointment that I hadn’t managed to climb to the top was replaced by another feeling of connection to Hashem.

“The descent was hard and — as if what we had already been through wasn’t enough — a blizzard began, the likes of which I had never seen in Peru before. It was with open miracles that I survived that crazy trip and got back to my friends who were waiting at the jump off point.

“This was apparently the experience I needed to shake me up. It was clear to me that it was time to stop fooling around. I returned to Cusco, sold my belongings and went to Lima where I said the HaGomel blessing at the Chabad house. From there I went to 770.

“It was the end of Av and I stayed at 770 for three weeks. It was fantastic, maybe the best weeks of my life. From there I flew to Eretz Yisroel and went to the yeshiva in Ramat Aviv where I spent a year and a half. Then, two years ago, I got married.”

Nir went back to Cusco twice on shlichus. The first time was before he got married, when he was there with some friends. The second time was after his wedding, when a seminar on Judaism opened and he went to help out. That shlichus resulted in some of the participants going back to their roots and becoming frum.

Nir plans to return to Cusco with his wife to open a permanent Chabad house. This Chabad house will be under the head shliach of Peru, Rabbi Blumenfeld, and will prepare another point on the globe for Moshiach.

THIS GREAT STORM IS BECAUSE OF ME

BY SHAI GEFEN

IMPACT ON THE ENTIRE WORLD

When Yona the Prophet avoided his mission to bring G-d's message of repent or die, to the people of Ninveh, he told the sailors, "This great storm is because of me." They threw him into the sea and the storm died down. Even back then, the nations of the world understood that there was a reason for the storm and they searched until they discovered the reason for it.

The tragedy of Hurricane Katrina that the United States has been contending with, happened immediately following the implementation of a historic crime, the expulsion of Jews from its land by the State of Israel. Many can't help but see the evacuation and devastation because of Katrina as a direct result of U.S. pressure resulting in the evacuation and devastation in Gush Katif.

The U.S. which is concerned about world peace and fights terror, decided for some reason that here, in Eretz Yisroel, they would take part in a plan to award a terror state to the very same terrorist organizations that it is fighting. This does not remove the blame from the State of Israel and all

those who support it. These are Jews, who operate with free will. However, Hashem will also judge the nations.

President Bush announced that he supports the Disengagement Plan and funded the plan with U.S. dollars. Now, America has been hit with a tragedy of its own that will cost it a fortune to clean up and repair.

Whoever thinks that the "problem of the territories" affects a particular group or a certain sector, discovers that giving away land to goyim causes damage *to the entire world*. We have already quoted the Rebbe many times that whatever happens in Eretz Yisroel impacts on the entire world.

It's not too late, and as the Rebbe says, as long as they did not give the actual land, they can still change their minds and minimize the tragedy. We will end with what the Rebbe said on 24 Teives 5742:

They try to delude the public into thinking that this will bring the longed for peace. It is impossible to bring peace by doing things that intensify the danger of war by giving weapons to the enemy!

They expel Jews from Eretz Yisroel for reasons of

"righteousness and justice." It is not possible that "righteousness and justice" would obligate them to expel Jews from Eretz Yisroel! Hashem requires the Jewish people to act according to the Torah of Truth, especially when we speak of matters that are associated with Eretz Yisroel, the land about which it says, "truth sprouts from the ground"!

There are those who try to bury the "truth" in the "ground." And to that we say that in the end, "truth sprouts from the ground." Because there is no other way but the truth, and the way of truth is bound with Hashem, as Chazal say, Hashem's seal is truth, and this is the way to bring real peace; Hashem's name is peace.

AS FAR AS THE MONEY...

The Torah says that even when righteous people receive bribes the bribe blinds them and perverts justice. The matter of bribes in connection with the expulsion of Jews from Gush Katif and northern Shomron is one of the most shocking things that took place. In contrast to previous situations, those who received the bribes didn't even deny having received it. Parties, Knesset members, and



rabbanim were bought off with money so that the Disengagement Plan could be implemented.

We live in a time when it is difficult to hide the truth. Everything is out in the open, sooner rather than later. We will soon see who received various jobs in exchange for their support. Naturally, an attempt is made to whitewash the bribe with the excuse that the money was given to mosdos Torah, but the Rebbe spoke about this too.

The Rebbe often spoke about the bribes the rabbanim accept and warned that if you see that a rav supports the government, or his voice is suddenly silenced, not to be surprised. The Rebbe spoke about this so we could respond to the claims, "well the rabbis are also quiet..."

Despite all this, some "wise people" come along, who think they are wiser than the Torah, and they pasken that you have to give away land! Since they are bribed (and everybody knows that they took bribes), their Torah only includes those laws that they hold off!

At first, that rav refused to pasken since he is occupied with "learning Torah lishma." But suddenly, when it came to a matter of pikuach nefesh, thanks to the bribe he received, he allowed himself to pasken!

The Torah says that bribes "blind the eyes of the wise and distorts the words of tzaddikim." When you take a bribe, it is prohibited to pasken any halacha since you are inclined towards the one who bribed you. Especially in our situation, when we know clearly that those who gave the bribe gave it on condition that this rav pasken that you must give away land! They said explicitly that if he

paskens that way, he would get the money and if not he wouldn't get it.

If he took bribes for his personal matters, there would still be room to hope that he would do t'shuva, for the yetzer tov would come and arouse him to t'shuva. But when he takes bribes for holy things, then there is no chance that he will see his error, since in this instance the yetzer ha'ra comes dressed in a long coat and shows him a long list of talmidim that are being supported by this bribe money he received. Without this money, says the yetzer ha'ra, who knows if they could have accomplished this!

The purpose of saying this is not to speak ill of someone - for he can indeed be drawn to Torah and mitzvos - but in order that this be corrected.

In general, one must know that it says about Hashem, "He does not take bribes," and "their G-d hates bribes." But what bribe could one give Hashem?

This refers to bribes of Torah. Since "everything is in the hands of Heaven, except for fear of Heaven," he thinks he can give Hashem a bribe in the guise of Torah and fear of Heaven! And regarding this it says, "Hashem does not take bribes." You cannot buy off Hashem by taking money and giving it to yeshivos!

In addition to the bribe that he takes, he is also a liar since he says that the present situation is not one of pikuach nefesh. And in addition to being a liar, he is also a sycophant.

WE'VE BEEN THERE BEFORE

Elections are coming up. Suddenly, all those who were quiet throughout the battle are waking

The U.S. which is concerned about world peace and fights terror, decided for some reason that here, in Eretz Yisroel, they would take part in a plan to award a terror state to the very same terrorist organizations that it is fighting. This does not remove the blame from the State of Israel and all those who support it. These are Jews, who operate with free will. However, Hashem will also judge the nations.

up and offering us cosmetic substitutes for Sharon.

As Lubavitcher Chassidim raised on the Rebbe's teachings, we take no part in party and internal power struggles. We will not build a new golden calf for ourselves. We will continue to cry out and protest, continue to bring the d'var Hashem, which is halacha, but will not be partners with those who express even a word against Hashem and His Torah.

We will have nothing to do with all those parties that were partners to the Disengagement crime, from its announcement until its implementation. On the contrary, as the Rebbe said to do, we will publicize precisely who participated and supported the Disengagement Plan:

It should be publicly announced so that everybody knows that so-and-so...and when everybody knows that it's him...they won't vote for him or his disciples and party at the upcoming Knesset elections. They won't allow him to speak in the name of the Jews of Eretz Yisroel.

He [Sharon] and his cohorts can speak on behalf of the Arabs, for they were the ones who benefited by the delay in concluding the operation [Operation Peace in Galilee], but not on behalf of Jews! Apparently, this is the only thing that will affect them.

And perhaps this threat will affect the politicians who want to continue to sit on their seats and grab a position in the political life of Eretz Yisroel, so they stop playing around with political considerations at the expense of the security of Jews living in Eretz Yisroel.

(3 Tammuz 5742).

PUBLICIZE TO THE ENTIRE GENERATION

Something that took place last week took on added significance in light of the Rebbe's directive of Parshas Shoftim, to publicize that there is a prophet among the Jewish people. The Ben-Aruya family of Rechovot, who work on

When he takes bribes for holy things, then there is no chance that he will see his error, since in this instance the yetzer ha'ra comes dressed in a long coat and shows him a long list of talmidim that are being supported by this bribe money he received. Without this money, says the yetzer ha'ra, who knows if they could have accomplished this!

behalf of Chabad in Rechovot to connect Jews to the Rebbe through the *Igros Kodesh*, got an unexpected reaction from a Litvishe fellow from B'nei Brak.

This person came across an ad for the new CD on shleimus ha'Aretz recently produced by the Matteh HaOlami to Save the Nation

and the Land. He describes himself as having been tremendously opposed to the Rebbe and his approach, but after watching the CD made a complete about-face.

Not only did he change his mind, he has sent out the link to this CD to everybody he knows in order to show them that "Moshe is true and his Torah is true," referring to the Rebbe. He asked that he be sent copies of the CD so he could give it out to people.

As someone who had the privilege of working on this CD, the Ben-Aruya family gave me this man's phone number. When I called, he gave me a 15-minute speech about how you can see how the Rebbe is the true navi and that what he said is true. "Someone who is objective can see how the Rebbe was right in everything he said," he concluded.

So in the midst of the battle for shleimus ha'Aretz, we see how what the navi said is coming true, and as the Rebbe said, this is part of the "wars of Hashem" of Moshiach. It's nobody's personal battle; the fight for Eretz Yisroel is a war of Hashem with all that that signifies.

Now, in the midst of the battle for Eretz Yisroel, we must fulfill the Rebbe's directive of Parshas Shoftim 5751:

You must publicize to all members of the generation that we have merited that Hashem chose a person with free choice, who from his part is incomparably greater than the members of the generation, to be "your judges" and "your advisors" and the prophet of the generation, who gives directives and advice regarding the avoda of the Jewish people...until the main prophecy, the prophecy of "immediate Geula" and immediately, "behold he (Moshiach) comes."

Amen, kein yehi ratzon!

'WHOEVER TOOK PART IN THIS CHURBAN WILL HAVE TO ANSWER FOR IT'

INTERVIEW BY SHAI GEFEN

*Rabbi Yisoschor Rumpler, author of Halacha Brura on the topic of the prohibition in giving away land, which includes discussion of the participation of some of the chareidi sectors in the Disengagement Plan, explains why he published this book. * A Beis Moshiach exclusive.*

The purpose of the book *Halacha Brura* is to explain, according to halacha and the opinion of g'dolim, led by the Rebbe, the severity of the prohibition in giving away land and the danger inherent in doing so. This book does not merely contain theory but also describes events as they happened and the unholy connection that some of the chareidi world has with the perpetrators of this horrific expulsion plan.

The author of the book is Rabbi Yisoschor Dov Rumpler of Yerushalayim, who met with rabbanim and admurim in recent months in order to try to prevent the Disengagement Plan. He decided to publish a book, which elaborates on the halacha in *Orach*

Chaim siman 329 and discusses its ramifications in today's day and age.

Rabbi Rumpler quotes the opinions of all the g'dolim who oppose the giving away of land. The book has the approbations of Rabbi Meir Mazuz, Rabbi Gedalia Axelrod (who notes in his glowing approbation that all the g'dolei Yisroel were opposed to giving away land and it was the politicians who misled the rabbanim. "And they were successful in getting them to decide to enter the government in exchange for bribes and payoffs"), and Rabbi Mordechai Shmuel Ashkenazi, rav of Kfar Chabad.

Rabbi Rumpler, isn't this book too late?

The book is based on a booklet I published and distributed a few months ago. Thousands of copies were put in shuls. Now I decided to publish it as a book and expanded all the topics both from the halachic and the practical end.

I definitely think it is not too late. The fight for shleimus ha'Aretz is only beginning and the halacha remains the same even after they destroyed Gush Katif, for they still plan on destroying more.

The book has another goal, to fight the brainwashing of the parties' news organs, which make it seem as though the subject of giving away land is a political one and has nothing to do with us, and that the chareidi public ought to stand on the sidelines while others fight for shleimus ha'Aretz.

My book proves that it is specifically the chareidi public, which is particular about Torah observance, who must lead the battle against giving away land.

What was your main goal in publishing this book?

The chareidi public felt that the battle over the Disengagement Plan was associated with Zionism, and this is why they didn't relate to the seriousness of the problem – that

this is about something that goes against an explicit halacha and endangers Jews.

Furthermore, there is also the issue of bribes. So when Jews are thrown out of their homes, the Torah world remains apathetic. Rabbi Elchonon Wasserman (may Hashem avenge his blood) said that when a Jew is bribed, he thinks that one plus one equals three. Yes, even g'dolei ha'Torah can be bribed. If Aharon HaKohen and Moshe Rabbeinu were to receive a bribe, it would blind them too. We read about this in Parshas Shoftim.

Under the circumstances, you cannot explain this rationally. Even truly great people don't understand the truth.

The goal of the book is to explain to the chareidi public that giving away land is covered by an explicit halacha. The entire book discusses the halacha in *Orach Chaim*, siman 329. A certain distinguished rav with whom I was in touch, didn't even know this halacha exists!

I worked on the book for a year and a half, while also being busy publicizing the prohibition of giving away land as part of the fight against the Disengagement Plan.

Tell us about the book's contents.

I described the situation in the chareidi camp during the battle, the announcements of the rabbanim, what g'dolim have said about the prohibition of giving away land, my correspondence with members of the Moetzes G'dolei HaTorah, who strongly opposed entering the government.

I added a section about the chain of events, how they sold us out for a bowl of lentils, and as the Rebbe put it, this money is dipped

in the blood of the Jewish people.

Then there are a few chapters that delve into the halacha of a city that is on the border. I added an entire chapter from the book by Rabbi Sholom Dov Wolpo with the opinion of geonim against giving away land. It is clear from there that nobody disagrees that this is a prohibition of the Torah and a terrible danger to Jews.

I would like to mention the outstanding work of the Matteh HaOlami to Save the Nation and the Land, headed by Rabbi Wolpo and Rabbi Rapp, as well as the Pikuach Nefesh organization, whose goal it is to quote the "d'var Hashem – this is halacha."

Not only did they not cry out, some of them knowingly became full partners in the Disengagement Plan, and it is this that I decry.

Tell us about the rabbis you have contacted on this topic.

I put out a Kol Korei on this topic and had many personal meetings with rabbanim. Many of them acknowledged that I had opened their eyes. There was even one distinguished rav from the beis din of the Eida HaChareidis, who stated explicitly that giving away Gush Katif was forbidden al pi Torah.

But...

But, sad to say and quite inexplicably, many of them continued to remain silent. I ask, what are they afraid of? Why are

they quiet? The pasuk says, "Do not fear anybody because the judgment is to G-d." I quoted the halacha in siman 328 – that "one who asks, sheds blood and the one being asked is disgraceful," for he should have spoken publicly about the matter so that everybody would know the halacha. According to Torah, there is an obligation for every rav to speak up about this and to state the halacha so everybody knows it.

After I published the Kol Korei about the silence on the part of the rabbanim, I was told that the Sadigura Rebbe told his shamash to hang it up at the entrance of his beis midrash.

I wrote personal letters to rabbanim and with my limited resources tried to wake them up to the terrible situation. Unfortunately, they all remained silent and thus collaborated with this terrible deed, "since the Rabbis were silent, from this it would seem they agreed." They will have to answer for it.

What did you expect them to do?

It's an explicit halacha. In such a situation, the Rambam says in "Hilchos Taanis"; "It's a positive mitzva of the Torah to cry out and blow trumpets about any calamity that comes upon the community." The Rambam says that if they do not cry out because they say, "it is a coincidental occurrence," then this is the way of cruelty, and more calamities will follow.

Therefore, we were supposed to see all our leaders and rabbanim standing up and shouting out against what was going on. Unfortunately, not only did they not cry out, some of them knowingly became full partners in the Disengagement Plan, and it is this that I decry.

Actual partners? Isn't that an exaggeration?

We publicized the announcement of the members of the Moetzes G'dolei HaTorah, the Sadigura Rebbe, the Bostoner Rebbe, and Rabbi Binyamin Silber, that was sent to Jewish leaders around the world, to make a commotion and prevent the decree.

We wanted to advertise the announcement of these members of the Moetzes in Hamodia, and they refused to allow it. Is this not a full collaboration with what happened? I'm not even talking about the dozens of serious sins of those who actually participated in the expulsion. According to halacha, whoever sat quietly and did not protest or did not do all he could do, is absolutely a collaborator with this terrible deed and no excuse will help him.

Do you sense any change in people's thinking?

Now, after everything that happened, I think we must put much more work into getting people to realize that giving away land is against halacha. And that this is not about politics or

Zionism or yishuv Eretz Yisroel. This fight is for the fulfillment of the halacha and saving Klal Yisroel, pikuach nefesh in its purest sense.

In one of the sichos, the Rebbe says that whoever is a rav must publicize the p'sak din on shleimus ha'Aretz and whoever publicizes it is granted balabatishkait over the world. Therefore, after what happened I think we should not despair and give up. The halacha didn't change and now, when we see what happened and what threats we face and what our enemies' goal is, the religious and chareidi public must mobilize to cry out against the plan to continue giving away land.

I am sure that if we had all been united and that "chareidi" party did not enter the Coalition, they could not have perpetrated the expulsion of Gush Katif.

Did you meet the Rebbe?

Yes, one time. It was after 27 Adar when the Rebbe distributed dollars in the doorway of his room. I received a dollar, and since then I feel a strong attraction towards the Rebbe, and this is what was mekarev me to Chabad. I feel that

my shlichus from the Rebbe is to make a tumult about giving away land.

How is all this connected with the besuras ha'Geula?

We see how we are in the final birurim before the Geula. One of the signs of Ikvisa d'Meshicha is about "people on the border who will go from city to city and no one will take pity on them." This is precisely what is going on now. And as it says there, "men of faith will be lost." As it explains in s'farim, it's not that there won't be men of emuna, but they will be unable to stand up to the falsehood that prevails before the revelation of Moshiach.

Now is the time to cry out for Moshiach. We see clearly how Hashem wants us to do things to bring Moshiach. Sadly, it's coming with tremendous suffering. As Chazal say, "if they waited for My kingdom, they would be redeemed immediately." Today is "a time of tzara for Yaakov, and from it he will be saved." The words "time of tzara" are numerically equivalent to 5765, and from these tzaros may we see the salvation of Klal Yisroel.

Make a "Mivtzah Kashrus" in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)

(mention code "770" for special ANASH Rate)



T'MIMIM RELATE

T'mimim relate their mivtzaim experiences

BY NOSSON AVROHOM

AFTER SIXTY YEARS!

Mendy Arad relates:

In the days preceding the Likud referendum, I was on shlichus to the yeshiva in Ramat Aviv. Every evening we went to talk to Likud members who live in Ramat Aviv, to convince them to vote against the Disengagement.

One evening we went to one of the buildings on our list where a woman in the Likud party lived. We pressed on the buzzer and after we said who we were, we were buzzed in. A man who looked close to eighty opened the door and sadly said, "My wife, who used to work for Likud recently died."

We felt bad but said that since we were there already, it was by Divine providence, and we asked him what he was ready to do to bring Moshiach and the Resurrection of the Dead, including his wife.

The man sighed and said that he had just been thinking about Moshiach. "I was watching television and saw that an earthquake killed thousands of people and I wondered what it would be like at the T'chiyas HaMeisim and would Moshiach bring them all back to life."

The man admitted that he had let us in only because he was hard of hearing. Had he understood what

we said over the intercom he would not have allowed us in. He said he had heard about Moshiach as a boy from his grandfather, but such a long time had passed since then that he thought it was just a fantasy.

He was willing to hear our explanations about the changes taking place in the world and what

I received a dollar from the Rebbe and was ready to move on when the Rebbe called me back and said that every Jew is holy. I had the nerve to say that this wasn't true because I was a secular Jew.

the Rebbe says about it. After a long conversation, he agreed that we could come to his house the next day to put t'fillin on with him.

The next day, when we put t'fillin on with him, we saw how moved he was. He told us that this was the second time in his life that

he was putting on t'fillin, the first time taking place sixty years earlier at his bar mitzva. We too were moved by the hashgacha pratis that led us to this man.

ARE WE TALKING ABOUT THE SAME GIRL?

Elimelech Thaler relates:

Every Friday we give a shiur for mekuravim in the D'var Malchus in the Mill Basin section of Brooklyn. The shiur takes place at Rabbi Yehuda Friedman's Chabad house. Nearly every week there are new people who hear about the shiur and decide to join.

One week, one of the new participants told us a miracle story that took place with his granddaughter and the Rebbe. The story took place 20 years ago, when his granddaughter was a baby and the doctors diagnosed her with kidney problems. After a series of X-rays and tests, they decided they could not wait and that the baby had to have a serious operation.

"I was shocked by the doctors' pronouncements, and when I heard that the Rebbe is a miracle worker, I asked my son, who lived in Florida at the time, to bring his little girl to the Rebbe and to ask for a bracha. My son agreed and came to New York, to the Rebbe.

"It was in the afternoon when my son and his baby daughter



and bought a Chitas. A few weeks later, she told us that she no longer suffered those terrible pains that she had experienced before she wrote to the Rebbe and her general situation had quickly improved.

HE KNOWS

Yisroel Bokovzah relates:

At a Sheva Brachos that took place at the home of Rabbi Nissim Baron of Crown Heights, one of the people present told the following story:

“It was the end of Iyar 5750 when I arrived in New York. I was sent by the Jewish Agency. My father had died shortly before that and I was angry at G-d. When my cousin, a Lubavitcher Chassid, heard I was going to New York, he urged me to visit the Lubavitcher Rebbe and to ask for his bracha.

“At first I adamantly refused, but he didn’t give up and I finally agreed, just so I would know I didn’t lose out on anything.

“I stood in line for dollars one Sunday and when I saw the thousands waiting there, I thought it was ridiculous. I consoled myself by the thought that I would soon be out of there.

“After hours of waiting it was my turn. I received a dollar from the Rebbe and was ready to move on when the Rebbe called me back and said that every Jew is holy. I had the nerve to say that this wasn’t true because I was a secular Jew. The Rebbe repeated what he said and I repeated my response. I was just about ready to explain my position when the Rebbe suddenly looked serious and he said, ‘refua shleima to your mother.’

“I left in a turmoil. I used the first phone I could find and called home. My brother, who picked up the phone and heard me asking about our mother, nearly fainted.

wanted to see the Rebbe. After a long wait, the Rebbe’s car drove up, the door opened, and the Rebbe came out. My son took this opportunity and walked quickly over to the Rebbe and asked for a bracha. The Rebbe gave the child a quarter and said, ‘refua shleima.’

“My son and his daughter went into 770, where he put the coin in a pushka. He was very moved by the Rebbe’s bracha and anticipated a miracle. When he returned to Florida, he took his daughter for another checkup. The doctors could not believe their eyes – for the problem had disappeared. They looked at the X-rays and at the girl and found it hard to believe it was the same child.”

PLEASE HEAL HER

Yisroel Meir Bakshi relates:

Every Friday I go on mitzvaim to Kings Highway. This street is full of Jews, many of whom are Israelis, and each week we put t’fillin on with dozens of them until right before Shabbos. Among the stores we visit is a flower shop owned by an Israeli woman by the name of

Dalia. We talk to her a bit about the parsha and leave material for her to read about the besuras ha’Geula.

One week she told us her story. She said she had been suffering from back trouble for a long time and sometimes the pain is unbearable. “Sometimes I cannot get out of bed and don’t know what to do. When I recently had tests, they discovered that I was lacking cartilage between my vertebrae, and that’s why I was in pain. The doctors recommended an operation and I showed up twice to have it done but at the last minute I was frightened and canceled it.”

We explained to her that she could write to the Rebbe through the *Igros Kodesh*, and she was very excited by the idea. She made a hachlata and wrote out her story. The answer she opened to said that if the person went in the ways of the Rebbe Rayatz and was particular about saying the daily T’hillim as it is divided over the days of the month, he would be guaranteed good health and much success in all his endeavors.

Dalia was thrilled by this answer

'How do you know?' he asked in amazement.

"Later on, he told me that my mother had a sudden eye problem and she was operated on immediately. They had just received a good report, which said her condition had drastically improved and she would soon be released from the hospital.

"I was thunderstruck. Before I met the Rebbe I was thinking about how to get out of it, but now I decided I had to go back and thank the Rebbe for his bracha. I ended up staying at 770 for the week. At the farbrengen the following Shabbos, I stood there with everybody else. The Rebbe nodded to one and all and when he got to me, he stopped.

"At first I was taken aback and didn't understand what I was supposed to do. One of the Chassidim standing near me gave me a cup of wine and explained that the Rebbe was waiting for me to raise the cup and say l'chaim. I raised up my hand with the cup and then the Rebbe nodded and smiled at me.

"I felt that the Rebbe knew everything about me."

**T'HILLIM – APPROPRIATE
FOR EVERY DAY
AND EVERY TIME**

Avrohom Makovitzky relates:



We do Mivtza T'fillin on 28th street in Manhattan, where there are the offices of Israeli television, which broadcasts Israeli news via satellite. In the course of our visits there, we got to know someone by the name of Eli Yarmuch who worked as a manager there.

Eli was very warm towards Judaism and he always put on t'fillin with us. Then he listened to us tell him about the parsha and he took a great interest. In one of our conversations with him, he told us that he was debating whether to

move or not.

We told him he could write to the Rebbe through the *Igros Kodesh*. Eli made a hachlata and after making suitable preparations wrote his letter. The answer he opened to amazed him. The Rebbe wrote, first, about the apartment you bought – 'change your place, change your mazal.' These few answered his question.

The Rebbe also wrote that a person is not supposed to daven to Hashem only when his father doesn't feel well, for example. Rather, prayers are accepted and are a good thing every day of the year.

When Eli read these lines, he was nearly speechless. He later explained:

His father had had a severe heart attack and his health steadily deteriorated until he had become a nervous wreck. He committed to saying half of the book of T'hillim every day for his father's improved health. And so, every day after work, as he took the subway home he said T'hillim.

His father began to improve and he reached the point where you couldn't tell he had ever been sick. So Eli didn't say the T'hillim the way he used to.

"The Rebbe simply knows everything," he concluded emotionally.

Raskin's
"if it grows we have it"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



READERS *writing* 

WHERE WAS CHABAD?

So now that “phase 1” is complete, we as Chabad Chassidim must take a good long and hard look in the mirror and see who we are. It is Elul and so t’shuva is in order in any case; it is a good time to take stock.

So many times it can be said that if only we knew perhaps we could have done more, however for us as Chassidim this cannot be the case, as the Rebbe forewarned us. He even told us that he is leaving it up to us to do everything we can. Clearly if we had made Gush Katif our fight and had we really stood united and used all our strength, then with the Rebbe’s kochos the picture today may have been a very different one.

I have been to Gush Katif on many occasions with my family. The place in every way was thriving and beautiful. There was a quality of life that many would envy, because it was built with such love and devotion that it exuded light and emuna that was simply unique to that place. We merited to see the Lag B’Omer celebrations organized by Chabad of Gush Katif last year, with over one thousand children from all of the communities in the Gush, and I can attest to the fact that I never before heard the 12 P’sukim recited with such enthusiasm and fervor. Never. It was

truly an inspiration. Each time we felt it and each time it made us want to return. Even now.

Every Lubavitcher Chassid knows that the Rebbe was emphatic about not giving up parts of Eretz Yisroel. We know the halacha by heart as well. He warned us that even speaking about giving up parts of Eretz Yisroel is dangerous and that if G-d forbid Gush Katif were to be relinquished to the Arabs this would endanger “all of Am Yisroel b’Eretz Yisroel.”

The Rebbe never used words frivolously and so these words should have shaken us up into action. Instead we decided to divide our strength into two camps, each accusing the other of doing a chilul Hashem and not representing the real voice of Chabad.

The official position of Chabad which appeared on the front page of the *Jerusalem Post* no less, was that Chabad has “no will and no finances to fight the Disengagement plan.” That’s Chabad?! That is the voice that represents the Rebbe? The leading voice in world Jewry? And that is not a chilul Hashem? Even if it were the official position, that is what needs to be said on the front page of the *Jerusalem Post*? Yes, the

pressure was great because when times get tough Jews look to Chabad for direction. And there was no direction and no leadership.

Sadly, many times I am told that there is no longer one Chabad, but rather there are two branches and two voices! How sad and unfortunately how true. And that is what is paralyzing us into inaction. But what is certain is that this is definitely not what the Rebbe would want. On too many occasions the cries fell on deaf ears.

The Vaad HaRabbanim who create “policy” were as divided as the Chassidim and it paralyzed them from taking any serious direction. Even N’shei Chabad was unwilling to use their tremendous kochos to make any significant impact, saying they were taking their lead from the Vaad HaRabbanim. Even as the confrontation was going on in Kfar Maimon, on Yud-Gimmel Tammuz, Chag Hageulah, between the supporters from all over the country and the police, the N’shei Chabad convention at Binyanei H’Uma continued as planned with their regular program. Could you imagine if those women had left the convention center and started marching to the Kotel in protest of the standoff, what impact that might have had? A tragedy had befallen the movement.

A few more T’hillim was the official line. True a few more T’hillim are always good and necessary, but when we look at history that is not how Chassidim operate. Rather when Jews are in danger no stone is left unturned on any level, while all the while T’hillim are being said non-stop.

When life was in danger official documents were falsified, bureaucrats were paid off, weddings were held illegally, mikvaos built. That is the legacy of Chabad and desperately needs to

When we look at history that is not how Chassidim operate. Rather when Jews are in danger no stone is left unturned on any level, while all the while T’hillim are being said non-stop. When life was in danger official documents were falsified, bureaucrats were paid off, weddings were held illegally, mikvaos built. That is the legacy of Chabad and desperately needs to continue to be.

continue to be.

Here in Eretz Yisroel, the struggle is not about the integrity of the Land, although that too is important. Rather it is pikuach

nefesh mamash. Is that not clear? The first murder after Gush Katif fell was in the Old City. The message was poignantly clear, peace was not what this process was going to bring. This chassan hy”d will never get to his chuppa and another world has been destroyed.

On Wednesday before the “disengagement” we saw the real face and strength of Chabad when a prayer was called for at the Kotel, in cooperation with Shas. Thousands and thousands filled the streets of Yerushalayim on an aliyat ha’regel that was not seen since the days of the Beis HaMikdash. It was awesome, but painfully too little too late. That was the Chabad the world knows and that was the kochos of the Rebbe and his Chassidim. But why only then?

So many times I heard it said: where is Chabad? If Chabad would get involved we would surely win. So, that is the question we must ask ourselves now.

The time is short and the work great, and we must each and every one of us find it within ourselves to speak in one voice. Our job is to teach the world what the Rebbe says, particularly about Eretz Yisroel, because here, and only here, will the future of Am Yisroel be determined. As Chassidim of the Rebbe we have an even greater responsibility. We are the ones who know that the time of our redemption has arrived and the only work left is to receive the king. This is the message that must go out in one voice loud and clear. The world is ready, are we?

Chaya Gross, Yerushalayim

to find an attractive
real-estate investment,
is hard
to make a phone call,
is easy.

U.S. & CA Tel: 1718-770-7746
P.O.B. 247 Kfar Chabad
Tel: 972-3-9607536
Cell: 972-54-4300-770
Fax: 972-3-9606278
E-mail: shm770@bezeqint.net



אמת בברכה
השקעות בע"מ

טל: 03-9607536
shm770@bezeqint.net

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS

INYONEI GEULA
& MOSHIACH

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

WWW.770LIVE.COM

חת"ת
עניני גאולה ומשיח
ומצ"ם
שיעורים בלקוטי
שיחות קודש



ב"ה

יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &
web design

biz cards

digital photo-
graphy

animation



BH Tech Design www.bhtech.net

866-5-BH-TECH

R. SHMUEL TANCHUM SHUCHAT A”H

R. Shmuel Tanchum a”h ben R. Moshe sh’yichyeh Shuchat passed away on Chaf-Gimmel Av at the age of 46, following a serious illness.

R. Shmuel a”h was known for his warm and joyous personality. He was always with a smile and a good word. He saw his purpose in life to help people, encourage them and make them happy. He was blessed with a beautiful voice, which he used to bring joy and encouragement to anyone in need of strengthening. Anyone who had a trouble knew they could turn to Shmuel for understanding and encouragement.

For many years, R. Shmuel was devoted heart and soul to the patients at Kingsbrook Hospital. Although he did not work in the hospital in any official capacity, he heard that there was a need for someone to run the hospital minyan on Shabbos and Yom Tov, and quietly took this job upon himself. He did not expect any thanks or honor for what he did; he simply did what had to be done for the sake of another Jew. Every week, he would make his rounds of the hospital rooms and personally bring down the patients so that they could participate in the minyan. As a chazan, he also personally lead the davening with lively singing, bringing much joy to the patients. He also used to go around to the rooms visiting patients, singing to them and giving them chayus. He literally instilled them with faith that they would be healthy.

He also helped the patients with their physical needs.

R. Shmuel worked for many years in the Kehos showroom on Eastern Parkway. He had a special chayus in helping people purchase s’farim of

As a chazan, he also personally lead the davening with lively singing, bringing much joy to the patients. He also used to go around to the rooms visiting patients, singing to them and giving them chayus. He literally instilled them with faith that they would be healthy.

the Rebbe. He made sure that there would be videos of the Rebbe playing constantly when customers came into the store, and he himself lived with the inspiration of these videos. He did more than sell s’farim; he would

also share a good word or encouragement with every person.

Shmuel was a true ohev shalom v’rodef shalom. He never got involved in machlokes and was a true friend to everyone. If someone tried to draw him into an argument he would simply change the subject. He couldn’t bear to hear a negative word against another Jew.

Shmuel approached every person with a smile, both Jews and non-Jews. He used every encounter to bless Hashem and spread the word of Moshiach to everyone.

Shmuel’s emuna in the coming of Moshiach was absolute. He was happy with his lot until the end of his days. Even during his final illness, when he suffered extreme pain and could hardly move, his smile did not leave his face and his focus was on making other people happy. People who visited Shmuel to strengthen him, left strengthened themselves by his steadfast emuna and happiness.

Shmuel was never satisfied with his level of Yiddishkait and constantly sought to grow in his yiras Shamayim. Over the course of his life, he slowly added in many chassidishe hanhagos.

R. Shmuel leaves behind his father, R. Moshe, his wife Rachel, his children, Mrs. Roni Cozocar, Mrs. Sari Faescher, Mr. Yitzchok Shuchat, HaTamim Tzvi, and daughters Rivka and Lifsha.