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

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FOR SHABBOS PARSHAS NOACH.

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# IF EXILE IS NO GOOD, WHO NEEDS IT?

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TRANSLATED BY BORUCH MERKUR



(Continued from last week.)

8. Accordingly, it is understood the reason for the difference between the Bavli and the Yerushalmi:

The Yerushalmi speaks about things that possess eternality, in virtue of the fact that G-d created them (“the Holy One Blessed Be He created them”). They will, therefore, continue to exist even in the Future to Come. It is only the not-good they possess, the aspect of negativity, that will be nullified: “**He regrets (*taha*)** that He created them.”

It is for this reason that the Yerushalmi omits “Exile” in its enumeration; that is, since Exile **in actuality** is entirely a negative concept and will be nullified completely in the Future to Come. It lists, rather, only three things: “Kasdim, and Yishmaelim, and the Evil Inclination.” Indeed, in the Future to Come there will even be gentile nations. However, their conduct will be different then. Not only will they not persecute Jews then, G-d forbid, on the contrary, they will be transformed into [a force of] good and will even help the Jews, as it is written [Yeshaya 61:5], “Strangers will get up and tend your sheep,” and as it is written [Tz’fania 3:9], “Then I will transform the nations to have a clear language, to all call in the name of G-d, to serve Him as one unit.”

So too with regard to the Evil Inclination: in the Future to Come, the Evil Inclination’s aspect of evil will be nullified, but its strength and vitality will be transformed into good and will exist in the Future to Come.

Indeed, it [i.e., the Evil Inclination, which was originally manifest as the snake in the Garden of Eden] will be as it was before the sin [of Adam and Chava]: a great servant [see Sanhedrin 59b]. In fact, it will surpass that, exemplifying the advantage that comes about

through repentance.

That is, the Evil Inclination will exist in the Future to Come not (only) on account of the benefit and virtue gained through (overcoming) it (for a semblance of that exists even now in Exile), which brings a Jew to a greater height and level, but on account of the Evil Inclination itself. Indeed, it will then be transformed into good. This is in accordance with what is stated in the Yerushalmi with regard to Avrohom our Father, peace unto him: “And He found his heart to be faithful before Him” – Avrohom our Father “made his Evil Inclination **good**.” Likewise [it is said] with regard to every Jew in actuality and for a limited duration: “‘With all your hearts’ – meaning, with both of your inclinations.”

The Bavli, on the other hand, emphasizes the negativity of the items it enumerates – “He regrets them” – which will eventually be nullified. That is, it speaks about the not-good in them, which will be nullified.

Thus, the Bavli includes an additional item: Exile. And for this very reason, it places it first, for the negativity and nullification associated with Exile is more absolute than that which is associated with the other items. Notwithstanding the fact that Exile brings Jews to a greater height and perfection (for were it not for Exile they would not be able to attain such a revelation of the power of self-sacrifice and etc., as it is explained in many places), this is, however, a benefit that is derived merely as an **outcome** of Exile [and not one that expresses a virtue of Exile unto itself]. The Exile itself, the existence of Exile, will be **entirely** nullified in the Future to Come; it is an eternal Redemption, **with no** Exile thereafter.

The fact that the Bavli prefaces Exile [in the order of enumeration] teaches a lesson about the other three

things. Namely, that here it does not speak about the good in them – the fact that “the Holy One Blessed Be He created them” (which would indicate that they contain an aspect of eternity) – but about the portion of negativity they possess, that which has no true existence and which will be entirely nullified.

9. It could be postulated that also **this** explanation is connected with the general distinction that we find in many places between the approach of the Bavli and the approach of the Yerushalmi:

We have already mentioned many times that the approach of the Bavli is to primarily consider the present state of things, whereas the approach of the Yerushalmi looks (primarily) at the future state (with the notion that this prevails over and overcomes the present state).

And thus, there is also a connection with regard to the aforementioned distinction, [namely] whether we speak only about “He regrets them,” which underscores the nullification (of their negativity), or whether we also speak about (and emphasize) their positive aspect, the fact that “the Holy One Blessed Be He created them,” which engenders their transformation into good **in the Future to Come**.

Something that stands to be nullified in the future is not a true existent even at the time it exists at present (for which reason we find that rivers that dry up once in seven years are called “rivers **that deceive**” (and are disqualified for use in sanctifying ritually purifying waters [used to cleanse a person from the spiritual impurity associated with contact with corpses], for they are not “**living** waters”). Since they are sure to cease in the future, after seven years, even from the moment of their inception they are not deemed to be true existents.)

It comes out that their **lack of existence** is their **present** existential state and status (before they become nullified [in the Future to Come]). Whereas this is not so with regard to their positive aspect. That is, the fact that in the future they will be transformed into good is an innovation, the opposite of their state of being in the present time. This will only be realized in the Future to Come, a **future** state of being.

Therefore the Bavli emphasizes the negative aspect of the four items, following its approach of considering the present state of things.

10. All the above runs parallel with the general distinction between the Bavli and the Yerushalmi:

Concerning the Talmud Bavli it says: “He has set me in dark places...’ – that is the Talmud of Bavel” [Sanhedrin 24a]. In “Bavel” there is a state of concealment and hiding, from which we must distill the light **from the darkness**. Whereas the Yerushalmi is at the level of light. (As it is explained in many places, this itself is the reason why the Yerushalmi discusses topics in a concise fashion and in general terms, without splitting hairs and without debate, whereas Talmud Bavli speaks in detail and with lengthy debates and [attempts to resolve] quandaries and etc. To illustrate, when we find ourselves in a place that is luminous, we immediately find what we are seeking. But when we find ourselves in darkness, we must grope about and search and etc, and it takes some time before we find what we are looking for. The same applies in seeking a clear line of reasoning, or a legal ruling, using the intellect.)

Therefore, when there is state of illumination – the Talmud Yerushalmi – the subject is illuminated and we clearly see (relatively speaking) the inner dimension and the truth of the matter, as the thing will be (in the Future to Come) for eternity, for then it will be transformed into good; it will be revealed that “the Holy One Blessed Be He **created** [it].”

However, in a time when there is a state of “dark places” with regard to the human intellect, there must be the approach of learning of the Talmud Bavli. That is, when we don’t see the inner dimension of things – that which will be brought out after time –

but the way things are at present, the negative aspect, we must toil in that (i.e., in a matter of darkness, the opposite of good, which is not a true existent) until we discover that it is not a true existent and etc.

11. The lesson we derive from all the above:

First off, we must know and remember that the concept of Exile is one of the things which G-d “regrets”; Exile is not the true state and status that G-d wants Jews to be in, Heaven forefend. This is said to Jews because they must be dissatisfied with Exile. Exile is a punishment (“because of our sins”). When a Jew feels differently, may G-d have mercy, and says that this is an acceptable condition for Jews, he says something that is the opposite of G-d’s will – for G-d regrets, and the regret is [felt] **every day**. It is understood the great darkness of such a person’s

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---

exile within an exile.

On the other hand, this approach must not be one that leads a person to succumb to depression, G-d forbid. We must not be put off by Exile, knowing that it is not a true state of existence, that it will eventually, very soon, be nullified. This is especially so being that we are presently in the era of the Heels of Moshiach, which demands of us that we speed up the end of Exile – “I will hasten it” – through increasing in “a **candle** is a commandment and Torah is light.” By doing so, we accelerate the banishment of the darkness of Exile.

Accordingly, we can also derive a lesson on how we must conduct ourselves with regard to the gentile nations of the world (“Kasdim and Yishmaelim”): We must not be put off by them. They have no strength or existence with respect to their opposition to Judaism. Therefore, with regard to all matters of Judaism, also in the time of Exile, we must “speak” to them with the appropriate force, as the Gemara describes the manner in which G’viha ben P’sisa spoke with them [Sanhedrin 91a].

And this brings about that even in the time of Exile the conduct of the gentile nations will be in a manner of “And kings will be your [children’s] caregivers and the wives of rulers [will be] your [children’s] nurses” [Yeshaya 49:23]. Indeed, this was already fulfilled in actuality a number of times – to the extent that this is a **true story involving a rabbinical authority**, which G-d has written in Torah [Z’vachim 19a, top]. Thus, it is intended to be [received as] an instruction of the Torah of **Life**, an instruction in life:

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*We must not be put off by Exile, knowing that it is not a true state of existence, that it will eventually, very soon, be nullified.*

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Rav Ashi said: Huna bar Nasan said to me: One time I appeared before King Izgeder (he was the king of Pras —Rashi). [...] (His gartel was worn too high, and “he (the king) drew it downwards in order to make it nice” —Rashi). And he said, regarding you [people] it is written, “a nation of priests and a holy people” (and you need to conduct yourselves with the beauty of priests, of whom it is written, “do not gird in [a place associated with] perspiration” —Rashi). When I came before Amimar, he said to me, “It has been fulfilled with you, ‘And kings will be your caregivers.’” When a Jew conducts himself in such a way that we see in him that he is an

appropriate expression of “a nation of priests and a holy people,” all the kings of the land say that he must be **beautiful**, and they come **on their own** to assist in this and **occupy themselves with this**, and it is publicized in all corners of the earth.

The Torah is **eternal**, and as a **luminous** directive and **instruction** for every Jew [the Torah tells us]: take pride in the “Torah, **the inheritance** of the congregation of Yaakov,” and obviously do not lower your head before heathenry or before gentiles.

And together with the service of changing and transforming the Evil Inclination, reaching the level of “with all your hearts’ – with both of your inclinations,” it is already the time of the “Eve of Sabbath,” when we taste of every single dish that will be in the Future to Come.

This is alluded to in the testimony, “He (G-d) placed an end to darkness” [Iyov 28:3], the end of Exile, and “*miyad*” (immediately) comes the true and complete Redemption through our righteous Moshiach.

*(From the addresses of Shabbos Parshas Chukas and Shabbos Parshas Balak 5741)*

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# ‘THIS (NOT THUS) IS THE DAY OF THE BEGINNING OF YOUR WORKS’

BY RABBI CHAIM ASHKENAZI  
TRANSLATED BY MICHOEL LEIB DOBRY

*Therefore, if we still have even the slightest residue of “Thus” on our eyeglasses, we must immediately make them sparkling clean to enable us to see the Rebbe – “This is Melech HaMoshiach” – at the imminent coming of the True and Complete Redemption, when G-dliness will be revealed on the level of “Behold, this is our G-d for Whom we have hoped, and He will deliver us.” \* Excerpts from a chassidic farbrengen.*

## DIVINE PROVIDENCE OR COINCIDENCE

Chassidic tradition tells about a Jewish advisor with very close connections to the King of Spain, who publicly conducted his life as a gentile, due to fears of reprisals by the Catholic priests. Eventually, his secret was revealed, and the church sentenced him to public burning.

Since he was very close to the king, the monarch requested a stay of execution for one year. At the conclusion of the year, the king asked for an additional stay of one month, because the condemned advisor still had to transfer all his powers and responsibilities to his successor. Afterwards, the king requested another week, and when it was no longer possible to delay

the execution further, the date of execution was finally set.

As the custom mandated in those times, all the local residents were commanded to witness the execution in order to instill fear in anyone who still clung to the tenets of Judaism. Thus, as the Jewish advisor was being bound to the stake, a powerful earthquake struck and all the assembled guests fled for their lives, many of whom were subsequently trampled to death in the ensuing panic. In the utter confusion that prevailed at that instant, the Jew managed to escape and eventually succeeded in leaving Spain.

The former royal advisor was hesitant about whether or not he should reveal his Judaism. He decided to base his final decision upon a determination of the G-dly involvement in his salvation. If the earthquake actually occurred through Divine providence – i.e., he was directly saved by an act of G-d – he will reveal his Judaism. However, if this was merely a chance occurrence of nature, he will

continue to conceal his Jewish identity. He resolved to present his question to the leading rabbinical figures of his generation, wandering from place to place in search of the advice of prominent Torah giants, until he finally came to the Baal Shem Tov.

Before entering yechidus with the Baal Shem Tov, he saw R. Wolf Kitzes petting the horses. He asked him where he could find the Baal Shem Tov, and R. Wolf led him to his room. As he entered, the Baal Shem Tov addressed him by name and said, "Shalom Aleichem, honored minister of the Spanish Empire!" The Jew was positively stunned, as he had yet to reveal his identity to anyone and had only told his story without making any connection to himself.



"With regard to your question," the Baal Shem Tov continued, "go back to the one who was petting the horses, and he will explain everything." The man immediately approached R. Wolf and told him the whole story, including the internal conflict over how he should act now.

"Just for the sake of argument," R. Wolf replied, "let's say that it had been established since the Six Days of Creation that this earthquake was meant to happen at that very moment and in that very place. Yet, the fact is that your execution had already been delayed and postponed several times until it was finally set to occur at that time. If so, this absolutely proves that what happened to you was a clear case of Divine providence!" The former royal advisor accepted R. Wolf's

interpretation, and immediately began to live his life openly as a Jew.

This story raises a perplexing point: How can it be that a person who was saved by an open miracle could still possibly have nagging doubts about whether this was "the finger of G-d" or just a mere coincidence?

To answer this question, we must first consider the chassidic interpretation on the pasuk, "This is the day of the beginning of Your works," said in connection with Rosh HaShana.

### **"THUS" AS OPPOSED TO "THIS"**

At first glance, it is not understood why the pasuk uses the word "beginning," since Rosh HaShana marks the end of the process as enumerated in the first chapter of B'Reishis, the sixth day of Creation, when Adam HaRishon was created. "The beginning of Your works" – the first day of Creation – was on the 25th of Elul. If so, why is it said regarding Rosh HaShana, "This is the day of the beginning of Your works"?

The answer is that since Adam HaRishon was the main and ultimate purpose of Creation, therefore, it only became relevant to say "the beginning of Your works" at the moment that he was created.

Still, this concept does not directly respond to our question, for if this were to be the case, the pasuk should have said, "This is the day of the ultimate (or 'main') purpose of Your works." Why instead does it say "the beginning of Your works"?

Furthermore, it is also not clear why the pasuk says, "This is the day," when it would be enough just to say, "Today is the beginning of Your works." In fact, this second question provides us with an

answer to the first question: The world was created on the 25th of Elul (25 is the numerical value of the word “Ko” (Thus)), whereas man was created on Rosh HaShana, which is called “Zeh” (This). Our Sages say that all the prophets gave their prophecy with the word “Ko,” e.g., “Thus said G-d,” except for Moshe Rabbeinu, who used “Zeh” – “this is the matter that G-d has commanded.” What exactly is the difference?

When we say “This is the matter,” we are talking about something in the clearest possible terms, and therefore, it is relevant to say “This,” as our Sages say, “Each one points with his finger and says ‘This.’” However, when we say “Thus,” it is understood that the matter is not so clear, and therefore, we use a word that refers to something in more approximate terms.

The difference between “This” and “Thus” is similar to the difference between looking through glass and a mirror. When we look through a transparent piece of glass, we see the very essence, whereas through a mirror, we only see an image that is not derived from the essence whatsoever.

By the same token, there is a distinction between Moshe Rabbeinu and all the other prophets, i.e., between the *Rosh B’nei Yisroel* and the other great Torah giants. Namely, Moshe is unique in that he perceives the essence.

What exactly is so unique about Moshe Rabbeinu? Why specifically was he given the ability to see G-dliness so clearly – on the level of “This”?

To understand Moshe Rabbeinu’s unique quality, we must examine the pasuk, “Let Us make man in Our image, as Our likeness.” The relationship between the words

“image” and “likeness” is similar to the relationship between “This” and “Thus.” “In Our image” – man in terms of the essence of his soul, is made in the image of his Creator. However, after its descent, or with respect to its faculties – i.e., not in its essence – it is merely “as Our likeness.”

Therefore, the soul is connected to the word “This,” because just as prior to its descent to this world the soul is rooted in His Blessed Essence, so it is after its descent. As a result, it continues to see and show us the aspect of “This is the matter that G-d has commanded.”

### “FROM THE WATERS I DREW HIM”

Such a state was openly revealed within Moshe Rabbeinu. Chassidus explains that the pasuk in Parshas Shmos says, “Moshe Moshe,” without an interruption, because just as he was in his spiritual source prior to his descent into this world – “in Our image” – so he was in a physical body. With regard to other Torah giants, in contrast, their grasp of the Creator is on the level of “as Our likeness.”

Thus, Moshe was given his name because “from the waters I drew him.” Chassidus explains that Moshe’s name testifies to his unique quality. His being drawn from the waters points to the very essence of Moshe Rabbeinu. How so?

Water refers to “*alma d’iskasia*,” the hidden world, as all the creatures that live under its surface are not visible. Their dependence upon the seawater is so great that they are virtually united with the waters. A human being who lives in “*alma d’iskasia*” is someone who feels united with G-d, to the point that he has no life without a connection to G-dliness. However, creatures that live on the revealed dry land – “*alma d’isgalya*” – don’t

feel this dependence. They can rise up and even cut themselves off from the world.

Moshe Rabbeinu was pulled out of the waters – i.e., drawn towards the dry land, the physical world – without any change. He continued to cling to G-dliness like a fish in water.

Even a simple layman can reach the level of “Zeh” (This) through Torah study, as the difference between “This” and “Thus” also takes expression in Torah and davening. A Jew can attain a state of “as Our likeness” (corresponding to “Thus”), because davening expresses a thirst for G-dliness. Yet, he still lacks what he is thirsting for, similar to someone who is thirsty because he has no water. Thus, when he takes a drink, he no longer feels thirst, only pleasure.

However, when a Jew learns Torah – “these and these (‘**this**’ and ‘**this**’ in plural) are the words of the living G-d” – he connects with “Our image,” as G-d and the Torah are truly one.

### STAMPED WITH THE SEAL OF NATURE

Similarly, we find in connection with the state of the world. On the 25th of Elul, the state of reality was created that gives room for arguments, debates, and the need to prove that the world’s entire existence is actually G-dliness.

When we take an unclear, fuzzy, and Thus-style look at things, we might even find *ch”v* proofs to the opposite extreme, i.e.,

G-d left the world to conduct itself according to nature.

*Teva* (nature) has the same root as the word *nitba* (submerged), i.e., we don’t see the G-dliness. Therefore, the world is considered to be a place of danger, and we have to wave a black flag to warn people that it’s forbidden to bathe

there because you *ch"v* might drown.

*Teva* can also be explained in comparison to the word *tavua* (stamped, imprinted). In other words, the world must act according to a certain pace and a certain manner because this is its reality, and anyone who wants to survive and succeed in the world must adapt himself according to this nature.

There's a story about such a person who found himself in prison. "What are you in for?" they asked him. "I didn't do anything," he replied. "The government just happened to print the same type of currency that I did..." Such people reason that they always have to find out what the nature of the world is and they strive to adapt themselves to it more and more, otherwise, they feel they won't make it.

### WHAT DO WE SEE THROUGH "THUS" GLASSES?

And what about G-d? What place does He fill in their world? They try to explain that while He established nature when He created the world, afterwards, He *ch"v* no longer does miracles for nothing. Man cannot rely upon miracles, as not everyone merits them. Furthermore, in the event that he is privileged enough to have a miracle performed for him, it comes at a price that is deducted from his merits.

They bring a list of explanations, excuses, and proofs to justify their position: First, they say how everyone knows that G-d wants us to conduct ourselves according to the natural order, as we have seen in the famous story with the Alter Rebbe during his period of imprisonment, who didn't want to sanctify the moon by miraculously stopping the boat. This is also the

reason why G-d brought us into Eretz Yisroel and didn't leave us in the desert, where the Jewish people lived through miracles twenty-four hours a day.

Such people, who look at G-d's conduct in the world through half-blocked Thus-lenses, are prepared to accept that nature has some measure of control over matters. In their opinion, from the point of view of nature, i.e., since the 25th (*Ko*) of Elul, you can only take one of two paths: run away from the world or adapt to it. They don't see the world as "the beginning of Your works"; in practice, they *ch"v* don't

*How can it be that a person who was saved by an open miracle could still possibly have nagging doubts about whether this was "the finger of G-d" or just a mere coincidence?*

see G-d at all.

To put it another way, such people are prepared to decide, as was decided once at a conference of Jewish leaders from various "streams" within Judaism, that G-d rules the world in 99% of the cases... and every once in a while, there occurs something that is simply *ch"v* out of His control...

We can find an example to this approach in a (for the time being) non-observant Jew who once met a Lubavitcher chassid and asked him angrily, "How could G-d have made the Holocaust?" The chassid, for the

purposes of the discussion, replied, "But G-d also does good things, such as the creation of the State of Israel."

"What are you talking about?" the man yelled. "G-d didn't create the State of Israel; Zionists did!"

"If so," the chassid retorted, "by the same token, the Nazis made the Holocaust..."

### ALSO LACKING IN THEIR BELIEF IN CHACHAMIM

One of the elder chassidim brought an example of someone on the level of "Thus" who attended a *farbrengen* that he conducted also for people who were not chassidim. In the middle of the *farbrengen*, the elder chassid went outside to smoke a cigarette. One of the participants followed him, saying that it is forbidden for a Torah scholar to be alone, especially at night. The elder chassid replied that a Jew is never alone. His escort pondered this for a moment, and then said, "Quite right, quite right – the evil inclination is always with him!" The chassid remarked afterwards, "He didn't even grasp how really far he is from thinking and feeling 'And behold, G-d stands over him...'"

We see that people who don't see the works of G-d also suffer from the same poor vision when it comes to seeing the works of *tzaddikim*, because a lack of faith in G-d also demonstrates a lack of faith in *chachamim*.

The most famous example of this mode of conduct is the story about a Jew who lived during the times of Baal Shem Tov and didn't believe in him. This man had a mature-aged daughter who was paralyzed in both legs, and his wife insisted that she wanted him to go to the Baal Shem Tov to ask for a *bracha*. He eventually gave in and went with his daughter, leaving her outside in the Baal Shem Tov's



courtyard, seated on a chair, while he went inside. He entered the Baal Shem Tov's room, gave him a bag of money and said, "Take the money and heal my daughter."

The Baal Shem Tov took the bag, threw it out the window into the courtyard, and said, "Do you think I need your money?" The daughter, seeing the coins scattered all over the courtyard, got up from her chair(!), and collected them. When her father saw this, he took her and said, "Come on, let's get out of here or he'll soon start saying that this all happened because of him..."

This Jew reminds us of the Spanish royal minister that we spoke about earlier. Both he and the father of the paralyzed girl saw open and revealed miracles, but they didn't notice them because they were looking through Thus-lenses, which obscured their ability to see the works of G-d.

### **"THIS" IS THE MAIN DUTY OF MAN**

Man's duty when he was created on the sixth day of Creation was to bring the aspect of "This is the matter" into the world. Our Sages say that upon his creation, Adam HaRishon said to all the other created beings, "Come, let us bow with bended knee" to G-d. Therefore, the day of man's creation is called "This is the day of the beginning of Your works," as on this day, Adam HaRishon showed all other created beings that the world is not a metzius unto itself, rather it represents the works of G-d. We have seen this outlook – i.e., that the world does not conceal G-dliness – in the Rebbeim, who expressed themselves on numerous occasions along these lines: E.g., I don't see the pillar or the table, nor do I feel my body, I only see G-dliness that gives life to them all.

As a result, Rosh HaShana was

established on the day of man's creation and not the world's creation, the 25th of Elul, to teach us what must be man's role in the Creation. If Rosh HaShana had been established on the day of the world's creation, the 25th of Elul, and then, man would come and prove through his avoda that the world is G-dliness and not some separate creation on its own, there would be room for dissenting opinions. This would give an opening to mockers to say that since the beginning was on the 25th

*When the secretary commented that there were rumors that the assassin was deranged, the Rebbe shlita replied, "Even at Krias Yam Suf, there were those who said that it was a natural phenomenon..."*

of Elul, and only six days later, man comes along to proclaim "Come, let us bow with bended knee before G-d," therefore, there are established times and circumstances in nature that dictate situations on their own, and they must *ch"v* be taken into consideration.

For example, once the Rebbe spoke at a farbrengen about the concept of "I instigated Egypt in Egypt." Afterwards, one of the secretaries told the Rebbe shlita that the King of Saudi Arabia had just

been assassinated by a member of the Saudi royal family, adding that this was most fitting in light of what the Rebbe had said at the farbrengen. When the secretary commented that there were rumors that the assassin was deranged, the Rebbe shlita replied, "Even at *Krias Yam Suf*, there were those who said that it was a natural phenomenon..."

### **BEARING THE FLAG OF CLEAR VISION**

Since Adam HaRishon, and especially since Avrohom Avinu, the Jewish people have fulfilled their exalted role to teach all mankind to look at the world from "this" point of view. This is particularly brought home by the *nasi* of each generation, who sees G-dliness openly and bestows upon us, albeit in a microcosmic way, the ability to perceive this as well.

The Rebbe Rayatz once gave a *sicha* where he explained this point in a story that occurred during the Torah reading on Simchas Torah. Once the *gabbaim* inadvertently took out a seifer Torah that was rolled to Parshas V'Zos HaBracha (at the very end of the scroll), instead of the one that was rolled to Parshas B'Reishis. Since a Torah scroll cannot be returned to the *aron kodesh* without reading from it first, they had to roll it all the way back to the beginning. "Anyone who thinks that all this was just an accident," the Rebbe Rayatz said, "is a heretic! It had been preordained by G-d that this should happen on this day with this seifer Torah, and these two men would come and utilize their strength in order to roll the entire scroll from the end back to the beginning."

The knowledge that the Rebbe MH"M, the Moshe of the generation, prophesizes similar to Moshe Rabbeinu, with the power of "This," strengthens our faith that

“Behold, **this** is Moshiach coming,” and “they are already seated at the table for the seuda of Moshiach.” The Rebbe MH”M sees all these things clearly and absolutely, and therefore, our faith is strengthened together with the perception that every passing moment proves that the prophecy of the Redemption must be realized right now. If there are people who are lacking in this faith, this is because their perception of Moshe is on the level of “Thus,” and as such, there is still room for questions and arguments.

**“BEHOLD, THIS IS OUR G-D...”**

The Rebbe MH”M demands that we too should sharpen our vision, and contemplate upon what’s happening in the world through a “This” pair of eyeglasses. For example, during the Persian Gulf War, the Rebbe MH”M protested

that insufficient publicity was being given to the miracles of the Divine providence that guarded and protected those who dwelled in the “land that the eyes of Hashem, your G-d, are upon it.” Opening one’s eyes to see

G-d’s miracles and His Divine supervision is a preparation for the days of Moshiach, to the point that the day of man’s creation is only “the beginning of Your works,” i.e., the start of the clear perception that G-dliness enlivens everything. This beginning has not yet been fulfilled, and until now in the Exile, we have only been holding at the level of “This is the day of the beginning of Your works.” During the long years of Exile, there has been a need for tremendous spiritual avoda in order to reach the level of perceiving G-dliness openly, and only very special people in special times and special places

have been privileged to attain this level.

The completion and fulfillment of this vision will be reached with the imminent arrival of Moshiach, as is written, “And all flesh will see” – a natural and physical sense of sight. Thus, in the era of the Redemption, we will see G-dliness at all times and in every possible situation, not just on special occasions or in the Beis HaMikdash.

Therefore, if we still have even the slightest residue of “Thus” on our eyeglasses, we must immediately make them sparkling clean to enable us to see the Rebbe – “**This** is Melech HaMoshiach” – at the imminent coming of the true and complete Redemption, when

G-dliness will be revealed on the level of “Behold, **this** is our G-d for Whom we have hoped, and He will deliver us.”

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Issue Number 527 - BEIS MOSHIACH 13

# 3 CHASSIDIC COUPLES, THE 4 MINIM, AND 100'S OF ARABS

BY S. NAHARI

*A fantastic view of the Shomron, a huge convoy of cars, hundreds of Arabs standing in groups and talking about the war against the Yahud. \* Anwar Sadat's hoarse voice continued to incite. \* In the midst of all this, three men dressed in Chassidic garb that didn't hide the fact that these were Lubavitchers; three young women and two babies asleep. \* It was miraculous that the bored Arabs didn't think of diverting themselves by making a jihad then and there. \* An incredible story about Mivtza Dalet Minim.*

## THE MINISTRY OF EDUCATION SAID SCHOOLS SHOULD BE OPEN ON CHOL HA'MOED!

The Yom Kippur War broke out without warning, at least as far as Israeli citizens were concerned. There was someone who knew it was coming and warned about it, and did all he could to prevent it, and that was the Rebbe Melech HaMoshiach.

The verse the Rebbe quoted repeatedly was, "from the mouth of babes and sucklings, You established strength," and people felt that something was about to happen, but nobody guessed that it would be war.

Since the borders of Eretz Yisroel expanded greatly after the miracles of the Six Day War, the Yom Kippur War wasn't felt in most cities. Many men were drafted into the Reserves and volunteers filled their places at

work. Life went on, stores were open, and factories continued to produce goods.

We said, "in most cities," but not all. The Syrian Air Force successfully hit the Ramat Dovid base near Migdal HaEmek. In the cities of the Emek the war was felt, and how! The shrill sound of the siren pierced the air more than once. Each time, the residents spent hours in bomb shelters. Sometimes they spent entire nights there.

Whoever lived through the Yom Kippur War might remember that that year the Ministry of Education announced that schools would be open during Chol HaMoed. To the best of my knowledge, this was the only time that this unusual announcement was made. The purpose of it was so that the children wouldn't be on the streets, exposed to danger.

No wonder that the shluchim in the Taanachim area visited the schools each day of Chol HaMoed for this gave them the opportunity to enable the children to shake the four minim and to rejoice on the holiday.

**TO YERUSHALAYIM VIA  
JENIN AND SH'CHEM**

Hoshana Rabba 5734

A few teachers: Yisroel Liebowitz, Chaim Sholom Segal, Efraim Kaminker and their families, all young couples, decided they wanted to go far away from the atmosphere of war in the north and celebrate Simchas Torah with their parents in Yerushalayim. Three couples, the men – members of the local Kollel – their wives – teachers in the Chabad school in Taanach – and two babies, about half a year old.

Perhaps the younger readers of this magazine will find it hard to believe, but in those days, we used the helpful services of our Arab cousins in Yesha. Jews from the Emek would travel to Sh'chem and Jenin (and emerged intact!) to shop, to go to the dentist, etc. The prices were much lower and the service was quick and courteous. And it wasn't out of the question to take a taxi from those cities. Nobody dreamed that one day this would be a suicidal thing to do.

Our three couple had already traveled together, on a number of occasions, from the Emek to Yerushalayim with an Arab driver from the "territories." His price was cheaper and he knew the route with the pickup and drop off points. So although Israeli soldiers were fighting members of that same nation, the three couples called for their usual taxi to take them from the Jezreel Valley to Yerushalayim.

Achmad arrived and picked up the couples and their belongings. The most precious item each of them had was their set of Dalet minim, of course.

The babies sat in their baby seats with their mothers and the driver drove off, taking the route he usually took. They left the Emek via the Jenin highway, got to Sh'chem and continued via Ramala and El-Bira to eastern Yerushalayim. The driver left off his passengers in the chareidi neighborhoods where their families

lived.

Did you read that? Jenin? Sh'chem? In the middle of the war! How could that be?

Yes, these couples traveled via Jenin and Sh'chem in the middle of the war without thinking twice about it because that's the way it was in those days, that even in the middle of the war the local Arab population still feared us.

The trip itself was pleasant as they discussed their experiences of the night of shelling in Migdal HaEmek; the long stay in the shelters; Mivtza Dalet Minim with the soldiers and other Jews; and the nonstop movement of tanks and armored cars that passed by on the main highway in order to tip the scales in the battle that had started in the Golan.

Talk of the war, talk of the warriors in the Rebbe's shlichus who fight with unconventional weapons.

Achmad was concentrating on the road, which required great concentration. The road to Yerushalayim consists of many twists and turns. There's a great view, makes you a bit dizzy. The driver knew the road like the back of his hand. He usually drove quickly and carefully, the roads were usually empty, and they arrived in Yerushalayim relatively quickly.

Suddenly, on one of the turns between Jenin and Sh'chem, on a very narrow road with the abyss on the right side, the driver began to slow down. There was a huge traffic jam and the driver got out to see what was going on. What had happened to the road that was usually clear? It was very surprising.

The couples remained in the vehicle until the driver came back. When he returned, he said that the jam hadn't just happened but began on the second day of the war, the day after Yom Kippur, the day we



call, “G-t’s nummen.”

He said that an Israeli tank that was rushing to the Golan Heights and wasn’t on a truck because of the need to send reinforcements to the Syrian border, had slipped and fallen in to the abyss. Since then, soldiers had tried to lift it out but were unsuccessful. The soldiers put in tremendous effort to get it out and every day a more sophisticated machine was brought, but nothing helped. The tank remained stuck on a dangerous angle.

Some of the drivers waiting there said that on one of the attempts they had almost managed to raise it up but at the last second the cable had gotten loose and the tank fell even lower.

When Achmad finished his report, he left the Chassidim in the vehicle and went to look for some friends among the bored drivers who had been stuck there so long. None of them were Jewish and these were the people whom we were trying to vanquish in war! The only Jews among all those traveling were the three Chassidische couples and the I.D.F. soldiers. The soldiers were there with the tank, exhausted and disappointed from their fruitless efforts. Not only did they feel horrible by the unexpected war and the reports and sights of war, but they had lost this vital tank!

As they sat there at the end of the long line of parked cars, unable to move, a terrible sound issued forth from the radios in hundreds of cars. The language was Arabic. It was the voice of Anwar Sadat, President of Egypt, who was boasting of his victories and urging his soldiers to take revenge on the Jews.

Not that any of the Chassidische couples understood Arabic, but some words were repeated like “Jihad” and “Yahud,” and “Itbach el Yahud.” The couples were among hundreds of Arabs being incited by their

esteemed leader. Incredibly, they didn’t feel at all nervous. On the contrary, they felt like “balabatim” over the place and felt Jewish pride. Fortunately, Achmad wasn’t with them, otherwise they would have been unable to freely express themselves.

Many drivers turned around, deciding to give up on their travel plans. Achmad suggested the same thing because the tank had been stuck for a few days already and no progress had been made. There was no point in just sitting there.

The couples hadn’t prepared anything for Shmini Atzeres, and they wanted to celebrate Simchas Torah with their parents. They had no choice but to wait for a miracle that would extricate the tank and enable them to travel onwards.

It was getting later and later and the Arabs around them and the voices from the radio did not contribute towards a festive atmosphere. At times like these thoughts like, “Why are we stuck here? What does Hashem want from us now? Why are we in this impossible situation?” – come to mind. Another hour went by and Achmad came back with another report. They had the heaviest equipment but the results were the same. Nothing. They simply could not raise the tank. The passengers got out to stretch their legs.

Despite everything, the scene was pastoral with a magnificent view of the Shomron. Hundreds of Arabs stood in groups and discussed the war against the Yahud and Sadat’s voice continued to incite. And in the midst of it all were three Chassidische couples, with the men wearing their Chassidic garb which did nothing to conceal their Jewishness and their affiliation with Chabad. It was a miracle the bored Arabs didn’t think of occupying themselves with their own Jihad.

The Chassidim decided to follow Achmad and see what was going on. They walked to where the tank had fallen and saw the soldiers trying to do the impossible, remove the tank that had fallen deep into the abyss on a dangerous angle. The tank could easily turn over and crush those standing near it.

The Chassidim went back to the taxi, took their Dalet minim and went back to where the soldiers were. There saw many more soldiers than they had seen at first. Many of them had been there from before Sukkos and had not even recited the bracha on the Dalet minim once yet. Perhaps the reason the tank had not been lifted out yet was to enable the soldiers to do this mitzva!

The soldiers caught sight of the Lubavitchers with their Dalet minim and were very moved by the sight.

“How did you come just now?” they wondered.

“The Rebbe sent us to you,” they said.

“How did the Rebbe know to send you here, to this forsaken place where we’ve been for days?”

The last of the soldiers finished with the Dalet minim and then they all made another effort to extricate the tank. Did I say another effort? A final effort? It entailed no effort because the tank slipped out of the place where it was stuck for a week as though someone had smeared grease underneath it.

So without further effort, the tank was raised up! The soldiers checked it out and when they ascertained that the tank was in good condition they put it on the trailer and it was immediately sent to the Golan front.

The jubilant Chassidim returned to the taxi. Even Achmad was satisfied. They got to Yerushalayim on time with a wonderful story of Mitzva Dalet Minim, the Jewish people’s secret weapon!

# TISHREI IN POONA

*About four years ago, the Kupchik family went on shlichus to Poona, India. In a series of letters to her children in Eretz Yisroel and the U.S., Mrs. Rochel Kupchik describes the difficulties as well as the nachas she experienced in this out-of-the-way place. \* With her permission, we present some letters she wrote about Tishrei in Poona.*

## SUKKOS, INDIAN-STYLE

Baruch Hashem

*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed.*

24 Tishrei

Dear Children,

First of all, I must apologize for not mentioning Mendy, if I am not mistaken, in the previous letter. Afterwards, I went to sleep and then I realized the oversight and couldn't sleep. How did this happen? I think it's because I still haven't absorbed the fact that he is out of the home.

Shlomi described Sukkos to you in detail, so I don't need to, but I'll say a few words, relate a few anecdotes.

Sukkos night:

Hashem created *this* to counteract *that*.

For ten days, the idol worshippers crowded from their daises in honor of their abomination with the trunk of an elephant. The festive

conclusion in the idol's honor is when they bring it, from all the daises, from all over the city, in ear-splitting processions, in order to throw it into the river "to appease it so it shouldn't be angry." Terach and Nimrod with the priests of the Baal would be overshadowed here!

But what can you do? Hashem created *this* to counteract *that*, and just as we all gathered in the sukka for Kiddush, we could hear the idol-worshipping parade

approaching. They play deafening music with pounding drums.

Abba and I exchanged looks, and it was clear to us that despite the parade approaching ever closer to our house and the sukka, we would not wait. Abba cleared his throat and everybody stood up, and the awful noise passed nearby just as Abba said Kiddush.

When was the last time you focused so intently on the words of Kiddush?

They were dancing there, past the gate, around a foolish doll with an elephant's head, thinking it would



bring them plenty, and Abba was singing the niggun since the time of Avrohom the Ivri, who stood alone, “on one side,” facing the entire world that stood on the other side.

“Who chose us from all the nations, and raised us up above all creeds, and sanctified us with His commandments, and You gave us ... with love, Shabbasos for rest and holidays for joy ... for You chose us and You sanctified us from among all the nations ... Who sanctifies Yisroel and the times...”

I stood there taking pleasure in the words, and I saw Avi near me, a child of privilege from Ramat HaSharon, plotzing from laughter.

\* \* \*

All Yisroel deserve to sit in one sukka. Beautiful Calabrian esrogim and esrogim from Kfar Chabad, gathered together with haddasim from Tzfas, made aliya l’regel to the Beis HaMikdash in 770. We were left with the aravos but we are happy with them because our specialty is aravos. [The above is an allusion to the symbolism of the four types. The esrog represents those filled with Torah and good deeds, the lulav, those who only have Torah, and the hadas, those who only have good deeds. The arava, however, represents those who have neither Torah nor good deeds. The author then goes on to discuss the actual four species – Ed.] First of all, they are our biggest problem because there are no aravos here and imported aravos dry up before they arrive.

Let me start at the beginning. How do we obtain the four minim?

We remembered a senior stewardess on El-Al who was our guest in the summer and decided to see if she would help us. She was happy to be of service and offered us the name of a head steward on a flight arriving in Bombay one day before Erev Sukkos. Abba spoke to

him and it turns out that his mother is from Poona!

Some more little adventures here and there, that’s just how it is here, and we got the good news from Levi that the four minim were given to the steward. Abba waited for him early in the morning in Bombay and we have the four minim! Abba put the esrog aside, as it stays fresh by itself. The lulav and hadasim also do okay for themselves.

Abba put all his efforts into the aravos and he was very creative

*Hashem was taking care of me and therefore Angina my cleaning-lady discovered it, instead of me. As she cleaned the shelf, she lifted a plastic basket and discovered a hissing snake curled up underneath it...*

about it. He planted a few in the yard and wrapped the rest, lovingly and gently, in a moist wrapping.

Sunday morning, Abba woke up at dawn, mamash just like Rabbi Levi Yitzchok, except that Rabbi Levi Yitzchok got up for the esrog while Abba, of course, got up for the aravos, which were, baruch Hashem, kosher and nice.

We also received aravos from the head of a youth delegation from Israel who came here. We met him in the summer as he had organized a

delegation then. He told us that he was coming again and we asked him to bring us some aravos for the middle of Yom Tov (and nosh for the children too).

On Monday, Abba and I went to the outskirts of Poona to get the package from him. It was an hour away from where we live and we took a taxi. Zohar, the one who is studying music with a Meister in Bombay and who spent a lot of time with us, also brought us aravos for Hoshana Rabba! Who would have believed it, two deliveries in one week!

So that’s that. Abba and the rest of us are here at the Chabad house, busy worrying and taking care of our spiritual aravos. And what beautiful aravos they are!

For example, there is Avi with the shaved head who finds the Kiddush funny (in general, the t’fillos make him laugh because he anticipates finding humor, ever since he first read the morning brachos and said: ...Who did not make me a gentile).

Mrs. what’s-her-name, whose name I don’t want to say because she only wanted to tell us her Indian name and it’s the name of an Indian god ... she’s about 60 and has a heavy Polish accent. As our Polish sisters do, she shaved her head, but somehow she forgot her tichel ... Her eyelids are colored, no more and no less (could there possibly be more?) sun-bright yellow. That, along with the moon on her head means she has all the things created on the fourth day of Creation (you see stars ...).

From each of her ears hang an assortment of earrings. She is also, sad to say, tattooed. Those who remember her from her previous visits, will be melamed a big z’chus on her, for since then, she left her Indian husband. The latter had put on a kippa that said, “I am three” (remember?).

She is a perfect “arava,” according

to all opinions!

We had some other "aravos" and I just described one of the choicest ones.

So that's all for now. I hope to write about Simchas Torah before Chanuka.

Ima

## TRAVELING TO THE REBBE – AN INFUSION

1 Cheshvan

Dear Itzik,

I am writing to you this time, simply because you write to me ... I won't say more as this is painful ...

Yesterday, the e-mail suddenly started working, though with many problems, so I rushed to send what I had to send. Today, there is no computer connection. I can't log on, so I am writing without knowing how I will send this letter because the A drive doesn't work at the moment.

So I'm writing and hoping that I will be able to send you this letter shortly.

You wrote about my trip to the Rebbe. I cannot go for two reasons. First of all, the basis for my request for a visa extension was that I cannot fly, and since the children are not independent and are under my care, they cannot travel either. So I cannot fly now.

There are many other problems concerning the paperwork and there is the constant problem of no money, and this cannot be ignored.

After all the excuses, I will admit, ashamedly, that the fact that I'm not eager to fly is like a man who has no water. He is thirsty and pines for water, but when he gets dehydrated and faints, he no longer asks for water. It's at that time that he must urgently receive an infusion.

So I really need to fly, like someone who urgently needs an IV, but because the reasons I mentioned are not mere excuses, it turns out that I cannot go because of my shlichus. I hope that the infusion will be through carrying out the shlichus, especially through learning. I learn with the children from the *Seifer HaShlichus* every day before davening, and I truly feel that this is a real infusion.

It is 9:35 now. I want to start my day and the children haven't gotten up yet so I will write you another



time about the visa saga.

Love,

Ima

P.S. How are the sandals?

## ALL SORTS OF GUESTS

B'H

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

2 Cheshvan

Hello children,

It's hot in Poona, very hot! The

temperature keeps rising though in recent days it remained steady at 37 degrees Celsius (98 degrees Fahrenheit). The only consolation is that this will only last two weeks and after that, we will have pleasant weather, iy"H.

The traffic to Goa has begun streaming in.

We had a lot of people, surprisingly many, yesterday at the meal. About ten people. There was a nice atmosphere and good conversation. Abba brought some guy named Moses, an Iraqi, whose family is in Bombay, who came from Sydney.

There's a Jew here from Ofra who is into computers, who came here with his son. The son told me that he's not interested in his father's mysticism. They came from Eretz Yisroel for ten days in order to get a longevity necklace of stones made of nine poisonous substances from the famous "alchemist."

There's a sweet Israeli woman here who is traditional, who says that the most powerful experience she's had here is meeting the different types of characters.

## THE UNINVITED POISONOUS GUEST

B'H

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

Greetings my friends,

This week marks the date we went on shlichus to Poona a few years ago. Nevertheless, I feel part of Tzfas, a friend and partner of yours, and perhaps this is another reason to wait for Moshiach, the yearning for the community there, for the friends, to join you once again in the holy city of Tzfas.

Chagit wrote to me and asked why I don't write, and this gave me



the push to write to you. But every good thing encounters challenges and the completed letter was deleted because of some computer glitch.

Okay, I will try to write again.

First of all, it's a mitzva to thank Hashem for miracles. The animal world is making life difficult for us. That lizards roam free on the wall – I can handle that. Huge mosquitoes that sting mercilessly, and buzz in my ears with a vengeance, remind me that “a mosquito preceded you [in Creation].” But we developed the fortitude not to scratch the red swelling that itches for ten terrible minutes so that the bite disappears and doesn't get worse.

I have to check for worms and other insects even in the eggplants and tomatoes. I had to spray the refrigerator for bugs that didn't hear of the rule that bugs only like warm places. The ants here are like the frogs in the ovens in Egypt. They even enter boiling water in the urn! Over here, we don't just check cabbage but even the water for coffee!

But all this did not prepare me for the “guest” located on the kitchen shelf. Hashem was taking care of me and therefore Angina my cleaning-lady discovered it, instead of me. As she cleaned the shelf, she lifted a plastic basket and discovered a hissing snake curled up underneath it.

She only told me later. In her shock, she didn't say anything. It was only when the vegetable vendor came that she said something excitedly in Hindi, and he told me about the snake. After taking a peek at it, he announced that it was a deadly, poisonous snake.

Believe me, there was kindness even with this horrifying situation. Not only was the snake discovered in a harmless way (and not as someone put his hand in to reach for some utensil), but Hashem had the Indian

find it. Not only did she discover it, but fortunately for me, she told the Indian who walked in just then. What could I have done, other than be hysterical? He went and fetched an old Islamic snake-catcher who, in exchange for a fee, captured the snake.

By the way, when I tried asking him what I could do to prevent the guest's relatives from visiting, he said that he scattered rice around and said some prayer and I had nothing to worry about. (I didn't prevent him from doing as he believed, since he is a Moslem and not a Hindu, and as such is not an idol-worshiper).

Afterwards, I thought to myself, everything a Jew sees or hears must



teach him a lesson in avodas Hashem. Even this old Moslem came to emphasize to me again that it's the strength from Above that saves us from the snake, and what the old man didn't know was it is because we are shluchim of the Rebbe Melech HaMoshiach.

On to another subject. Rosh Chodesh Kislev is approaching, the month of Mattan P'nimius HaTorah.

A few days ago, I learned the maamer “Basi L'Gani” with a woman here. In the first os there's a kabbalistic part which I didn't understand too well. You certainly all know from learning sichos the inyan of “with this book the Jews will go

out of Galus” – that learning p'nimius ha'Torah is a preparation for Geula. I see it here with my own eyes. As kabbalistic, p'nimi, and abstract something is, people want to learn it. Our problem is that people go to learn “kabbala” in the wrong places. We have to see to it that we provide the real thing: Chassidus.

Anyway, I was learning with her and found myself mortified. Here's why.

In Eretz Yisroel, when we refer to a man with an earring, it's to describe someone who is distant. An earring over here is a normal sight. Believe me, I don't pay attention to a ring in the eyebrow, chin, or even the tongue, because it is not unusual.

But Anat, my talmida, was unusual even by Indian standards. Her clothing was so – how can I put this in a somewhat refined way – skimpy, that even here, it was not the norm. And I was sitting and learning with her and she loved it, because she was familiar with the concepts from her studies at the university. Maor, Ohr, the seven Middos, Kesser, Atzilus...

Rabbi Pinchas of Koretz was shaken when he saw a page of Chassidus blowing in the wind. It is indeed terrible but minor compared to what was happening here...

I sat and learned with her, shaken by her appearance, which was so not in the Jewish spirit, yet the holiest words were being recited and discussed by us.

I found it hard to concentrate and I reminded myself what we all know, that the wellsprings need to reach the chutza, the chutza that has nothing beyond it.

That's all. Believe me, I was there ... Moshiach can come now.

See you at the Beis HaMikdash  
Rochel'e

# A FARBRENGEN IN THE SPIRIT OF TISHREI

BY SHLOMO ROKEACH  
PICTURES BY YISROEL BARDUGO

*Three mashpiim who came to 770 discussed Tishrei “then” and “now,” what we should take from Tishrei nowadays, how we fill the “buckets,” and how to “unpack” the revelations throughout the rest of the year.*

Let us begin with your first Tishrei with the Rebbe. What do you remember of that first time?

**Rabbi Elozor Kenig:**

My first Tishrei was in 5732 (1971) in the middle of the K'vutza

year. It was a very special Tishrei, which the guests of that year remember as a Tishrei replete with giluyim. Although I must admit, and I will go on to explain why, that we were also very excited by the general background of what was

going on.

We were very excited to see the many guests who came, especially the noted mashpiim of yeshivos and k'hillos who constantly farbrenged. Tishrei was full of farbrengens. In general, there was also a lot of import given to what was going on around the Rebbe shlita, the many guests, and even side things, like shopping, etc. I emphasize this on purpose in order to point out the advantages of today when T'mimim come only in order to be with the Rebbe, without any other giluyim. Nowadays too there is shopping,



(Left to right) Rabbi Elozor Kenig, Rabbi Yosef Yitzchok Segal, Rabbi Zalman Landau

etc., but it's really a triviality. The Rebbe is really everything.

In those days, there were many aspects to Tishrei. In a certain sense, it was a bit of a vacation. There were farbrengens, of course, and shopping, and some outings... Today, a Tamim would be astonished to hear this. The bachurim today would not dream of missing Mincha with the Rebbe shlita, but back then there was no shame in touring Manhattan.

Another thing I remember about Tishrei is the hosting of guests. We "old-timers" had regular spots at farbrengens and our job was to accompany guests, to guide them where to stand, how to get a place, and to make sure they had a place. Sometimes we had to push a bit, and sometimes we even gave up our own place for a while.

We were constantly preoccupied with getting a spot. Sometimes we had many people taking turns being in one place. I had an advantage because I stood on a high, wide table and I could always put someone in front of me since my height allowed for it. When necessary we could even have three up there and it was a great feeling to be "hosts."

#### **Rabbi Zalman Landau:**

I came for the first time on Chai Elul 5736 (1975) and I can picture it till this day. That Tishrei made a great impression on me. Until then, I was used to the bitterness and seriousness of the elder Chassidim and suddenly I saw the Rebbe clapping! This was an enormous chiddush for me, to see the Rebbe shlita joyously clapping his hands.

I came for the Chai Elul farbrengen and I remember how the Rebbe motioned for the Chassidim to begin the Niggun Hachana for the maamer. At once, the sound of singing filled 770 and Rabbi Lieder who was standing next to me said,

"Nu, do you see what we miss out on in Eretz Yisroel?" It was all new for me and it was nonstop excitement.

I'll never forget Simchas Torah and the hakafos. I wasn't aware of the concept of "grabbing a place." When the hakafos began, I tried standing somewhere but wherever I stood, I discovered that the spot was taken. I suddenly found myself in the center of 770, in the clear space where the Rebbe shlita would pass by to get to hakafos.

Not much time remained. The hakafos had already begun, and the Rebbe Melech HaMoshiach shlita was right near me. I suddenly noticed, from close-up, the Rebbe's burning gaze, a look that was on fire with simcha. In that moment, all atzvus (sadness) was banished from me.

#### **Rabbi Yosef Yitzchok Segal:**

My first time with the Rebbe was in the K'vutza year of 5730 (1969). That's an advantage nowadays – that the T'mimim come to the Rebbe at a very young age. But back then we came for the first time for K'vutza.

We were considered a big group on K'vutza, 45 bachurim. The Rebbe gave us special treatment, which demonstrated how the Rebbe considered our trip there very important.

At the time, the hanhala of the yeshiva in 770 said it could not take care of such a large group, and said it could accept only 20 bachurim. The Rebbe spoke sharply about a bachur who wants to come and learn in the four cubits of the Rebbe Rayatz, who has mesirus nefesh, who even though he doesn't have the money for the trip, borrows the money against his future dowry ... and then he is told there are no beds! The Rebbe raised his hand in a broad motion and said: In all of New York there are no beds!?

On Motzaei Shabbos the hanhala called Eretz Yisroel and asked that everybody come. The impact was so great that even the hanhalos in Eretz Yisroel were convinced and they allowed other bachurim to go too, bachurim who at first they didn't consider sending. It was clear that everybody had to go and that's why it was a large K'vutza.

We had three special sichos. In one sicha, the Rebbe said that he saw bachurim talking during learning, and that some came to see the sights of New York. The Rebbe said that only learning should be done here. There was another sicha in the month of Elul and the Rebbe repeated the instruction to increase the learning. Whoever did not do so, said the Rebbe, should return home!

For me personally, that Tishrei was an especially great experience. It was the first Tishrei that my father, Rabbi Chaim Sholom a"h, came. It was the first time he left Eretz Yisroel, and just that Tishrei the Rebbe appointed (what at the time seemed like symbolic) balabatim over the world, dividing countries among the Chassidim. The Rebbe appointed my father balabus over all of Eretz Yisroel.

Years later, R' Zushe Wilimovsky would come to our house and ask my father to pasken regarding various problems that had come up in Eretz Yisroel, like Mihu Yehudi.

I remember that after appointing balabatim, all the balabatim gathered and decided to give all the balabatishkait to the Rebbe. They went to the Rebbe and the Rebbe said, "I just gave you the position and you want to give it back?" The Rebbe treated this very seriously and said it was not a joke.

**What inspiration were you left with from Tishrei throughout the years?**

**Rabbi Landau:**

I saw the results of my trip immediately in the yeshiva in Kfar Chabad. I returned to Eretz Yisroel with the feeling that the Rebbe was accompanying me, and this feeling stayed with me. I felt that I was no longer alone. An acquaintance who met me said, "I didn't recognize you." The atzvus had disappeared and simcha had replaced it.

**Rabbi Kenig:**

The first to benefit from the trip were the relatives back home. They waited eagerly for the letters we wrote. Over the year, I would send a diary every week. However, during Tishrei I could fill a letter every day.

"You have no idea," my relatives told me, "how many people read these letters and pay attention to every detail. The letters went through all the uncles and their families, from one to the next." It was their "newspaper."

Every detail was a novelty. How the t'kios were, what was done, what the Rebbe said, what happened at farbrengens. They avidly took it all in. Nobody knew what went on here and they considered every detail a jewel.

**Rabbi Segal:**

For the most part, we were asked to repeat the contents of the Rebbe's sichos in our letters, with the addition of our hergeshim too.

**Rabbi Landau:**

My grandfather, Rabbi Yaakov Landau z"l, read my letters and he compared the contents to what went on in Lubavitch during the nesius of the Rebbe Rashab. He remembered that this is what was done in Lubavitch too and what I wrote had a tremendous effect on him.

**Rabbi Segal:**

By the way, regarding letters, it's important to stress that nowadays too, it's important to keep reporting



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to those who aren't here, and it's still a good thing to do, in addition to phone calls.

But getting back to the main thing... What stood out for us during K'vutza was the feeling that we were a part of things. Before we came we also learned Chassidus and conducted ourselves as Chassidim,

but we became openly connected to the Rebbe, rather than onlookers, that year on K'vutza.

In our K'vutza, generally speaking, everybody could hear the Rebbe. It was always full and always crowded, but you could always hear the Rebbe, and we lived with this. They told us that in Lubavitch they lived a whole week with the maamer. With us, we didn't have a farbrengen every Shabbos, but when there was a farbrengen we tried to review it during the week and to live with it.

Of course, there were the yechiduyos which were also mekarev us. Generally speaking, the yechidus during K'vutza year was the bachur's first, and we prepared accordingly, knowing the significance of the first yechidus.

**Rabbi Kenig:**

We came with many requests to the first yechidus. We knew to use the yechiduyos not only for ourselves, but for all who needed it. It was amazing how we came with a list of requests and the Rebbe miraculously answered all the questions and requests in a very short time.

When we left, the bachurim standing outside the room would say: you were in there for a minute and so many seconds... And you asked yourself, how can that be? Just a minute and a half? The Rebbe spoke about so many things!

**In comparing "then" and "now," what can be taken from Tishrei nowadays?**

**Rabbi Segal:**

The phenomenon of Tishrei is like every phenomenon in Lubavitch today. The psychologists and all the experts are amazed to see how Lubavitch is alive and growing, how we live with the Rebbe, build mosdos, and go on shlichus. We see that people

actually live with the Rebbe. Every shliach is aware of the fact that all the big projects he undertakes and all his successes are the Rebbe's achievements.

The same is true here in 770. This is the inyan of the seventh generation. The Rebbe is the leader and the Rebbe gives us the chayus. We literally see it.

This is also the inyan of "If you didn't go to the Rebbe this year, where will you get your chayus from?" (A play on words in the Gemara, "*Rebbe lo shana, Chiya minayin*"). You see thousands of T'mimim here, most of whom never saw the Rebbe except in pictures. Yet you see what Tishrei does for them, you see how they live with this all year.

Bachurim return with a different chayus. It's difficult to explain it; logically, there is no explanation. But since the Rebbe is the Rebbe, and he gives the chayus, we actually see it. The facts speak for themselves!

Many people ask: What's with Lubavitch? But when you see the facts, how much they live with the Rebbe, there are no more questions. This is true in general, and also with the inyan of Tishrei.

**Rabbi Landau:**

In my opinion, we feel the Rebbe much more today. As a hergesh, we can say that today it's a constant yechidus. From the moment that we walk into 770, we are in yechidus with the Rebbe, every day and throughout the day. You constantly feel that you are with the Rebbe. The Rebbe spoke about this – like for example, the Rebbe said that every Mincha is a yechidus, and today we really feel it.

The Rebbe once said that the time between one farbrengen and the next is only a break between



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farbrengens ... probably because you just can't constantly be above reason and you need a bit of order ... But today we feel it all the time; there are no breaks.

**Rabbi Kenig:**

What is special today about Tishrei is something that, in my opinion, you can see on the faces of

the T'mimim. The Rebbe said that when you see a Jewish child, you see Moshiach! Today, when you look at a Tamim, you see the Rebbe!

It says that mitzvos will be nullified in the future, and there is the known question on this: How can we say that mitzvos will be nullified when the Torah is eternal? The Rebbe explains that we won't need to be commanded per se since we will be united with the One who issued the command, with Hashem. It will no longer be a mitzva – "mitzva" meaning "commandment" – but something we do naturally.

This is just what we see today with the T'mimim. This is not a situation where a Tamim saw the Rebbe an hour ago and you can still see the impact of the encounter. Today it's a constant phenomenon in which we and the Rebbe are united. You literally see the Rebbe on the face of a Tamim, constantly.

Even bein ha's'darim, during the shiurim between s'darim, at farbrengens, while eating in the dining room. It's not that the Rebbe commands and therefore they do, but they live with it, and therefore it's a constant thing.

This is actually the nekuda of Moshiach, when we see the yechida illuminated. We say in the *yehi ratzon* when the aron is opened during the Yomim Tovim: "May it be fulfilled within us the verse that says, 'And the spirit of Hashem rested upon him.'" The Rebbe explains that every Jew asks that this verse be fulfilled in him, even though it is a verse that is about Moshiach, for within every Jew there is a spark of Moshiach. When you live with this, you see it even in the dining room, anywhere and in everything. It's not a command from a commander, but "mitzva" meaning to "join," to "connect."

I remember that at Chassidic farbrengens Chassidim used to wish

that they would merit to accurately discern the Rebbe's will. Today, we see in 770 how T'mimim are on target with the Rebbe's will in a natural way. It used to be that bachurim looked for people to learn from as a role model. Today in 770, every bachur is a walking Beis Chabad! He has mekuravim, he arranges farbrengens and he himself serves as a role model.

When you walk into 770, you can literally sense how the Rebbe has nachas. I went into 770 early one morning and a bachur came right over to me and had me learn the D'var Malchus for a few hours until davening. And he wasn't the only one but is representative of them all.

I remember how in preparing for the t'kios, when they sang the niggunim of the Rebbeim, I pictured how each Rebbe entered as his niggun was sung. And when the Rebbe Rashab entered I said to him, "You never dreamed of an army like this..." To the Rebbe I said, "These are not merely ten stubborn people (sicha 28 Nissan 5751); they are all stubborn!"

**So you are saying that there is an advantage to these years in which we don't see the Rebbe.**

**Rabbi Landau:**

The explanation can be summed up with one word: etzem (essence). Today, the etzem is illuminated. The Rebbe says that the halacha of "ascending in holiness" is a d'Oraisa, and the Rebbe himself behaves accordingly. We see it here literally, b'gashmius. Although we don't hear sichos and maamarim, and don't see giluyim, on the level of the feelings of the soul we have never had this before.

By nature, people go to places where they feel it is good for them. The fact that people come here is the best proof that it's good for the soul here.



***Rabbi Yosef Yitzchok Segal: The Rebbe repeated the instruction to increase the learning. Whoever did not do so, said the Rebbe, should return home!***

**Rabbi Kenig:**

You have to remember that in truth we never really saw the Rebbe. The Rebbe hides himself. They say about the Baal Shem Tov that he was much more hidden after he was revealed! With the Rebbe too, we see that he is much more revealed after Gimmel Tammuz. Today the entire world suddenly recognizes the Rebbe's greatness.

The T'mimim are connected to the Rebbe today in a completely new way. One can say that from the time the Rebbe allowed the addition of "Melech HaMoshiach" to his title,

we entered a new era of a connection between the nation and the king. We know there is a special connection to the king. The Rebbe said that since Moshe and Yehoshua until Moshiach there was no individual who united both king and nasi. That is a state we are in now, though.

We see a real bittul to the king on the part of the T'mimim. This is apparent in all their activities, in all their preparations for the trip, in the chapters of *Tanya* they learned by way of preparation (and by the way, the amount of *Tanya* they know today is unprecedented). They come after all these preparations, which are not only for the king and nasi but for the hisgalus of Moshiach. They are preparing for Melech HaMoshiach.

We see this here in 770 too. The T'mimim stand there for Birkas HaBanim not only to see and hear the bracha. Today they know that Moshiach is very elevated and great, above reason, as Rabbi Landau mentioned, mamash the yechida.

Today we are preparing for the revelation of Moshiach. It's not just what you see in pictures, not only yechidus, but entirely different concepts – a world without jealousy and without hatred, things that people never prepared for before. Throughout the years, they prepared for a maamer and sicha. Today it's "you alone," kabbalas malchus Melech HaMoshiach.

Once upon a time, they didn't expect to see the kochos the T'mimim have, to dance all night at Simchas Beis HaShoeiva and to learn bein ha's'darim, and to go on mivtzaim, etc. Today, it's something special and it's amazing how whoever comes here gets caught up in this. Whoever comes simply begins living with Moshiach.

**Rabbi Segal:**

When speaking about the

advantage today, it's important to stress that we are not content with the situation as it is. We are impatiently waiting to hear sichos once again from the Rebbe and we are definitely not happy about not being able to see the Rebbe!

At the same time though, we must know that the Rebbe said, "I have done my part, you do everything you can do." Telling us this also confers upon us the ability to do so. We have a special ability today, specifically in this inyan of working with the essence and in general, in the inyan of "beyond nature."

You see here how Tishrei affects the bachurim, mamash from year to year. Just like all the years, the Rebbe didn't just say sichos but also served as a leader, the same is true now. The Rebbe leads and finds a way to answer. Just as in the time of the Beis HaMikdash they were oleh regel to become spiritually rejuvenated, now too, a Chassid comes to get chayus from the Rebbe MH"M in 770.

There's another special advantage today, which has to do with family representation. There is hardly a family that hasn't had a family member by the Rebbe. Parents send their children for Tishrei and go into debt, because they see that being with the Rebbe is important despite the fact that we don't see the Rebbe. There's an "arousal from above" today that is beyond intellect.

### How do you "fill the buckets" during Tishrei?

**Rabbi Kenig:**

I think that the preparations before Tishrei, being here for Tishrei, and then going back to Eretz Yisroel, are not compartmentalized. There's no "before Tishrei" and "after Tishrei." It's all in the way of preparations before the final hisgalus. Today you don't just prepare for the trip to the Rebbe, because throughout the year you live and learn in order to go to the Rebbe. Even while being here, it is clear that it's not the ideal state, because the truth is we want to remain here, in the Beis HaMikdash. So it's all one big preparation.

Each day that passes without the hisgalus makes the Tamim feel he received nothing. True, he's in 770, true there's an incomparable chayus – yet this is not the be-all and end-all. He makes a hachlata in order to bring the hisgalus. Today, it's all about bringing about the hisgalus.

It's Moshiach or nothing. They tell me often at farbrengens: ...fine and good, but it's not worth anything until we see the full hisgalus.

**Rabbi Segal:**

The first thing to emphasize is plain and simple, to be here in 770, to daven in the Rebbe's minyanim, to be at the sidrei ha'limudim, and to learn diligently. Even in past years, we saw how the Rebbe wanted the bachurim to have

special shiurim. The Rebbe demanded of every yeshiva that they send a representative to supervise the learning. The idea is there's no going out of 770. Baruch Hashem, we see that the learning is very strong.

### How do you unpack the giluyim throughout the year?

**Rabbi Landau:**

I heard from Rabbi Shneur Zalman Gafni that he asked the Rebbe how to bring Tishrei into the rest of the year. The Rebbe said he should do it by taking on another hiddur, and by doing this throughout the year it would connect him to Tishrei.

**In conclusion:**

**Rabbi Kenig:**

The Rebbe shlita said that hosts of the guests deserve a yashar ko'ach, because the Rebbe really ought to host them himself since they are his guests. If so, today the T'mimim deserve a double yashar ko'ach because they are guests and they also host people with the Eshel-Hachnosas Orchim organization, which deserves a hearty yashar ko'ach.

**Rabbi Segal:**

The best summary is that we should not need to discuss the advantages we have today since immediately, we should see the hisgalus of the Rebbe MH"M.

*Yechi Adoneinu Moreinu  
V'Rabbeinu Melech HaMoshiach  
Lolam Va'ed!*

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# HOLY MARTYR

BY RABBI SCHNEUR ZALMAN CHANIN

*It wasn't doing business with gold and it wasn't black market dealings that sealed R' Shmuel Nimotin's fate. A telegram to the Rebbe Rayatz requesting a bracha for his son is what led to his being killed al kiddush Hashem.*

## CHAPTER 9

### CRUEL TRAP

In the years of terror (1920-1927), my grandfather was a soldier of the Rebbe Rayatz. His hiskashrus was legendary, for notwithstanding the danger, he visited the Rebbe every single day and even took his children to daven in the Rebbe's minyan on Shabbos. They had the z'chus of yechidus with the Rebbe a number of times.

The years 1933-1938 were extremely difficult for the Chassidim. The cursed N.K.V.D. arrested Chassidim day in and day out. They were accused of serious crimes as counter-revolutionaries and promoting Zionist propaganda encouraging Jews to leave Russia. My grandfather, R' Shmuel Nimotin, was arrested a number of times.

Back in 1923, he had been arrested by the N.K.V.D. and the Yevsektzia for spreading Torah and for being connected with the Rebbe. After some years, in 1928, he was

arrested for the crime of having gold, and if he didn't have gold then he certainly knew those who had and he didn't want to give them any names. Having personal wealth was an extremely serious crime, which earned one the death penalty without a trial.

Through a friend who worked for the G.P.U. in Leningrad, my grandfather learned that they wanted to arrest him. My father (who was not his son-in-law yet) and other friends, advised him to flee. My grandfather fled and they came looking for him a few times at home and didn't find him.

After a few weeks, they decided to arrest his daughter instead of him. That was my mother, Chaya Leah a"h, who was only 16 at the time. They knew that when my grandfather would hear that his daughter was arrested in his place that he would show up immediately.

His friends advised him to remain in hiding for his daughter would surely be released shortly, but

R' Shmuel couldn't bear the thought of his daughter being tortured. He didn't listen to their advice and he went right back and gave himself in to the authorities.

As soon as the fish was caught, my mother was released. She returned, broken, after a few days in jail. She often described what she had experienced. They put her in a room packed with what she estimated was two thousand people, packed like sardines in a can. Because of the crowding, you couldn't sit down, and forget about lying down! She ended up standing for days and they did not provide food or drink. There were no bathroom facilities and the stench was unbearable. My mother would conclude her description with a sigh and say in Russian, "how terrible."

My mother could not help these wicked people because she had no information about where her father was. When my grandfather turned himself in, he was under arrest for months but they didn't get any information out of him. They knew good and well that he had no gold or money but they tried to get names of people who did have money. They asked him for the names of the people who deposited money with him, which he used to lend to others. They wanted to know who the lenders and borrowers were, especially the lenders. Where did their money come from? Did it come from profiteering and speculation, which

were considered high crimes by the communists?

They were right. Everybody knew that you could get a loan from Shmuel Nimotin. The secret police planted spies everywhere and enlisted Lubavitchers too, people who davened in shul and took part in farbrengens. These were the ones who said that my grandfather had money, that people trusted him, told him secrets, consulted with him, and deposited money with him so he could lend it to others.

Despite his suffering, my grandfather kept his lips sealed and gave no information that could help them. After some months, he was found lying on the street, broken, in pain, sick. If they hadn't recognized his voice when he said his name, they wouldn't have believed that it was Shmuel Nimotin who had returned home.

## THE SOVIET UNION VERSUS SHMUEL NIMOTIN

My grandfather was arrested another time for supposedly doing illegal business. At that time, all Lubavitchers tried to work at home in order not to have to desecrate the Shabbos. With the intervention of the Rebbe Rayatz, the Joint and its

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representative in Russia, Mr. Yosef Rosen, gave weaving machines to many Chassidim.

After my grandfather closed the restaurant and had no source of livelihood (and his apartment was taken from him), he got one of these weaving machines and he and his family began making socks.

In Russia, even an independent worker who worked at home, was working for the government. The

government supplied the threads and received the finished product, and paid a paltry sum to the worker for his efforts. This small sum wasn't even enough for bread and water. Because of the "law of survival" some people were clever and when they got a certain amount of thread for a specific amount of products: socks, shirts, sacks, etc., they stretched the amount of material and made many more items, which they sold on the black market.

My grandfather, being an honest man, a yerei Shamayim, and perhaps a bit naive, didn't dream of doing anything like that, yet the N.K.V.D. accused him of hiding merchandise and selling it illegally.

Once, they arrested him for the crime of often having people congregate in his house, which was forbidden under the communists. Sometimes the police didn't even bother finding an excuse to arrest people and just arrested them.

My grandfather was a strong man and the N.K.V.D. did not manage to break his spirit, despite all the arrests and torture. The only thing that crushed him exceedingly was when the Rebbe left Russia on Isru Chag Sukkos 5688 (1927). My grandfather felt his world had been destroyed. He mourned and cried, and said T'hillim day and night. What was his request? When will we merit to see the Rebbe again? He tried various means of obtaining an exit visa from Russia to be able to see the Rebbe.

The final indictment against him, in the year 1937, included "incitement" to leave the Soviet Union in order to travel to Palestine and to see Rabbi Schneersohn.

## THE OBJECTIVE: AN EXIT VISA

During those years, 1933-4, there was a tremendous drive to travel to Eretz Yisroel, and some



Chassidim managed to get exit visas from President Kalinin (1875-1946) and leave legally. When they heard that the Rebbe agreed to this, my grandfather also wanted to leave immediately for Eretz Yisroel.

In 1934, my father heard that it was possible to leave Russia for Eretz Yisroel but you had to pay the travel agent in dollars in advance in order to obtain a passport and ticket, but the main difficulty was in obtaining papers (an exist visa from Russia and certificates, permits to get into Palestine from the Mandate).

One of the Chassidim who was going to Eretz Yisroel was given a large sum of money by my father in order to obtain the proper papers for him as well as money for his efforts, in addition to tickets and passports for him and his family. That Chassid took the money and went to Eretz Yisroel, but he never sent the papers. My father sent his messages via anybody who left afterwards, until 1937-8, but didn't hear from him.

After the war, when they met, my father was upset with him, for he thought that if he had arranged the papers, perhaps the entire family would still be alive. Evidently, Providence had other plans...

Then my grandfather decided he wanted to travel to the U.S. because he had cousins here who lived in Philadelphia. He asked the Rebbe Rayatz who was living in Riga at the time. He got the Rebbe's agreement for him to travel (see box) but he was arrested.

### **A DOOR WAS CLOSED**

President Kalinin was a good-natured man who always smiled. Everybody knew that he helped people, and those who managed to meet with him were likely to have their requests granted. Thousands of Jews left Russia thanks to Kalinin,

including many Lubavitchers.

It was hard to get to see the president. People went to his office and waited in the reception room. Sometimes they waited for weeks, but it was worth it, because Kalinin was willing to help them and gave permission to all those who asked to travel to Palestine.

Unfortunately though, some irresponsible people took advantage of Kalinin's good nature for political matters and when Kalinin found out, he stopped giving permits.

***My grandfather was a strong man and the N.K.V.D. did not manage to break his spirit, despite all the arrests and torture. The only thing that crushed him exceedingly was when the Rebbe left Russia on Isru Chag Sukkos 5688 (1927).***

For example, a woman who was active in an underground cell of the Zionist party in Russia, which incited against the Russian government, asked Kalinin for an exit permit and he agreed. But since the woman was under the scrutiny of the N.K.V.D., they told Kalinin and he was very angry.

Another story: A Jew was waiting weeks for a meeting and when he did didn't get one, he sent a telegram to Kalinin asking that he

arrange an urgent meeting so he could get all his permits to emigrate. When Kalinin received the telegram, he sent someone to the person who had sent him the telegram to see what was so urgent and why he had sent a telegram to the president and bothered him.

The Jew lost his senses and poured out all his frustrations with the government, which Kalinin represented. That same night the N.K.V.D. came to his house and he was never heard from again.

And that's how the opportunity of getting exit visas through Kalinin came to an end.

### **FOR THE CRIME OF A TELEGRAM TO THE REBBE**

My grandfather's last arrest was in the summer of 1936, and that is when they killed him. His son (my cousin) Yosef went to a summer resort in a town called Luga and took with him some cans of food. Apparently, some of the food was spoiled and he got stomach poisoning which spread to his intestines. There was a small hospital in Luga and miraculously a famous doctor was there. That very night the doctor operated on him without obtaining permission from the family first, and he cut some of his intestines in the course of the operation.

The next day, the doctor told the family about the operation and said that my cousin was still in critical condition but he hoped that he would recover. He also told them to come and visit him at the hospital.

As soon as my grandfather heard the news about his son, without thinking twice about it he ran to the post office and sent a telegram to the Rebbe, who was in Poland at the time. The telegram said that Chaim Yosef Dovid ben Itta Mera needed great mercy.

He wrote the telegram in lashon

ha'kodesh but in Latin letters. The clerk at the post office read the telegram and couldn't understand it. He sent off the telegram and gave a copy of it to the N.K.V.D.

On Motzai Shabbos Parshas R'ei, Rosh Chodesh Elul 5797 (1936), late at night, Satan's emissaries came to my grandfather and took him away. First, how had he dared to send a telegram abroad. Second, the telegram was sent in code and the post office official could not read it. But the main crime was the fact that he had connections with a counter-revolutionary, the Lubavitcher Rebbe, and this deserved the death sentence.

My grandfather managed to take his tallis and t'fillin and another book or two, and he left the house.

### MARTYRDOM

The family nervously stood for hours every day near the Spalerka jail to find out how their father was. Each time they saw the window slide open, they asked about the prisoner Shmuel Nimotin. They were finally told his status: A prisoner without the right to receive letters from his relatives. The official added that they had no information about him.

My father, who knew some members of the N.K.V.D. bribed a few of them so they would find out what had happened to my grandfather. They came back a few days later and said that when they had begun to inquire about the prisoner Shmuel Nimotin, they were told in no uncertain terms that nobody could ask about this prisoner. They realized he was a dangerous prisoner accused of a serious crime.

My father realized that he had been killed, but he needed to verify this, so he went to the Red Cross to ask them to make inquiries.

However, even the Red Cross representative, Mrs. Gorkin, was told: Don't ask – period.

When my father continued to try, they told him not to continue asking because this put himself in danger.

A short time later, they were officially told that Shmuel Nimotin was no longer among the living, and since the family did not know the date of his death, they marked his yahrtzait on Rosh Chodesh Cheshvan.

Twenty years later, the official newspapers of the Soviet Union



R' Shmuel Nimotin

attacked the secret police, accusing it of acting barbarically towards citizens at that time. Lists of people who had been taken out and shot were printed, and my grandfather name was listed along with the precise date that he was shot to death.

Later still, we received the official N.K.V.D. file that included the accusation as well as my grandfather's exoneration. The file dryly said that the government absolved him of all guilt, for it had

been clarified afterwards that he had been maligned. They wrote that those responsible for his death were those who maligned him. This document also contained the date of his murder and where he was buried.

According to these documents, he was shot on 22 Elul 5797. From the time these fact became known his son, my uncle Refael, davened on this day of his yahrtzait.

### THE SEFARIM

The last time they came to arrest R' Shmuel Nimotin in 1936, before he was taken to Spalerka, they searched the house and found a large sum of money. They also found merchandise that had been manufactured in his house. They did not take the money. They brought it to my grandmother and said, "Babitzka, this money is for the children."

May their names be erased! They weren't interested in the money. People's souls were more important to them.

The money they found did not belong to my grandfather. It was money which had been left with him by various people. A large portion of the money had been deposited by a man named Feinstein. He did not want to keep the money in his own possession because of spying eyes. He did not want there to be evidence in case they were after him, and it didn't hurt, in the meantime, for his money to be used for the mitzva of loans. He knew the money was safe with Shmuel Nimotin, a reliable person and a Chassidishe Yid, who even if all the borrowers were to disappear, would repay the money out of his own pocket.

My grandfather had a notebook in which he wrote down every penny he received as a deposit, and fortunately, this notebook was not confiscated when the final search of

the house was made.

My father was quite upset when he told me about the only person who came to ask for his money after my grandfather's fate became known. He was bothered by the lack of consideration and sensitivity, yet he did not want anybody to have complaints against his father-in-law. He asked the man for a receipt to show that the money was his and he returned the man's money.

My father reviewed the lists in the notebook and returned all the deposits so that my grandfather's record would be clear.

After Simchas Torah 5738, about two months after Shmuel Nimotin was arrested and when his death at kiddush Hashem was known, the N.K.V.D. went to my grandmother and said that the Nimotin family were banished from the city since they were connected to counter-revolutionary traitors.

Anybody with the name "Nimotin" had to leave the city within a day or two and would be allowed to take only a few bundles with them. The family was forbidden from returning to Leningrad forever.

So, without a warrant, without a trial, and without a judge and sentence, the family had to leave the city and were unable to protect

## THE REBBE'S LETTER – FREE TRANSLATION

B'H

Sunday, 19 Adar II 5689

Riga

To the honorable and venerable...Reb Shmuel sh'yichyeh...  
Greetings and blessings!

In response to your letter regarding the weaving, it is good, and may Hashem send you work and a good livelihood so that you and your household can live expansively from your work, and so your parnasa will be with menucha materially and spiritually.

Regarding the question about moving, in these areas to open a restaurant or to work as a shochet, these places are not suitable because here too, parnasa is difficult and very limited, may Hashem have mercy. As far as traveling to your relatives in the U.S., it is a worthy idea. Especially since you work as a shochet, it is worth considering. However, there are two main issues, a visa and traveling expenses, which you should, with Hashem's help, make an effort in this direction. May Hashem help you materially and spiritually. What your relatives say – that if they write, it will help – the benefit can only be if they send papers. However, such papers will be disqualified later when the consul looks into the case. Because, in order to travel there [the U.S.], everything must be clear and truthful. Additionally, we see the suffering of those who travel, may Hashem have mercy upon them. And may Hashem send you parnasa in the place where you are, with plenty and peacefulness, materially and spiritually.

Your friend, who sends regards and blesses you.

*(Igras Kodesh Rayatz, vol. 16 p. 116)*

themselves or protest the expulsion.

The expulsion order did not apply to my mother since she was married and her official name was Chanin, so she remained with my father in Leningrad. My father was

able to take all the s'farim from my grandfather's house and put them in a hidden place in the shul. Baruch Hashem, after many years, many of the s'farim have been found and are in our possession.

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# A MOBILE SUKKA IN AN ISLAMIC COUNTRY

BY SHNEUR ZALMAN BERGER

*Many moving things happened to us in Tashkent, capitol of Uzbekistan, during Sukkos 5753, as we walked the streets with the four minim and when we drove around with our mobile sukka. From our many touching experiences, we saw that people want to express their Jewishness and that miracles take place \* Excerpts from a shlichus diary.*

## THE FOUR MINIM DRAW CROWDS

### The first day of Sukkos

As we walked the streets of

Tashkent from shul to the Yom Tov meal at the home of Rabbi Dovid Abba Gurewitz on the first day of Sukkos 5753, we were a spectacle. It wasn't only our odd clothes but the

four minim we held that attracted lots of attention from the passersby. People stopped to ask us questions and if they were Jews – and there were plenty of them – they recited the bracha and shook the minim.

On our way, we saw a group of students going home from school. One boy said, "If you speak Hebrew then you are probably Jewish. What do Jews do with those things you are holding in your hands?"

Not only did we answer the boy, he got to hold the lulav while his gentile friends watched.

An unexpected guest joined the crowd that had gathered around us. He was a reporter from the Los Angeles Times, and happened to be there, by divine providence. He was



16 kilometers from Lubavitch



The well in Lubavitch

surprised to see Jewish rabbis in Tashkent. Rabbi Gurewitz told him about the Rebbe's shlichim around the world and about the mitzva of the four minim.

While Rabbi Gurewitz was speaking to him, a nice car stopped near us and one of the passengers asked us for the location of the shul. We asked why they were looking for the shul and they said that their mother had disappeared a few days ago and that morning they heard she had been killed in a road accident. They wanted her buried in the Jewish cemetery.

Rabbi Gurewitz told them what they needed to know and asked them to be in touch with him.

Meanwhile, the crowd had grown as more and more Jews performed the mitzva of the day. The walk from shul to the house, which generally takes three quarters of an hour, took close to two hours!

### FOR THE FIRST TIME – A MOBILE SUKKA!

Wednesday, first day of Chol  
HaMoed Sukkos

Yaakov and Moshe, two of the T'mimim who were with us on shlichus in Tashkent, suggested we build a mobile sukka on a flatbed truck and drive around the city. A given in other parts of the world wasn't yet a given in Tashkent. Most of the people living here are Moslems and you can't predict how they will react to the sight, and what the police will say, especially as in Uzbekistan there are tough laws. An exhibit like this could elicit an unpleasant reaction on the part of the police.

After many discussions, we decided to go ahead with the project. This morning the truck arrived at yeshiva. It had been rented with a driver for 1000 rubles a day, which is the equivalent of approximately \$3. We divided into



*Suddenly, we heard  
screams from the  
pilot's cabin. Since I  
sat near the pilot's  
cabin, I could hear  
the screams loud and  
clear.*

two groups. One group (the one I was in) built the sukka – with the help of Arkady, the yeshiva's fix-it man. The second group made large signs to hang on the sukka.

We built the sukka so it would be sturdy and wouldn't fall apart while we traveled around. The gray clouds that began appearing compelled us to make the sukka strong enough to withstand any inclement weather.

Moshe called me for help in making the signs. I helped him paint, "Moshiach is on his way" in

Russian and then went to the G.U.M., the shopping center in the heart of the city.

At the entrance to the store, I was besieged by some elderly men who wanted me to buy coupons. I remembered what one of the talmidim in yeshiva had said, that the merchandise for sale in the big stores in Tashkent is very limited. Each worker in the country got, along with his salary, a certain number of coupons. He had to submit a coupon with every ruble with which he made a purchase.

To make it easier on people, there are coupons worth 10, 100, and 500 coupons. The average citizen doesn't manage with the coupons he gets, but the old timers, who don't buy new items, sell their coupons at the entrance of large shopping centers, creating an underground economy.

It's hard to believe that the western countries have such abundance while the economy in other countries is so bad and the people are limited in the food and

other products they can buy.

I bought paint and went back to yeshiva to finish the signs. We put in a lot of effort, but it was only the next day that we were able begin mitvza lulav.

The Simchas Beis HaShoeiva began at seven o'clock in the evening at the Bucharian shul. Plenty of work went into advertising the event in every possible place in Tashkent and over 300 Jews came to shul to rejoice.

A local band played "Didan Natzach" and "V'Samachta B'Chagecha." We had given them tapes of joyous niggunei Chabad in

advance, and they had prepared accordingly. Sometimes it seemed to us like we were at a Lubavitcher wedding in Eretz Yisroel. The dancing, which began in the yard, soon overflowed into the street.

Sometimes it seemed to us like we were at a Lubavitcher wedding in Eretz Yisroel. The dancing, which began in the yard, soon overflowed into the street.

### **STOP WORKING, EVERYBODY TO THE SUKKA!**

**Thursday, 2nd day Chol HaMoed  
Sukkos**

This morning, as we hung the huge signs on the mobile sukka, we were apprehensive once again about the reactions from the gentiles. Would the signs about Moshiach, and the happy Yom Tov signs to the Jews of Tashkent, arouse animosity? And how would the Jews react?

In addition to the four minim, we took along some refreshments and Russian-language brochures explaining what Sukkos is about, and what the coming of Moshiach is about. The sukka went on its way and drivers on the street looked at it in amazement. Every so often we would hear drivers yelling, "Shalom," or something else that



"Moshiach is on his way" on our mobile sukka



expressed their Jewish feelings. We gave brochures to all of them.

We drove to the Jewish Agency offices, where a surprise awaited us. After we told the administrator, Mr. Simon, that we had come with a mobile sukka, he asked his secretary to tell all the clerks, "Stop working, everybody go out to the sukka!"

It was amazing to see all the clerks close their offices in the middle of the day and, along with dozens of Jews waiting there, go out to the sukka, say the bracha on the four minim, and fulfill the mitzva of sitting in the sukka.

From there we went to the central "Telegraph" of Tashkent, where you can call various countries around the world. We knew that many Jews went there to call their families in Eretz Yisroel and other countries. We asked many of the people there whether they were Jewish, and, when they said they were, we briefly explained the concept of the four minim and helped them recite the bracha.

Our unusual appearance on the local scene drew a great deal of attention. One Uzbeki goy stood nearby and paid attention to the explanations we were giving. After we had done this a few times, he had already learned about Sukkos and the four minim, and since our Russian wasn't that great, he decided to help us! Whenever we found a Jew, the Uzbeki explained about Sukkos and the four minim and we just had to recite the bracha with the Jew.

Three gentiles came over. One looked more Arabic than Uzbeki and he started up with us. At first he spoke in Russian saying: "Here's my friend, a Moslem who lives in Uzbekistan, and here's another friend who is also a Moslem who lives here, and you Jews get out of here, go to Israel."

We didn't react and he stood

there facing me and began mumbling a prayer in Arabic. Suddenly, he grabbed me by the throat and began choking me.

I was taken by surprise but I didn't lose my cool. I pulled his hands off of me. When he saw we weren't giving in, he fled with his friends.

In the late afternoon, there was a Kinus Tzivos Hashem at the Bucharian shul attended by hundreds of Jews. The mobile sukka was parked outside the shul and at the end of the Kinus, groups of kids went into the sukka, one after the

*Lubavitch, the  
Mitteler Rebbe, the  
Tzemach Tzedek, the  
Rebbe Maharash, the  
cradle of Chassidus,  
Tomchei T'mimim,  
avoda, haskala, the  
Rebbe Rashab, the  
Rebbe Rayatz. It was  
all here.*

other.

Each group was taken on a short ride in the course of which we explained how the sukka is constructed and about the four minim, and then each child recited the bracha and shook the minim, and had a snack, thus fulfilling the mitzva of sitting in the sukka.

#### **Friday, 3rd day of Chol HaMoed**

It rained at night and the mobile sukka was heavily damaged. Most of the s'chach blew away and the paint on the signs ran. We wrapped the signs in plastic and put the sukka

back together again. This time, our driving around was harder because the benches were drenched and it was freezing, but we kept going, hoping to find Jews who wanted to do the mitzvos of the Yom Tov.

#### **ONCE A YEAR IN SHUL**

##### **Shmini Atzeres and Simchas Torah**

Throughout Yom Tov, I went to hakafof at both the Bucharian and Ashkenazi shuls. There was tremendous simcha and the mashke flowed. Many Jews came to shul for hakafof while many others went to celebrate Simchas Torah at the Israeli Center.

We also went, along with Rabbi Gurewitz, to the Israeli Center, where the central hall was already full with 1000 Jews waiting for a program that included various bands. Since we knew about this ahead of time, Rabbi Gurewitz arranged with the management that until Yom Tov was over we would have an authentic Jewish celebration and only after nightfall would the band perform.

After speeches by the rabbi and representatives of the shuls, the dancing around the Sifrei Torah, which were brought before Yom Tov, began. We danced and got the large crowd to dance. It was truly special to see over 1000 people rejoicing in honor of the Torah. For most of them, this was the first time in their lives that they were seeing a Torah.

#### **TO LUBAVITCH**

During Tishrei, Shmuel Steinberger, my fellow shliach, and I dreamed of traveling to Lubavitch and the k'varim of the Tzemach Tzedek and the Rebbe Maharash. We knew that the trip from Tashkent to Lubavitch was complicated, but we still wanted to go.

In order to save money we bought train tickets from Tashkent to Moscow, a 57-hour trip, two and



**Rabbi Gurewitz helping the children of Tashkent  
bless the four minim**



**The four minim with clerks at the Jewish Agency**

a half days! Rabbi Gurewitz decided not to allow us to endanger ourselves by traveling by train, where robbing tourists was commonplace; instead, he bought us plane tickets to Moscow.

#### **Thursday, 25 Tishrei**

We flew from Tashkent at nine in the evening. With me were Shmuel and Sholom Ber, one of the talmidim in the yeshiva in Tashkent, who we were going to bring to the yeshiva Achei T'mimim in Marina Roscha.

After a four-hour flight, the plane began to descend in order to prepare for landing. From the windows, we could see Moscow, a city with 11 million people, spread out below us. The plane was approaching the airport and the air traffic control tower and runways were clearly visible.

Suddenly, we heard screams from the pilot's cabin. Since I sat near the pilot's cabin, I could hear the screams loud and clear. The plane began picking up altitude again. The plane shook, the wings shuddered, and my heart beat wildly. Terrible thoughts went through my head. The nightmare went on for a few minutes more until the plane stabilized right above the runway and then landed peacefully.

From the pilot's cabin emerged the pilot and co-pilot. They were emotional wrecks. They said that because of the weather conditions, visibility had been poor and they had nearly missed landing on the runway that the control tower had told them to land on.

We experienced a big miracle there in Moscow on our way to Lubavitch!

#### **Motzaei Shabbos B'Reishis, Eve of 28 Tishrei**

Shmuel, Sholom Ber, and I arrived at the Marina Roscha shul at about midnight, where Avrohom Kravitzky and Sharon Jamil, T'mimim who had been on shlichus in Odessa, awaited us. We made plans to go to Lubavitch together. Two hours later, they came with two taxis for all of us.

Before leaving Moscow, we had to stock up on lots of gas, but at that late hour it was hard to find any. The taxi drivers, dreaming of big bucks – a hundred dollars for each of them – for the 400 kilometer trip each way, eagerly searched for gas.

They were finally successful: in exchange for 1000 rubles the guard agreed that we could take as much gas as we wanted. The drivers filled up large jerry cans with gas that

would suffice for the entire trip, and we were on our way.

We got on to the highway that leaves Moscow and extends all the way to Minsk, the capitol of Byelorussia. Apparently, you need special merits to get to Lubavitch because our problems could fill a book!

After traveling for a while, there was a problem with the motor of the taxi I was in. The two drivers tackled the problem, and, after fixing it, we continued driving. The next obstacle came in the form of two police officers, who stood on the side of the road and signaled us to stop.

The next obstacle came in the form of two police officers, who stood on the side of the road and signaled us to stop.

Our two drivers were told to get out and go with them to a police station nearby. The drivers accompanied them only a few steps before returning to us. "They wanted money and got it," said the driver curtly while cursing the police.

We continued our nighttime jaunt. Soon it would be dawn so we tried napping. Before I could fall asleep, the taxi stopped once again. This time it was the motor of the

second taxi that stopped working!

Moscow was far away by then and bringing a tow truck was impossible. We left the driver with a few packs of quality cigarettes to pass the time. We promised him that on our way back we would connect his taxi to ours and tow him back to Moscow.

Then we had to convince the driver of the working taxi to take five people in his vehicle that held four people. The driver refused. "We will definitely encounter policemen who will notice." We promised him more money, and we squeezed into the one taxi.

We traveled another long while and it was morning. The route was scenic with fields of wheat, huts, cows and horses.

It turned out that the trip from Moscow to Lubavitch wasn't 400 kilometers as we had thought, but over 500. The driver began thinking about raising the price.

### ARRIVING IN LUBAVITCH

We finally arrived in Lubavitch. A local youth directed us to the Jewish house, which is how they refer to the Chabad house, a building located near the Ohel, which was bought for the Rebbe.

On the wall surrounding the house was written, in large letters,

"Beis Chabad 770." Avrohom Kravitzky, who had been informed about Lubavitch before our trip, said that the building was constantly broken into since there was no security. Therefore, the place was neglected. Wherever you looked, you saw sifrei Chassidus, Maaneh Lashon, leftover food and leftover candles.

Avrohom had been told where the key to the Ohel was hidden, but the key was not in the agreed upon place. We searched the entire building, turned everything over, and could not find the key. We despaired and went to the Ohel in the hopes that we could get in anyway.

Although it was only the beginning of winter, snow began to fall and the roads were already muddy with deep puddles and bits of ice. We couldn't see a thing except for the Ohel.

Snow began to fall and the roads were already muddy with deep puddles and bits of ice. We couldn't see a thing except for the Ohel.

When we got to the Ohel, it was locked. You could see inside through the bars on the door and we could see the gravestones of the Tzemach Tzedek and the Rebbe Maharash. We were extremely excited and my thoughts began to race.

My thoughts were interrupted by my companions. They had begun to sing the niggunim of the Rebbeim. The howling of the wind that blew in the ruined cemetery accompanied our singing. We recited the Maaneh Lashon and chapters of T'hillim. We couldn't light candles because of the wind.

We finished davening and decided that if we had come this far we had to try to enter the Ohel. We walked around the Ohel hoping to find some opening and discovered the gravesite of Rebbetzin Rivka, the wife of the Rebbe Maharash, next to the Ohel.

Having no recourse, we made peace with the painful reality. We said some chapters of T'hillim at the gravesite of Rebbetzin Rivka and went back to the taxi.

After a few hours of driving, we met up with the second taxi. We connected the two taxis and the trip became slow and nerve wracking. We arrived back in Moscow at midnight, nearly a day after we left.

From Moscow, Shmuel and I flew back to Tashkent with many bundles of s'farim, brochures, and kosher food for the shluchim and Jews of Tashkent.

We were in Tashkent for another few days and returned to yeshiva in Eretz Yisroel.

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# WITH HONOR AND WITH PRIDE

BY RABBI SHOLOM DOVBER WOLPO

*What honor is there when a nation gives its land to its enemy? What honor is there when a nation brings its enemy to its doorstep? What honor is there for those who destroyed their brothers' houses and stripped them of their property and livelihood? What honor is there in an army that fights civilians in the service of a dictator?*

On a few occasions we heard the Rebbe MH"M shlita cry out about the celebrations that the soldiers and their commanders made when the IDF withdrew in shame. The great and mighty army, which expelled about 10,000 men, women and children in six days, with "determination and sensitivity," ignored their cries. The celebrated army that succeeded in destroying, with German precision, thousands of homes the following week, without batting an eye. The mighty army with its black uniform and Israeli flag on the chest and cap, has fled in shame and is a humiliation in the eyes of the world.

Those commanders who failed to protect Israeli settlements when 6000 mortars rained down. Those commanders who were afraid to say what they knew about the terrible danger inherent in fleeing. Those

commanders who sent psychologists to teach their soldiers how to harden their hearts like Pharaoh, how to ignore crying children and wailing women. They are now standing with shoulders erect and are preaching to the soldiers the following mumbo jumbo, "**We are leaving the Gaza Strip after 38 years, with honor and with pride.**"

What honor is there when a nation gives its land to its enemy? What honor is there when a nation brings its enemy to its doorstep? What honor is there for those who destroyed their brothers' houses and stripped them of their property and livelihood? What honor is there in an army that fights civilians in the service of a dictator?

What pride were the commanders talking about on the eve of their flight in the dark of night like frightened mice? Where is the pride in armor

plating the homes on the border because of Kassam attacks? What pride is there in destroying a beautiful part of our land, in digging up the dead from their graves, and in abandoning holy places to hooligans? What pride can the army have when it builds a terror state and abandons hundreds of buildings and equipment to Hamas and Al Qaeda, knowingly putting millions of Jews into danger?

The honor belongs entirely to the terrorists in Gaza! The pride belongs entirely to the terrorists in Rafiach and Khan Junis. They, the barefoot, filthy, illiterates who live in refugee camps, unemployed, are the ones who beat the mighty State with its famous Air Force and atomic weapons. They are the ones who pushed the State into a corner, the State that turned on its Torah and its G-d. They are the ones who sent the soldiers running; those confused soldiers who don't know what connection they have with this land.

And how did the Arabs manage it? Because they have true honor and true pride. They won't concede an inch of their holy land. They won't concede the right of return of all those who were expelled. They will fight with self-sacrifice for the things they believe in. That's honor! That's pride!

We don't have holy land (we promoted the baloney of "the sanctity of life supersedes sanctity of land" and

therefore we are left without life, Heaven forbid, and without land). We don't have the right of return but the right to expulsion and flight. We don't have ideals and mesirus nefesh, just "the Four Mothers," "Women in Black," "B'Tzelem" and other shameful things.

And if this is "the beginning of the flowering of our redemption," what will the complete Geula look like?

\* \* \*

Last week Israel and the world were in a tizzy over the shuls of Gush Katif and how could a Jewish army destroy shuls?

Leading the battle were distinguished rabbanim, some of them chief rabbis. And they won, despite the fact that the government had already decided to destroy them and the Supreme Court had decided to destroy them. The rabbanim still won!

What I wonder is this: *Rabbanim, if you had so much power, where were you when the government decided to destroy dozens of settlements, to destroy yeshivos and mikvaos? Where were you when the government decided to uproot thousands of Jews from their homes and livelihoods?*

Shame on you all! Very nice that you saved the walls of the shuls from the bulldozers, but is that what is important in the struggle waged here for a year and a half? Couldn't the chief rabbinate of Israel have shaken heaven and earth and called on world Jewry to fast and raise a hue and cry in hundreds of communities around the world?

I don't want to mention names but among the rabbanim there are those whose voice has been heeded and they have contacts among the politicians. What did they do in order to prevent the churban of Gush Katif? If they would have fought (and had forgotten the rules of protocol for a moment), the settlements of Gush Katif would still be flourishing today. And the talmud Torahs would be full of

children, and thousands of families would still be supporting themselves honorably, and the dead would be resting in their original graves, and people would have gone to the shuls for Slichos and the blowing of the shofar.

So where were you rabbanim? What did you do to stop the churban? Could the prime minister have stood up against a demonstration of half a million chareidim in the entrance to Yerushalayim? Couldn't you organize

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demonstrations like these in Boro Park, Monsey, and Lakewood?

How shameful, to knowingly abandon thousands of Jews, 24 yishuvim, hundreds of mosdos chinuch and chesed, dozens of dead, millions of Jews who are now in danger, and then to fight bitterly for some walls, as holy as they might be!

Let not the reader suspect that I complain only about "other" rabbis and not our own. Let it be stated

clearly! Chabad rabbanim could have galvanized all the shluchim around the world. If each one of them would have worked on their state's senators and congressmen; if the prime minister would have gotten thousands of letters from shuls around the world, he would have given in. If President Bush would have been flooded with warnings from hundreds of Jewish communities of shluchim, he would have backed down.

What did the official Chabad organizations do instead? The first thing they did was fight and humiliate the few who tried to fight the expulsion (when something could still have been done about it), and the second thing they did was to organize a t'filla rally when it was too late.

The Halacha states, "In a situation where there is a chilul Hashem you do not give respect to a rav!" I cannot stop and silence the inner cry of thousands of Chassidim: *Respected rabbanim: if you could get half a million Jews to pray, where were you until then? Why didn't we hear from you for a year and a half? Why didn't you respond to the cries of Anash in Gush Katif and northern Shomron who begged for their lives?*

\* \* \*

Ribbono shel olam, the King in the field, we have no King but You. Our Father in heaven, are there any more signs of Ikvisa d'Meshicha that weren't fulfilled? Do we have anybody else to rely on?

The State is finished, the government is bankrupt and the Knesset is a disgrace. The army showed its true colors. Even those who erred until now admit that we have reached the lowest point yet.

Please, Master of the universe, accept us in Elul with a gracious countenance and quickly bring us the Rebbe Melech HaMoshiach, who will reveal the glory of Your kingdom in the world.

# THEY'RE LOOKING AT US!

BY MICHAL NACHSHON, SHLUCHA, KIRYAT ARBA

*I'm a wife, mother of seven, teacher, judge, launderer, kitchen manager, marriage counselor, administrative advisor, reflexologist, psychologist, shadchanis, shlucha, mashpia, healer, director, cleaner, and lecturer, and I try to do it all with simcha. \* A speech made by the shlucha to Kiryat Arba, Mrs. Michal Nachshon at a kinus for Junior N'shei Chabad.*

My name is Michal Nachshon and I came to tell you about my shlichus. I am 31 years old and a shlucha in Kiryat Arba.

I wear a number of hats. It's not just me, but each of us, but we don't usually make a list to see how many hats we wear. I am sure that each of you will relate to my hats for we all, more or less, are very similar.

I am a wife, mother of seven, teacher, judge, launderer, kitchen manager, marriage counselor, administrative advisor, reflexologist, psychologist, shadchanis, shlucha, mashpia, healer, director, cleaner, and lecturer, and I try to do it all with simcha.

I came to Kiryat Arba when I was first married at my husband's

initiative, for he wanted to go on shlichus very much. I didn't realize what shlichus would entail. When I came to Kiryat Arba I began working as a secretary at a vocational school in order to help support the family. The staff at the school was comprised of men who wore knitted kippot. I had to become familiar with a world that was unfamiliar to me. I was shocked. There was an openness I was not used to and this was called "dati." That's when I understood the "v'niflinu" (how we are different) and the enormous value in our lives as Chassidim.

Here's one little example. They play music at the office and they all join in with patriotic "songs of Israel" and the atmosphere is affected accordingly, and it's

downhill from there. I, without making an issue of it, put on Chassidic music and it makes a difference. This change made me realize my place, how they look at me – at my appearance, my tznius. I am a shlucha of the Rebbe. I have a personal responsibility.

In addition to my job at the office, I also have a connection with the girls of the school. Once, they came and asked me to make a "Chassidic tish" for them. I told them that I was unfamiliar with the Chassidic tish but I offered to make a farbrengen with them. I set up a table with goodies and we told stories and sang niggunim.

At a certain point, I dimmed the lights, we sat in candlelight and I taught them a niggun. A surprising thing happened. One of the girls, a Bais Yaakov graduate, burst into tears and asked me indignantly, "Where were you throughout my four years here? All these years I've seen you in the halls and I always wanted to approach you and become friendly."

That's when I realized what a shlichus is – that I am being watched. Just my appearance alone makes an impact on my surroundings. I began to look at myself in the mirror and to ask the Rebbe Melech HaMoshiach, "Rebbe, is this suitable? Can I go out to work like this?"

I teach this to my ten-year-old daughter too. Before you leave the house, look at yourself and ask the Rebbe, “Do I represent you properly? Can I go out like this?”

The next thing I have to deal with is my immediate surroundings, i.e., the neighbors. The neighbors point, comment, and also talk behind my back: A baby every year? Does she give proper attention to all her children?

Instead of answering them, I try to see to it that my children look well cared for, clean, and presentable.

Do I convey the message that it's possible to give birth every year without it taking away from the care of every child? I got the answer to this question like this:

Three of my children were in a daycare center where the caregivers are not religious. One of the caregivers had one foot in the world of crime and was accepted for this job as part of her rehabilitation. There's a shlichus at the daycare center too and the children are the shluchim.

How do I know? At the end of the year, I got a gift from the caregiver along with a note that I have kept. She wrote, “Michal, your children gave me the will to live...”

Shlichus is a family affair. Yes, even at the daycare center, there is a shlichus and even the children are shluchim.

I am often asked how I manage, and the answer is: this is the Rebbe's work. These are not my kochos. If not for the Rebbe, I wouldn't manage at all. And this is why there is another angle to this shlichus, being a role model of a Chassidische mother in whatever I do. There is no vacuum. It's a shlucha who gets up, a shlucha you see walking, and so on, throughout the day.

I live in a very dangerous area, and sadly, many of my neighbors were injured in terrorist attacks. There are bereaved families, widows and orphans. The husband of one of the neighbors was severely injured during the Friday night ambush of men returning from shul. As a result, she had many issues, including doubts in her belief in Zionism. She went about with her questions and had no one to ask.

One day she came and asked to write to the Rebbe through the *Igros Kodesh*. The Rebbe answered that she should learn Chitas. I explained how you learn Chitas and told her

***One of the girls, a  
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to read the *Tanya* even if she didn't understand a word.

A week later, she came back and announced, “You might not believe me but I get many answers to my questions through the *Tanya*.”

Another story: I have a friend who is a widow. She's a wonderful woman and a mother to three sons and a daughter. She conveys strength, as though she is saying, “True, my husband was murdered and true I am alone, but no one will see me cry.” When we came to offer her help, she would refuse and say, “Baruch Hashem, everything is all right.”

She once knocked at my door and asked to write to the Rebbe through the *Igros Kodesh*. I was happy to invite her in and she made her preparations, giving tz'daka and saying a chapter of T'hillim. I don't know what she wrote but I asked her to make a hachlata. She wondered what she could take on and then she announced, “I commit not to leave the house wearing pants.” Previously, when she went out to cross the street with her child or other little trips, she had worn pants and no socks. She knew it would be hard to change her habit but this is what she committed to doing.

I have no idea what she wrote to the Rebbe but she opened the *Igros* and I began to read the letter. She began to cry. I felt she was trying to hide her tears from me, unsuccessfully though. I thought that I would join her in her crying in another minute. I couldn't take it. I was afraid to look up. I asked her if everything was all right and she said, “Yes, yes, go on.” She wiped her tears surreptitiously so I wouldn't see. Then she got up and said, “Thank you. I got my answer.” And she left.

This week she came again. She caught me just as I was entering the building. She was at a neighbor and watching from the window and she saw me. She asked me, “Michal, when can I come and write to the Rebbe?”

I had just come from work but I invited her to come in with me. We did the preparations again. “Remember,” I said, “the commitment you made the last time? How is it going?”

She said, “You won't believe me but every time I'm about to leave the house like that, even for a second, at first I placate myself that it's only for a second, but then I remind myself that I made a



commitment and that's that."

I remembered an article I had read about a woman who left the house with her hair covered but not with a wig, "just to bring my son to nursery," and how the "just" ended up lasting a long time.

I told the woman about this and she said in surprise, "What? You are supposed to go out only with a wig? A head covering isn't enough?"

I asked her what good *hachlata* she was going to make this time and she said, "There's something that will be very hard for me but I simply must do it. I get various magazines from France, which contain things that are inappropriate for Jewish women. I always promise myself that I will only flip through but I end up reading all the articles. Now I've chosen to break the habit and not have any contact with them."

I explained to her that I also have a battle like this with the junk mail that I get. I throw it all out without opening them. She was shocked. "That too?!"

I explained that I cannot ask my children to only look at modest images when they see me reading this stuff. How can we teach what to look at when we look at inappropriate things?

After all her preparations she wrote to the Rebbe that she has a friend in Gush Katif with an empty apartment above her and she wanted to go live there in order to support the community there. I was amazed that she, a widow as a result of terrorist activity, after everything she went through, wanted to go there. I expressed my amazement and she said she felt she needed to be there but she wanted to ask the Rebbe whether she should go ahead with it. The

Rebbe's answer would be the deciding factor.

She wrote her letter and opened the *Igros Kodesh*. The answer she got said, "not to go there especially as the conduct there is not proper. This is particularly so as Eretz Yisroel, which has Hashem's eyes upon it from the beginning of the year until the end of the year, does not tolerate that which opposes His will."

Despite all her plans and thoughts about what to take and what to leave behind, she canceled her plans because of what the Rebbe said.

Because of the Rebbe's answer, we got into a conversation in which I explained that with all respect, there were scenes at Kfar Maimon that were not modest and this is not what Hashem wants. Eretz Yisroel does not tolerate the opposite of



tznius. So with all due respect to the girls who were there, for they were fighting for Eretz Yisroel, they still did things that are not tolerated in Eretz Yisroel.

The woman was silent. The Rebbe went on in the letter to talk about being connected to Hashem by giving tz'daka and through prayer. I suggested that she say T'hillim in the merit of Gush Katif and that this would help more than her going there to lie on the grass.

On shlichus there's lots to deal with, lots of challenges.

Chinuch of children: My shlichus in the particular place we in, are poses certain dilemmas. However, in hindsight, I say it's good I'm living on shlichus. All in all, I profit. When on shlichus, the children know they are different. "I'm a shlucha of the Rebbe." That line is key. The Rebbe goes wherever I go.

My children look different than the others and they have things to contend with, as a result. I take these opportunities to emphasize our being shluchim and to get the local children to think along different Chassidic lines.

This is how it works. My Levi once came back from school crying. What happened? Another child hit him. I told Levi: tell the boy that this does not hasten the Geula. But my son couldn't go back alone, he

was too upset. I went along.

I went over to the group of children who were still gathered, and I said to them, "You know that Moshiach just took a step backwards?"

They seemed taken aback by what I said. I continued, "So what's going to be with the Beis HaMikdash? We want it to be built already."

The children were stunned. They had never heard anybody say to them that their actions hastened or distanced the Geula.

I suggested that they do something to hasten the Geula. My son Levi seated the children on a bench and together, they shouted the 12 P'sukim. That's how a little child did his shlichus.

The girls, by looking different, refined and modest, do their shlichus too. Despite the appearance of all the other girls, my daughters know that they are Lubavitchers, shluchos of the Rebbe, and they dress differently.

Anticipating Moshiach. We want Moshiach, with all our hearts. If you are out there and hear the pain of the people, their problems, what they have to contend with, it's really hard. It's not just that our people are attacked but everything going on around us screams out Moshiach.

So what do we do? We do what

we can, add in t'filla, etc. But I have a feeling that we are missing the point. The righteous women in whose merit we were redeemed and in whose merit we will be redeemed, have one goal. Our goal is to make our camp more holy. Each of us must look in the mirror and say, "Rebbe, can I go out like this?" This is what we must do for Eretz Yisroel and for the Geula.

Our dress must always reflect our being Chabad Chassidim, daughters of the king, in every circumstance, in every stage in life. Our clothing must be appropriate and look refined, modest, and Chassidic.

And between you and me, is there anybody who doesn't want Chassidic children? A child who gets up in the morning, puts his hands together and says Modeh Ani, washes his hands and continues the rest of his day in a Chassidic manner with hiskashrus to the Rebbe? We all want Chassidic children but what are we doing to attain this?

In conclusion, a short prayer to Hashem. If one person was inspired, came closer to the Rebbe with my help, this should be a merit for shleimus Eretz Yisroel. And "Yechi" shouldn't be merely a slogan but something pnimiyusdik, a saying that guides us in everything we do to greet Moshiach now.

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# TACKLING DYSLEXIA AT ITS SOURCE

BY URI LICHTMAN

*He was born dyslexic but was highly intelligent to the point that he was called an idiot savant. This was in the 50's when the word "dyslexia" was still unknown. Today he is an expert at solving the problem of dyslexia. He credits his ability to help numerous dyslexic children to a bracha he received from the Rebbe. \* Beis Moshiach presents the story of Michoel Zarchin, who received the Rebbe's bracha to write a book about his personal story and his approach to dyslexia.*

"The child is dyslexic," declare the evaluators.

"And that means?" ask the parents.

"He will never be able to read and write like others his age."

This terse summary is one that many parents receive after their child is evaluated. Many of them accept the pronouncement and try to find a suitable program for their child. Some send their child for remedial aid. Some send their child to a school with special education and despair of finding a solution to the problem.



Young Michoel Zarchin

Michoel Zarchin, an expert in solving the problem of dyslexia, and an old-time attendee of the Chabad shul in Ramat Gan, was himself born dyslexic. He tells how he was treated with a unique approach that was discovered in the United States, which enabled him to leave his dyslexia behind. Many years later, he began to work with dyslexics using the approach he developed.

## HE WILL NEVER KNOW HOW TO READ AND WRITE

"I was born dyslexic and my childhood development did not fit the mold of typical childhood development. I ignored colors, shapes, and pictures as though they did not exist. I began to speak at five or six years old. I did not read and write until I was 16.

"This was over forty years ago (the late 50's), when there was no awareness of the problem of dyslexia. It was only about twenty years ago that experts in Eretz Yisroel began to address various learning difficulties.

"My mother went to the childhood developmental experts at that time and they promised that I would outgrow the problem. For in their experience, most problems are

outgrown.

"I was very young when my problems were discovered and when I was sent to public school (our family is traditional) the problem worsened. Since my classmates accepted me nobody aside from the teachers knew about my learning problems.

"As the son of Mr. Yosef Zarchin, a wealthy industrialist, I was the principal's pet. He took care of all my needs and even gave me occasional motivational talks. I knew that this special treatment was because of my father, and not because of my being a great student. I continued through the school system while hiding the big secret that I could not read or write.

"I remember the day the principal called my mother and told her, 'Mrs. Zarchin, your son Michoel is a sweet boy and accepted socially, but unfortunately, as principal of the school I must tell you the truth. I can't cover it up and I don't want to cause you to maintain false hopes: I am sorry to say that Michoel will never learn how to read and write.'

"My mother was not surprised by this, yet she took it hard. Even if you know, it's not always easy to hear, but she didn't give up.

"You are a known educator,' she replied politely, 'but your pronouncement is too decisive. Better that you don't make a final decision at this point, when Michoel is only nine years old. It pays to wait until he's in high school before you make this decision.'"

Dyslexia in those days was known only to a handful of educational psychologists in the world and the problem was considered unsolvable, without any suitable treatment. Such a child was doomed to a life of ignorance.

The experts that Michoel went to with his parents stated that he was highly intelligent, but at the same time, unable to read a simple

sentence. Some foolishly called him an idiot savant.

## DIAGNOSIS YES, TREATMENT NO

"When I was six, my parents heard of an expert in London who treated various learning problems, Dr. O'Neill. He was considered one of the biggest experts in the world in a field that is almost unknown. My parents spared no effort and decided I had to go to London.

"Along with my mother, who put so much effort into finding a solution to my problem, I went to Dr. O'Neill and after testing me, he said, 'The boy

***"I don't want to cause you to maintain false hopes: I am sorry to say that Michoel will never learn how to read and write."***

is smart and there is no reason why, when the time comes, he should be unable to serve as the head of the State of Israel. He is capable and strong-willed, but he suffers from a problem called dyslexia. This is a learning problem presently known only in the world of academia and research.'"

This was the first time in her life that Mrs. Zarchin was hearing the word dyslexia. In the professional literature, those suffering from this problem are described as having:

- 1) Language problems, weakness in vocabulary,
- 2) Reading difficulties,
- 3) Difficulty with writing and developing the necessary skills for writing – dysgraphia

4) Difficulties with mathematics and with understanding the language of mathematics – dyscalculia

5) Difficulties with learning skills – i.e., with reviewing and remembering material

6) Spatial difficulties (such as grasping directions, distinguishing between right and left, etc.).

"We returned to Eretz Yisroel with mixed feelings. On the one hand, we were hopeful that one day, the problem would be treatable; on the other hand, we felt despair over the fact that there was no solution, at least not for the time being.

"I went back to an atmosphere of dejection. Those around me shook their heads as they made their peace with my being a child who lacked knowledge and talent. I could not explain to anyone that I was worth something. For example, I enjoyed pictures. I spent hours looking at them and I could tell you even the smallest details about them. However, nobody was interested. The only thing considered important was what mark I got in school.

"Stories and books always fascinated me, but for years, I could not enjoy reading a book. I was like a blind person trying to hold a book but holding it upside down, unable to read it. It is a tough and depressing disability. I often wanted to prove to myself and others that I could overcome the handicap that threatened to turn me from a successful child into a helpless adult.

"Thoughts of a black future terrified me. School became a nightmare for me. I constantly prayed that the time would move faster. My embarrassment in my other classes caused me to stand out in my gym classes where I did well and won various competitions. This increased my self-confidence, but the fact that there was no cure for my problem gave me sleepless nights.



**“A few weeks after my 15th birthday, I saw light at the end of the tunnel.”**

“In those years, dyslexic children were classed together with retarded children and other disabled children. The solution often recommended for the dyslexic child was to put him together with other children who had learning disabilities. For three years, I went to school with these children and suffered socially.”

### **MICHOEL BECAME A MODEL OF THE NEW APPROACH**

“A few weeks after I turned fifteen, I saw light at the end of the tunnel. My parents heard about a world famous dyslexia expert, Dr G.N. Getman, former Head of Child Development at Pathway School in Pennsylvania. They quickly sent him all the paperwork and evaluations in the hopes that he would accept us relatively quickly, for we knew that there was a long waiting list.

“To our delight, only three weeks after sending him the papers, we were told we were accepted. Dr. Getman

said that based on the information he had on me, my diagnosis was similar to the model that he wanted to work on, in order to prove the efficacy of the approach he was developing. He explained that according to the evaluations I was a very bright boy with a great desire to succeed in overcoming my problem. That was just the model he was looking to work with. At the end of his letter, he wrote that he expected to see us in his clinic shortly.

“A short while later, we arrived at Dr. Getman’s clinic. Thanks to my command of English, I was able to hold a fluent conversation with him. He was impressed by what I had to say. He didn’t test me and didn’t ask me questions. He just listened. After a long conversation, he told my mother, ‘I don’t think I will be able to treat Michael.’

“My mother nearly fainted. This had been her final hope and she begged him to treat me. However, Dr.

Getman simply referred her to his student, Dr. Stanley Abelman. Getman was a Christian but Abelman was Jewish, and this was important to me.

“At first, Dr. Abelman tried to push me off, but when he saw my determination to learn how to read and write, he smiled and said that he agreed to treat me.

“When he taught me, Dr. Abelman combined a number of techniques that seemed to me like one big mess. It was only years later that I understood his special approach: treating dyslexia at the source. His combining of letters led me to create a word and then a sentence and finally, a chapter. I remember that when I learned the alphabet, I couldn’t believe that I would ever be able to combine them into words or sentences.

“Dr. Abelman concentrated on creating a connection between the optic intake and the thought center of the brain. This is because of a faulty connection between the vision, the audition and the cognitive ability to interpret signals. Abelman found the right way of resolving my problem. He implemented his approach through gradual steps, patiently.

“After a long period of time did I begin to see amazing results. As we continued to work and I progressed, I couldn’t understand my previous situation. My progress was very rapid. With each passing day, I discovered a new world of concepts I hadn’t known before.

“I realized that I was in the advanced stages of being freed of my problem, and that I was taking giant steps towards becoming a more intelligent child. I was ecstatic, though unaware of how far I was from truly solving my problem.

“Six months went by and Dr. Abelman told me that he had finished learning with me. ‘You have done the major work, you know how to read. I will send you additional instructions

about how to continue and progress in your studies when you return to Israel.'

'Before we parted, I asked him what had caused my transformation. He thought a bit and then said, 'It's hard to point a finger and say precisely when the transformation began. I worked with you on integrating your developed senses with those that were not sufficiently developed. The healthy senses took over the other jobs.'

'Obviously, I had to put in a lot more work afterwards until I fully managed to realize the dream of being able to read. Dr. Abelman's help made all the difference. When I began treating dyslexia myself, I used his approach. He always told me that since I had overcome my problem to the point that you couldn't tell I ever had a problem, which is unusual, I had the ability to help others. He used me as an example in his many lectures around the world.'

The boy that they thought would never learn to read and write began studying philosophy at the age of 26.

### DESCENDED FROM A CHASSID OF THE ALTER REBBE

Michoel Zarchin made the second dramatic change in his life two years later when he was invited by a neighbor to daven at the nearest shul. The first t'filla encouraged him to visit many more times, and this led him to teshuva.

From when he was a child Michoel knew that he had a connection with Chabad, but he didn't know how. Nevertheless, he began finding his way to Chassidus Chabad.

'I always knew that my father was connected to Chabad. My father's grandfather, R' Shmuel Zarchin, was a Chabad Chassid and he wrote down our ancestry, which goes back to Rabbi Tzvi Hirsch Zarchin, one of the disciples of the Alter Rebbe. R' Tzvi

Hirsh's descendents were Chassidim of Chabad Rebbeim throughout the years.

'When my grandfather lived in Riga he took his two sons to farbrengens of the Rebbe Rayatz, despite the fact that he didn't exactly follow the ways of Chassidus,. My father told me a lot about these

farbrengens, and kept in touch with R' Avrohom Godin of Tzach whom he knew from Riga.

'My father had a special connection with Chabad and with the Rebbe. Every year, on erev Rosh HaShana, he would take out the picture album of his parents, and the picture album of the Rebbe and put

## DYSLEXIA AND THE GEULA

BY URI LICHTMAN

The dyslexic generally suffers from a disconnect between the brain and the letters that his eyes see. His brain does not properly absorb the shape of the letter and naturally, he cannot read, decode, and comprehend the message the words convey.

Everything physical is devolved from its source Above. In many places, Chassidus explains that the act of the "first tzimtzum" was a removal, a concealment of the "light" that is clothed in the "letters of the imprint," and so all that remains are "letters" that cannot be read, letters that lack the proper decoding.

Lower down, the "letters" of the "dvar Hashem" and the "ten utterances" are constantly clothed within the worlds of created beings and constantly recreating them out of nothing. However, here is where the power of tzimtzum comes in. It causes a "lack of communication" (one-sided, naturally) between the brain and the heart of the created one to "the G-dly letters" that flow into him. The created being feels that he has life but it is hard for him to "read" the letters and decode them properly because this is G-dly energy. This is the source of the feelings of ego we all possess.

All the more so in galus, when the concealment is intensified along with the difficulty in reading the G-dly message in everything.

In reality, though, "the purpose of tzimtzum is revelation": in the Yemos HaMoshiach, the lofty light hidden within these letters will be revealed. This is the word of Hashem, which will be revealed to all in fulfillment of the promise, "The glory of Hashem will be revealed and all flesh will see that the mouth of Hashem has spoken." We will simply learn how to read.

Obviously, the closer we get to Geula, the more opportunity we have to experience a foretaste of the revelations of Yemos HaMoshiach, in the form of miracles and wonders transpiring in our times. These draw aside the curtain of "dyslexia," at least temporarily, and reveal that there is in fact, a conductor orchestrating events.

It is no wonder, then, that from these events there has devolved a "foretaste" within the world of healing. Concurrent with the Rebbe taking on the mantle of leadership, during the first decade of the "generation of Geula," there began the breakthrough in understanding and treating dyslexia, something that was unknown for thousands of years!



**“I knew that the Rebbe gave me kochos to publicize my life story.”**

them in the living room. These pictures were left in the center of the house until Motzaei Yom Kippur, as a sort of *kamea* (charm) to increase the atmosphere of kedusha in the house at this time of year.

“Despite the stories and pictures, I didn’t know much about Chabad or the Rebbe. Only years later did I find out that when we traveled to the United States, my father had asked my mother to go to a *yechidus* to get the Rebbe’s bracha and guidance for my condition. My mother, who was further away from religion than he, didn’t go.”

#### **MENTIONED AT THE REBBE RAYATZ’S FARBRENGEN**

“When I began studying Torah, I looked for a place to hear shiurim I would appreciate, and that’s how I began attending the wonderful classes

### ***After a few months I got a phone call from Rabbi Groner, the Rebbe’s secretary. He asked me what had happened to my book.***

of Rabbi Yitzchok Ginsberg of Kfar Chabad. I remember a Yud-Tes Kislev of that era. I brought my father to the farbrengen and when he heard the niggunim, he quickly got into the swing of things. It took him back many years to his childhood, when he had attended farbrengens of the Rebbe Rayatz.

“The simcha at the farbrengen with

Rabbi Ginsberg was tremendous and soon all the participants were dancing. When we left the farbrengen my father said to me that nobody had gotten him to dance for years and only now, at this Chassidic farbrengen, did he attain true simcha with Chassidic dancing.

“On Hoshana Rabba 5741, I went to New York and I went to visit 770. I went to the secretaries and asked to meet with Rabbi Chadakov. One of the secretaries tried to push me off, but just then the door opened and Rabbi Chadakov came in. Someone let me know this was the man I was looking for, and I introduced myself to him as Zarchin.

“‘Which Zarchin, Michael or Danny (my brother),’ he asked.”

“He already knew about the family and he brought me to his modest office and spoke to me for over an hour about our family whom he knew well from Riga.

“As per his request, I stayed for the next three days in 770, including Shmini Atzeres, Simchas Torah, and Shabbos Bereishis. At this time, I was fortunate enough to receive encouraging motions and kiruv from the Rebbe.

“A few years later, when I became stronger in my mitzva observance and had become more involved with Chassidus, I began writing to the Rebbe regularly. I usually wrote about *parnasa*, health, and the family. In 5750, I gathered the courage to write, for the first time, about everything I had gone through as a child. I asked the Rebbe whether I should write a book about my life with dyslexia and how it had been solved.

“Some time later, I received the Rebbe’s bracha to write the book. I began writing and then for various reasons I stopped. After a few months I got a phone call from Rabbi Groner, the Rebbe’s secretary. He asked me what had happened to my book. I was shocked by this special

encouragement to write and went back to writing, but some time later, I stopped again.”

## DYSLEXIC ACTOR

Over the years, Michoel was encouraged to begin helping those with dyslexia, but he preferred forgetting about his childhood problems. Nine years ago, by Divine Providence, he began treating Oshy Gross, a famous chareidi performer (who gave permission to have his name publicized). Since then, Michoel has become someone who diagnoses and treats dyslexia.

Michoel feels that the Rebbe's positive answer about a book, as well as the special encouragement he got, contained a deeper intent: to begin helping dyslexics solve their problem with the approach that enabled him to overcome his dyslexia.

“I needed guts to treat a famous actor when I had no experience in helping others. Yet I felt I had to do it, and I knew that the Rebbe had given me the kochos to publicize my life story and to try disseminating the approach that solves the problem at the root, as opposed to those who try prescribing aspirin for a terminal illness,” says Michoel with a smile.

**Without any experience aside from your own, how did you begin treating people?**

“I used the approach used to treat me, and baruch Hashem Oshy Gross made progress. Even after my success with him, I didn't know if I really wanted to do this. I asked him to keep it a secret for the meantime since I didn't have the courage to announce that I treated dyslexia.

“However, in his gratitude, he told the world and that is how I began to get many requests for treatment. I couldn't refuse. I remembered the many years that I had been part of the statistics of failure. I remembered the many years that I was so angry and couldn't do anything about it. I knew

that tens of thousands of dyslexics in Israel get just a few hours of tutoring but nobody really treats their problem.

“To tell you the truth, when I began to treat people I was also impressed by the results. I began to feel that this was my mission – to rescue dyslexics who were in the situation I myself lived through. I left everything I was involved with and devoted myself to treating children with dyslexia, while I developed the approach in consultation with the

international experts who had treated me, along with others who promote this unique approach.

Michoel calls his approach, “The non-method method.” He does important work at the Yad Tzvi institute headed by the Chassidic educator R' Yeshaya Weber.

**What is the Systematic Improvisation – “non-method method?”**

Michoel explains the principles of his approach in a way that is understandable to any parent or

## QUESTIONS AND ANSWERS ABOUT DYSLEXIA

### Who is dyslexic?

The literal meaning of dyslexia is difficulty with words. It includes cognitive difficulties with reading, writing, mathematics, coordination and language.

Dyslexics have learning problems and this has nothing to do with autism or mental retardation. They are totally different.

Hearing and concentration problems are sometimes experienced along with dyslexia.

### How can a parent know that her child has a dyslexia problem?

A parent cannot necessarily discover that her child is dyslexic, but a parent can know that her child is suffering from a problem that needs to be diagnosed. If a young child does not enjoy drawing and scribbling at all, or if the child is not curious to learn new things, this should be a red light. Likewise, if a parent sees that her child has difficulty reading, confuses the order of letters when writing a word, or writes with many more errors than is normal for a beginner, this should be checked out as soon as possible.

All parents “suffer” when their children open closets and drawers and empty them out in order to play with the contents. These are normal children. If parents notice that a child does not like to do these activities, or at an older age, that he has difficulty putting letters together, this should be a red light, and it's worth having the child evaluated even if the child is only three or four.

Likewise, if there are serious developmental problems with crawling, walking, or speaking, the child should be evaluated. The purpose of the evaluation is to see whether the child is dyslexic or suffers from another problem.

### Who should do the evaluation?

I am sorry to say but nowadays there are many people who think they are expert diagnosticians but they're wrong. Every parent must seek out an accredited evaluator and they should not be shy about asking for referrals.

teacher:

“With this approach, we rely less on structured models, and focus more on the individual needs of the child and the rate of his progress. Work based on predetermined programs creates a paradigm that does not enable successful and effective treatment. This is why we call what we do ‘the non-treatment treatment.’

“The method is based on the work of Dr. Stanley Abelman and Dr. Jerry Getman, and on my experiences as a dyslexic child who succeeded in solving the problem at its source. My personal and deep connection with the world of dyslexia gives me the means to develop solutions at the source. The components of the approach are built on regular assessments, utilizing in-depth analysis, coupled with joint exercises between the teacher and student in a fun atmosphere. The emotional dimension, which is expressed in the special relationship that is fostered between the child and the one treating him, which develops from the constant support and help, is the essential component, without which, progress is impossible.

“The method derives from the fact that three senses are working together when you read: sight, hearing, and the cognitive ability to comprehend letters. The uniqueness of the approach enables corrections to be made at the source and enables a process to take place in which senses that were not in use are allowed to find expression, going from the potential to the actual.

“The approach integrates conversation with games that focus the eyes, as well as elicit responses to visual stimuli. For example, a classic exercise that incorporates visual focus, hearing and gross motor coordination, would be the teacher and student tossing a ball back and forth while maintaining a conversation about the student’s life and experiences. The

distracted state generated by the conversation strengthens the reflexive response to visual stimuli, while developing the emotional bond that enables further progress.

“The dynamic created in the course of the treatment through the exercises, conversations, eye contact and tonal stimuli, weave together the strands that bridge the gap between the senses and cognitive function.”

By now, Oshy Gross is not the only one to have overcome dyslexia. Michael showed me folders full of thank you letters he received from people of all ages. Michael’s approach has achieved acclaim among dyslexia

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experts.

Professor Reuven Feuerstein, a world-renowned cognitive psychologist, is known for his groundbreaking research in cognitive modifiability. Rejecting the idea that intelligence is fixed, he established the principle that all children can learn how to learn. Professor Feuerstein, founder and director of the International Center for the Enhancement of Learning Potential (ICELP) wrote Zarchin: “I bless you for your success and wish the many who need your help that they be helped by you and with your method, which is certainly deserving of

publicity, dissemination and utilization by those who need it.”

In the course of his work, Michael has met with Jews of all backgrounds, from chareidim in Ramat Gan to professors in the field of education. In all his conversations, he mentions the imminent hisgalus of Moshiach.

“What helps today in speaking about Moshiach is the worldwide chaos, where crime, terror, and corruption are so widespread. Many are in despair, and whoever looks at the state the world is in with clear vision finds it easy to understand how vital Geula and the coming of Moshiach are right now.”

**What is the best approach to use when beginning to explain inyanei Moshiach and Geula?**

“I like to combine a personal conversation with written material, with the conversation providing the basis for the internalization of the idea. The conversation with all its nuances, facial expressions and the personal connection presents the ideas in general terms, while the details can be studied from the written material.

“It’s amazing that it’s the children who can accept the highest ideas of Geula in the best way, for a child is free of theories and various preconceived notions. He is a ‘fresh paper’ that accepts things more readily.”

**From your experience, are people open to hearing about Moshiach and Geula?**

“From my conversations with people about Moshiach and Geula, I find that most of them relate to the subject matter, although there are always those who don’t want to listen. I attribute the latter to not wanting to deal with it, but our shlichus is to keep doing and we are assured that ultimately we will be heard.”

*For more information about Michael Zarchin and his method of curing dyslexia you can visit his website at:*  
<http://www.zarchin.org/english.html>