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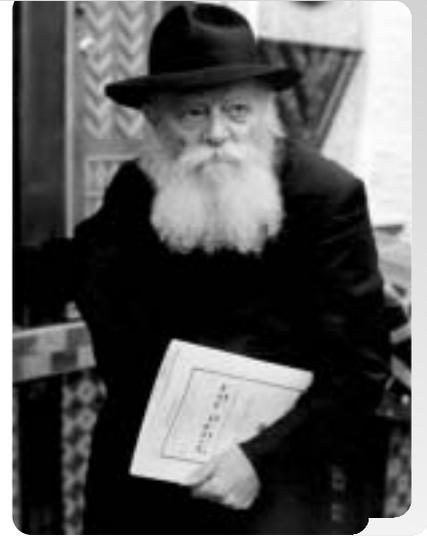
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REVEALING THE PERFECTION PRESENT IN THE WORLD

LIKKUTEI SICHOS, VOL. 6, PG. 81-85
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

4. The Rebbe had arranged for the discourse to be given out on the day of his passing. Likewise, the lesson mentioned above, brought in the beginning of the discourse, is also connected with the concept of a person's passing, as follows: [The same is true with regard to the lesson taught at the conclusion of the discourse, "One is not in a position of authority, etc." – see Footnote 20.]

After the soul ascends from the body, the body decomposes, begging the question: What is the purpose of all the Jew's service, toiling throughout the duration of all the days of his life to refine his body, if it decomposes upon his passing?

In fact, the question is even stronger: The decomposition of the body (upon the soul's departure from the body) is (**not** something that is **novel** to it, but), as it is written, "You are dust, and to dust you shall return" (that with respect to the notion that also presently, "You are dust," **therefore**, "and to dust you shall **return**"). And being that "a change that reverts to its former state is not deemed to be a change," it is thus not a true existent even prior to its "return to its [original state of being] dust." Since this is so, it follows, at first glance, that the service of Torah and Mitzvos is connected, G-d forbid, with a concept that is (even at the time of the service) not a true existence!

[There is, however, an apparent counterexample to the latter reasoning. Namely, the fact that] the Luz Bone [i.e., a small bone, located in the spine] (which remains over from the body) never decomposes [B'Reishis Rabba Ch. 28, etc. – see Footnote 24]. Also, with regard to the resurrection of the body **in its entirety**, it says [Yeshayahu 26:19], "Your dead will be **enlivened**" (and not,

"[re]created"), for the manner of resurrection will be (not that a new body will be created, but) that the body will be [re]**constructed** from the Luz Bone [Zohar II 28b].

Nevertheless, since the body in itself is "dust," and that which is obligatory in **its** regard is, "and to dust you shall return," it follows perforce that the very fact that (the resurrection [of the body] will not be in a manner of a new creation, but that) it will be [re]constructed from the Luz Bone is an instance of a new "creation," for the nature of the body itself is "dust." [Thus, the question returns: What is the lasting benefit of the service of Torah and Mitzvos when it is accomplished through the transient physical body, something that is not a true existence?]

5. The answer to this is: On the contrary! Since "the principal manifestation of the Divine Presence was **in the lower realms**," which indicates that [the phrase said in the morning blessing before Krias Shma], "It is us that You have chosen," refers specifically to the physical body [*Tanya*, Ch. 49, pg. 70a, beg.; *Toras Shalom*, pg. 120], therefore, the body is actually a true existent, utterly impervious to decomposition. The change it underwent through (the sin of the Tree of Knowledge and its outcome), "and to dust you shall return," is only with respect to its superficiality, not its essential nature, for (as discussed above in Section 3) the deeds of man cannot change, G-d forbid, the choice of the [Divine] **Essence** (*HaAtzmus*), Which chose the Jewish body.

This itself explains the fact that the Luz Bone, the *Ezem Luz* (did not receive nourishment from the Tree of Knowledge and) is not subject to decomposition. Namely, it is the essence (*atzmizus*) of the body, and the essence (of the body) has no connection with (sin and) decomposition.

And since, "It is us that You have chosen," also applies with regard to the body **in its entirety**, it is thus understood that in an inner sense, also the body in its entirety has no connection with decomposition. The fact that in the Future to Come it will be [re]constructed from the Luz Bone is on account of this very notion – that it is the choice of the Essence. Accordingly, it comes out that, on the contrary, in light of the fact that "a change that reverts to its former state is not deemed to be a change," even now it is a true existent.

6. The Evil Inclination, however, is a "craftsman in its work" [see Shabbos 105b]. After we have defused his argument – that we may not, "Heaven forefend," be involved with the body and the world – by reasoning that in an inner sense, they are entirely good and holy, and the service [of being involved with the body and the world] is only for the sake of outwardly revealing the goodness contained within them, the Evil Inclination begins arguing with people from the opposite perspective:

In an inner sense, the body and this world are good even prior to the service [of refining them]. Even with regard to revealing this fact, it is a sure thing (as mentioned above) that ultimately, through this Jew or through another Jew, they will become "a dwelling place for Him, may He be blessed." Why then must you be so enthusiastic in your service of Torah and Mitzvos in order to refine and purify the body and your portion in the world. In particular, what is the big deal if you put it off for later?

Regarding this [faulty reasoning], the Rebbe explains in the conclusion of the discourse: a) There is the concept of, "Wait for me until I may make my assessments," "I may command my household," and as is known regarding the

response of the Alter Rebbe [Seifer HaMaamarim 5708, pg. 191]: "You always convey what you need. Regarding **what you are needed for**, however, you say nothing!" b) "Who is it who knows his moment and his time [of passing]?"

It has already been predetermined, regarding every thing in the world, through whom will the thing be refined [Footnote 36: See *Likkutei Dibburim* Volume 4, pg. 596b; *HaYom Yom*, pg. 84]. It has also been predetermined when the refinement shall be done. It thus follows that by deferring [this service of refining aspects of the world], one should, G-d forbid, lose his "assessments" and his "household" and etc. [Like the example of the Exodus from Egypt, which had to be "in the blink of an eye," for were they to delay, G-d forbid, they would not have been able to be redeemed, etc. (Alshich on Parshas Bo 12:37 (forward) in the name of the Zohar) – see Footnote 37.]

Thus, the service must be done with alacrity, not wasting a single moment that could be used for the service of disseminating Torah and Mitzvos in general, and especially the dissemination of the wellsprings of Chassidus, to every single place. And this must be done with joy and **desire** and etc. (which naturally gives rise to

alacrity [see *Igeres HaKodesh*, end of Section 21]), as the Rambam puts it (regarding the Days of Moshiach), "they **longed for** [that era]" [Laws of Repentance 9:2; see also Laws of Kings 12:4 – see Footnote 39].

In this manner we shall prepare the entire world for the fulfillment of the promise, "The land will be full of the knowledge of G-d as the waters cover the sea," which will happen soon, in the literal sense.

(From the address of Yud Shvat and of Shabbos Parshas B'Shalach 5729)

The Evil Inclination argues: Why must you be so enthusiastic in your service of Torah and Mitzvos in order to refine the world. What is the big deal if you put it off for later?



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EVERYTHING IS REVEALED

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

The Rebbe has prepared the world for his hisgalus at the True and Complete Redemption in such a smooth manner, we simply don't realize all the changes that are happening right before our very eyes!

There are sayings that are engraved in our soul because they are true, there are those that are instilled to the depths of our soul due to their acute sharpness, and there are other more simple sayings that are truly unforgettable because they were said in truly unforgettable times.

This was the time of my childhood in Samarkand, and such were the sayings that I heard during those most difficult yet special times. In those days, people were starving for material bread, and also for spiritual bread. The taste of the material bread truly remained in our memory for a long time, until the next slice of bread. However, the unforgettable taste of the spiritual bread still remains in my throat.

When we were privileged to receive a slice of bread, it was very dry. Today, there are those who like their bread with a dry crust. In English, they call this "toast," but once it was natural, even the mold on the bread...

I remember once how one of the boys found a package of butter, and when he got his dry slice of bread, he rushed to spread a thick layer of butter on it. One of the elder chassidim watched the boy, most displeased by this revealed expression of "taiva," and then said to the boy with a mocking tone, "Why did you spread such a thick layer of butter? To keep the dry bread from scratching your throat?"

That saying, lacking any sharpness or thunder, was etched deeply into my memory – an inseparable part of the events of that era – the era of Samarkand.

A couple of weeks ago, when I saw all the reports on the Chanuka menorah lightings throughout the world, I was suddenly reminded of that saying.

I read the reports of prime ministers, senators, mayors, judges, and other leading public officials who participated in the Chanuka lighting ceremonies. While many of these people are not Jewish, this fact didn't

seem to bother them, and they came to identify with the holiday of Chanuka and all that it symbolizes.

As I looked at all the pictures and the scenes, I failed to understand: What do all these goyim have to do with the lighting of the Chanuka candles? These candles symbolize the uncompromising stand of the Jewish religion, and in a far deeper sense, the oil that burns within these candles symbolizes the deepest levels of the Torah of Israel, its most hidden teachings. What exactly is the point of connection between these non-Jews and all this?

All this was done at the instructions of the Rebbe MH"M, who wants the Chanuka menoros and all that they symbolize to be placed in the most central location of each city, and the lighting ceremonies are to be conducted in the most open and public fashion.

Suddenly, it becomes possible to grasp the great revelation that cries out from the pictures: When we find ourselves so close to the True and Complete Redemption, when the whole world learns and meditates on the most secret teachings of the Torah, as the Rambam writes at the conclusion of *Mishneh Torah*, "in that time...**the whole world** will have no involvement other than to know G-d, and the earth will be filled with the knowledge of G-d, as the waters cover

the seas,” as a form of preparation, we can get a little taste of the days of Moshiach, as non-Jewish head of governments, representing practically all the gentiles in their respective countries, participate in the lighting of the Chanuka candles, the revelation of the most secret teachings of the Torah.

I am quite certain that many of our readers don't understand what I'm getting so excited about. But this is exactly what reminded me of the saying that I heard from that elder chassid back in Samarkand: The Rebbe spread so much butter on our slice of bread that we simply don't feel it in our throat... The Rebbe has prepared the world for his hisgalus at the True and Complete Redemption in such a smooth manner, we simply don't realize all the changes that are happening right before our very eyes!

In earlier generations, such occurrences would have been considered to be nothing more than figments of our wildest imaginations. Yet, in our generation, they have become an actual reality, connected so clearly with the reality of this world that we don't see it as any great wonder – and that's the biggest wonder of all!

At the start of the decade of the Mems, the Rebbe spoke about the polar relationship between the good events and the not-so-good events occurring in the world – as the world is presently in the period just prior to the days of Moshiach, regarding which the Prophet Daniel states, “Many have been purified, become white, and become refined.”

The era of preparation for the coming of Moshiach began in practical terms 260 years ago, with the birth of the Alter Rebbe, the founder of Chabad chassidus, and as we know, chassidus constitutes both a preparation for and a taste of the days of Moshiach. Since the number 26, the numerical value of the name Havaya, symbolizes G-dly revelation, and the number ten symbolizes completeness –

it is understood that this time period will reach its fullness this year, the 260th year since the birth of the Alter Rebbe, symbolizing the complete revelation of Havaya in the world.

One of the expressions of the revelation of the name Havaya is greater clarity. Chassidus explains that halachic disputes are only possible when we're talking about the level of Elokim, as in “these and these are the words of the living G-d (*Elokim Chaim*).” However, on the level of Havaya, there is no room for a multitude of opinions, and we must reach a final halachic decision, as is



written, “The word of **Havaya** is halacha.”

In fact, starting from the Mems, the beginning of the tenth time period in the revelation of the name Havaya, we have been witnesses to a process of greater clarity in the world. This process causes good things to be distinguished from bad things, until we see clearly from the entire process if something is truly good or bad.

The Rebbe explained that even the intensification of negative developments is part of the process of clarification prior to the Redemption. This is how we must relate to all the

negative things that have been happening in recent years in Eretz HaKodesh.

It's no wonder that such negative things are happening specifically in Eretz HaKodesh, since in other world countries run by non-Jews, who do not possess free choice, they must conduct themselves along the guidelines of the Redemption, as stipulated by the Creator Himself. Whereas, in Eretz HaKodesh, where the leaders are Jewish and possess free choice, to our great regret, they have chosen up until now to take the negative path.

However, even in these negative steps and despite the free choice possessed by the members of the government of Israel, we can see the G-dly intervention that has disrupted their malicious intentions from totally unexpected directions that are beyond the free choice of prime ministers.

An example of this phenomenon is Prime Minister Ariel Sharon's recent stroke. This dangerous person, who brought the southern part of the country within terrorist missile range, placing tens of thousands of Jews in immediate danger, besides the long-range danger to the entire population of Eretz HaKodesh from the well-publicized terrorist armament in Gaza – this man was planning to carry out yet another “disengagement” in his next term, thus endangering the very existence of the Jewish presence in Eretz HaKodesh.

No one could stop him. With the strength of free choice, bestowed upon all Jews, it was impossible to change his mode of thinking.

Yet, we still remember the sharp words that the Rebbe said regarding then-Prime Minister Yitzchak Shamir – that if he would speak to the Arabs about concessions, the Rebbe MH”M himself would fight against him! If this is what was said regarding someone talking to Arabs, this surely applies with even greater fortitude regarding a

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prime minister who actually handed over territory to our worst enemies, and planned to give away more and more.

Then came the Divine intervention and the Prime Minister's ability to have free choice was completely silenced. It had been proven once again that a prime minister who speaks with Arabs about territorial compromise cannot complete his term of office.

A couple of weeks ago, I heard people debating whether we should daven for the Prime Minister's recovery, and there were opinions on each side of the argument. However, people seemed to be forgetting the main point: If someone is to be blamed for Ariel Sharon's deteriorating state of health, it's Ariel Sharon himself, along with all those government ministers and Knesset members who supported this dangerous disengagement plan. If anyone can really help him, to arouse Divine mercy that he should recover, it's his friends and colleagues, the government ministers and Knesset members who raised their hands against G-d and against His Moshiach by voting in favor of the Gaza

withdrawal.

As a result, the public debate must revolve around the responsibility of the disengagement supporters to do *t'shuva*, if they truly want the Prime Minister to be healthy again, and since "none are rejected by Him," even when he wakes up, he can do *t'shuva*.

This is stated categorically in the Rambam's Hilchos T'shuva as follows: "At the time that a calamity comes...everyone will know that things have worsened for them due to their evil deeds...if they will not cry out and shout, rather they will say, 'This has befallen us by natural means, and this misfortune has occurred by chance' – this is the way of cruelty, and causes them to cleave to their evil deeds."

Jews are inherently merciful people, and specifically for this reason, we must understand and internalize that the misfortune that has come upon the head of Ariel Sharon is the result of his evil deeds, and thus, the only way to bring his recovery is through learning the lessons, drawing clear and penetrating conclusions, and the total departure from the path of Sharon in recent years, a path that has put millions of Jews in frightful danger *r"l*.

For purposes of illustration, let's imagine that the prime minister had contracted a contagious disease, endangering all those around him. It is clear that the public debate would not deal with the question of whether to pray for his health or not, rather something far more important: How can we save all those who have been in contact with this dangerously sick person?

The disengagement is a contagious disease. The Rebbe even spoke about waging war against a prime minister who took steps that posed a danger to the Jewish People. However, it is clear that those government ministers and Knesset members who supported the Gaza withdrawal bear the responsibility for the existing security danger to the

residents of Eretz HaKodesh, and they must make an immediate and penetrating *cheshbon nefesh*.

Therefore, anyone who is concerned for the good and the welfare of Sharon and his people must turn to them in every way possible and explain that this is no coincidence *ch"v*, rather a clear sign from Heaven, and all those now around Sharon are in danger of being infected. If they want to save themselves, maybe even Sharon, they must immediately learn their lesson, accept the signs from Heaven, and repent from their evil actions, foremost among them – the disengagement plan.

The attribute of good is much greater than the attribute of retribution, and when we see things happening in such an open and G-dly manner, we must draw the conclusion that when we increase in our good deeds, we will surely bring the complete revelation of the name Havaya with the True and Complete Redemption with the hisgalus of the Rebbe MH”M, immediately, mamash – NOW!

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said regarding
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THE T'MIMIM-SHLUCHIM

BY NOSSON AVROHOM

In recent years the phenomenon of talmidei ha'T'mimim going out on temporary shlichus to various cities and countries that don't have permanent shluchim, has been growing. These bachurim create quiet revolutions, spreading Judaism and the Besuras HaGeula. It could be a small town with a handful of Jews or a large city visited by tens of thousands of Jews during tourist season. They are there, young, smiling, dynamic, and quick to react like well-trained commandos.

You know the line about wherever you can find Coca-Cola you can find Chabad. Well, as the years go by it looks like this line is becoming more and more realistic.

The ones making it happen are the Chayelei Beis Dovid, the talmidei ha'T'mimim, hundreds of whom go out each year on specific missions. They are like a unit of commandos that go out on a sortie deep into enemy territory, do their job, and return to home base.

In the T'mimim's commando units there are strengths and

weaknesses, as there are in all things. They don't conquer the territory and don't remain there. When they are finished, they return to base. The plus side is that they can penetrate territories too hard for couples or families to undertake on a permanent basis. The T'mimim are able to be more daring because they are unofficial and don't have to work by the book.

This phenomenon began back in the nesius of the Rebbe Rayatz in 1943-1944, long before the

shlichus movement spread throughout the world. Some bachurim were sent to certain cities and states in the United States for the purpose of assessing the needs of the Jews there and to revive the lost souls living there.

And so, year after year during the summer, in the period of time called "bein ha'z'manim" in the yeshiva world, when tens of thousands of talmidim around the world are on vacation, hundreds of Lubavitcher bachurim go to Jews around the world in a program called, "Merkos Shlichus." In certain ways, this one-time visit for a short time is training for shlichus, but the T'mimim don't like using the term "shliach," which is reserved for shluchim who operate year round.

It would be correct to say that this work of the talmidim has paved the way for many shluchim who now live in these places on a permanent basis, and it's what established the foundations for Chabad houses and Chabad centers around the world, and especially in the United States.

In recent years, this phenomenon has grown beyond the summer months and has been extended year round. Many T'mimim who finish the standard learning cycle – i.e., seven years in



The talmidei ha'shluchim make their way to forsaken parts of the world



yeshiva in addition to learning for smicha – go out on shlichus before getting married.

This shlichus of the T'mimim can be divided into three categories. There are T'mimim who go out for Yomim Tovim to stay in Jewish communities who don't have permanent shluchim. Another category (which is growing lately) includes the smicha programs, which entails groups of T'mimim going out for a year to learn smicha for rabbanus and do

outreach with the local Chabad house. The third and most challenging category, which usually is for older and more experienced bachurim, most of them after a year of K'vutza, includes going to seasonal resort areas. The T'mimim set up a temporary Chabad house and arrange t'fillos, Shabbos meals, and host guests. They help the tourists and resident Jews spiritually and materially.

The most significant category of the three is the category of the

smicha programs. Every year, dozens of groups of bachurim who finished learning in K'vutza, go out after 7 Cheshvan. The idea is simple: a local shliach needs help, so he invites a group of bachurim who combine learning and helping him. He takes care of their material needs and they help him with his various programs in the afternoon hours, on Fridays, Shabbasos, and holidays. The bachurim also teach Torah to children or baalei battim in the community and do Mivtza

T'fillin, make house calls, etc. This symbiotic relationship between shliach and T'mimim works nicely, the proof being the proliferation of these smicha programs.

One of the most successful of these programs which is a good model for others to copy is the smicha program in Ft. Lauderdale, Florida which is in its seventh year and run by shliach, Mutti Anati. He started his Chabad house, Beis Moshiach-Florida, for Israelis back in 5752 after he received the Rebbe's consent and blessing.

What motivated you to open a smicha program?

It started seven years ago. Back then, we had two terrific T'mimim working at the Chabad house, Asher Ederi and Avrohom Rosenblatt. They came to help me and said that they wanted to learn for a number of hours a day. When I saw their learning and working, I realized the combination was a great thing and I came up with the smicha idea.

Since then, a new group of bachurim comes every year. They combine intensive learning with lively mitvtzaim. When there is a large group of people working, everything is on a larger scale. Every bachur, without it adversely affecting his learning, is responsible for a certain project, from hosting our Jewish radio program to giving shiurim.

When the T'mimim sit and learn, the atmosphere of Torah is wonderful for the mekuravim and guests who come to the Chabad house, and has a great impact on them. There is a nice community of Israelis here and the bachurim do serious work with them through the ongoing shiurim and personal connections, which have lasting effects.

* * *

Those familiar with the work of

the T'mimim in Florida know that it is a model for others to follow. The T'mimim prepare farbrengens for every holiday and on weekdays, there are shiurim at the Chabad house and at the homes of mekuravim. There are also workshops, lectures, a Sunday school program, as well as programs for those who speak other languages, such as English and French.

Another smicha program that has been operating for years and combines learning and outreach is the one in Venice, Italy, which is run by the director of the Chabad house there, Rabbi Rami Benin. The machon is located in the ghetto not far from the train station at the end of the Granada Canal, where the ancient community shuls are to be found.

The Chabad house is located at the entrance to the ghetto and this is where the T'mimim learn. Next

to it is the restaurant with kosher food, which provides free meals on Shabbos and Yom Tov to hundreds of tourists. The T'mimim run the show.

In the morning hours you can see the T'mimim busy studying the halachos of "issur v'heter" or Hilchos Shabbos, and in the afternoon you can see them putting t'fillin on with tourists or conducting lively conversations with visitors into the night.

T'mimim are more mobile and they go to places that the regular shliach finds out of reach. Avi Dagan, one of the T'mimim-shluchim who was in Venice, described some villages and towns around Venice that he visited:

"Each time we went to these places and found Jews, we suggested that they put on t'fillin. You always come back with a terrific feeling of having conquered a place. On Purim, for example, we

TEMPORARY BUT ETERNAL

The T'mimim's work is temporary but the results are lasting. Take for example, this story from Avi Tzadok, who worked on shlichus in Ft. Lauderdale:

There's a Jew in Ft. Lauderdale by the name of Ayal, who sells Israeli imports. He was seeing a gentile woman, but that didn't stop him from joining the shiurim at the Chabad house.

One day, he even asked that a shiur be held at his house. The first time I went to his house, I brought a mezuzah with me to hang up on the doorway of his house. On that occasion, I spoke to him about the problem in his way of life, but he wasn't convinced.

Before Pesach, he experienced heart trouble and was taken to the hospital for tests. I went to visit him and I had a volume of *Igros Kodesh* with me. Together we wrote to the Rebbe for a bracha for health. The answer was about good health and checking t'fillin and mezuzos.

I took his t'fillin and the hand t'fillin were pasul. After a few days, he was released and he told me that he had decided to leave his gentile girlfriend because he was sure that whatever had happened had happened because of her.

He became stronger in his observance of Torah and mitzvos and today he works on convincing others to put up kosher mezuzos in their homes.



Immersing dishes while on shlichus



T'mimim doing Kaparos in Zhitomir

went out to read the Megilla in small communities, in villages and towns. Without the T'mimim, it wouldn't have been possible for the shliach to reach so many places.”

Ehud Barak, former prime minister of Israel, once visited the Jewish ghetto in Venice and was surprised to meet the T'mimim. He said he was surprised to encounter, in this historic place, the first Jewish ghetto in the world, “Chabad bachurim who sit and learn so seriously.”

Throughout the world, there are another twenty or so smicha programs, which combine learning for rabbanus with outreach work. Four such programs opened recently in Georgia, Florida, Mexico, and Milan, which goes to show how successful these programs are.

Another idea gaining in popularity is T'mimim going out to vacation spots for a few months or T'mimim who go to a Chabad house in order to replace the shliach as he goes out to fundraise or for other reasons.

One of the places fortified by the bachurim-shluchim is the

Chabad house in New Delhi, India, where the staff changes every few months. The T'mimim's work there got into the headlines lately when the city was rocked with explosions. One of the members of the embassy who was amazed by their work, assumed that the bachurim spend years on courses and lectures to prepare them for emergency situations. One of the journalists described it as follows:

“The Chabad house is familiar to hundreds of thousands of Israeli for whom New Delhi is the entrance to and exit from the Indian sub-continent. It is located in a four-story building within a maze of dark alleyways, not far from the central train station. Yesterday, it served as a magnet for hundreds of worried Israelis who wanted to call home and contact their friends following the attacks.

“The first to show up were those who witnessed the attacks. After them, came the Israelis from the area of attack, the Sarujini-Najar market, which is further away. The shluchim marked down their names and passed them along to people at the Israeli embassy.

“We are usually only two shluchim, but this week one shliach arrived from Rishikash and another came from Dramsala, so we were able to divide the work between us,” said Eliezer Ashkenazi, who works there. He felt the reverberations of the attack that took place only a few hundred meters from the Chabad house.

“The entire building shook. I immediately ran outside to where the attack had taken place. I saw a lot of blood. Suddenly, an Indian came over to me who had evacuated a wounded Israeli woman. We looked for her but in the meantime found nothing.”

“By evening, the Chabadnikim had accumulated 300 names and Ashkenazi estimated that there had been no more than 700 Israelis in the New Delhi area the day before.”

I was able to talk with two T'mimim who are married by now, who previously had been on shlichus at different Chabad houses in India.

R' Yisroel Baizer: “Only in India can you not only see but feel that you are going with the kochos of

the Rebbe. It's true to say that shlichus in India shaped my personality. There is no explanation for the phenomenon of a young Israeli with wild hair done Indian style, wearing shmattes, coming to the Chabad house to say the daily Rambam that he didn't get to yet. Or, I once heard two girls talking and one said to the other, 'We didn't say Chitas yet,' and they got up to say it. Both of them looked as far from the type of

person you would expect to say Chitas as you can imagine. This is clearly the Rebbe's work. Whoever has been on shlichus in the Far East can tell you about this."

R' Shneur Lipsker: "In India you don't only see hashgacha pratis but you feel it too. Towards the end of my shlichus I understood what Israelis experience when they allow themselves to learn about Yiddishkait, when in Eretz Yisroel they wouldn't look at you."

* * *

Another sort of shlichus worth focusing on is when T'mimim go to vacation spots in the summer that are populated only during the summer months, which is why they don't have a permanent shliach. When they go to these places, the T'mimim set up a Chabad house that includes minyanim, Shabbos meals, shiurim, and Mivtza T'fillin and Neiros.

Working at a summer resort has

THE REBBE TESTIFIES TO THE T'MIMIM'S SUCCESS

There are those who think that their trip was in vain since "they didn't accomplish anything," and therefore they are despondent. In truth, they accomplished a number of things on their trip, yet they are unaware of them.

Four or five years ago, talmidim traveled out-of-town, and they spoke in shuls about a proper chinuch and kosher literature, emphasizing that inappropriate literature causes Jews to stray. The bachurim spoke about this passionately, as is their wont.

A letter for the Rebbe arrived here afterwards from a certain city that the bachurim visited. It was written by the rav of that city. In the letter, the rav thanked [the Rebbe] with "yasher ko'ach" for sending the bachurim.

This Orthodox rabbi wrote in his letter that he served as rav in that city for 15-20 years and never thought of doing t'shuva. However, when he heard what the bachurim said so enthusiastically – as bachurim do – and with dramatic gestures, as the verse says, "all my bones will say," what they said caused him to have a thought that perhaps his conduct wasn't proper and he needed to do t'shuva.

Until that time, he never doubted his conduct. He was an observant man and in addition, he was a rav, so what did he lack? But then a doubt arose within him that perhaps he wasn't as he ought to be. He began to think about this until he reached the conclusion that not only wasn't his conduct fitting for a rav but it wasn't even fitting for a balabus!

A few weeks went by until he digested this. To come to the conclusion that his conduct wasn't proper didn't need or take much time; it was fully internalizing this conclusion that took some weeks, for this wasn't a matter of Torah and mitzvos but an

inyan of going beyond the letter of the law, an inyan of involvement with others. And he had some arguments about this, such as, "What do I need it for?" Why did he need to get involved and have headaches? So a few weeks went by until he firmly concluded that his conduct wasn't fitting and that he had to do t'shuva. Then another brief period went by until he got himself to write a yasher ko'ach to the Rebbe.

They, the bachurim, weren't speaking about the rav at all, for he was the best of the city, especially since he helped them, and obviously they weren't referring to him at all when they spoke. But as a bystander, their words led him to do t'shuva.

Inside, the bachurim certainly were thinking: when will these weeks end already so they could be done with their work and return to New York? But he (the rav) didn't see this. He looked at the externals, and externally they did indeed speak warmly and in general, were involved with a chayus with mesirus nefesh.

The p'nimius of their p'nimius was good, as the Rambam writes that the p'nimius of a Jew is good except that the yetzer compels him to do aveiros. Therefore, since the p'nimius of the p'nimius was good and the externals were good, for they went with mesirus nefesh and worked to be mekarev the hearts of the Jewish people to their Father in heaven, but in the middle...a thought came to them about dropping the whole business. This "middle" created a barrier between the p'nimius of their p'nimius and the chitzonius of the chitzonius. However, the rav...he was affected and thought to do t'shuva. And probably continues to do so now!

(sicha 20 Av 5711)

an advantage and a disadvantage. There are Jews who are more open to Judaism in these places. They are even willing to talk to someone with a beard who looks chareidi. However, there are some Jews who feel just the opposite. They want to run away from it all because this is their vacation.

Tzviki Neiman and Dudi Neimark had a challenging summer shlichus. They went to the vacation spot Opatija in Croatia, which masses of Jews visit each year, including thousands of Israelis. Last summer, for the first time, thousands of Jews were able to find a wonderful Jewish spot that the T'mimim put together with the help of the shliach of the country, Rabbi Pinny Zaklos.

One of the T'mimim there said:

“Throughout the year there is a lot of outreach work done in the capitol of Zagreb. The shliach decided to open a Chabad house in the vacation area for the summer and we were sent there. Every Shabbos, over 200 Jews came for davening and Shabbos meals. Every weekday the place was packed with tourists who could find kosher food and watch a video of the Rebbe, along with a shul and ongoing Torah classes. The place was in the center of the city so that whoever came to Opatija couldn't miss the Chabad house.”

The T'mimim received acclaim from the Israeli media when they went on a trip that took a few hours to neighboring Serbia in order to provide kosher food for two Israeli professional soccer players. Since it was Elul, in addition to bringing food they blew the shofar and other athletes also asked for kosher food.

* * *

Interesting work takes place in many locations during Tishrei and Nissan. A new Chabad house

opened this year in the resort city Varna in Bulgaria, where many of the tourists are Israelis. According to statistics from travel agencies, eight flights packed with Israeli tourists go there every week! The T'mimim were waiting for them at the airport with flyers that advertised the Chabad house and Jewish activities taking place in the city.

A few T'mimim including Dovid Aiyov and Eliyahu Kikov went to Varna for Tishrei. They stayed in a few rooms in a hotel and every Shabbos hosted dozens of Jews

“It was a big kiddush Hashem,” said one of the T'mimim, “for the Egyptians to see an entourage of T'mimim wearing hats and tzitzis walking around accompanied by armed forces.”

who came for a Shabbos meal. On weekdays, dozens of Jews came to the Chabad house and joined the davening and meals. On Rosh HaShana and Yom Kippur, so many people attended shul that many guests had to stand due to lack of space.

Eliyahu Kikov described his shlichus there as one of the nicest experiences that he has ever had:

“My plan was to go to Beis Chayeinu for Tishrei but there were problems with my visa. I preferred not to remain in Eretz Yisroel but to go on shlichus. For

an entire month, we ran a Chabad house. We put t'fillin on hundreds of Jews and held minyanim. There were touching moments, like when I asked an elderly man accompanied by his wife to put on t'fillin and he refused. A few minutes later, he suddenly asked for the t'fillin. His wife was stunned. ‘You have no idea what you did for him,’ she said. ‘He hasn't put on t'fillin since his bar mitzva.’

“It turns out that his son had become a Breslover Chassid as a result of which his father was angry at the world of Judaism. The emotional woman called her son and daughter on the spot and told them that their father was putting on t'fillin. ‘What you've tried to do for years, a young Chabadnik managed to do in a minute.’

“When the man removed the t'fillin he explained that my request had seemed genuine and not hypocritical and so he had agreed. Isn't this the power of the Rebbe?”

When I asked Eliyahu about the feeling that the Rebbe is with him he said, “When I suddenly discover new strengths that I never knew I had, that is the power of the Rebbe. When I sit, for example, and talk with some Jews and speak eloquently about things that I never thought about before, it's the power of the Rebbe.

“Erev Yom Kippur I didn't think I would have a minyan in Varna and I thought of going to the shliach in the capitol. But then I caught myself and thought that I couldn't abandon the k'hilla on Yom Kippur. If even one Jew davened because I was there, that would be worthwhile. I stayed there and we had more than a minyan.”

The T'mimim are able to conquer objectives with great

speed. They don't need to think twice about a wife and children, and when they're asked to come they are ready within the hour with all their luggage. That's what happened this past Yom Kippur.

Rabbi Naftali Lipsker of Tzach, got a phone call from the Joint asking for help for the Yom Kippur davening for a Jewish community in Alexandria, Egypt. In the past, Alexandria had a thriving Jewish community but now there are only five Jewish men in the city, two of whom live there intermittently. Only two shuls, a Jewish center and a few properties and buildings under lease to the city, remain of what used to be vast Jewish wealth.

Rabbi Lipsker made some calls

and within a few days, the T'mimim had gotten their visas, permits, and had encountered various travel problems. In the end, they arrived by private plane...

From the moment they landed in Alexandria until their flight back from the international airport in Cairo, they were under guard by a group of armed police and soldiers. "It was a big kiddush Hashem," said one of the T'mimim, "for the Egyptians to see an entourage of T'mimim wearing hats and tzitzis walking around accompanied by armed forces."

The Yom Kippur davening went well and the prayers were recited with great fervor. Aside from a few Jews from the community, there

were also members of the Israeli consulate headed by the consul who participated.

"You saved us," said Dr. Max Salama, head of the k'hilla, in tears as he said goodbye to the T'mimim before they went back home.

The shlichus to Egypt is one of hundreds that took place this past Tishrei. Similar shlichus took place in dozens of cities and towns in the C.I.S., in Western Europe and throughout the U.S.

Even Africa had shluchim this past Tishrei. This was thanks to the work of the Chabad house in Central Africa, which is in Kinshasa the capitol of the Democratic Congo, headed by Rabbi Shlomo Ben Tulila.

The T'mimim spent Tishrei in

THE BACHUR WHO DID IT, DOESN'T EVEN KNOW

One of the T'mimim who went on shlichus, a fluent English speaker, went about explaining topics in Judaism and Chassidus. He spoke about yichuda ilaa (Higher Unity) and yichuda tataa (Lower Unity). As he walked about, one of his tzitzis stuck out of his garment. Similarly, one of his peios stuck out past his ear. One of the Jews of the city (where that bachur was speaking) was interested in knowing where the bachur came from, whether he was from Poland, Russia, or Galicia.

When he was told that the bachur was not European but an American "product," from Boston, he was very impressed that a Jewish boy, born in Boston, who speaks fluent English, should speak about yichuda tataa and yichuda ilaa. Although he couldn't understand these concepts, what he did understand is that they are very lofty and that in order to understand them, you have to finish a number of colleges...

That Tamim-shliach didn't know about this Jew. The peia that "peeked out" was because of the heat that day in that place. That is why he removed his hat, and since a breeze blew, his peia blew a bit. As far as the tzitzis sticking out that was simply a result of his

carelessness ...

The bachur who went on shlichus and said what he said didn't think at all about the Jew who took an interest in him, but he affected that Jew deeply. The first to profit from this encounter was that the first gabbai tz'daka (*meshulach*, fundraiser) who went to this man's house – the man gave him a larger sum of money than he had given previously. Then they began to talk to him and convince him about kashrus, shmiras Shabbos, etc. Little by little, he became more involved in Yiddishkait, while that bachur who brought this about, doesn't know about it till this very day.

Since these trips are missions from the Rebbe, it's as though the Rebbe goes with them.

Therefore, in those matters that require internal influence, they need to know about it, for they have to speak to others. However, with regard to the influence that the Rebbe provides in a peripheral manner, there is no need for the shliach to know what happened as a result of the shlichus.

(sicha 13 Tamuz 5715)

Since these trips are missions from the Rebbe, it's as though the Rebbe goes with them.



Lighting the menorah at an event in Melbourne organized by the talmidim-shluchim

halachic and Chassidic guidance by rabbanim and mashpiim, who prepare them for problems that might arise and how to solve them. It is only after many preparations that the T'mimim go to hundreds of cities and towns in Russia, Ukraine, Tashkent, Kazakhstan, Georgia, Kirgistan, and the Baltic States.

Throughout the year, the "Organization of Jewish Communities in the C.I.S." gathers information about cities, towns, centers and addresses of Jews who live far from an organized community or Chabad presence. The T'mimim spread out to all these places, find the local Jews and work intensively with them for four weeks.

* * *

The work of the T'mimim-shluchim produces endless stories, large and small, many that are poignant, touching, and even spine-tingling stories of dormant neshamos being awoken. As much as we try to describe this phenomenon of the T'mimim-shluchim it's just a drop in the bucket of what actually gets done.

Many shluchim have personally experienced the work of these dedicated and dynamic bachurim. Because they are not yet saddled with the burdens of a family, they are able to break new ground and prepare even more areas of the world to greet Moshiach.



Talmidim-shluchim with children in camp in Morocco

nine states in Central Africa. They went equipped with food, mezuzos, t'fillin, and sifrei Torah as well as the four minim for Sukkos. They were in Nigeria, Ghana, Gabon, Kenya, Angola, the Ivory Coast, and Namibia.

* * *

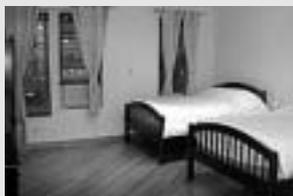
Despite the large numbers of T'mimim who go out in Tishrei to countries around the globe, the T'mimim are carefully selected for their respective missions. They don't go before being briefed. So for example, the T'mimim who spread out over the C.I.S. before Tishrei or Pesach have a Yom Iyun, in the course of which they are given

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THE WONDERS OF MOSHIACH

*The 35 stories that appear in the book Niflaos HaMoshiach (in Hebrew) are mostly Igros Kodesh stories, but also include miracle stories that took place in years past. * The following is the introduction to the recently published Niflaos HaMoshiach, which gives an overview to the Chassidic practice of writing to the Rebbe. * Part 1 of 2*

I

There has never been a phenomenon as incredible as this one, in which thousands of Jews of all backgrounds and all over the world, turn to the Nasi HaDor, the Advisor and Judge, the Rebbe Melech HaMoshiach shlita, and ask for his brachos, advice, guidance, and instruction.

This amazing phenomenon is not a rarity performed by unique individuals but something commonplace done by young and old, men, women, and children. If we wouldn't be witness to it with our own eyes, we wouldn't believe it.

* * *

Chassidim and non-Chassidim always wrote to the Rebbe on nearly every subject, spiritual and material

matters and all important and timely subjects. Turning to the Rebbe with questions was not done to absolve one of the responsibility of independent decision-making. The deeper reason for writing to the Rebbe was to know what Hashem wanted in that particular area. To a Chassid it was clear that what the Rebbe said is the will of Hashem and that the Sh'china speaks from the Rebbe's throat. Thus, the Chassid was able to know what Hashem wanted.

Even those who hadn't yet internalized the idea that what the Rebbe said was the will of Hashem, understood that on topics that call for a momentous decision, they could not rely on a shadchan, a middleman, an advisor, or a doctor. What the Rebbe said dispelled any doubts and that is why people consulted with the

Rebbe.

Turning to the Rebbe with questions did not start in his generation, of course. Back in the early days of our nation, the Jewish people went to Moshe Rabbeinu from morning to night, until Yisro, his father-in-law, protested the enormity of the burden. So Moshe gave authority to the seventy Elders and to the heads of the tribes to teach halacha and to provide counsel.

For thousands of years, when the Jewish people were comfortably ensconced in their homeland or wandering in exile, their leaders and rabbanim would pasken and provide counsel on a myriad of questions, personal and communal, material and spiritual.

We read about typical material questions presented to the Man of G-d in the story recorded in the book of Melachim II, chapter 4: "And a woman of the wives of the prophets cried out to Elisha saying, my husband died ... and the creditor came to take my two sons as slaves." Here was a parnasa problem and the widow turned to the prophet Elisha, the student and successor of Eliyahu.

Elisha did not stay secluded in his beis midrash but immediately got involved in the situation and asked, "What shall I do for you? Tell me what you have in the house."

Later on, when Geichazi said

regarding the Shunamite woman, “but she has no son and her husband is old,” Elisha immediately called for her and blessed her, “this time next year you will embrace a son.”

Afterwards, when the child got sick and died, the person to turn to for help was obvious. “And she went to the man of G-d, to the mountain, and grabbed hold of his feet. Geichazi approached to push her away, but the man of G-d said, ‘leave her, for her soul is bitter and Hashem has hidden from me...’”

They even brought mundane questions to the prophet, as we see in the story in the book of Shmuel (chapter 9), “And the donkeys of Kish, father of Shaul, were lost; and Kish said to Shaul his son, please take one of the boys with you and get up and go seek the donkeys.”

When Shaul and the boy had looked and looked and didn't find the donkeys, they decided to ask the prophet. “Behold, there is a man of G-d in this city and the man is distinguished, whatever he says happens; let us now go there and perhaps he will tell us our way that we have walked.”

II

With the rise of the Chassidic movement, Chassidim - Torah greats and simple folk - realized that the Baal Shem Tov and then the Maggid of Mezritch, “stood between Hashem and the people” and brought them the word of Hashem. Toras HaChassidus emphasized the place of the tzaddik, who is the “connecting intermediary” between a Jew and his Creator, and praised the *hiskashrus* between the *neshama* of a Jew and the lofty *neshama* of the tzaddik.

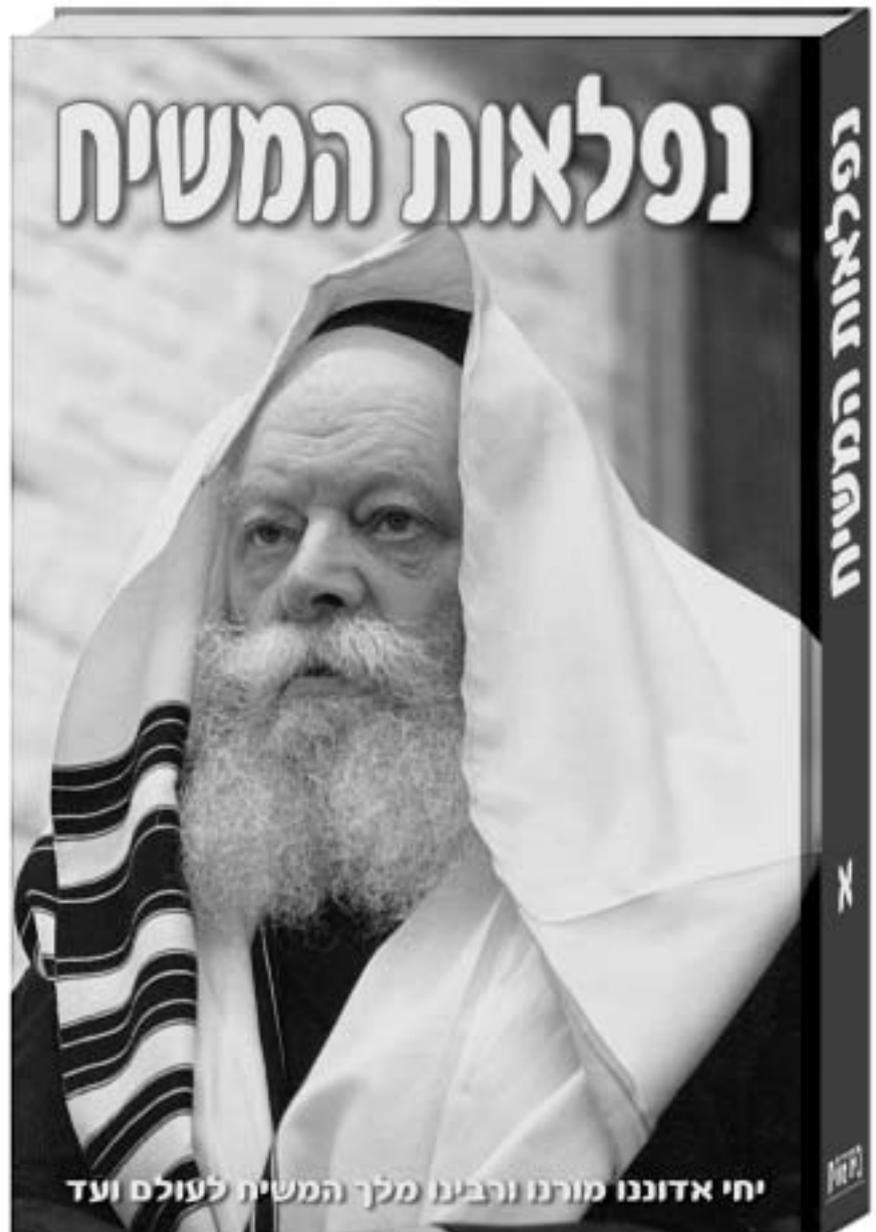
In Chassidic literature we find countless stories about questions being posed to tzaddikim, including questions of *avodas Hashem* and the secrets of the Torah as well as problems with the nobleman or wicked gentile neighbor who was

oppressing the Jews.

Once the Alter Rebbe accepted the Nesius of Chabad Chassidim, he began to receive Chassidim for *yeichidus*. The Chassid would go to the Rebbe and be told how and what to do, in all areas of his life. Over the years, the number of Chassidim grew so that it became impossible to see each Chassid individually. That is when the “Liozna Enactments” were established which limited visits to the

Rebbe.

After a few years, when the *Tanya* was written and printed, the Alter Rebbe wrote in the introduction that the book includes, “Answers to many questions posed continually by Anash of our country seeking advice, each according to his stature so as to receive guidance for themselves in the service of G-d. Because time no longer permits [me] to reply to everyone individually on his



The newly published *Niflaos HaMoshiach*

particular query, and also because forgetfulness is common. I have therefore recorded all the replies to all the questions, to be preserved as a sign, and to serve as a reminder in everyone's mind. No longer will one need to press for a private audience, for in these *Likkutei Amarim*, one will find tranquility for his soul, and true counsel on everything that he finds difficult in the service of G-d. Thus his heart will be firmly secure in G-d, Who completes and perfects everything for us."

At a certain point, the Alter Rebbe refused to respond to queries about material matters that the Chassidim asked him, and in a letter that he sent, he wrote about this sharply (*Igeres HaKodesh* siman 22): **"Has such a thing ever happened in days past? Where indeed have you found such a custom in any of the books of the early or latter sages of Israel, that it should be the custom and established norm to ask for advice in mundane matters, as to what one ought to do in matters of the physical world?"**

However, even after refusing to answer questions about material matters, the Chassidim continued to bring the Alter Rebbe their problems and material concerns and the Alter Rebbe continued to respond! This is what the Rebbe MH" M says in one of his sichos (*VaYeitzei* 5711):

"Even though the Alter Rebbe in his *Igeres HaKodesh* negates the asking of advice for material matters to know what to do in matters concerning the physical world, for this is something that pertains only to actual prophets, Chassidim were not put off by this ... and continued to ask even regarding material matters. Indeed, that is what even great Chassidim did.

"After knowing what the Alter Rebbe wrote that he refused to answer about material concerns for these pertain to 'actual prophets,' thus we know that the answer from

the Rebbe about material questions is because he is an 'actual prophet!'

"Chassidim aren't scared off. If the Rebbe needs to be a prophet, so he's a prophet. The main thing is that he should respond to those things which the Chassidim ask of him."

"Chassidim aren't scared off. If the Rebbe needs to be a prophet, so he's a prophet. The main thing is that he should respond to those things which the Chassidim ask of him."

This practice continued with the other Rebbeim throughout the generations. Chassidim turned to the Rebbe with a broad array of questions

*The first few times
this happened I
thought it was
coincidental and
dismissed it, but when
it happened
frequently I realized
that something
unusual was going on.*

including parnasa, shidduchim, health, economics, science, business, etc., and the Rebbeim always responded.

There is the story of the Rebbe Maharash and a businessman who came to ask his advice, whether he should buy a certain forest and deal in lumber. The man did not follow the Rebbe's advice and lost a lot of money. The Rebbe Maharash said, "Chassidim come to me, including big businessmen, and they ask me complicated business questions, matters that I never dealt with before, neither I nor my ancestors. So why do they ask me and accept the advice

and instructions I provide?

"There are three answers for three types of Chassidim. The simple Chassidim, the 'fools,' as it were, say: It's simple! The Rebbe is the Rebbe! He has ruach ha'kodesh, he has prophecy, the Sh'china speaks from his throat, his words are the word of the living G-d, and so obviously, what he says should be followed!

"More intellectually mature Chassidim don't want to merely accept that which is beyond their reason entirely. They say: The Rebbe constantly learns Torah and Chassidus and serves Hashem. His intellect and ideas are completely nullified to the will of Hashem until his intellect understands and unites with the intellect in Torah. Therefore, when the Rebbe says something, it is certainly according to the wisdom of Torah and will definitely be fulfilled.

"The Chassidim who are men of the world, 'smart fellows,' say it much more simply: The Rebbe comes in contact with all sorts of people from all kinds of places and they consult with him. The Rebbe has acquired knowledge and much experience in all fields and with his broad view he can see many aspects that another person won't see, and therefore one should do as he says."

And the Rebbe Maharash concluded to the businessman, "Whichever group you're in, you should not have done the deal after being told three times not to do it!"

III

It seems that the phenomenon of asking questions reached a peak with the Rebbe MH" M from when he took over the nesius. Already at the very beginning of his leadership, when the Chassidic community was small, the Rebbe devoted three nights a week to yechidus, and most of these meetings lasted until nearly dawn. One after the other people entered and left quickly, each with his questions and doubts.



As the years passed, the line to see the Rebbe got longer until sometimes you had to wait months for an appointment. When private visits had to be limited, the Rebbe began receiving people on the famous “dollar” lines. As you know, the range of questions posed to the Rebbe at “dollars” covered all subjects. Here too, every Jew found in the Rebbe a source of light and the place to get the best answer or solution that one could attain.

The dialogue at “dollars” was extremely brief but the Rebbe had endless means of conveying a message, clarifying a point, resolving, advising, responding, wiping a tear, and opening new vistas in a person’s life. All this was aside from the letters and faxes that came over the years with thousands upon thousands of questions that came monthly and waited for the Rebbe’s response.

As the years went by, the number of queries grew, and the Rebbe answered at length or briefly, in writing or with a note, orally or through messengers.

IV

In 5747, the Rebbe said that a collection of his answers that were sent to people should be published. This was in continuation of the series of s’farim *Igros Kodesh* that had been published with compilations of letters of the previous Rebbeim. The first volumes appeared quickly and since then more volumes have been added until the set now includes 28 volumes, with more to come.

In the introduction to volume 12 of the *Igros Kodesh* series (p. 17), which was written with the Rebbe’s instruction and was seen by him before it was printed, it says that these letters are full of advice and

guidance in avodas Hashem, in matters concerning the community as well as personal problems, on every possible subject. The letters encompass all areas of life and one who examines them will find an abundance of instructions and guidance. When you examine the thousands of letters that appear in these s’farim, you can see what the Rebbe’s view is on nearly every subject that might arise.

“In recent years,” it says in the introduction, “with the growing number of Chassidim, may they increase, people are no longer received for private audiences, and even writing detailed letters is not as it was in previous years. The Rebbe said more than once in a sicha that nowadays one should not ask numerous personal questions but consult with the ‘asei l’cha rav.’”

“And just at this time, we merit to

see these volumes of *Igros Kodesh* in print, so that one who wants to know the Rebbe's view on nearly every subject of life, can find it in the *Igros Kodesh*."

Apparently, by instructing that the letters be printed, the Rebbe foresaw the present situation of double and redoubled darkness when it is not possible to consult with the Rebbe as Chassidim did for years. Since 3 Tamuz 5754, we cannot approach the Rebbe and ask him questions. The confusion was even greater when burning issues arose, such as urgent medical matters and shidduchim. Nobody wanted to make a decision on their own, without the Rebbe's bracha.

In an interview *Beis Moshiach* did with Rabbi M.M. Gluckowsky, assistant secretary of the Vaad Rabbanei Chabad in Eretz Yisroel, he describes how he discovered that the Rebbe is continuing to answer us through a remarkable new way, through the *Igros Kodesh*:

"I had the z'chus of telling people about getting answers from the Rebbe through the *Igros Kodesh*. This was after 27 Adar 5752, when answers were not forthcoming from the Rebbe and the Chassidim were in turmoil. At that time, I had a daily shiur in which I studied five of the Rebbe's letters. When I began reading the letters, I noticed that I was seeing answers to topics that I just happened to be involved in. Or sometimes, someone came and asked me a question and I remembered that just that day or the day before, I had seen that topic in the *Igros*.

"The first few times this happened I thought it was coincidental and dismissed it, but when it happened frequently I realized that something unusual was going on. I remember that at that time someone in the family had to be hospitalized and I opened the *Igros* and saw an answer that the Rebbe had written to someone that his need to be

hospitalized was certainly contrived because he needed to be mekarev Jews at the hospital and if he did so, everything would be fine.

"At that time after 27 Adar 5752, I saw that many people felt broken. I began telling people that the Rebbe already said that the Rebbe would find ways to answer, and then I told stories that I personally experienced with the *Igros*. Word spread and people came to me and that's how asking the Rebbe questions through the *Igros Kodesh* became known to all."

This phenomenon has grown over

***And the Rebbe
Maharash concluded
to the businessman,
"Whichever group
you're in, you should
not have done the
deal after being told
three times not to do
it!"***

the past decade. Tens of thousands of Jews have begun asking the Rebbe questions by writing letters and randomly opening a volume of *Igros Kodesh* and reading the Rebbe's answer that appears on that page. Some see this as a sign, or as a casting of lots, and still others as a sort of prophecy. And some Chassidim see this as an expression of the lofty principle of hiskashrus to the Rebbe. Still others have questions and are skeptical about it.

This phenomenon is not completely new, for it has roots in Jewish history with the signs that the Sages set for themselves. Sometimes

they asked a schoolchild to recite a Torah verse, and the verse that the child said was seen as a sign (e.g., Mordechai gathered the Jewish children and asked them what they had learned, and Haman heard the children say, "Do not fear sudden terror..."). Also people opened s'farim and found signs (and there are sources for this).

As far as putting letters into s'farim of the Rebbe's Torah, we know that when Chassidim over the generations were unable to send a letter to the Rebbe, they put the letter within a volume of the Rebbe's teachings. Till this day there are volumes of handwritten maamarim in the Aguch library which have letters and panim that were written to the Rebbe within the pages.

The Rebbe himself referred to the possibility of receiving answers through holy s'farim:

"It is told about the Baal Shem Tov and the tzaddikim that followed him that it would happen when he was asked something, sometimes he would open a book and would say what would happen. The explanation is that the matter about which he was asked had its source in Torah and tzaddikim know from the Torah all the details as they are in the world too. It is explained in the later commentaries that this is not a matter of magic, etc., and it is permissible, as it says in the Gemara, 'recite for me a pasuk' - that even though the child knows nothing, from Above it is arranged that he will say a verse that pertains to that matter. So too when you open a book, there is involvement from Above and certainly there is a connection. This only pertains to a Jew whose every matter is in accordance with the Divine. Such a person can be sure that what fell out for him is an instruction from Above."

(19 Kislev 5715, *Sichos Kodesh* 5715, p. 78)

(To be continued)

CLOSENESS TO HASHEM IS GOOD FOR HIM

A personal story of recent events.

AS HEARD BY T. YANKELOWITZ

During Kislev of this year, I wrote to the Rebbe MHTM about a personal difficulty and asked for a bracha through the *Igros Kodesh*. Not just a bracha, I needed explicit advice about what to do. The matter was urgent and could not be postponed. Each passing day without action caused irreparable damage.

I made all the preparations before writing my letter. I washed my hands, put on a gartel, and gave tz'daka. Meditated and made a spiritual accounting. With that, I had no problem. The issue I was going to write about obsessed me night and day and I didn't need to sit down to concentrate on a cheshbon ha'nefesh since I was constantly doing it, to my great distress.

I wrote a few lines, and more tears than ink soaked the paper. I put the folded page into a volume of *Igros Kodesh*, opened the volume and scanned the page for a key word or two by way of response and salvation.

I looked at the page incredulously. The Rebbe was writing that the situation was worse. He noted, word by word, what the situation was, how impossible it was, and how it had to change and revert back to the way it

used to be.

Yes, Rebbe, I know that. I know it good and well. But how? I already knew that the situation is bad. It stole my sleep and peace of mind day and night. I woke up from nightmares on countless occasions. The angel of dreams did not leave me alone either and if I managed to fall asleep, he doubled and tripled the gravity of the situation and divested me of all hope for the future. And the Rebbe was acknowledging all that in the letter. The situation with so-and-so is bad, his situation is intolerable and it all *must* revert back to the way it was. It's impossible otherwise, said the Rebbe.

I didn't need an answer to know how bad and unbearable, how unhealthy and negative the situation was. My question was: how? *What did I have to do to fix things up?* The Rebbe didn't say. The Rebbe told me how it ought to be but not how to change the situation.

I consulted with friends and family. Yes, some of them had an idea, a solution that might work. Of course, it was all theoretical and had to be drawn down into the world of speech and action. It all depended on how the person in question would relate to

the idea and whether he would cooperate. However, there was a ray of hope.

The plan was put into action. It was a delicate matter, dependent upon the other person's cooperation, the one whom the Rebbe said was in a bad situation and had to change. We went l'chat'chilla aribber and relied on the Rebbe that the other party would want to cooperate.

When it looked as though everything was moving along smoothly and that we would be able to relay a drastic change for the better to the Rebbe, it all fell apart. The structure we had built toppled and that was the end of that. Things that changed in one moment made our plan impossible. Whatever we had built, step-by-step, was destroyed, without the possibility of being rebuilt. How frustrating!

It's difficult to describe how dejected I was when I heard about the development which was the complete opposite of the scenario we had painfully constructed. Now what? What did the Rebbe say? How could I fulfill his instruction? How?

At this point, I must pause and introduce myself to the readers. I am

an average Chassid who tries, in my spare time, to spread the wellsprings and go on mitvzaim. In the past, I had set times to give shiurim, especially after the Rebbe asked in 5749 (if I'm not mistaken) that every Jew should be a maggid shiur.

I started a series of shiurim near where I live and had a group that learned Chassidus together. As time passed my family grew, and financial pressure and the need to help at home forced me to stop many of the shiurim and to switch to monthly farbrengens. There was only one shiur that I continued to give.

Feeling bad that I had dropped these activities, I was appeased in part by the fact that my talents were needed for a certain Geula brochure. I felt that, thanks to my help, I was reaching tens of thousands of Jews with the Besuras HaGeula. I told myself that this way I was going beyond what I had done before when I had concentrated on small groups of people who listened to my shiurim.

At a certain point, I received encouragement from the Rebbe for my new pursuit and that's how I assuaged my conscience about the shiurim that had nearly stopped. What were ten or fifteen people who listened (or half-listened) to a shiur at the end of a hard day, compared to tens of thousands of people that I was exposing to the Besuras HaGeula?

I sat down, truly depressed, and wrote to the Rebbe. At the very beginning of my letter I unburdened myself and said I had just undertaken to fulfill an explicit directive, but not only had all efforts been unsuccessful, they had had a negative effect! I continued to write to the Rebbe that I thought there was no way out. I felt awful.

I wrote that I was so consumed by this that I had skipped my usual practice of writing a report about my activities and at the end of the report to add personal and family details. I

then went on to report my recent activities in spreading of the wellsprings. I noted that the Rebbe was aware that I had stopped most of my shiurim because of the reason that he knew of from before, and I had moved on to worldwide hafatza by helping a certain organization that disseminated the Besuras HaGeula around the world.

At the end of the letter, I wrote a list of future plans for Mivtza Chanuka and asked for the Rebbe's counsel and bracha for everything I had written.

It felt like a heavy stone had rolled off my heart. The problem was now in the Rebbe's holy hands and my shoulders were freed of its gargantuan burden. I put the letter into volume 18 and opened to page 371. I will let you read and judge for yourself whether the Rebbe is actually chai v'kayam!

To say that I was blown away? To say that I felt at that moment how much the Rebbe is with us, counseling, directing, guiding? Putting me back on the highway, taking care of all the details?

After the usual beginning, the Rebbe writes as follows:

You wrote about various and bizarre reasons for which you stopped some shiurim that you had with others, talmidim and talmidos.

You know the aphorism, what's the use in excuses when the matter is left undone. And you know that even someone who has absolutely no choice, the Torah rules that someone like this is absolved, but it is not considered as if it was done – and therefore there is no spreading of the wellsprings and there is even less than hafatza.

May you and the rest of Anash recognize the inyan of hafatza – that this is for the benefit of everyone who does it (even though he is also benefiting others thereby). Therefore, you should do it like you do something that is good for you. As

explained during a farbrengen, in a humorous way, that in our contrarian era and world, contrary even to what is discussed in Toras HaChassidus in a number of places about the elevation of the avoda of kirvas Elokim li tov (closeness to G-d is good for me [personally]), that it is now the exact opposite:

A person can learn, understand, and grasp and even explain to someone less advanced than him how kirvas Elokim is good, but he does not relate it to himself, that he too is included, and kirvas Elokim lo tov (is good for him). If only they would begin with this explanation (a seemingly lower level, as it were), and certainly Chazal's promise will be fulfilled – that from doing it not for the sake of Heaven, one will come to doing it for the sake of Heaven.

Obviously, my intention is not, Heaven forbid, to rebuke, and obviously I negate despondency, etc., but to express my surprise about Anash who "little by little" are avoiding the area of hafatza, by evading work having to do with mosdos Chabad and even activities having to do with public learning. If only I were told that the wheel has turned for the good, good for Heaven and good for mankind, and goodness that produces fruits.

The Rebbe concludes the letter with the bracha, "for health and good news in all the above."

At a farbrengen on Chanuka, I read this letter aloud and told the previous story. Out of the corner of my eye, I could see the joy on the faces of those gathered there when they realized what I would be announcing at the end of my recitation of the letter.

Yes, the shiur that stopped years before because of many compelling reasons and not my fault at all, was revived. And as the Rebbe wrote, the excuses were valid but the inyan didn't get done and how do excuses help even if they are justified?

Another thing, no less surprising. Lately, the doctor told me that it was time that I begin to do things that are good for me and not just for others. And here the Rebbe was asking me to do something for my own good, kirvas Elokim **lo tov**, just as the doctor prescribed!

Last night, I left my house to give the first shiur in the new series of shiurim. In order to be certain that I would also get s'char halicha (a reward for walking), my car didn't work. And in order to further drive home the

importance of what I was doing, the weather changed sharply and there were driving rains and freezing winds.

As I walked to the shiur with the rain pouring, my hat soaked, my glasses useless and fighting the winds, I repeated to myself, "kirvas Elokim **lo tov**." Again and again, for the entire fifteen minute walk in the rain.

The results? First of all, a terrific feeling that I was back to doing what I was supposed to be doing, despite everything including the excuses. It was great to be sitting with a group of

talmidim and giving forth what the Rebbe gave to us. And above all, internalizing the great privilege that I received a personal and detailed instruction and doing it.

What happened next? The Rebbe will take care of it and will certainly see to it in the best possible way. He can worry about a handful of Jews so they continue learning and he will also take care of my personal difficulty. Without a doubt.

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



Good News

We are pleased to announce that this year a group is being organized to travel from the US to:

**The Ohel of the Alter Rebbe in Haditch Ukraine
for the Alter Rebbe's upcoming Yahrtzeit
on the 24th. of Teves.**



Leaving Wednesday the 18th. Of Teves
(January 18th. 2006) in the evening
Returning to the US on Wednesday
the 28th. Of Teves (January 25, 2006)

Shabbos Parshas Shemos we will be staying in Mezibuz
near the Ohel of the Holy Baal Shem Tov.

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Rebbe, the Magid of Mezeritch, Rabbi Levi Yitzchak of
Berdichev and Rabbi Avraham Hamalach of Pastov.

Cost of the trip is \$ 1190

The price includes the flight, taxes, lodging, local transportation,
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R' BERKE

BY SHNEUR ZALMAN BERGER

*“Until The Anger Passes” * Even after R’ Berke’s release from jail, the government didn’t leave him alone but relentlessly persecuted him. He was forced to go into hiding for many years, while wandering from place to place. He was nearly caught a number of times, and only managed to escape at the last moment. * Despite the difficult circumstances, R’ Berke continued to daven and learn throughout the day, being a model of a lofty Chassid, who was as careful about a simple custom as he was about a stringent mitzva. * Part 3*

RESCUE AT THE LAST MOMENT

In the previous installment we read about R’ Berke Chein’s release from jail after his wife, Faige, bribed the right people. R’ Berke went to Lvov, where he continued to disseminate Yahadus and Chassidus and supported himself by being a photographer.

The government didn’t give up searching for information about the illegal exit of Chassidim from Russia and they continued looking for information about all the Chassidim involved in the mass smuggling operation. The extensive investigation was conducted at the same time as their search for



R' Berke davening in 770

wanted men, such as R’ Berke, who had been released from jail illegally.

In the winter of 5707, the K.G.B. managed to lay their hands on a group of Chassidim who were involved with the smuggling through Lvov. It was only by a miracle that they didn’t get the Chein brothers, R’ Berke, R’ Avrohom Aharon, and R’ Dovid Leib. They continued to live in Lvov in their own apartments and worked to support their families.

One day, one of the people who was a regular visitor at R’ Dovid Leib’s house was arrested and after an interrogation he was sent to a labor camp. At a certain point, the K.G.B. suspected that he had information about the organizers of the smuggling out of Lvov and he was sent back to K.G.B. headquarters in Leningrad. They told him that they knew that he had a lot of information about what had taken place in Lvov.

He was interrogated for days, forced to endure torture and much suffering until he finally broke and said that R’ Dovid Leib’s house was the center of operations where the documents were forged. He also revealed the names of the Chassidim who lived or visited his house, such as the brothers R’ Berke and R’ Avrohom Aharon, as well as R’ Mendel Futerfas and others.

This information was a goldmine for the K.G.B. and they immediately set out to catch the traitors to the motherland. R’ Berke’s sister-in-law, Rivka, wife of R’ Dovid Leib, told

about the attempt to arrest R' Berke:

"In the middle of the night (in 5710-1950), four armed K.G.B. men broke into our house and began conducting a search. They turned over the whole house. When they noticed the s'farim on the shelves, they angrily threw them on the floor. When they had calmed down a bit, they began arranging the s'farim in a large sack they had brought with them. The sack was nearly full when my husband saw that one of the agents was holding the *Torah Ohr Siddur* he davened from every day and which he loved.

"He asked the K.G.B. agent not to confiscate that book but they deliberately threw it on the floor and trampled it. I couldn't restrain myself and I yelled, 'If you want to, shoot us, kill us, but why torture him and denigrate these holy books?'

"When they finished their search, they took documents they found as well as the s'farim and my husband, put them all in their car and left.

"We were worried about his arrest, but thanked Hashem that Berke had left the house earlier. I suddenly realized that both he and another brother-in-law were in danger of immediate arrest. I left my little children, Yosef and Meir Simcha, and ran for Avrohom Aharon's house to tell him they were looking for him.

"When we got to his house I found my sister-in-law Minna sobbing. She told me that her husband was at the health spa in Georgia and he sent a telegram that he would be arriving by train the next day. The K.G.B. had come to her house in the middle of the night and had found the telegram.

"While crying, Minna said to me, 'How can you think of others when your husband has been arrested?' I didn't have time to speak to her as

there were others still in danger.

I started walking towards Berke's house, which was far from our house in a suburb of the city. I tried to ignore the fear. I had to cross a large wheat field in the middle of the night. I ran as much as I could while thinking about how to get into his building. The entrance to his building was always locked from the inside for the night.

"When I got there, I was delighted to find the door unlocked. Some drunks had lit a small fire and while extinguishing it, had opened the door and forgotten to lock it again. I ran up the stairs and told Berke about the

R' Berke looked at him in surprise and said, "Do you think that enabling a Jew to use a proper knife to slice bread and peel vegetables is a small thing?"

arrest. He immediately took his tallis and t'fillin and some food and said he was leaving and still didn't know to where and when he would return, if he would return at all. I gave him all the money I had on me.

"Then I returned home, exhausted and broken and allowed myself to express the pain in my heart."

As Rivka knew they would, the secret police went to Berke's house and were sorely disappointed not to find him. His wife said she hadn't

seen him since he was arrested years before.

Avrohom Aharon was caught at the train station and was taken directly to the interrogation rooms. Minna, his wife, who had gone to police headquarters to find out what had happened to him, was also arrested. The three who were arrested were interrogated and tortured for months and were finally sentenced to ten years in a labor camp in far-off Siberia.

DISGUISED AS AN OLD LADY WITH A HUNCHBACK

Berke escaped and wandered from place to place disguised as an old woman. He wore women's clothes and had a large kerchief covering his head. He put a pillow on his back and so he looked like an old woman with a hunchback. He changed hiding places frequently. Thus began his life in hiding which lasted for years. The secret police spread its net widely in order to find him.

Every Chabad Chassid who was called to an interrogation or for any matter at the police station, later said he was asked where Berke was. After leaving the Soviet Union, Berke didn't speak much about his wandering and hiding places. From the little that was related by friends and family and from the drop that he himself revealed, we learn of a life of mesirus nefesh along with extreme caution that wouldn't put a professional spy ring to shame.

He once said about his years in hiding:

"I noticed these creatures following me who spied on my comings and goings. I had no choice but to fulfill the verse that says, 'hide a bit until the anger passes.' I found a hiding place in an apartment and didn't go out to the street. I hoped they would assume I had left for another city and would

stop spying on me.

“This ended up taking a long time and throughout this period of time I didn’t see the light of day. My wife and daughter didn’t dare visit me by day, fearing people would see them. I didn’t know how long this devil’s dance around me would last.”

For a certain period, Berke hid in the home of Rabbi Yehuda Butrashvili (Kolasher) who lived in Malchovka, a suburb of Moscow. They had two hiding places for him there. In the winter, he hid in a small, windowless room that was in the house. In the summer, he was in the attic, where it was terribly hot since the roof was made of tin.

ENDANGERMENT FOR A JEWISH CUSTOM

Even in those days when R’ Berke was on the run, he continued to learn and daven while wearing tallis and t’fillin throughout the day. He was also very particular about the fine points of halacha and custom.

In those days, a religious Jew who, in light of the situation, wasn’t careful with his observance, went to the Butrashvili home. R’ Berke noticed that this man had a pocketknife, which he used to slice bread and peel vegetables while he was on the road. In the course of a conversation with the man, R’ Berke learned that the man hadn’t immersed the knife in a mikva.

With an excuse of some kind, R’ Berke was able to borrow the knife and in the middle of the night, while the household was asleep, including the guest, he left the house and walked until he came to a little spring of water. He tied the knife to a string and dropped it into the spring.

One of the members of the household who always watched R’ Berke to see what he was up to, asked him afterwards, “But you weren’t allowed to go out! If a

policeman would have stopped you and asked for your papers, you would have been caught!”

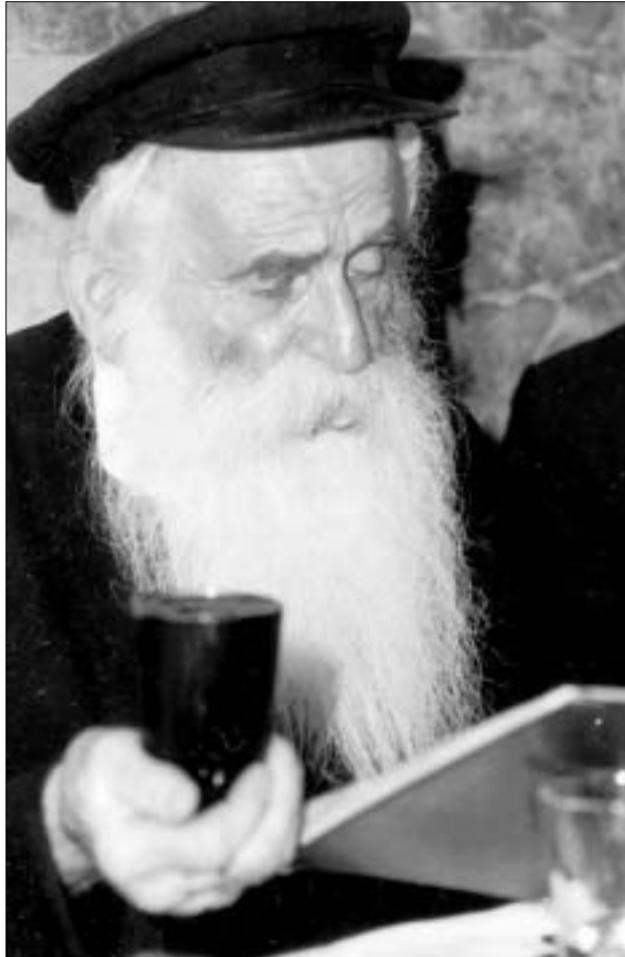
R’ Berke looked at him in surprise and said, “Do you think that enabling a Jew to use a proper knife to slice bread and peel vegetables is a small thing?”

It was important to him that Jews be careful about both minor things and major things alike, about Jewish customs as well as important mitzvos. It once happened that he met a Jew during the Aseres Yemei T’shuva who refused to do Kaparos. R’ Berke explained to him about the importance of the custom of Kaparos until the man was convinced, but when he wanted to buy a chicken, he couldn’t find one.

After much effort, he found a villager with a chicken but the chicken was completely black. The man, who suddenly decided to be stringent, refused to do Kaparos with a black chicken. “All Jews do Kaparos with white chickens. Why should I use a black one? I am nervous about the color black. It’s not a good sign.”

R’ Berke gave the man his white chicken and happily did Kaparos with the black chicken.

On Sukkos, R’ Berke wasn’t satisfied with the four minim he had in Malchovka. When he heard that there was a Calabrian esrog in Moscow, which is preferred by Lubavitchers, he walked six hours each way in order to recite the bracha on that esrog.



R’ Berke reciting the Birkas HaMazon over a cup of wine

“AFIKOMAN”

R’ Berke hid for many years, changing his hiding place every so often. One Shabbos morning there were knocks at the door of Butrashvili home. A police officer asked whether aside from the family members, there were any guests. Although he was given a definite no for an answer, the officer decided to conduct a search. He quickly found the small room and he opened the

door and saw R' Berke standing with his back to the door, a tallis on his head, immersed in his davening. Rabbi Butrashvili was white as a ghost.

The man turned around and gave Rabbi Butrashvili a look. "We won't disturb him," he said, and he left.

The members of the household were sure secret agents would be arriving shortly to arrest Rabbi Butrashvili and R' Berke. R' Berke

R' Berke was satisfied since his goal was not to go to the hospital. It wasn't his physical health that concerned him but his spiritual health.

room apartment on the second floor. R' Berke was in one room and my father, mother, and three children (ages 15, 18, 19) were in the other room. My righteous mother washed R' Berke's clothes and we schlepped the pails of water from two streets over!

"I remember that one time R' Berke was sick with dysentery and my father caught this terrible disease from him, but he still continued to live in our house.

"R' Berke was a very special Jew and Chassid. All day he stood in his room wrapped in tallis and t'fillin and davened with avoda. An anti-Semitic Moslem once came to our house to conduct a search. He burst into R' Berke's room and found him davening. He joyfully exclaimed, 'Now come with me to the police!'

"Our hearts froze in fear. My parents began pleading with him to leave R' Berke alone in exchange for a bribe. Miraculously, he agreed and he came to our house every month to get his money.

"He thought he had caught an ordinary observant Jew. Fortunately he didn't realize that the police throughout the country were looking for R' Berke.

"We had a code word, 'afikoman' for R' Berke. It was important to keep his hideout top secret. When my brother, Berel Zaltzman, married the daughter of Yehuda Kolasher in Moscow, my parents went to the wedding in Moscow. My mother met R' Berke's wife there and they chatted. R' Berke's wife said, 'Ah, if only I was in the same place where my husband is,' thinking that after such a long time he had certainly reached Eretz Yisroel.

"She said this while her husband was hiding in our house, but my mother said not a word. She didn't even hint that R' Berke had been at our house for months."

A STAGED FIGHT

Mrs. Sarah Cohen-Mishulovin relates:

R' Berke Chein hid in my parents' house in Samarkand for a year and a half. When my oldest son was born, it was a few years after the passing of the Rebbe Rayatz in 5710. We wanted to name him Yosef Yitzchok but this was very dangerous for doing so would announce our connection to the Lubavitch movement with everything that entailed. It was even more dangerous when in honor of the bris, a Jew came to our house who was an informer.

After a lot of thought and deliberation, they decided to stage a scene. My father had a brother who was killed at a young age by the Germans whose name was Yosef. My father-in-law R' Eliezer Mishulovin, had lost his father who was named Yitzchok.

When it came time to name the baby, my father and father-in-law began arguing about who the baby would be named for. Their argument grew more heated until it was stopped by R' Berke, who said that it says in s'farim that when people argue about the baby's name it's dangerous for the baby, and so they should give the baby both names, "Yosef Yitzchok."

Later on, one of those present heard the informer mutter to himself, "They thought they managed to trick me."

(from Soaros B'D'mama)

fled and found a hiding place with the Rubashkin family that also lived in Machlovka.

When R' Berke realized that the secret police were hot on his trail, he left and traveled far away. He traveled without identification papers, which entailed immediate arrest when discovered.

At a certain point R' Berke arrived in Samarkand, where he continued to hide, and for a year and a half, he hid in the home of R'

Avrohom and Bracha Zaltzman. Their daughter Sarah relates:

"In my childhood I was terrified of every knock at the door, to a large extent because R' Berke Chein hid in our house and he was wanted by the authorities. They were looking for him all over the country after he tried fleeing Russia with false papers. He stayed in our house for a year and a half, which is why I was so frightened.

"We were living in a small two-



R' Berke receiving a dollar from the Rebbe

AVOIDING THE HOSPITAL

At the beginning of the period in hiding in Samarkand, R' Berke fell sick. He couldn't be hospitalized because he had no identification papers and he couldn't appear with his real name. As his condition

worsened, a doctor came to the house and this also entailed danger and a bribe.

As R' Berke got sicker the doctor thought it would be difficult to treat him at home and demanded that he be hospitalized. The family thought

of various stratagems of how to hospitalize R' Berke, but R' Berke refused. What bothered him the most was how he would daven there and put on t'fillin. How would he manage with the kashrus of food. He was also afraid they would shave his beard.



Four generations of Chassidim in Kfar Chabad, from left to right: R' Berke's father-in-law R' Shneur Zalman Kalmanson, R' Berke, his son Meir Simcha, and his grandson



Singing with his brother, R' Avrohom Aharon

CHASSIDIC “DOCTOR”

Under communist rule, the Chassidim and T'mimim farbrenged often in order to keep their spirits up and to strengthen themselves against the threatening winds that blew. These farbrengens sometimes lasted for hours and the mashke flowed like water.

Ben-Tzion Chein describes one of these farbrengens:

At one of the farbrengens where R' Berke was the main speaker, there came a point where the mashke was nearly finished. There was only one more bottle. R' Berke, who had taken quite a few l'chaims himself, put on a white jacket that looked like a doctor's coat and asked us all to stand next to the wall.

One of the bachurim stood next to R' Berke as though he was the assistant who accompanies a top doctor. The assistant held the bottle of mashke and a spoon. R' Berke went over to the first bachur and put his ear to his chest as though he wanted to hear the heartbeat and then he yelled, “Oy, you have the taavitzkes (taavos-desires) disease.” He turned to the assistant with a look of concern on his face and said, “Give him two spoonfuls, he's very sick.”

Then he went on to the next bachur and listened to his heart too. A few seconds later, he lifted his head and said in an unbelieving tone, “Oy, you've got b'gaavatzkes (gaava-pride).” And he told the assistant, “Give him a spoonful.”

To a third, he said that his disease was unknown and that is the most dangerous. He went from one to the next, giving each one the right “medication.” That was a farbrengen I will never forget.

It was arranged that every day a nurse would come and give R' Berke his injections and whatever medical treatment she could provide. They also tried to arrange a false passport for him under another name. The name they used was of someone who had recently died. One of the women who was good at forging documents, was asked to take care of it. She was given R' Berke's photo and they paid whatever she asked. Then they gave her an address where she could bring the documents when she was finished.

When everything was ready to bring over to the hospital, the police caught on to the forger. They invaded her home and confiscated all the documents they could find. As soon as word of this got out, they had to take R' Berke to a new hiding place despite his failing health. Then they had to come up with new excuses for the doctor and nurse as to why he had been moved and wasn't taken to the hospital. Bribes helped.

R' Berke was satisfied since his goal was not to go to the hospital. It wasn't his physical health that concerned him but his spiritual health.

MODEL OF A CHASSID

In Samarkand, R' Berke hid in the home of R' Eliezer and Basya Mishulovin. Their son, R' Michoel, recalls those difficult times:

“We knew R' Berke from the war years. He hid in our house, a one-story building in the old city of Samarkand. After years in hiding, he moved to another house, which was in our yard. R' Feivish Genkin, a Chabad Chassid, lived in this house. There was more room there since R' Feivish didn't have children.

“After a few years, when we moved to the new section of Samarkand, R' Berke began wandering among the Lubavitcher

families in the city. In the early years, he didn't dare to leave the house. Later on, he went out only rarely.

“During those long years of hiding in our house, he davened and learned throughout the day. He began his preparations for davening early in the morning and only removed his tallis and t'fillin before sunset. For many days, he sat in tallis and t'fillin. When he wanted to eat, he would remove his t'fillin, cover them with his tallis, wash and eat bread dipped in water. He would put his t'fillin back on for Birkas HaMazon.

“His avoda was a model of a Chassid from the previous generation. He barely slept at night. Even when he slept, he didn't want to enjoy his sleep, so during the cold winter he made sure that the blanket didn't cover his feet. When

he ate, he did so extremely slowly. He would cut the bread into tiny pieces and eat one piece, wait a while, and then take another piece, all in order to break his desire. Over the years he told me and my family many Chassidishe stories” (see box).

Although he had to hide, he always immersed himself. Not far from our house was a mikva that was heated only twice a week. The bathhouse attendant was R' Feivish and he refused to give R' Berke the key on those days when the mikva was not heated because he was afraid that the freezing water would be bad for his health. R' Berke didn't forego immersing though. He went to immerse in a river despite the nearly frozen water.

This walk to the river on the edge of the city entailed great danger since there was an important

factory along the way, which had armed guards watching it. These guards were constantly on the lookout and if they saw a Jew with a beard passing by a few times a week in the morning hours, they would immediately suspect him. This was aside from the danger of walking in the street without identification papers.

Nevertheless, R' Berke was afraid of no one and a few times a week, before the light of day, he made his way to the river, immersed, and quickly returned to his hideout. It was natural for him and he didn't think of it as mesirus nefesh.

FROM THE PERSPECTIVE OF A BOYANER CHASSID

Rabbi Yisroel Friedman, a senior Boyaner Chassid, relates:

R' Berke was a Chassidic figure of another sort. We met a number of times over the years when we lived in the Soviet Union. I, like many others, saw in him a Chassid who conducted himself in the ways of Judaism and Chassidus with mesirus nefesh.

We looked at him in reverence, since at a time when many good people removed their beard, not in order to please anybody but because it was truly dangerous to have a beard, R' Berke had a long beard.

His wife Faige dressed modestly and fully covered her hair even though this advertised her commitment to mitzvos, which the government didn't like and it could have caused a lot of trouble. No wonder that in the merit of their outstanding Chassidishkait that all the children were Chassidim and G-d-fearing Jews.

One time, his hosts, R' Feivish and his wife, left the house early in the morning and locked the house from the outside so nobody would discover that R' Berke was there. He felt truly liberated, that finally, nobody was following him. He allowed himself to daven as his heart desired, a t'filla with great devotion the likes of which he hadn't prayed in a long time.

When R' Feivish and his wife returned in the afternoon, they heard R' Berke's sweet voice pouring out in t'filla before his Maker. R' Feivish was riveted in his place and remained thus for a long time as he listened yearningly to the moving prayer that could be clearly heard throughout the house. R' Berke didn't realize they had come home and continued to daven with a tremendous outpouring of his soul.

R' Feivish was so impressed by this davening that he immediately made a copy of the key to the mikva and gave it to R' Berke saying, "I never heard anything like the sweetness of that t'filla. I cannot refrain from fulfilling the request of a Jew who davens like that."

One time there was no water in the immersion pool. R' Berke didn't hesitate for a moment but went down and immersed in the reservoir of rainwater, which was filthy. Immersing in water like that could harm even a healthy person, and R' Berke wasn't completely better from the flu.

When R' Feivish heard about this he was upset. "That endangered your health to the point that it endangered your life!"

R' Berke replied characteristically, "What? Should I have gone to the mikva and come back dry?"

DOUBLE AND HIDDEN SUKKA

When it came Sukkos time, R'

Berke didn't think for a moment about foregoing the mitzva of sukka. As he would say, "How can one separate even for a moment from the sukka, when every moment one fulfills a positive Torah command?"

Despite being persecuted by the government, many Jews came to the sukka that stood in the yard of the house belonging to the Mishulovin and Genkin families. They were afraid that one of them would "sing" and R' Berke would be discovered.

R' Feivish worked for a long time until he found a solution. Within the sukka, he put an

"I never heard anything like the sweetness of that t'filla. I cannot refrain from fulfilling the request of a Jew who davens like that."



At the entrance to 770 in his tallis and t'fillin carrying his ever present basket

R' CHONYE GOT AHAVA AND YIRA

As mentioned in the article, when R' Berke hid in the house of the Mishulovin family in Samarkand, he told many Chassidic stories. R' Michoel remembers one of these stories:

The Rebbe Rashab gave R' Chonye Morosov "ahava and yira." On Tisha B'Av, R' Chonye would say Kinos as though something tragic happened to him and he cried and wailed. Likewise, throughout Purim, he was busy with mishloach manos and his face shone with an inner joy.

additional board and behind the sukka he built a back entrance. So there was an additional part of the sukka where R' Berke sat during Sukkos. "He sat in the sukka from morning till night and learned the entire time," testified R' Michoel Mishulovin.

On Shabbos, R' Berke davened with an underground minyan at the Mishulovin home but when he moved to hide in the new part of the city, he endangered himself by walking to the apartment where the minyan was held.

"R' Berke folded his long beard to make it as small as possible and he walked quickly through the streets until he got to where we davened," says R' Michoel.

R' Berke arrived in Samarkand alone, while his mother-in-law, wife, and daughter remained in Lvov and didn't know where he was. His father-in-law, Rabbi Shneur Zalman Kalmanson, didn't approve of this situation and thought that whoever could leave the Soviet Union had to do so, even at the price of separating families. This is why, when he left the Soviet Union he left his wife and daughter behind.

However, his daughter Faige,



At the first aliya l'Torah of his grandson, Yisachar Friedman

From right to left: Rabbi Betzalel Kupchik, R' Berke's grandson Yisachar, R' Berke, brothers of the bar mitzva boy, Shneur Zalman, Menachem Mendel, father of the bar mitzva boy, Rabbi Eliyahu Friedman

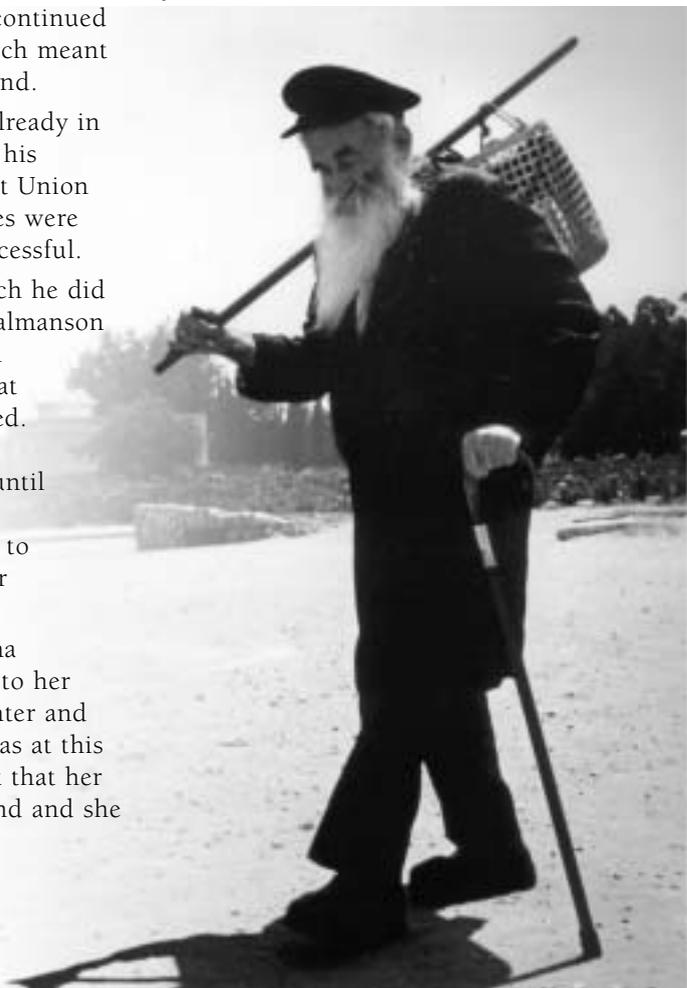
Berke's wife, insisted on remaining in Russia with her husband until they could both leave. She helped him a lot while he was sick and while he was in jail and continued to do things her way, which meant being there for her husband.

Her father, who was already in Eretz Yisroel, tried to get his daughter out of the Soviet Union but in those days the gates were locked and he was unsuccessful.

After ten years in which he did not see his wife, Rabbi Kalmanson stood outside the Russian embassy that was in Ramat Gan at that time, and cried. For months, he held this one-man demonstration until people at the Russian embassy allowed his wife to leave the Soviet Union for Eretz Yisroel.

In 5716, Mrs. Menucha Kalmanson said goodbye to her daughter and granddaughter and left for Eretz Yisroel. It was at this time that Faige found out that her husband was in Samarkand and she

went there with her daughter. She would occasionally meet with her husband, whom she hadn't seen in years, in secret.



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A CALL TO THE SHLUCHIM

BY SHAI GEFEN

BOWING IN DEFEAT

The “Disengagement Government” has allowed voting in Yerushalayim for the upcoming Palestinian Authority parliamentary elections. By doing so, the government has announced its intention to divide Yerushalayim.

Apparently, Sharon made the decision and Olmert is carrying it out. The decision was made following a phone call from Secretary of State Rice to Olmert in which she asked him to approve the elections in Jerusalem.

The Disengagement Government, which will be remembered in infamy, which is ending on a tragic note, made an additional decision following the expulsion from Gush Katif and northern Shomron, to divide Yerushalayim. This is in addition to the decision to expel Jews from Chevron and uprooting other settlements.

This is not being perpetrated by independent people, but employees of the government in Washington who are sitting in Yerushalayim! They prove time after time that all they want is to grovel before their lords. They have no backbone even though there are Jews who delude themselves that the situation today is one of independence.

Now, with elections approaching, we can see how all the big parties, and it makes no difference right now which will win, have the same modus operandi, that of submission. We just heard how the Likud party, headed by “Mr. Good for the Jews,” decided to

stop opposing a Palestinian State, in its platform.

The same Olmert who counts on being prime minister is the one who said one decade ago, “Peres will divide Yerushalayim.” Now Olmert is marching arm in arm with Peres in order to divide Yerushalayim and destroy the entire land.

Right after the expulsion this summer, journalist Geula Cohen was interviewed and she told of the shocking letter the Rebbe had sent her about Jewish settlement. She said that when the Rebbe spoke to her about the need to recapture Yerushalayim it sounded absurd to her, but now the Rebbe’s words have taken on ominous significance.

Our enemies are laughing as they watch Israel debase itself, while the rest of the world watches openmouthed, disbelieving what they witness Israel do and say. Our greatest enemies couldn’t do what our pathetic Jewish leaders are doing to themselves, to us, and our land.

THE FATE OF PRIME MINISTERS WHO GAVE AWAY LAND

The rabbanei Chabad in Eretz Yisroel and the leaders of the Matteh HaOlami to Save Eretz Yisroel sent a letter to acting prime minister Ehud Olmert and warned him not to follow in the footsteps of his predecessors. Here is their letter:

“We have been following, with great concern, the news coming from Chevron and from Yehuda, Shomron, and Binyamin, about the clashes between Jews and I.D.F. forces. The aforementioned represent, on your orders, the interests of the worst of our enemies, and the attempt to remove Jews from their land and homes. This follows the terrible destruction and expulsion perpetrated by Mr. Ariel Sharon.

“You have probably noted that since prime minister Menachem Begin destroyed Yamit, Yitzchok Shamir adopted the idea of autonomy, Yitzchok Rabin signed the Oslo Accords, Binyamin Netanyahu gave away Chevron, Ehud Barak agreed to give away Yerushalayim, and Ariel Sharon destroyed Gush Katif and northern Shomron, not one of these prime ministers who attacked Eretz Yisroel completed his term in office.

“The Lubavitcher Rebbe Melech HaMoshiach warned Mr. Moshe Katzav in a conversation fourteen years ago that he would personally fight any prime minister that harmed Eretz Yisroel. The fact is that every prime minister that harmed our land paid for it, and finished their term early in an ignominious or tragic fashion.

“Out of sincere concern we suggest that you not follow the path of your predecessors, which causes such terrible tragedies for the citizens of Israel and themselves. Whoever harms Eretz Yisroel is declaring open war on Hashem and His Torah, and will face the consequences. Do not take the rash step of abandoning Eretz Yisroel and do not bring tragedy upon the



Jewish people and on yourself personally. Remember what Shlomo HaMelech, the wisest of men, said (Mishlei 21), 'There is no wisdom and no understanding and no counsel against G-d.'

"However, if you stand strong for the security of the Jewish people and do not give away parts of Eretz Yisroel to our enemies, you are assured of success in filling your important task and Hashem's blessing will accompany you wherever you go."

Signed by rabbanei Chabad: Rabbi Gedalia Akselrod, Rabbi Sholom Dov Volpe, Rabbi Yigal Pizem, and Rabbi Yekusiel Rapp.

THE TRUTH THAT THE MEDIA IS HIDING

They're all lauding the Disengagement. The media does not allow anyone to make an accounting about one of the greatest crimes in history that was done to the Jewish people, by Jews no less. The Kassams are landing in Ashkelon but nobody cares. The Disengagement let our enemies know that we are in Israel on borrowed time, but our leaders and their collaborators don't give a hoot. When Sharon, hours before his stroke, praised the Disengagement plan to senior officials of Bank Leumi for improving the economy and security, and even promised to do more expulsions, nobody said boo.

Actually, Akiva Elder, a senior journalist of the Left for *HaAretz*, dared to write what others would rather hide:

"Sharon leaves us the unilateral Disengagement from the Gaza Strip and the anticipation of a unilateral Disengagement from the West Bank. According to polls conducted after he was hospitalized, it seems that this policy guarantees victory to Kadima under the leadership of Olmert, Peres, and Livny. Perhaps, before they embrace this course wholeheartedly, it is worth their looking at the annual poll of the Harry S. Truman

Institute for the Advancement of Peace at Hebrew University and the Palestinian Center for Policy and Survey Research (PSR) in Ramalla. They reveal a thing or two about the price of withdrawal without an agreement.

"The poll, which was conducted in December, shows that 82% of the residents of the territories see the evacuation of the settlements in the Gaza Strip as a victory in their armed battle. 68% think that the Intifada helped them achieve their national and political objectives that they could not achieve in negotiations.

"The ramifications of these findings become manifest with the tremendous achievement of the Hamas candidates in the local elections that took place last month in the territories. The perception that violence pays is sure to pay off for the anti-peace candidates in the elections for the Palestinian Legislative council that will take place at the end of the month."

This is what is called "Sharon's Legacy."

JEWISH VALUES ACCORDING TO THE CHIEF OF STAFF

Chief of Staff Dan Chalutz says that the Kassams can be dealt with but it would force the army to cross "moral divides," which he does not recommend they cross. Chalutz said, "We can handle the Kassams. There are ways and we have the technology, but this would entail aggression on our part and could hurt innocent people."

Do you hear that? The man who carried out the expulsion of innocent Jews from their homes, doesn't want to hurt innocent Arabs!

I am not surprised by the Chief of Staff's "new values" that are reminiscent of the values of Christianity, with their belief in "turning the other cheek." One who was cruel to Jews and expelled them from their homes and threw them to the dogs without taking care of their basic needs is now adopting new

The same Olmert who counts on being prime minister is the one who said one decade ago, "Peres will divide Yerushalayim." Now Olmert is marching arm in arm with Peres in order to divide Yerushalayim and destroy the entire land.

values of mercy on those who are cruel, and helping form an Al Qaeda state near our cities. Why should one who cold-bloodedly allows thousands of arms to be smuggled into the Gaza Strip, stop missiles from landing in Israeli cities?

After the Sharon gang decided to push out Bogey Yaalon for telling them the truth about the dangers inherent in the Disengagement Plan, a new Chief of Staff was appointed who continues to aid murderers, and he does so out of humanitarian concerns.

Woe to us that this is the person supposed to defend our security. Jewish blood is cheap. Since Sharon came to office, about a thousand Jews were murdered and tens of thousands wounded, maimed, and bereaved on

the altar of "restraint is strength." It just goes to show how low we've sunk, when the normal survival instinct is gone.

RUSSIA IS HERE!

The terror at the shul in Moscow and the ongoing revelations of anti-Semitism is naturally of great concern. World peace is teetering and more and more Jews around the world are feeling insecure. After what happened in the shul of shliach, Rabbi Yitzchok Kogan, we heard the reaction of his son who learns in Eretz Yisroel. He said to the media that whatever happens in Russia is because of what happens in Eretz Yisroel.

This is the proper outlook on events throughout the world. World security has been completely shaken this past decade and it is because of the prizes for terror awarded to our enemies.

The Rebbe envisioned this prophetically and said so to Gerrer representatives who were partners to the "dirty plot" (and unfortunately they were fully cooperative with the destruction of Gush Katif and the burning of shuls), on Chol HaMoed Pesach 5750. The Rebbe said that being part of a government that talks about giving away land, jeopardizes the security of Jews throughout the world to the point that Jews are killed, Heaven forefend:

This party met with Arab representatives and conducted negotiations with them and news of

World security has been completely shaken this past decade and it is because of the prizes for terror awarded to our enemies.

this meeting was publicized in other papers and then among the Arabs. As a result of which – according to nature and intellect – Arabs continue to act up, harming our brethren, the Jewish people shlita, to the point of murder, Heaven forefend. And not only in Eretz Yisroel but also in other countries, and who knows whether, as I say this – "do not open your mouth [to the Satan]" – whether at this moment something didn't happen to a Jew, may it not be, for their hand is still outstretched [to do evil].

A request to shluchim and Anash around the world: You don't have the liberty of sitting off to the side and saying that what is happening in Eretz Yisroel has nothing to do with you. You have already seen that the Rebbe cried out nonstop that the situation in Eretz Yisroel affects every single Jew around the world.

Sad to say, during the Disengagement we didn't see the

shluchim actively involved; we didn't hear about you sending delegations or even writing letters of protest in the name of your communities. Don't think you will find refuge in the king's palace, as Mordechai said to Esther.

Dear shluchim! You have the ability to be of such great help! You can get your communities involved and cry out to those in positions of power both in Eretz Yisroel and abroad. We know that outside pressure is far more effective than what we can do here. There's no question that if thousands of shluchim sent angry letters of protest in the name of their communities to the office of the prime minister, and protested the Disengagement, that the situation would have turned out differently.

He who tries to silence the Rebbe's war on matters concerning Eretz Yisroel cuts off the branch he sits on. Whoever thinks they'll make a nicer impression and will get another smile from President Bush or some Reform rabbi will ultimately come to see that his silence facilitated the great churban and endangered the Jews of his own k'hilla.

And whoever keeps on crying out and protesting to heads of state, ministers, and members of Parliament, saying what the Rebbe said about the grave danger, and how it is harmful to those other countries, will ultimately bring salvation not only to the Jews of Eretz Yisroel but to the entire world.

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WORLDWIDE FAX CAMPAIGN UNDERWAY

Chevron Update From Shliach Danny Cohen

With Chevron in headline news, I have been getting a lot of calls from concerned individuals all over the world who want to know is happening in Chevron and what they can do to help.

The situation in Chevron is very tense. The current struggle involves two strips of homes which are literally across the street from Avraham Avinu neighborhood, where I live with my family.

The area in question is owned by Jews who were forced to abandon their property in 1929 when Jews were massacred and the survivors were forcibly expelled by the British. Arabs stole the land and built a market place on it. In 1967, when Chevron was liberated, the land was not given back to the rightful owners; instead the Arabs were allowed to continue using it.

Today only a very small percentage of the Jewish owned land in Chevron has been resettled by Jews. The Rebbe cried about this, "they kill and then they inherit!"

In the last ten years the army evacuated this Arab market for security reasons, but still did not grant permission for the rightful owners to reclaim their property. In 2001, Arab snipers murdered 10-month-old Shalhevet in her carriage in the playground of Avraham Avinu. In response to that terrorist attack, the Jewish community in Chevron settled the property.

The legal owners, Kollelot HaSefaradim Eretz Yisroel, endorsed this action.

Young Jewish families with support from abroad began to renovate the shabby, dilapidated storefronts of the market and with their own hands, created lovely living quarters for themselves.

The absurdity of the matter is that both the government

and the courts recognize that the homes are on Jewish property. Furthermore, throughout Chevron you can see Arabs building grand structures, all without permits and still no penalty from the government. Only Jews renovating the inside of existing structures on Jewish property are harassed and are prevented from getting proper permits.

The residents of Chevron are known to be uncompromising and strong. The entire Jewish world benefits because of it. Thanks to these committed Yidden Baalei Mesirus Nefesh, we have access to Maaras HaMachpela and to the resting place of Rebbetzin Menucha Rochel.

The Rebbe spoke many times about how important it is to have settlements in Yehuda and Shomron. Of all the settlements, Chevron is seen as the pinnacle of strength. When Chevron holds onto its property, the other settlers are encouraged that it can be done. If Chevron would fall, G-d forbid – even one neighborhood in Chevron – the other settlements could be discouraged. We cannot let that happen.

Escalating the events that occurred in the past week, hundreds of youth came to protest in Chevron. These youth were in Gush Katif and are still hurting from witnessing its destruction.

Besides the fact that the 'riots' were blown out of proportion in the media, I personally may not agree with everything that went on this week in Chevron, but I still think it is important for history to know, that in one city in Eretz Yisroel, when they came to expel Jews from their land, the Jews went crazy.

There is a convenient and quick way that you all can help. The leaders of Chevron think this campaign will be effective and make a change for the better.

*If Chevron would fall,
G-d forbid – even one
neighborhood in
Chevron – the other
settlements could be
discouraged. We
cannot let that
happen.*

In the past year, Chabad of Chevron has had two incidents at the Tziyun of Rebbetzin Menucha Rochel which were resolved thanks to dozens of faxes sent to the right places. Being that this situation goes beyond our local authorities, we need hundreds, even thousands of faxes, from as many places as possible, Stationery coming in from all over the globe is very influential in Eretz Yisroel.

The evacuation decree threatening Chevron is not a government decision. It is an order from the Justice Department and therefore it can be changed *b'derech ha'teva!* *Your role is to have local leaders, rabbis, organizations, businessmen, and of course yourselves write a short letter in your words and fax it in! This is something that can be done from abroad and without the interference of expenses.*

PLEASE FAX THE PRIME MINISTER, THE PRESIDENT, THE MINISTER OF DEFENSE (NUMBERS BELOW) AND THE EMBASSY CLOSEST TO YOU.

Faxes on stationary of an organization are most effective. We need faxes from as many locations as possible, as well as many faxes from each location. Unique wording is more effective than a pre-written form letter. You can use Hebrew or English or the language of your country. A brief, clear message is what is needed.

Let them know that you expect the conflict in Chevron to be settled peacefully to the benefit of Klal Yisroel. We want cooperation not confrontation.

Jews all over the world depend on the community of Chevron as the guardians of the holy Jewish site of Maaras HaMachpela which is undisputedly a Jewish site. They are the guarantee that what happened at Kever Yosef will not happen to the Kever of Avraham, Yitzchok and Yaakov, Sara, Rivka, Leah and Menucha Rochel.

Let them know you find it despicable that Jews living on Jewish owned land in the Jewish homeland are subjected to being expelled by Jewish soldiers.

Here are the fax numbers you will need:

President Moshe Katzav: 02-5631932

Prime Minister Ehud Olmert: 02-6705361 02-664838 02-5638693

Defense Minister Shaul Mofaz: 972-36976218

Please send me a copy of your faxes, my fax number is 972-29605770

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PUBLICIZING TO THE ENTIRE GENERATION

INTERVIEWED BY SHAI GEFEN
TRANSLATED BY MICHOEL LEIB DOBRY

Yesh Navi B'Yisroel (There is a Prophet in Israel) is the name of a new seifer that recently hit the shelves. The seifer contains the prophecies of the Rebbe MH" M regarding the momentous events that have occurred to the Jewish People in the last several decades. The author, Rabbi Refoel Cheruti of Nachlat Har Chabad, discusses his initiative and his objective: "This seifer must reach every Jewish home in order to fulfill the Rebbe's instructions to publicize to the entire generation that there is a prophet in Israel. The seifer brings this knowledge down to a much more tangible level."

On the eve of the Redemption, the Jewish People have merited to have a prophet of G-d in their midst, as the prophets of earlier generations. Over a period of several decades, during some of the most historic events to occur in Eretz Yisroel and the world, the Rebbe MH" M foresaw the results beforehand and provided guidance on how to act in accordance with

G-d's Torah. So it was in Israel's wars, and so it was also in the battles to preserve the wholeness of



the Torah, the Jewish People, and the Land of Israel, the waves of immigration from the former Soviet Union, the sudden death of Stalin, the collapse of the Eastern bloc, Hurricane Andrew, and many more.

The seifer *Yesh Navi B'Yisroel (There is a Prophet in Israel)* lays out before the reader for the first time the numerous events that demonstrate the Rebbe's amazingly accurate prophecies, together with authentic stories, eyewitness accounts, documents, and newspaper reports from those times.

This is the descriptive summary that appears on the back cover of *Yesh Navi B'Yisroel*, the new seifer that was first introduced on the holiday of Hei Teives, *Didan Natzach*.

It turns out that the book's author, Rabbi **Refoel Cheruti** of Nachlat Har Chabad, had no easy task in putting this work together. This new seifer, nearly five hundred pages in length, is filled with exciting historic material, as the prophetic events are accompanied by dozens of amazing stories. All this turns the seifer into an extensive tool for spreading the Rebbe's words and works everywhere, proclaiming that there is a prophet in this generation.

It was quite natural to approach Rabbi Refoel Cheruti in order to

hear first-hand about his work and the essence of this unique seifer.

How did you actually begin this initiative to write the seifer *Yesh Navi B'Yisroel*?

This initiative is not a particularly new one – it actually lasted for some fifteen years! Since the Rebbe delivered his famous sicha on Shabbos Parshas Shoftim 5751, when he declared that we have to publicize to the entire generation that there is a prophet and an advisor in the generation who has been revealed and we have to listen to his instructions, I felt that something practical must be done on this matter.

Therefore, immediately after this wondrous sicha, I began to produce the brochure "*Melech HaMoshiach Navi Gadol Hu*" (Melech HaMoshiach is a great prophet), in the words of the Rambam. The brochure was distributed on a limited scale in the city of Ashkelon, and once a month, I would bring stories on the Rebbe's prophecy on world events.

The brochure was produced over a lengthy period of time, and the reactions were enthusiastic. As a result, I published a seifer entitled *Nevuas HaGeula (The Prophecy of The Redemption)*, based primarily on the Redemption, and for this purpose, I had already collected some of the Rebbe's great prophecies. In practical terms, the new seifer that has just been published is about as complete a text as can be produced. The seifer concentrates in an orderly fashion on the Rebbe's prophecies, with revealing discoveries accompanied by documentation of the events that occurred in those times. The seifer opens a new window before the reader, bringing him to an entirely different world. It shows us how all of the Rebbe's prophecies were realized, one by one, and all of the Heavenly matters that the Rebbe

brought are part of the Redemption process, with the objective of strengthening us towards the main prophecy, "the prophecy of the Redemption," "*Hineh Hineh Moshiach Ba.*"

Please give us a little taste of the subjects brought in this seifer.

The seifer is divided into sixteen chapters, discussing the prophecy of the Six Day War, the Yom Kippur War, the War of Attrition, Operation Peace for the Galilee, and the Persian Gulf War, plus the Rebbe's battles for *shleimus ha'Aretz*, and the fight over "Who is a Jew?" The seifer shows how all the Rebbe's words were on the level of revealed prophecy regarding what is happening in the world today.

There are also chapters dealing with the Iraqi nuclear power plant and the Rebbe's spiritual activities on the matter, the fall of Stalin, the collapse of the Soviet Union and the Eastern bloc, the departure of Jews from Russia, and the second Persian Gulf War, regarding which the Rebbe made a Heavenly prophecy immediately after the conclusion of the first Persian Gulf War! The seifer also covers the Rebbe's prophecies in connection with the revolution in Iran, Hurricane Andrew, and more, providing a chassidic angle to the chain of events leading to all these historic occurrences.

The Rebbe also spoke about the instructions and advice that we must learn from the prophet of the generation, and not just to get excited about miracle stories...

Very true. The seifer contains an entire chapter devoted to instructions and advice in *Avodas Hashem* from the Rebbe's sichos, and as in all the other chapters, it is designed for both adult and younger readers.

I want to point out that in Chapter 12, in addition to all the

great prophecies, we have included dozens of other prophecies that occurred in the world. Similarly, we dedicated a chapter to the subject of *hiskashrus* to the Rebbe and writing to the Rebbe MH" M via *Igros Kodesh*. Another entire chapter deals with the Rebbe's main prophecy, the prophecy of the Redemption. In accordance with the Rebbe's instructions, we included the halachic rulings issued by rabbinical authorities that the time for the Redemption has arrived, along with similar *piskei din* by rabbanim, in Chabad and out, that even after Gimmel Tammuz 5754, the whole concept of a prophet of the generation and redeemer of the Jewish People continues through the Rebbe MH" M.

As I browsed through the seifer, I saw that a special chapter was devoted to *shleimus ha'Aretz*. Why?

This chapter shows how every word uttered by the Rebbe has hit the mark. Everything that the Rebbe wrote forty years ago appears as if it was literally written today!... For this purpose, we brought the interview with Mrs. Geula Cohen, given shortly after the Gush Katif expulsion, where she recalled the Rebbe's frightful statement, when the Rebbe told her that we would have to re-conquer Yerushalayim. We see today how every prophecy of the Rebbe has been accurate, and each of his instructions and words of guidance have been on the level of an entire Torah. The Rebbe not only warned and protested at the gate, he also gave the remedy for the Jewish People's problems.

You know that many people have questions on how can there be prophecy in these times prior to the Redemption. Do you address this issue in your seifer?

Absolutely. Regarding this point, I would like to take this opportunity to express my deep appreciation to the mashpia, HaRav

HaChassid R. Mendel Wechter *shlita*, who wrote an instructive essay of the subject of the Rebbe – prophet of our generation, which appears as a prologue to the seifer *Yesh Navi B'Yisroel*. Anyone who peruses Rabbi Wechter's words can receive answers to all his questions and actually understand the depth of the Rebbe's words, particularly on the subject of the revelation of the Rebbe's prophecy even before the Redemption.

Is there a demand for this seifer?

Not only is there a demand, but the non-Chabad public is interested to know and be aware of the Rebbe's prophetic characteristics, and we merely have to bring it to them. Due to the great demand and thirst among these broad communities, I decided in recent years to devote my strength and energy in order that this seifer would be completed, thus providing a response to all those *shluchim* and other outreach workers interested in giving their close friends and supporters informational material about the Rebbe.

Can you give us some examples of this excitement?

The seifer is adorned with an approbation by the Torah gaon, HaRav Meir Mazuz *shlita*, who wrote after the publishing of the first seifer *Nevuas HaGeula*, as follows: "I read your seifer *Nevuas HaGeula* while holding my breath. *Yasher koach* in the style, the content, and the arrangement." In fact, I received countless requests to publish a concise seifer concentrating on all those marvelous prophecies.

At the conclusion of the seifer, I brought letters

from government ministers and Knesset members who expressed their warmest appreciation for my previous seifer, and some of them mentioned portions that they had read and how impressed they were by the depth of the Rebbe's prophecies.

It's not accepted practice for an author to give a recommendation on his own work. Be that as it may, we are dealing with spreading the message of the prophet of the generation...



The seifer *Yesh Navi B'Yisroel* must reach every Jewish home. Jews today are thirsting to hear words of truth. It is a sin on our part if we don't bring the Rebbe's words and prophecies to every location. The seifer is prepared in a simple, exciting, and very orderly format, and each person – large and small – can find the words that are appropriate for him.

I can now reveal that in response to numerous requests received since the seifer was published, we are now working on translating it into English, and we are also considering the possibility of translating it into French, as well.

We have a *shlichus* from the Rebbe "to publicize to the people of the generation", in

the golden language of the Rebbe. We must publicize these words with all our strength, and this seifer is absolutely a tool in this matter. We pray that the seifer will achieve its objective and we shall immediately merit to see the Rebbe's main prophecy, "*Hineh Zeh Melech HaMoshiach Ba*" – and he has already come – *mamash!*

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