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The international weekly facilitating the coming of Mashiach
BEIS MOSHIACH

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THE PLEASURE OF PREPARING FOR PESACH

LIKKUTEI SICHOS VOL. 16, PG. 122-128
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

4. From the same verse mentioned above (from its beginning), “Do not eat leaven with it; seven days shall you eat matzos with it (because you left Egypt in haste),” we learn that one can fulfill his obligation of eating matza only with [matza made of] “ingredients that ferment” [when they are used to make matza —Rashi ibid]. [FN 15: P’sachim 35a; Rambam ibid, 6:4; *Shulchan Aruch of the Alter Rebbe* Orach Chaim section 453, beg.]

(The connection of “because you left Egypt in haste” to **this** law and the manner by which it serves as a reason for it can simply be expressed as follows: Since, regarding the Pesach observed in Egypt, the dough was such that it **could** have become leaven and **only** on account of the “haste” “did [it] not **have time** to rise,” therefore, also the matza that we eat as a remembrance of the Exodus from Egypt must be from “ingredients that ferment”; there must be due cause for this to be prevented. [FN 16: As it is said: “You shall guard the matzos.” See *Shulchan Aruch of the Alter Rebbe* Orach Chaim section 453:14; see later in the text as well as FN 20.] **We must watch out** to prevent leavening, as a remembrance of the Exodus of Egypt, remembering the circumstance of, “you left Egypt **in haste**.”)

Since regarding these two legal classifications – a) rich matza and b) ingredients that don’t ferment – the Torah applies the same reason (“because you left Egypt in haste”), it is, therefore, understood that the latter two categories of matza, in general, have the **same** deficiency with respect to using them to fulfill the obligation of eating matza.

On the other hand [there is a subtle distinction, as

follows]: The law of rich matza is first mentioned in the context of the Pesach celebrated throughout the generations [i.e., it did not apply to Pesach in Egypt] (as discussed above in Section 1). However, also with regard to Pesach in Egypt there was the law (in the general sense) that the matza of the night of Pesach must be (made of such a dough that) “can come to be fermented.” [FN 17: Wording of the Alter Rebbe, *Shulchan Aruch* 462:1, end. That is, not only does the **grain** need to be of “ingredients that ferment” (for that is learned from, “Do not eat leaven with it,” as mentioned above in the text), but also the **dough** must be of the type that can come to be fermented and that requires guarding, as it is explained at length in the *Pesach Hagada: With a Collection of Reasons, Customs, and Explanations* (Kehos 5746-7), pg. 397 ff. (and there the matter is elucidated).] This law is derived (in the Yerushalmi [P’sachim 2:4]) from the verse, “You shall guard the matzos” [FN 19: In our Torah portion [i.e., Parshas Bo] 12:17. (I.e., they were commanded in that regard while still in Egypt.)] – that we fulfill our obligation only with “matza that requires guarding” [see FN 20]. Although regarding the Pesach celebrated in Egypt the obligation to eat matza could have been fulfilled with rich matza, nevertheless, it had to have been of the type that “requires guarding.” (For example, by mixing water into the fruit juice, which brings the dough to ferment. In fact, it speeds up the fermentations process. [FN 21: See in this regard *Tur Shulchan Aruch* Orach Chaim 462:2; *Shulchan Aruch of the Alter Rebbe* Orach Chaim 462:3.]

5. The explanation of all of this (according to the inner dimension of the matters discussed) will be

understood through elaborating on the distinction between “bread of affliction” and rich matza, in terms of Divine service:

“Bread of affliction” is made from a dough that is composed only of flour and water. Water has no (and does not contribute any) taste. Rich matza, on the other hand, is made from a dough kneaded with wine, oil, honey [P’sachim 35a] (or other fruit juices [see FN 23]), ingredients which give flavor to the dough.

The significance with respect to Divine service: “Bread of affliction” signifies the service of receiving upon oneself the yoke of Heaven (not on account of “*geshmak*” [i.e., because it is perceived as being “tasty” or pleasurable]). Although one may have no rationale in his mind in matters pertaining to G-dliness, and (of consequence) no *geshmak* in them, nevertheless he serves G-d with obedience. Whereas, “rich matza” represents the service spawned from reason and knowledge – the fact that one perceives in his service of G-d a “*taam*” (a “taste” or reason), a *geshmak*.

When the service of a Jew is only done with obedience, lacking the “*taam*” of intellect and emotions, he is in a state whereby, with respect to his intellect and emotions, **there is room for the possibility** that he will not do it, a possibility for evil. It is only on account of the power of obedience that he suppresses the evil (which is the Divine service known as “*iskafia*,” suppression) and he serves G-d. However, when the

When the service of a Jew is only done with obedience, lacking the “taam” of intellect and emotions, he is in a state whereby, with respect to his intellect and emotions, there is room for the possibility that he will not do it, a possibility for evil.

service is done with reason and knowledge (in its most complete expression), the intellect and emotions **negate** the possibility to do the opposite of the Supernal Will; there is no evil (which defines the service called “*is’hafcha*,” transformation or sublimation).

And this is the connection with the two types of matza (rich matza and matza made from ingredients that don’t ferment): In terms of the inner significance of the matters discussed, one aspect is a result of the other. Namely, service that is in a manner of “rich matza” (in its most complete expression) – stemming from the intellect and emotions – **automatically** negates the possibility of leaven and evil [see FN 25] (like rich matza in the literal sense, which (ordinarily [i.e., when no water is mixed in, fruit juice (alone) will not cause fermentation (P’sachim 35b, beg.) – see FN 26]) **cannot** become leaven).

It is specifically (the Divine service of) “bread of affliction,” obedience, that lends itself to the possibility of leaven and evil (“can come to be fermented”). However, the evil is suppressed; we do not permit the expansion of rising and leavening. This is accomplished through [the Divine service of] “You shall guard,” work and involvement [i.e., a hands-on involvement to prevent the expression of evil].

[To be continued be”H]

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LET US NOT COME EMPTY HANDED

BY LEAH HALPERN

Ideas and suggestions for what to give the Rebbe as a gift for his birthday on the 11th of Nissan, to give him nachas and to repay a little bit of the good that he showers us with.

“Give the Rebbe a birthday gift” – blare the signs and flyers distributed before Yud-Alef Nissan. We all feel that we cannot just allow the day to slip past us. The Rebbe’s birthday is a day we are both obligated and privileged to give something as a gift to give the Rebbe nachas.

If for Purim the halacha is that mishloach manos needs to be something that will please the recipient, and many of us fulfill that halacha with great care, surely this applies when giving a gift to the Rebbe MH”M. The best thing to give the Rebbe is an addition in Torah, mitzvos, k’dusha, and above all else, the Geula.

What follows is a brief list of ideas “so that we don’t come to the party empty handed...”

Mrs. D.L. Butman of Lud draws our attention to the fact that the Rebbe always asks us to increase in the three areas, which sustain the world: “Torah, avoda, and g’milus chassadim” – and each of these three areas can be connected with the **chinuch** of children. Some

suggestions:

Torah – Tell the children a Chassidishe story at bedtime (if you are at a shiur or busy with some chore, then how about giving your older children the job or have the children rotate the job amongst themselves?). It’s also nice to review some lines of *Tanya* before going to

sleep. You can learn the *HaYom Yom* of that day or recite the Twelve P’sukim in the children’s bedroom, their Tzivos Hashem room, as the Rebbe said to do.

T’filla – Add a prayer for the Geula when reciting the bedtime Shma, “Sh’Y’baneh Beis HaMikdash,” “Yechi,” or “We Want Moshiach Now.”

G’milus Chassadim – Encourage the helping of younger siblings to get dressed in the morning or get ready for bed.

Limud z’chus – Encourage a benevolent outlook upon one’s siblings. You can prepare a box (for you creative ones, it can be



decorated as the Beis HaMikdash) and each child can write something positive about his brother or sister and put it in the box. Friday night, when everybody is seated together (though not in front of guests), open the box and read the notes. Point out that when you look for the good, you find it. (For you creative ones, each note can look like a stone and each limud z'chus is another stone to build the third Beis HaMikdash.)

Noting Chabad dates – Every Chassidic date should be marked with a Chassidishe farbrengen. Include the children in the preparations, delegate jobs such as preparing a d'var Torah, the significance of the day, a Chassidishe story, preparing tapes of niggunim or preparing to teach a niggun to the family, setting aside coins for tz'daka – age appropriately. Also, helping Mommy/Ima prepare the treats and help serve them so that she can join the farbrengen too.

* * *

Mrs. Chani Shmuelevitz, shliach in Beit Shaan:

For the Rebbe's birthday, it's a good idea to write **pidyonos nefesh** with friends, mekuravos, and students. As a teacher in a more modern school, I write pidyonos nefesh with my students to the Rebbe on Chassidishe special days. Before doing so we discuss it and make good resolutions that we report in the pidyon nefesh.

Many of the girls, who are not Lubavitch, are anxious to see what the Rebbe will answer in the *Igros Kodesh*. They have taken on basic mitzvos like washing hands in the morning (I gave out washing cups as a gift), lighting Shabbos candles, etc. I encourage them to commit to doing practical and simple mitzvos that they haven't been doing yet.

Awareness – During the days preceding Yud-Alef Nissan, it's important to inform women about

the significance of the Rebbe's birthday. At any gathering of women – whether at shiurim, mivtzaim, or even on line at the grocery – it's good to talk about the Rebbe's birthday and about the “gift” we give the Nasi HaDor; to make positive resolutions and write a pidyon nefesh.

People should know that Moshiach has a birthday and it's not merely someone's personal birthday but an all-encompassing day that is associated with the Nasi HaDor, the head of the generation. And when a person gives a gift, he gives something personal.

At the Rosh Chodesh Nissan

People should know that Moshiach has a birthday and it's not merely someone's personal birthday but an all-encompassing day that is associated with the Nasi HaDor.

gathering or on Shabbos HaGadol, some time should be devoted as a gift to the Rebbe in which each person decides what positive thing to commit to: family purity, starting a shiur, participating in a shiur, giving maos chittim, giving tz'daka.

Children – It's important not to forget about the children while taking care of “outsiders.” Preparing for Yud-Alef Nissan, 30 days before the holiday, by being careful to say Modeh Ani as soon as you wake up and the proper way, washing near the bed, saying morning brachos before eating and from a siddur, Chitas and saying the Birkas HaMazon from a bentcher. (Children

of shlichim should be encouraged to help in the shlichus), and many more things according to age and ability.

* * *

Mrs. Rus Mafai of Rechovot says:

“There's no comparison between one who reviews his learning 100 times to one who reviews it 101 times.” We all do, learn, influence, prepare, farbreng, educate ... but an emphasis must be placed on a woman's role at home.

Aside from this, do your own advertising campaign by giving out bumper stickers that announce the Besuras HaGeula. Those who don't have cars can stick them on their window.

Influence ten others in thought, speech, and action.

Photocopy a page with seven short points about Moshiach and Geula for each day of the week and distribute it to ten people.

* * *

Mrs. Shoshna C. of Kiryot:

The Rebbe's birthday falls Erev Pesach when we are frantic with things that must be done, but with some preparation we can clear a few hours for the Rebbe (and for ourselves!) to learning something connected with the Rebbe like the *HaYom Yom*, *Seifer HaMitzvos*, the Hagada with the Rebbe's explanations, a sicha, or a maamer.

If it's just too hard to leave the house for a farbrengen three days before Pesach (if it would be a bar mitzva, would you go?) then farbreng with a friend over the telephone or at least have a farbrengen with your family and invite some neighbors' children.

Let us continue to work, to do all we can so that we are united with the Rebbe, neshama b'guf, in the third Beis HaMikdash in Yerushalayim Ir HaKodesh.

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B"H 16th of Adar, 5766

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "**Magvis Yud Shevat, Purim**" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

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KIRYAT MALACHI - ISRAEL

‘WE WANT MATZOS NOW!’ – A RACE AGAINST THE CLOCK!

FROM THE DIARY OF SHNEUR ZALMAN BERGER

Eleven years have passed since matzos from Eretz Yisroel first arrived in Uzbekistan. I looked at my diary that I wrote while on shlichus there. I read the thrilling stories and was reminded of the commotion among the Jews of Tashkent and the heart-stopping drama before the matzos arrived at the last minute, as well as the many stories of special neshamos.

“Matzos for Pesach?” I was surprised. “There’s more than a month until Pesach!”

The voice on the line explained, “When you get to Tashkent you will understand. Speak to the right people and urge them to send matzos so we can distribute them wherever they are needed.”

The above conversation I had at the beginning of Adar 5755 with Rabbi Abba Dovid Gurewitz, shliach and rav in Middle Asia. It was our last conversation before I went on shlichus to Tashkent, the capitol of Uzbekistan.

I did as he asked me to do, and

called those who needed to be called. They said they would do all they could so that the ship would sail in a few days with matzos. “But remember, Purim is a week away...” I could tell that they didn’t understand the urgent need for matzos.

Only when I arrived in Tashkent did I see the tremendous pressure under which the Jews of Tashkent live. In order to understand the pressure you need to hear the background information to the events that caused such a commotion in the Jewish community.

MATZOS THAT WERE NOT KOSHER L’PESACH

For many decades, a matza bakery operated out of the Ashkenazi shul in Tashkent. This bakery supplied matzos to all the Jews of Uzbekistan.

When Rabbi Abba Dovid Gurewitz arrived there on shlichus, he discovered that the machines were not suited to making kosher l’Pesach matzos. He brought in experts who checked the machinery and said they could not adapt them to make kosher l’Pesach matzos.

That was that, or so it seemed, but leading the Ashkenazi community in Tashkent was a man named Meir. He had been a member of the hanhala of the community as appointed by the communist government, and was then appointed president of the community. He began running things in a substandard fashion, including the making of machine matza. He did not listen to Rabbi Gurewitz and continued to bake matzos even though he knew they were chametz.

In the early years of shlichus to the C.I.S. some shlichim brought small quantities of matza that sufficed for the night of the seider

and for a handful of mekuravim. This was the first year in which Ohr Avner, led by philanthropist Levi Leviav, decided to import matza from Eretz Yisroel.

Hundreds of tons of matza were packed in special boxes and they were supposed to be sent to the shluchim who would distribute them to hundreds of thousands of Jews throughout the C.I.S.

Rabbi Gurewitz realized that the problem would not be solved with the imported matzos because even when they arrived in Tashkent, the head of the k'hilla would continue to bake and distribute matzos that were chametz. So he came up with another plan and during the winter he bought the building with the bakery and all its contents!

During the sale, the heads of the k'hilla asked how matzos would be

supplied to the Jews of Tashkent and Rabbi Gurewitz guaranteed that matzos would come from Israel that would be available at a subsidized price for all Jews who wanted it in the city, the country, and even in neighboring countries.

When I arrived at the Ashkenazi shul, I met the president and his aides whom I had met on previous trips to Tashkent. He told me that the Jews of the city had gotten used to buying matzos a few months before Pesach, "and now they are coming to the shul and the bakery is closed," he complained.

I told him that I had just arrived from Israel and I had come without matzos because I was sure the shipment of matzos would arrive before Pesach. The president dismissed me with an annoyed gesture and the conversation was

over.

The president didn't like the fact that he had been undermined, for distributing matzos had given him a certain measure of political clout since he was in a position that people needed him. The next day I heard that the president was stirring up trouble especially since Rabbi Gurewitz couldn't specify the precise day when the matzos would arrive.

The president informed everybody that there would be no matzos that year. "Rabbi Gurewitz promised, but the matzos won't arrive," he repeated hundreds of times to whoever would listen to him.

I'd like to add that the Jews in Russia, even those with no connection to Judaism, are particular about having matzos for Pesach. This is why there was such a big demand



for them.

The day after I arrived, I began working with the local Jews. My job was to teach them Torah and to get them to make progress in their mitzva observance. In the morning, I taught in the kollel for senior citizens and in the afternoon at the local yeshiva, both of them located at the shul. So I was on the scene and witnessed the commotion over the matzos.

I met many local Jews, most of them not religiously observant. Old and young came to the shul, those with senior positions and those who were needy. They all wanted matzos. A young man made quite an impression on me when he told me that he wasn't at all religious but he wanted matza.

"I don't know what Yom Kippur is and for me, it's an ordinary day, but I don't eat bread on Pesach – just matza!"

Jews came from all over Tashkent and from other cities too, and they wanted matza. When we told them that the matzos would arrive before Pesach, they didn't want to accept that.

"Every year we came three months before Pesach and we had matzos already, what now?" And some raised another concern, "What will happen if the matza from Israel won't be enough for the tens of thousands of Jews in Tashkent?"

A few days after I arrived, I heard that the ship with the matzos had set sail and was on its way to Odessa. From there, the matzos were supposed to arrive by train at locations throughout the C.I.S.

HAPPY PURIM – WHAT'S WITH THE MATZOS?

It was Purim night. Over a thousand Jews from Tashkent came to celebrate with Chabad at the theater hall in the center of the city. What did Rabbi Gurewitz speak

about in the main address? About matzos of course! He calmed people down and promised that the matzos would be arriving shortly. He had a basis for his promise because the ship had dropped anchor on the shores of Odessa in the Ukraine and now the matzos would be sent by train to Tashkent.

I spent the Shabbos after Purim

What would happen if the matzos arrived late and the Jews of Tashkent would be without matzos for Pesach? There was one answer to this and that was: we knew we were shluchim of the Rebbe and the Rebbe would run the show. We could only pray that the matzos would arrive as soon as possible.

with the Gurewitz family. Throughout Shabbos, the phone didn't stop ringing. Rabbi Gurewitz explained that people dialed his number by mistake but this time the phone didn't stop ringing because people were calling about matzos.

When Shabbos was over, Rabbi Gurewitz began making many phone calls. He heard that that dozens of

tons of matza were on their way to Tashkent but the trip had just begun. The rules of the Train Authority in Russia said that a freight train sets out only when there are fifty cars. The train had left Odessa and it had many cars, but some of the cars were destined for stations on the way to Tashkent. When these cars were left at their stations and the train no longer had fifty cars, it would not be allowed to continue.

After waiting a number of days, other freight cars needed in Tashkent were connected to it and the train was on its way until once again, cars were removed and the train had to stop. Rabbi Gurewitz realized that if he didn't step in, the matzos would make it to Tashkent around Shavuot! He sent more money to those stations that the train had to pass so that the freight car with matzos would keep moving.

A map of the C.I.S. was spread out on Rabbi Gurewitz's desk and he kept tabs on the train's route. He was in close contact with shluchim and the managers of train stations so that the shipment would be expedited.

In the meantime, we had to prepare for the distribution of matzos in other cities and nearby countries. This would be done with trains, trucks, and private vehicles. Additionally, after unloading in Tashkent, the train had to continue to Alma Ata, where the shliach, Rabbi Yeshaya Cohen, was waiting for matzos to distribute to the Jews of Kazakhstan.

We were very worried. I kept thinking about what would happen if the matzos arrived late and the Jews of Tashkent would be without matzos for Pesach. There was one answer to this and that was: we knew we were shluchim of the Rebbe and the Rebbe would run the show. We could only pray that the matzos would arrive as soon as possible.

Rabbi Gurewitz continued to exert pressure wherever possible until it was decided by Ohr Avner to send 1000 packages of matzos, a kilogram (2.2 pounds) each, to Tashkent by a direct flight. Lev Leviev footed the large bill.

On Friday, 29 Adar, 1000 packages of matzos arrived at Rabbi Gurewitz's house.

IN THE EYE OF THE STORM

Shabbos Rosh Chodesh Nissan. Rabbi Gurewitz did not come to Shacharis as he usually did at the Ashkenazi shul, and the president took advantage. Before the Torah reading he addressed the crowd and said, "Today is Rosh Chodesh Nissan and in Tashkent we still do not have matzos."

I realized that the president wanted to incite the crowd against the rabbi. I interrupted him and said that matzos had arrived the day before in Tashkent and were in Rabbi Gurewitz's yard. The crowd

was shocked that I had dared to interrupt the president and even more so by the news that the matzos had arrived. I explained that these matzos were designated for distant locales but there was no doubt that the fact that some matzos had arrived calmed people down.

Nevertheless, a commotion broke out over what I had said and I didn't know how it would end when suddenly, there was Rabbi Gurewitz in the doorway. He had been in one of the Bucharian shuls in the city in order to reassure the people about the matzos. There had been a big commotion there too and he had only managed to convince the worshippers that the matzos would arrive, with great difficulty. He repeated his reassurances to the worshippers in the Ashkenazi shul and order was restored.

We walked together to a different Bucharian shul for Mincha, where we received a cool reception. Once again, Rabbi Gurewitz explained that

the matzos would arrive in time but the people were skeptical.

JUST CAN'T GET AWAY FROM THOSE MATZOS!

"Come with me to a goodbye party for the Indian ambassador in Uzbekistan," asked Rabbi Gurewitz of me and my fellow shliach, Avrohom Gruzman. In response to our astonished looks he explained that in order to keep on friendly terms with government figures and foreign diplomats who could help the shluchim, he had to attend events like this one.

This was Monday, 3 Nissan in the evening. We arrived at the fancy hotel that was managed by an Indian company. The party was a social one with toasts to one another attended by many diplomats, government figures, and religious people as well. We shook hands with the Indian ambassador, and waited off to the side to see what would happen next.

We hadn't understood why Rabbi



Gurewitz had to be here until we saw him talking about Jewish communal matters with a number of the attendees including the president of Uzbekistan's advisor for religious matters, heads of humanitarian organizations who cooperated with the shluchim regarding the importing of medicines, and others. Among the heads of organizations present was the head of the Red Crescent in Uzbekistan.

We actually felt good, not – Heaven forbid – because of the delicacies that were served, which we couldn't eat, and not because of the thrill of rubbing shoulders with diplomats and senior government figures, but because we didn't hear a single word about the problem with the *matzos!*

This wonderful feeling immediately dissipated when a top doctor in the hospital of "the upper classes" approached the rabbi. This hospital treats government figures, members of Parliament, and senior figures exclusively. Rabbi Gurewitz, as chief rabbi, served as the chaplain for the patients of this hospital.

The conversation started out about matters of health but towards the end, the doctor innocently asked, "I heard that there is a problem with matzos. Will they come in time? Because on Pesach I don't eat bread..."

I thought I was dreaming... Rabbi Gurewitz had to answer the Jewish doctor. He told him what he told everybody, "The matzos will arrive in a few days."

AN AMBULANCE COMES TO SHUL

Tuesday, 4 Nissan. Ads appeared today in the city's newspapers that explained what Pesach is about, gave the times for burning the chametz and when Yom Tov begins. At the bottom of the ad, it said not to worry because the matzos would be

arriving imminently and would be distributed to the Jews of the city.

A sign with a similar message was hung last night on the door of the Ashkenazi shul. Today we worked for hours to change the wording of the ad based on reports that Rabbi Gurewitz had gotten that the train with the matzos was progressing towards Tashkent.

The ads didn't help though. More and more Jews kept coming and

The crowd was shocked that I had dared to interrupt the president and even more so by the news that the matzos had arrived. I explained that these matzos were designated for distant locales but there was no doubt that the fact that some matzos had arrived calmed people down.

demanding, "We want matzos now!"

If there had been time to stand there at the shul and to write about all these precious neshamos who wanted matzos for Pesach, a long, moving account could have been written. In my journal, I wrote a few episodes, unique as well as strange:

Today a family came to shul, a mother with two young sons. They wanted to know when the matzos

would arrive. While speaking to her, we asked about her Pesach plans. I explained that Pesach is an eight-day holiday. One of the boys said, "What do you mean? We celebrate it for seven days!"

After some questioning, we learned that the family belonged to the Subbotnikim sect, gentiles who want to identify as Jews. They observe some mitzvos and Jewish customs, as well as Shabbos, which is why they are called Subbotnikim (which means Shabbos), but they are *not* Jews. This was the first time I was meeting someone from this sect.

After a brief conversation, they admitted that their documents stated that they were gentiles. I explained to them that there was no reason for them to return since they were gentiles and did not need to observe the laws of Pesach.

They left and a few minutes later, an ambulance stopped at the entrance to the shul. A doctor dressed in white entered the yard and nobody knew why he had come! He looked a bit confused but immediately recovered and asked, "Where can I get matzos?"

THE MATZOS ARRIVED!

Thursday, 6 Nissan. In the morning, we found out that the matzos would be arriving. At noon, we heard the good news that the train had arrived in Tashkent. Mazal tov!

The talmidim of the yeshiva were sent to help the porters arrange the shipment to distant locales, but as usual in these countries, a problem arose at the last minute. Due to some technical reasons, the officials of the station refused to release the important freight.

Rabbi Gurewitz immediately dropped everything – final updates to the list of those needy people who received matzos gratis, final phone calls to those responsible for selling



and distributing matzos in various cities – and went to the train station. He exerted pressure in the right places and after prodigious effort, the shipment, containing 30,000 packages of matzos, each weighing one kilo, was released. All in all, 31,000 packages of matzos arrived in Tashkent.

Phase one of the campaign was over. Phase two had begun which was less complicated. It entailed delivering the matzos to the places from where it would be sold and distributed so that as many Jews as possible would eat matza on Pesach.

Since this was the first year, nobody knew if we had imported too much or perhaps too little. We prayed that there would be enough and that it would be a kiddush shem Lubavitch and a nachas to the Rebbe.

The talmidim of the yeshiva together with ten porters moved some of the matzos to trains, which

left for Kyrgyz and Turkmenistan. A large quantity of matzos was loaded onto trucks that left for various Uzbek cities where heads of communities awaited them. Rabbi Gurewitz was in touch with them throughout the year.

That night, a truck with a container loaded with matzos arrived at Rabbi Gurewitz's house. When learning was over at the yeshiva, we went with the talmidim to help unload the matzos. It was a strange scene: dozens of talmidim of the yeshiva helped by Jewish neighbors and other mekuravim, moving matzos along a human conveyor belt in two directions. Some of the matzos were loaded on a truck that left immediately for Bucharina and some of the matzos were arranged in a huge pile in the Gurewitz yard.

Before we could unload the matzos, dozens of people began gathering. The news had spread and customers had come. Each customer

was asked to fill out a questionnaire with personal questions about his family. It also asked what the person was interested in getting involved in: learning, t'fillos, holiday events, etc.

The brilliant idea of the questionnaires came from Avrohom. He said this way we would have a database of information on thousands of Jews! We would know family information and phone numbers, as well as where their interests lay. So Mivtza Matza turned into a means of strengthening all areas of kiruv.

The price of the matzos was symbolic and even ridiculous – the equivalent of fifty cents for one kilo.

In Tashkent, after dark, there is no living creature on the streets. The residents are accustomed to going to sleep relatively early – ten o'clock at the latest. But a Jewish heart cannot sleep and the line of customers didn't stop until midnight! How did they know that the matzos had arrived? I don't know.

The matzos that arrived at Rabbi Gurewitz's house were designated for the needy who will get them for free. The matzos for sale will arrive at shul tomorrow. At midnight, the gates were locked and together with Rabbi Gurewitz we sat down for a meeting. We were told that along with 30 tons of machine matzos, a small amount of hand matzos, wine and grape juice that were kosher for Pesach, had arrived and would be used by the shluchim and the closest mekuravim as well as the hundreds of Jews who would attend a public seider.

THE BULGARIAN DIPLOMAT WANTED MATZOS!

Friday, 7 Nissan. A large crowd gathered early in the morning near the Ashkenazi shul. All requested and demanded matzos, but for some reason there was a delay of the truck bringing the matzos and people's

patience was running out.

Some of them said they had come special from the ends of the city and they would not be able to come again. But we couldn't help them. Along with a group of mekuravim we waited there until the afternoon, hoping the matzos would arrive.

Two hours before Shabbos, the truck came with a container of 5000 packages of matza. We worked quickly to finish everything before Shabbos. Once again, we set up a human chain from the truck to the room in the shul where we stored the matza. A Jew who lived near the shul volunteered his twin ten-year-old sons. The human chain passed the packages of matza to the storeroom where Avrohom supervised the stacking.

Because of the pressure before Shabbos, we decided not to sell any of it before Shabbos and everybody was told to come back on Sunday. As we worked, I saw an official car drive up with diplomatic plates. A man in his fifties got out wearing a suit and tie.

I asked him how I could help him and he said that he wanted to buy matzos. "I am the deputy Bulgarian ambassador in Uzbekistan," he said proudly.

"I am sorry," I said, "but we have a limited supply of matzos that we imported especially from Israel. The matzos are for Jews who want to celebrate their upcoming holiday."

The man smiled and took out his business card which said, "Deputy Bulgarian Ambassador – Mr. Michael Frankel" on it, an obviously Jewish name. He bought 8 kilograms for his family.

He left and it began to rain, which made me nervous. How would we transfer the matzos? I halted the chain and baruch Hashem a few minutes later it stopped raining and we finished the job

before Shabbos. Dozens of Jews who were already waiting there were allowed to buy matzos and we rushed to the house in order get there before sunset.

After davening, Avrohom and I sat down to the Shabbos meal. The meal was over quicker than usual because the stress and the enormous burden of the past week, especially that of the last two days, overwhelmed us. We began eating the fish but our eyes closed. We

I quickly realized we had been fooled. Although we had told the owner that we wanted disposable goods, nobody thought to tell him that they should be new. The cups and plates had been used previously, washed, and put out on the tables!

tried to continue the meal but didn't have the strength.

We quickly finished the fish, said the Birkas HaMazon, and after reciting Shma crashed in bed.

THE DRIVER AND DOGS WHO GUARDED THE MATZOS

Shabbos HaGadol, 8 Nissan. This morning we found out that on Friday two more containers of matzos had arrived. One went to one

of the Bucharian shuls and the people there unloaded it. The other container went to the Gurewitz home but there was nobody there to unload it before Shabbos.

The great demand for matzos made Rabbi Gurewitz afraid that the truck would be broken into over Shabbos. He arranged for security. His gentile driver arrived with some dogs and spent all of Shabbos near the container, guarding it. On Motzai Shabbos, we unloaded this container too.

Sunday, 9 Nissan. I went to Shacharis together with Avrohom. We thought we would daven, and then sell the matzos for an hour or two and then go back to learning in the kollel.

Upon our arrival at shul, we were greeted by hundreds of Jews, some of whom had waited there since five in the morning! They all demanded matzos immediately. We knew that if we waited the line would only get longer and it would be more chaotic, so we quickly began selling matzos.

Avrohom sat in the yard of the shul and verified the Jewish identity of the customers. He also decided how much each family would get. At first, it was 2 kilograms per person until we realized we wouldn't have enough and we had to limit it to 2 kilograms per family. The needy were given free matzos.

Each person filled out a questionnaire which Avrohom stamped and in certain cases, he marked it so that we knew not to take payment. The person brought his stamped paper to the storeroom and got matzos. The talmidim of the yeshiva and some of the men who attended shul, helped maintain order on the endless line.

We had a big problem with the Jewishness of some of the customers. Some of them came without identity papers and it was impossible to know who was Jewish. This was



aside from the widespread problem in the C.I.S. of forged documents. There were also curious gentiles who wanted to buy matzos and some of them had simply heard that matzos are tasty.

We had no experience with checking whether people are Jewish or not but we managed to unearth quite a few gentiles. Some of them gave us documents which were obviously doctored. There were “Jews” who wore crosses. We suspected some of them and asked them questions about holidays and customs. Although there are genuine Jews who do not know anything about Jewish holidays, there were gentiles who left as soon as we started questioning them.

Matzos were being sold simultaneously at the Bucharian shul. In the evening, we went to Rabbi Gurewitz’s house where hundreds of students of Chabad schools went to get matzos.

We concluded that first day of matza selling which was a tremendous success. We had no choice but to daven very late. We couldn’t learn and nearly fasted the entire day. The main thing was that thousands of packages of matzos arrived at Jewish homes.

But we were nervous because if, on the first day, we had sold so much matza, would we have enough?

EMPTY STORAGE ROOM

Monday, 10 Nissan. This morning we arrived at the shul early and even at that early hour the place was full of hundreds of Jews. Today we were surprised by a large group of Jewish actors who were brought there by the aunt of one of the talmidim of the yeshiva. The actors, some of whom spoke fluent Yiddish, bought matza and invited us to come and see any play for free.

By evening, very few matzos were left. During the day, Rabbi Gurewitz worked on getting more matzos. In the evening, he told us that he had arranged with the head of the k’hilla in Samarkand that they would send their leftover matzos, after selling matzos to whoever wanted them, back to us.

Tuesday, 11 Nissan. Over the past days, there were complaints about the high price of matzos. We explained that the matzos were sold very cheaply but a Jew whose salary is \$10 doesn’t understand why a product like this costs as much as fifty cents.

A local importer who came to buy matzos came to our aid. When I asked him to pay twenty of the local currency, he burst into laughter. “What will you do with this money? You can’t even pay for the train shipment with this ...”

I told him that we sold it at this

symbolic price so that people wouldn’t buy too much and also so that people would appreciate the mitzva that they had to pay for. The man turned to the people on line and told them that just the shipping alone cost much more than they were paying, not to mention the cost of the matzos themselves.

In the late afternoon, we sold out. The Jews who continued to come were told to come back the next day. We stood in the storage room and found it hard to believe that 5000 packages of matzos were already sold.

We found some time to farbreng with the talmidim of the yeshiva for Yud-Alef Nissan, the Rebbe’s birthday.

Wednesday, 12 Nissan. This morning the matzos arrived from Samarkand and the selling continued.

In the afternoon we went to the Jewish center at school #19 (schools and hospitals in the C.I.S. are numbered), where we distributed matzos to the needy. The directors of the center organized lists of the needy and helped us in the distribution.

Afterwards we went back to the Ashkenazi shul and sold matzos, doling them out. After a few hours, the packages that had come from Samarkand were sold. The people still standing on line were sent to the

Bucharian shul and to Rabbi Gurewitz's house in the hopes that they still had matza.

Many did as we suggested but others didn't believe us and thought we were doing as was customary there, i.e., store owners would say that they had nothing left because they wanted money under the table. We explained that we really didn't have any matzos left.

Most of the people left while some remained and badgered us. One of them threatened, "My job in the army was bomb engineer and I will blow up the shul if you don't bring me matzos now!" Everybody burst out laughing at this threat and the tension dissipated, but not for long. The man took out a certificate from his pocket and showed it to everyone. It said that the man was a professional bomb engineer!

People stopped smiling. I tried to placate him and told him to come back tomorrow and I would make sure he had matzos. He came the next day and I had matzos for him.

(The next time I met him was on Simchas Torah, two and a half years later. He came to shul and we recognized one another. He danced like a young man, said l'chaim many times and was very moved, saying he remembered the good old days. At the end of hakafos, he came over to me and very emotionally asked my forgiveness for threatening us when the matza supply ran out.)

STRAGGLERS FROM THE FRONT

Thursday, 13 Nissan. In the evening, we finished selling matzos and went to finish off the preparations for the public seider, which would be attended by hundreds of Jews two nights in a row.

Friday, 14 Nissan, Erev Pesach. After an early Shacharis, I went to Rabbi Gurewitz's house. The yard had been transformed into a huge

kitchen. Dozens of talmidim worked on preparing the food and simanim for the seider. I was enlisted for the job of grinding horseradish.

If we hoped that so late in the game everybody had gotten matzos, we were seriously mistaken. People continued to stream towards Rabbi Gurewitz's house. Apparently, the supply of matzos had been used up and Rabbi Gurewitz decided to give out hand matzos, to ensure that Jews had matzos for Pesach.

Some young people showed up who also asked for matzos and wine. We asked them why they were first showing up now, Erev Pesach and they said that they had come from Tajikistan, where a civil war was taking place. Because of the fighting, the roads had been closed.

"We tried to come here a few times but each time the roads were closed. We continued to try, gave bribes, and drove roundabout until we managed to come here."

We were all moved to hear this. They got matzos for all the Jews of Dushanbe, the capitol of Tajikistan as well as wine and literature about Pesach.

USED DISPOSABLE CUPS

An hour before Yom Tov I went to the hall where the seider would be held. The place was ready and kashered for Pesach and the final preparations were being made. The waiters began setting the tables and they put down disposable dishes as we had arranged ahead of time.

While arranging the cups on the tables, I noticed that some cups were not clean. I quickly realized we had been fooled. Although we had told the owner that we wanted disposable goods, nobody thought to tell him that they should be new. The cups and plates had been used previously, washed, and put out on the tables!

I told the waiters to remove the used cups and plates and they

hurried off to look for new disposable utensils. There weren't enough. I quickly went back to Rabbi Gurewitz to try to get more disposable plates. At his house I found more Jews who, yes, had come to buy matzos minutes before Yom Tov.

Jews even came to the shul during Chol HaMoed in order to buy matzos. They got a few matzos from us since this is all that was left.

Rabbi Gurewitz ran the seider and Avrohom and I led the singing, the distribution of matzos and the simanim to hundreds of Jews who had come, including children who had never celebrated Pesach before.

"*Hei lachma anya*" they all said together while pointing at the matzos, and I couldn't help but smile to myself. Matzos are bread of the poor? Here in Tashkent they are a precious commodity!

THE END

A few months later, the building that contained the bakery in the shul's yard was turned into a soup kitchen for the needy. After a protracted battle, Rabbi Gurewitz was able to bring about the election of friends of Chabad as representatives of the Ashkenazi k'hilla and they are very supportive of Chabad's work.

For Tishrei 5757, I went back to Tashkent on shlichus once again. From the airport, I went directly to the Ashkenazi shul, where I was welcomed by the people there. Among them was an old Jew who said that he recognized me. Although I tried, I couldn't identify him. He said, "Last Pesach I got round matzos from you and you don't know what it did for me. You reminded me of my parents' home in Yekaterinislav, where we ate handmade round matzos all Pesach. Throughout the holiday, I was so moved by the round matzos that I hadn't eaten in decades..."

THE REGIME HAS NO CONNECTION TO THE REDEMPTION

TRANSLATED BY MICHOEL LEIB DOBRY

The fourth installment of Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.

EVEN DURING THE TIME OF EXILE, LEADERSHIP MUST BE CONDUCTED OVER EVERY GATHERING OF JEWS

There are those who believe that there is an apparent contradiction between support for the ideas expressed above – the need for Jewish rule in Eretz Yisroel (after the fact, in light of the situation that has been thrown upon us) – and the war against the concept that this regime has a connection to the Redemption. As a result, these matters must be made perfectly clear:

According to Torah, when there are many Jews gathered to dwell in one place (not necessarily in Eretz Yisroel), they must choose a **leadership** from amongst themselves (not a kingdom *ch"v*, as that will only be with the coming of Moshiach).

This is an indispensable element in the establishment of order, whether in internal matters or with respect to kings and ministers of other nations. Similarly, Torah states that there must be an army with horses and chariots, etc., with the task of preserving the security of the Jews who live there. (For this very reason, it is forbidden according to *Shulchan Aruch* to relinquish “even an inch” of the soil of Eretz Yisroel to non-Jews, and not due to “nationalism,” etc., but for reasons of *pikuach nefesh*, as giving up territory to non-Jews “opens the entire land before them.”) This also obligates the leaders to deal with other matters required by local residents, not just their material needs, but primarily religious matters and assistance to Torah institutions (no separation of religion and state).

*If the ruling authorities would conduct themselves according to Torah requirements, there would be a place for observant Jews to take part in the government and cooperate with it. However, since due to our sins, transgression is found in most government ministries, it is therefore understood that according to *Shulchan Aruch*, participation in the governing coalition is strictly forbidden. Even though there are rumors that the Councils of Torah Sages do not oppose entering the coalition, what will that help if it stands in contradiction to *Shulchan Aruch*? It has been explicitly declared that a minister in a coalition government must agree with the will of the majority, and if not, he must resign. This means that entering the coalition demands agreement with all its decisions, and bearing the responsibility for all its legislation and decrees. Similarly, we find regarding the frightful decree of “Who is a Jew?” where the existence of Torah observant Jews as ministers in the government coalition represented their consent to registering gentiles as Jews, and to the wretched law permitting non-orthodox conversions, a matter of illicit relations that carries the principle of “Be killed and do not transgress.”*

*Therefore, it is clear that according to *Shulchan Aruch*, it is forbidden to*

serve as Minister of “Religions”— in the plural – as this constitutes a literal violation of the ban on idol worship. This is made all the worse when someone who puts on t’fillin signs the order to make government payments to other religions, thus giving official approval to their idolatrous practices r”l. Even if this ministry provides public funding for Jewish religious services, it is quite obvious that mitzvos and sins are not items to be traded, even a little sin for a great mitzva. This is especially so when we’re talking about the most severe transgression of all, one of the three sins where the principle of “Be killed and do not transgress” applies – idol worship – a prohibition that has not been nullified since the days of the Knesses HaGedola and particularly when it is committed in the name of the entire Jewish People. Furthermore, Torah requires that all matters of idol worship be destroyed, “And in the Land of Israel, it is a mitzva to pursue after it until we destroy it from all our land” (Rambam, Hilchos Avoda Zara 7:1). Yet, the Ministry for Religious Affairs and other ministries pay for the protection of houses of idol worship against damage and even disgrace. This is all due to Torah observant Jews – and they’re proud of it. When the religious parties engage in negotiations to obtain government funding for Torah institutions, they simultaneously agree to authorize funds for the building of houses of worship for Moslems and worse, for Christians, whose practices are literal idolatry (see Rambam’s Laws of Forbidden Foods 11:7, Hilchos Avoda Zara 9:4, Alter Rebbe’s Shulchan Aruch, Orach Chaim 128:51) – and the religious representative signs the agreement. Yet, according to all the aforementioned, they conclude that if a Jew who puts on t’fillin serves as a “minister” in the government, this represents “ischalta d’Geula”! However, the facts are that the exact opposite is true, for when this minister or deputy minister uses his observance of the mitzva of t’fillin in order to sit in the

government, sell out Yiddishkait, and do things in direct contradiction to Torah – there can be no greater chillul Hashem than that. While they may cry out “ischalta d’Geula,” their actions cause an additional intensification and lengthening of the dark exile. The merit of the many will aid all those who have the ability to prevent the participation of religious representatives in the coalition and their serving as government ministers.]

However, all this has no connection to the Redemption; the regime serves merely a technical function. Furthermore, even if the



leaders would act on all matters in accordance with Torah, and thus there would also be peace and tranquility in Eretz HaKodesh, each person under his vine and under his figtree, this would still be only a case of saving Jewish lives and providing peace of mind and body, etc., without any connection to the Redemption as ordained by the Prophets. (If we would only prove to G-d that we are truly worthy, this would hasten the coming of the True Redemption, as mentioned earlier.)

THE INDIVIDUAL REDEMPTION IS NOT THE OVERALL REDEMPTION, AND SETTLING THE LAND IS NOT “THE RETURN OF THE EXILES OF TZION”

Therefore, there should be no room for any confusion, fuzziness, or misunderstanding between the redemption of groups of individuals from the straits and captivity (even though this is called a “redemption”) and the Redemption from the Exile, for “due to our sins we were exiled,” etc., and we will be redeemed only through Moshiach Tzidkeinu.

As long as Moshiach has not yet come, **there isn’t even the “ischalta d’Geula” of the Redemption.** Similarly, there must be no confusion between the matter of “the settlement of the Land of Israel” and “the return of the exiles of Tzion.” Settling Eretz Yisroel is a Torah concept that raises differing halachic opinions as to whether it is a mitzva that applies only in the time of the Beis Mikdash or if it is pertinent during the Exile as well. “The return of the exiles of Tzion,” however, is according to its most simple interpretation a concept that relates directly to the Redemption from Exile. Naturally, this began only after the destruction of the Beis Mikdash, as it refers to a “return.” Yet, even this is not a new-fangled idea or something that had been picked up off the street; it is a well-established concept in Torah (T’hillim 126:1). Furthermore, the desire to exchange “the return of the exiles of Tzion” with “the settlement of the Land of Israel” has brought and brings much confusion and draws numerous incorrect conclusions.

[Among the many well-rooted mistakes is the title of “nasi” that has been given to the “President of the State,” which establishes a messianic concept in connection with “ischalta

d'Geula.” Of course, halacha refutes the very notion of such a connection categorically. The title “nasi” pertains to the Complete Redemption, when the Moshiach, who will come from the seed of Dovid, will be the leader of the Jewish People. The true definition of a nasi comes from the sayings of our Sages in the Mishna (Horiyus 10:1): “Who is a nasi? This is a king...who has no one over him except Hashem His G-d.” The Gemara (ibid., 11a,b) negates this title, even regarding Nachshon ben Aminadav, who was the first of the Jewish princes. Later, the Gemara continues to negate this title from a halachic standpoint in connection with Rabbeinu HaKadosh. (It is important to note that the person who currently holds this title of “nasi” is the one who is responsible for signing the release papers for hundreds and thousands of murderous terrorists, who have already proven time after time that they will keep on murdering and wounding Jews r”l. In spite of this proven fact, he calmly continues to set them free. By the same token, he didn’t lift a finger to stop the expulsion of thousands of Jews from their homes and inheritance, the destruction of entire settlements, and the handover of their land to terrorists. By cooperating with the government in this horrible crime, he conducts himself in a manner totally unbefitting and contradictory to the title “Nasi.”)]

As a result, we fail to perceive the differences between the dark and terrible Exile and the True and

The desire to exchange “the return of the exiles of Tzion” with “the settlement of the Land of Israel” has brought and brings much confusion and draws numerous incorrect conclusions.

Complete Redemption, which will be the redemption for the soul, the body, and the Sh’china from exile.

IN OUR GENERATION, THE SITUATION OF THE INDIVIDUAL IS ALSO QUITE FRIGHTFUL

Those who get mixed up between the terrible Exile and the True Redemption are similar to those “who hang [a fringe of] indigo on their garment and say that it’s t’cheiles” (Bava Metzia 61b), as such a false declaration does not change the reality one bit, as the fact is that it’s indigo. This is the situation in these times, when Yaakov “is small” (Amos 7:2,5) and the Jewish People are “somber, feeble, worn, driven insane, and afflictions come upon them”

(Yevamos 47a). So it is with Jews in Chutz LaAretz but mainly those in Eretz Yisroel, who since 5708 have been killed *al Kiddush Hashem* (may G-d avenge their blood) and tens of thousands more injured, many of whom remain disabled and in suffering to this very day. [All this in the Land of Israel – the only place in the world where Jews still suffer from the subjugation of the (non-Jewish) kingdoms, and all as a result of the leadership of the “State” and its capitulation to the terrorists that surround it, as mentioned earlier.] Furthermore, there are even many Jews still suffering from a variety of illnesses (may G-d send them all a speedy recovery) and many others who lack the ability to make a living r”l, and all this doesn’t include the millions of Jews in the world who know nothing of their Judaism. If so, how is it possible to get confused between this terrible and frightful situation and the wondrous Redemption, of which it is written, “No eye has seen any G-d besides You” (Yeshayahu 64:3). On the contrary, when we merit the brilliant future of the True Redemption, we will all understand that those lofty revelations were worth all the suffering in the Exile, the evil decrees and the annihilations. Then, with a complete heart and full understanding, “You will say on that day, ‘I thank You, Hashem, that you were angry with me” (Yeshayahu 12:1).

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THE REBBE'S DOLLARS MAKE MIRACLES

TRANSLATED BY MICHOEL LEIB DOBRY

A woman recently came into the head offices of the Yad L'Achim Organization in Bnei Brak, asking to speak with HaRav HaGaon R. Sholom Dovber Lifschitz *shlita*. When she was introduced to Rabbi Lifschitz, she opened her purse, pulled twenty-five dollar bills that she had received from the Rebbe's hand, and said, "I have three children at home. I don't have the means to make a donation for your activities to save Jews from ruin and destruction. However, I felt that I had to contribute something. These bills are very precious to me," and she handed them to Rabbi Lifschitz.

The Yad L'Achim chairman expressed his tremendous admiration for the woman's noble deed and told her to keep five of the dollars for herself, her husband, and her three children. Rabbi Lifschitz then wished her a year of brachos, success, and much nachas.

Later in the week, another woman arrived at the Yad L'Achim offices to say that she could no longer remain indifferent to the organization's marvelous actions of great self-sacrifice. As a result, she decided to redeem her pension fund that she had saved over the years – about 50,000 shekels – and to donate it in full to Yad L'Achim. "In the face of your work with such self-sacrifice," she explained, "one must donate with self-sacrifice."

The woman added that it was her fervent desire to help Yad L'Achim acquire a 4x4 jeep in its activities to rescue Jewish women from Arab villages. After making some inquiries, she found out that such a vehicle would cost about 180,000 shekels, and she expressed her hope that they would find additional partners for this project who could raise similar amounts of money in order to buy the jeep.

At this point, the woman pulled a check out of her purse for the amount of her pension fund and presented it to the Yad L'Achim chairman. However, Rabbi Lifschitz said that he would need to speak to the woman's husband first. The woman left the Yad L'Achim offices, only to return a short while later, holding the full amount in cash, after she had withdrawn the money from the bank. As Rabbi Lifschitz stood in utter astonishment, the non-Lubavitcher woman then said, "Just know that if you encounter any problems, open a volume of *Igros Kodesh* and you'll see miracles..."

The Yad L'Achim Organization decided to sell the Rebbe's dollars at one of their weekly public auctions in another location in Eretz Yisroel as sources of special segula. It turns out that many Jews who are not rank-and-file Lubavitchers are longing with all their heart to obtain a dollar that the Rebbe distributed for

tzedaka with his holy hand, and they are prepared to pay sizable sums of money for them. Each dollar was sold for \$770, which was then dedicated in full for Yad L'Achim's devoted and selfless rescue activities against assimilation and missionaries.

Yad L'Achim thus turns to all Anash members with a fervent request to take part in its activities to save Jewish women from Arab villages and all Jews from the clutches of missionary influence by donating dollars they received from the Rebbe to be auctioned off to help cover the expenses of their growing work of physical and spiritual salvation.

* * *

As part of its continuing and vigorous rescue activities, Yad L'Achim recently initiated a special campaign to locate "Holocaust children." This refers to Jews who were hidden in churches as children during the Second World War, growing up afterwards as gentiles in every respect upon the order of the Pope forbidding their release to their real families.

In the framework of these activities, Yad L'Achim staff members involved in this project met up with a woman from Holland who had gone in for yechidus with the Rebbe, and asked how to deal with the longing in her heart to convert to Judaism. "Perhaps you don't even

have to do a conversion?" the Rebbe replied.

"But my mother isn't Jewish," the woman responded spontaneously.

"Check this matter out with her," the Rebbe advised.

The stunned woman left the Rebbe's room and quickly went to call her mother. She began to interrogate her mother about her true identity, however her mother replied that this was not a matter to be discussed over the phone. When they eventually met, the mother requested from her daughter that she promise not to breathe a word about this to her father. The daughter agreed, and the mother revealed her secret: "I'm Jewish."

Today, the daughter lives a Jewish life in every respect, and is among the most energetic activists in Yad L'Achim's campaign to save Holocaust children. To this very day, her non-Jewish father is convinced that his

Each dollar was sold for \$770, which was then dedicated in full for Yad L'Achim's devoted and selfless rescue activities against assimilation and missionaries.

daughter simply decided one day to convert, and he remains totally unaware of the fact that his wife is Jewish. In this connection, out of a genuine desire to atone for the many years she lived as a gentile, the mother works from her native Holland to find more and more Jews

like her.

In a conversation last week with the *baalas t'shuva* daughter, she said, "Despite the fact that what the Rebbe said came as a complete surprise, I immediately knew at that moment that a Jewish tzaddik whose face shines with such an intense light cannot be mistaken."

She noted that over the passage of time, after making her startling discovery and returning to Yiddishkeit, she experienced numerous difficulties along the way, yet she always felt that "G-d is accompanying me."

Rabbi Sholom Dovber Lifschitz was reminded last week of what the Rebbe said on this subject years ago to one of the rabbanim in Europe: "The Rebbe said then that the holy souls of the Holocaust have no rest, as they see the fate of their descendants living in the lap of Christianity."

B.H

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ITCHKE: TO CROSS THE SEA ON A HANDKERCHIEF

BY AVROHOM REINITZ

*R' Yitzchok Gansburg a"h, who was known simply as Itchke, was one of the great Chabad askanim in Eretz Yisroel, and later in New York. * R' Itchke was picked in 5711 to the first Vaad of Tzach and even decades later, close to his passing, was an example of a Chassid who always remains young in spirit. * We have published many articles from his diary in the past and it is a challenge to condense it all into one article. * Portrait of a genuine Chassid who, with utter hiskashrus to the Rebbe MH"M, fulfilled all the Rebbe's directives with incredible devotion. * Part 1 of 2*

CHILDHOOD

Rabbi Yitzchok (Itchke) Gansburg was born to a Lubavitcher family with deep Chassidic roots. His father's grandfather, R' Mordechai Yitzchok Gansburg, was one of the "yoshvim" (young married scholars) by the Tzemach Tzedek in

Lubavitch. His grandfather, R' Simcha Gansburg, was a Chassid of the Rebbe Maharash. He served as rav of the town Verchedneprovsk, near Dnepropetrovsk. He was on very friendly terms with Rabbi Levi Yitzchok, the Rebbe's father.

His maternal grandfather was R'

Yehuda Leib Dotlivov, who was a rav in a small town near Dnepropetrovsk, and he too was close with Rabbi Levi Yitzchok.

On 12 Tamuz 1927, the day the Rebbe Rayatz received the news that he was being freed from exile, R' Itchke was born to his parents R' Moshe Dov Ber and Duba, of Moscow. A few weeks before his birth, before the Rebbe Rayatz was taken to jail, the Rebbe told his father that he would try to attend the bris.

The day of the bris, the Rebbe was in Malachovka near Moscow, and could not attend the bris in Moscow. His father asked the Rebbe what to name the baby and the Rebbe said: He has two grandfathers... When his father said that the names of the two [great-] grandfathers were: Avrohom Yitzchok and Mordechai Yitzchok, the Rebbe said, then name him Yitzchok.

Although the Gansburgs lived on Pietrovka Street, which was directly opposite Red Square, the communist fortress, it was a Chassidishe home in the fullest sense of the term. R' Itchke was educated by the greatest of the

Chassidim, for when they came to Moscow for various reasons, mostly to spread Torah and Judaism, they all knew the address 15 Pietrovka.

R' Itchke also got his Chassidishe chayus from the Marina-Roscha Shul, the center of Chabad life in Moscow. Every Shabbos he would go with his father and two brothers to shul, and since the four of them would attract unwanted and dangerous attention if they all left together early in the morning, they would leave one by one. This way, the concierge, whose job it was to report every suspicious movement to the government, wouldn't notice them.

Although R' Itchke was young at the time, he never forgot the Chassidishe farbrengens that were held in shul.

R' Itchke and his brothers Leibel and Tzvi Hirsch learned at home with Chassidishe melamdin (teachers) that his father brought especially for them. At a certain point, the government was told about the three brothers who did

“It is only dependent on their resolve... And then it won't be farfetched for the aphorism of the Baal Shem Tov to be fulfilled in each one of us – that every single Jewish man and woman can cross the sea on a handkerchief if he or she only believed with simple faith.”

not attend public school as required by law. His parents never considered sending them to school and did what they could to avoid it.

For the oldest, Leibel, the solution was as follows: At age three he had fallen and his thighbone had been dislocated. Because of this, his leg was in a cast for a long time and they obtained permission to educate him at home; his medical condition didn't allow him to mingle with other children at school.

The younger brother, Tzvi Hirsch, was short and he appeared to be too young for school. It was Itchke, the middle child, who, in order not to contaminate his soul with heretical studies in Soviet school, had no choice but to leave home and wander from town to town, staying with Lubavitcher families.

These were very hard times for him, not knowing what the next day would bring, where he would go and where he would sleep. And he was only eight years old!



LEAVING RUSSIA

The difficulties in living a Jewish life under communist rule increased daily. The secret police visited the Gansburgs and took away guests who had been staying with them. The situation was intolerable and R' Itchke's parents decided to officially ask for permission to emigrate. They were turned down, as expected.

They decided to submit their emigration request to the president of Russia, Mikhail Kalinin, who was very influential over certain things, especially when it came to emigration requests. For ten years R' Itchke's mother tried to obtain an interview with him and succeeded twice but it was only the third time that her request was granted and the long-awaited permit arrived.

On Hoshana Rabba 5698 (1937), the passport arrived. During the final days of Tishrei, the Gansburgs left Moscow for Odessa, where they boarded a ship that brought them to Eretz Yisroel. They passed Dnepropetrovsk on the way and visited R' Levi Yitzchok in order to receive his blessing.

He welcomed them warmly and blessed each one. It was the week of Parshas Noach and Rabbi Levi Yitzchok, who sat in his armchair in the big room, called over R' Itchke and asked him questions on the parsha. After answering all the questions, Rabbi Levi Yitzchok blessed him. Then they parted from their grandfather and the rest of the family who remained in Dnepropetrovsk.

They sailed to Greece and from there to Chaifa. On Chag HaGeula, 20 Kislev 5698, they took their first steps on holy ground in Chaifa port.

CHASSIDISHE LIFE IN TEL AVIV

From Chaifa they went to Tel Aviv, where there was a large

concentration of Lubavitchers in those days. The day after they arrived, the three brothers were registered in the yeshiva closest to their home. How excited they were when they entered the yeshiva and saw dozens of bachurim learning without fear. To the brothers, learning and terror were synonymous and it took them time to digest that it was fine to learn out loud at home with the windows open. Fear had been an inseparable part of their lives for so long.

While the children sat and learned, their father, R' Moshe Dov Ber, concerned about how the Lubavitcher children would get a

They were given rifles and began to train in using them. In his diary, R' Itchke wrote, "This is the first time that I am holding the sword of Eisav."

pure Chabad chinuch, began planning the founding of the Chabad yeshiva of Tel Aviv. At the same time, however, R' Moshe Dov Ber was looking for work to support his family. Despite the challenges, he succeeded, with the help of the old-time Lubavitchers there, in starting Yeshivas Achei T'mimim Lubavitch. R' Itchke was one of the first talmidim.

R' Itchke devoted himself entirely to learning. Those who knew him later as an *askan* (involved communal activist), wouldn't have been able to pick out the same Itchke in yeshiva in Tel

Aviv. Back then he was inspired in the ways of Chassidus by his teachers and mashpiim, the great Chassidim of those days: R' Shaul Brook, R' Nachum Goldschmidt, and R' Nissen Eber.

CHASSID ON THE BATTLEFRONT

In Adar 1948, two months before the outbreak of war with the Arab nations surrounding them, a draft was announced. R' Itchke, who was already 21, was drafted. After he heard the Rebbe Rayatz's answer to a Chassid by the name of Elya Rivkin – that after the shortsightedness that led to this situation, everybody had to enlist and defend the Jewish people – R' Itchke responded to his draft notice.

From the draft office, he was sent, along with a large group of religious soldiers, to the religious kibbutz, Tirat Tzvi, where they worked on fortifying the area around the kibbutz to defend it from a possible Arab attack. A few days later, they were given rifles and began to train in using them. In his diary, R' Itchke wrote, "This is the first time that I am holding the sword of Eisav." At the same time, he established learning times with his friends.

After a short time, R' Itchke was separated from his religious unit and was the only religious soldier in a new troop. About his feelings in the army he wrote, "*Lubavitch was founded, as the Alter Rebbe says, 'eisan,' strong, with nothing stronger than it. One of our bachurim can't be budged from his place, even a millimeter. [I can't take any personal credit for remaining strong in the face of Israeli secular influences] because the words of Lubavitch have been 'cooked a bit in my blood.' This is not arrogance speaking as such; arrogance does not make life easier. Believe me, the words of Lubavitch stand before me and don't allow any plotting to*

approach me.”

In the summer, R' Itchke served as a radio operator during a number of battles in the north of the country and towards the winter of 1949 he was transferred to the south, where he participated in battles against the Egyptians.

In a paragraph from his diary that he wrote on Yud-Tes Kislev he says, “It is Yud-Tes Kislev today, Rosh HaShana L'Chassidus. My brothers and friends around the world are sitting at Chassidishe farbrengens, and me? No matter, this is how Divine Providence wants it and perhaps, by my being here, they can sit and farbreng...”

Thoughts go through my mind about how Divine Providence brought my brother to New York to the holy of holies while I lie here in a hole in the ground in an impure village... Even in the middle of the night, I wake up now and again, look at my watch and let out a sigh.

“I remember R' Folle, who is farbrenging right now ... the only thing that lifts my spirits is when I remember that I am a Chabad Chassid and that I have a Rebbe, and I am sure that wherever I go there is a plan. Providence decrees who will sit among the Chassidim and who will lie in an impure village and think about the Rebbe and the Chassidim...these thoughts give me enormous bitachon.”

During the battle to conquer Gaza, R' Itchke was wounded in his leg with shrapnel. With his remaining strength he managed to get to the area where the wounded had gathered to be taken to the hospital. He underwent an

operation to have the shrapnel removed and to have his leg stitched up. He was hospitalized for a number of weeks. When he wrote to the Rebbe about this, he received a letter with a bracha for a refua shleima.

HISKASHRUS TO THE REBBE

While still in the hospital his parents looked into shidduchim for him and a short time later he became engaged to Gittel, daughter of the famous Chassid, R' Refael Nachman (Folle) Kahn. The two families had always been friends, as a direct result of the common bond



R' Itchke (on the right) doing Mitzva T'fillin at the Suez Canal

between R' Moshe Dov Ber Gansburg and R' Folle Kahn with R' Moshe Gurary in working for the communal good in Moscow. The wedding date was set for 2 Nissan 1950.

In the meantime, the Rebbe Rayatz passed away and R' Itchke soon sent a “writ of hiskashrus” to the Rebbe MH”M, asking the Rebbe to accept the crown of the Chabad leadership. The Rebbe answered him in a letter to which he appended a few handwritten lines as follows:

As for your writing, “have mercy on us and become, etc.” – for this there needs to be the ability, essential powers, primal powers, revealed powers, and the perfection of the garments of thought, speech, and action, etc.

Because of the passing of the Rebbe Rayatz and the feeling among the Chabad Chassidim, his parents thought of postponing the wedding. They asked the Rebbe, but the Rebbe dismissed the idea and told them to hold the wedding as planned.

On the Shabbos preceding the wedding, at the farbrengen that the Rebbe held in 770, the Rebbe spoke about R' Itchke's wedding and said: **Yitzchok and Gitta – a son will be born to them.**

Immediately after getting married, R' Itchke joined the organization P'ilim, founded by Rabbi Sholom Dov Lifschitz. In his free time, and in emergency situations, even taking time from work, he would go

with some other men to the transit camps, where they would talk with the parents and convince them to send their children to get a religious education.

A few months later, when he wrote to the Rebbe about his work, the Rebbe responded: **You haven't conquered near your palace and you are going to conquer in other fields?**

Just at that time, there was the founding meeting of Tzeirei Agudas Chabad in which R' Itchke was picked to be part of the active committee. The Rebbe also

appointed him to Agudas Chassidei Chabad as the representative of the youth. A short while later, the Rebbe started Reshet Oholei Yosef Yitzchok and R' Itchke was an active member of this organization. From this point on, he was deeply involved in communal work.

In the course of his joint work with the administrator of the Reshet, R' Dovid Chanzin, R' Itchke was elected secretary of the Reshet. Since there weren't monies designated by the Ministry of Education for the Reshet, and no salary for him, they appointed him as secretary of the Reshet school in Yaffo. This enabled him to receive a symbolic salary for his work as secretary while he devoted most of his day to his work as secretary of the Reshet.

The Reshet work was very difficult and the Reshet's financial standing was terrible. R' Itchke only received a salary of a few dozen liras once every few months, a paltry sum that did not pay for more than a few basic items.

In letters he received from the Rebbe, the Rebbe encouraged him in his holy work. When it once reached the point of impossibility and R' Itchke considered resigning, the Rebbe wrote him that he expected to receive from him, **“a letter informing me that you returned to your position and your strength ... meaning, that with the strength of force of the neshama you will expand and spread out and will consequently be extremely successful. May Hashem grant you success in your holy work and naturally in your personal affairs as well.”**

The Rebbe's letter aroused the strength of his soul and despite the difficult material circumstances, R' Itchke got even more involved in the Reshet's work. He began working as a teacher at the Zarnoga

Friends of the family, distinguished Lubavitchers among them, did not understand the enormous importance in being devoted to the Rebbe's inyanim and they openly expressed their negative views. They repeatedly said, “In Lubavitch we didn't hear of such behavior.”

transit camp in addition to his work as general secretary of the Reshet.

In the winter of 5716, R' Itchke was appointed principal of the school in Zarnoga. He replaced R'

Zalman Abelsky, who had moved to the school in Yaffo.

THE REBBE GUIDED AND ENCOURAGED HIM

During the course of R' Itchke's work for the Reshet, the Rebbe guided him like a father guides his son on the pathways of life. When the heavy burden of the Reshet work caused him to despair, the Rebbe wrote to him (28 Adar II 5714):

Naturally, the Evil Inclination uses this to weaken his work. The Evil Inclination dresses up in a silken *sirtuk*, tells him that I am not satisfied, and consequently, he should not be involved, etc., etc. Obviously, going on at length to negate all this is not at all necessary since it's self evident.

Since you mention the Reshet, you must arouse yourself and all the members of the administration to leave the path of discord and all negative interpretations, throw yourselves into the work and make use of the success that you clearly see you have. It is not worth going on at length about the simple and obvious ... Regarding you in particular, you have the ability to accomplish a great deal for the



(From left to right) R' Avrohom Dovid Yanovsky, R' Itchke, R' Folle Kahn, Dov Serber

Reshet since you are neutral among the various sides there and can, therefore, accomplish more readily in distributing the assorted jobs in a way that prevents the possibility of arguments.

About a month later the Rebbe wrote a similar letter to his wife, in response to her letter in which she wrote that because of R' Itchke's tremendous involvement with the Reshet he had no time for their children's chinuch. The Rebbe used unusual expressions in this letter, which he asked her to publicize:

Regarding these days, after the exterminations, and in the generation of the "heels of Moshiach," the Rebbe, my father-in-law, said, 'behold this – Melech HaMoshiach – stands behind our walls and only waits for the completion of the work that is incumbent upon our generation.' The work is easier nowadays, relatively speaking, than the avoda of previous generations, and so, each one of us must fulfill what it says, "the weak will say I am strong." And with a strong resolution to do this, hidden powers are brought out into the open and therefore, one can do that much more than if it would be ordinary times and under ordinary conditions.

Especially when the one we speak of is a Tamim and descended from Anash, and his wife – his helpmate – is also a "daughter of Chabad" and received a Chassidishe education. Then it is clear that it is only dependent on their resolve with the proper strength, and not merely a decision made in a moment of inspiration or during a farbrengen, but a decision to be carried out in daily life. And then it won't be farfetched for the aphorism of the Baal Shem Tov to be fulfilled in each one of us – that every single Jewish man and woman can cross the sea on a handkerchief if he or

she only believed with simple faith. Going on at length is unnecessary.

Obviously you may show this letter to your husband and publicize it to others, for every one of Anash, both men and women, need a reminder of all this even though it's obvious.

R' Itchke received many hundreds of letters from the Rebbe, with guidance and encouragement, which related to the smallest details of his work and life.

* * *

While investing prodigious efforts into the education of the



Itchke when he learned in yeshiva

students of the Reshet, the Rebbe also wanted R' Itchke to be involved in their education during their free time in the summer. R' Itchke ran separate 10-day overnight camps for boys and for girls.

The Rebbe guided R' Itchke throughout and gave him numerous brachos and much advice. Nearly every year, starting with Pesach, the Rebbe would urge him regarding the camps. The Rebbe told him, "All the summer camps, in all countries, should have the same name, Gan Yisroel under Merkos L'Inyanei

Chinuch, branch X."

Along with the work in the camps, and in addition to the work for the Reshet, the Rebbe demanded that he also be involved in spreading the wellsprings outward. Once every few weeks, R' Itchke ran an "Evening with Chabad" at the kibbutzim.

His wife agreed to remain alone with the children for Shabbos, with all the difficulties this entailed, and all "in order to fulfill the Rebbe's wishes." It was very hard for her and she said that if she didn't know the Rebbe wanted this, she wouldn't be able to do it.

The attitude in R' Itchke's house was that we do everything for the Rebbe. The little children, who were raised in this atmosphere, were proud that their father went to the kibbutzim and they told all their friends that this Shabbos their father was doing "u'faratzta" at the kibbutzim and was bringing the Rebbe new Chassidim.

FIRST VISIT TO THE REBBE

At the end of Elul 5717 (1957), R' Itchke traveled to the Rebbe for the first time. He wrote in his diary, describing his first Shabbos with the Rebbe and the farbrengen:

"You stand and watch the man, seemingly a man like other men, sitting and talking, smiling and crying, eating and drinking, standing and walking, and yet you see that he is not here but in supernal realms, in Atzilus and above Atzilus, cleaving to G-dliness, and all of his simple conduct is only superficial. Just his body is here with us, and his spirit sees the future. Hearing the word of G-d and knowing Daas Elyon."

On that visit, R' Itchke had his first yechidus with the Rebbe and remained in the Rebbe's room for nearly an hour and a half! When he entered for the yechidus, the bachurim said that Tzach and the

Reshet went in for a yechidus.

During the yechidus, the Rebbe told him:

You should be working to expand the Reshet, to make at least ten or fifteen schools, because the Reshet is Tomchei T'mimim, but you cannot publicize that. Although they learn secular subjects, because of the government's decree, while they learn Torah subjects it is literally Tomchei T'mimim. And although there were no girls in Tomchei T'mimim, today there are. You must ensure that it grows. Strengthen the Reshet and attract boys to yeshivos.

R' Itchke told the Rebbe that he could accomplish more with Tzach than with the Reshet and the Rebbe said:

In any case, don't leave chinuch; work at Tzach after school hours.

When he mentioned transportation difficulties in carrying out the work of Tzach and asked whether it paid to try to bring a car from America, the Rebbe said:

Certainly, you should try, and maybe even two cars.

Regarding taxes, the Rebbe said:

Arrange it through the consulate and through the American government so that it doesn't cost much.

In conclusion, the Rebbe said:

You don't need to be gloomy. If you have a question, ask it in writing and if necessary, call. *Chasima u'g'mar chasima tova.*

At the end of Tishrei, he had another yechidus. Once again, the Rebbe encouraged him in the work of the Reshet and said:

Your inyan must be the Reshet, to make ten or fifteen schools. This year perhaps it pays to continue in Zarnoga, and after that, wherever there is a need. Perhaps you can start another new place still this



R' Itchke in his principal's office at the school in Cholon

year, because new immigrants are coming and they are making schools even in the middle of the year, so maybe you can still open a new school this year.

When R' Itchke asked about his own spiritual standing the Rebbe said:

Each person has a mitzva or a special inyan that has to be his "zahir tfei" (the matter about which he is most particular and "shines" most in) and your inyan is the Reshet. And when you will be punctilious in this, it will affect all the rest of the inyanim.

Towards the end of the yechidus, the Rebbe said:

Your coming here was a pleasure not only for you but for me too. There is a special fund and I will give you my share to participate [in the expenses] – not as a loan but to take part in it.

The visit and the marvelous private audiences he had with the Rebbe infused R' Itchke with incredible vigor for the work of the Reshet and Tzach, and the Rebbe's words, "since everybody is obligated in the 613 mitzvos, it's a sign that the ability is given to accomplish all, do all that you can," burned like

fire in his bones.

In those days, he gave his all to the development of the Reshet and he nearly forgot that aside from running the Reshet he also had the responsibility to run a home with a wife and three children!

His family, who had not seen the Rebbe yet and who had not personally heard the Rebbe tell R' Itchke to use all his abilities in order to develop and establish Chabad mosdos, found it hard to accept his inaccessibility. Friends of the family, distinguished Lubavitchers among them, did not understand the enormous importance in being devoted to the Rebbe's inyanim and they openly expressed their negative views. They repeatedly said, "In Lubavitch we didn't hear of such behavior."

A letter from the Rebbe dated 25 Adar 5718 to his wife, illuminated the entire debate:

First of all, I must negate the final argument, as the foundation and beginning of all four parts of *Shulchan Aruch* is not to be ashamed before those who mock. Especially when you need to examine the reason for the mockery to see whether it stems from jealousy or the like. If only it were, "the

jealousy of scribes,” for this results in increased wisdom ...

Obviously, in general ... the husband and father must devote from his time to his wife and children, because it is utterly plain that it is no less important than the other mitzvos of our holy Torah. We know the words of the Rebbe Rashab when speaking on the aforementioned subject, namely, that just as you must put on t'fillin, so too, etc.

However, along with this, the nature of all work in a new field is that you cannot constrict the time and limit it to the clock if you want to start the work in a way that it will be firmly grounded and enduring. If in all matters this is so, all the more so with your husband. For surely you are aware that he is not an ardent follower of the middle road, and when he starts a project it's with great enthusiasm. If you

Surely you are aware that he is not an ardent follower of the middle road, and when he starts a project it's with great enthusiasm. If you limit him in any way, he won't even begin.

limit him in any way, he won't even begin.

But I assume and it's close to certain that after the initial period is past in his work in new arenas, he

will surely get into a routine and then he will fulfill his holy obligation as husband and father. Furthermore, this won't affect the effectiveness of his work in new arenas. You know the example that is given – that although Hashem increased Torah and mitzvos for the Jewish people to the number 613, not only does one mitzva not diminish or contradict another, but on the contrary, as the Sages say – one mitzva draws another one.

As for your writing, what will be with you, if only there were more like you in Israel, whose husbands have the merit to be involved in the education of Jewish children, drawing their hearts towards their Father in Heaven. Their reward and the reward of the entire family – especially the wife, who is his helpmate in this – is indescribable both materially and spiritually.

[To be continued be"H]

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ב"ה

THREE SNAPSHOTS FROM A SHLUCHA'S JOURNEY

BY R. SHMUELEVITZ

A shlucha on the road encounters Chabad in three places: Denver, Prague, and on a small moshav. These three snapshots represent three small islands of Geula!

SNAPSHOT #1

Last winter, I went to Crown Heights for a personal simcha. I had very little time and went for a little more than a week. I had many goals for this short trip and I didn't see how I could possibly fit them all into that small window of time.

Then the Hand of Hashgacha got involved and I had to extend my stay. I breathed a sigh of relief. Now I had the chance to do everything I wanted to do, and to spend more time in 770.

One particularly wintry evening, as we listened to messages on the answering machine, I heard the following:

"Hello, this is your cousin from Denver. We were happy to hear that you are in the United States and I would really like you to come, at our expense, to visit us for a few days."

I should explain that on my

father's side we are a very small family, and the mother of this cousin is my father's only sister. We hadn't seen each other in years. Because Denver is so far from New York, whenever anybody went to the Rebbe they had no choice but to skip visiting her. We remained in touch only by phone, a few times a year.

It was good that it was a recorded message and not a conversation in real time because I was in turmoil. Firstly, I had come for a specific reason, which I still hadn't completed and my presence was still needed, though to a lesser degree, in Crown Heights. And if I was staying already, and these were the special days between Yud and Chaf-Beis Shvat, I wanted to spend as much time as possible in 770.

Yet, the Rebbe's opinion about strengthening family ties is well known, and he served as an example

for us in this. I really *did* want to visit my dear aunt.

I called my cousin back and told her that I still couldn't decide and that I would be in touch. I also said that I had less than 24 hours to devote to the trip, including the four-hour flight each way. She told me that I couldn't take too long to decide since it was the skiing season and she had found only one ticket left to Denver. Who knew if it would still be available by the time I decided?

What do you do in such a case? You ask the Rebbe!

After making the proper preparations, I wrote to the Rebbe, explaining all sides of the matter and I put the letter into the *Igros Kodesh*. The answer I opened to said: Although usually "the poor of your city take precedence," but in our time a Jew has to do all he can for the purpose of spreading the wellsprings outward even if it entails leaving his place.

Okay, Rebbe, I'm going! I called my cousin back with my decision. She was thrilled and told me that I had no idea how happy I was making the entire family, especially her mother. Of course, this made me

feel very good. She said she would order the ticket and send me all the information.

After a few minutes, she came back sounding not quite as buoyant as in the previous conversation. There were no more direct tickets from New York and she hesitantly asked whether I agreed to go via Chicago, which included a wait between flights, more of a drag and less time with the family.

Since I had the Rebbe's answer, I told her I would fly via Honolulu if there was no other way of getting to her. In my mind's eye, I could already picture myself on the plane, speaking to a Jewish woman about kashrus, Shabbos candles, Geula and what not. I felt that I was about to become part of a Baal Shem Tov-like story.

I went to 770 and took mitzvaim material in all languages. I was ready for an exciting flight with unanticipated results!

I got the tickets, packed, and left. Already in the taxi, I saw that I had someone to talk to, this time about

inyanei Moshiach and Geula. I hadn't gotten on the plane yet but I felt in the clouds. I had a special sense of mission (aside from the constant feeling of shlichus, since I am a shlucha).

From New York to Denver, things weren't as exciting as I had envisioned. The first plane was so crowded that if I turned my head towards the person sitting next to me, I would bump into him... Movement was extremely limited. Everybody was preoccupied and I felt the material I had taken along with me burning in my pocketbook and calling out to me to take action, but it just wasn't possible. I reassured myself that certainly in Chicago, while waiting in the airport for a few hours, I would find some "customers" with whom to fulfill the Rebbe's inyanim.

We were very delayed. The pilot announced that all connecting flights were waiting for their passengers and we shouldn't be concerned that we were missing our flights. So my dream about mitzvaim in the airport in Chicago fizzled. I ran to the

terminal for the next flight.

On the next flight, the situation wasn't any better. I landed, very disappointed with myself but sure that the Rebbe would provide me with other opportunities to fulfill his instruction to spread Judaism and Chassidus.

It's very hard to describe 24 dream hours! I arrived in a beautiful locale with a breathtaking view from my aunt's house of the Rocky Mountains covered with snow. Denver is very high up and the air is thinner, which makes you short of breath.

We spent the time pleasantly, catching up with one another and then I discovered that they had prepared a surprise: a party in a restaurant for the entire extended family. All my relatives are busy people yet they took time out to get together for this rare family occasion. I would have the opportunity of meeting the relatives that I had known until now only via pictures, as well as the second and third generation that had been born



over the years.

My cousin said that since a few hours remained until the party, she wanted to take me to see the sights. To tell you the truth, I wanted to see one thing: the local Chabad house. I really wanted to see shlichim in this far-off city, but I didn't feel comfortable asking. I thought that maybe at the Chabad house I could find someone I could help with something related to Judaism or Chassidus and fulfill my shlichus.

We arrived at the restaurant, or more accurately – the hall. One of the cousins, a much sought-after professional in the field of medicine, began to pepper me with questions about the Rebbe, Moshiach and Geula. Aha, I said to myself. This is why I came here. I tried not to get flustered in the face of his attack and to be a pleasant representative of the Rebbe. For a few minutes, I felt like the Alter Rebbe in the house of the Misnaged. When I finished what I had to say, I gently moved on to another topic and the celebration went on.

While speaking to one of my cousin's sons-in-law, a friendly Litvishe fellow, I learned that he did carpentry as a hobby. They told me that he built an aron kodesh in the – Chabad shul! They offered to take me there after the meal. They said they would call the shliach and ask him to open the place up for us.

I was thrilled with the hashgacha pratis. What could be more interesting and practical for a shlucha than to see how a shliach in another part of the world operates?

Time worked against me. I had to get back to the airport already. The shliach wasn't answering his phone. It was late at night. I felt disappointed once again but then the man remembered that he had the key to the Chabad house. So we got into the car and hurried over to the Chabad house.

As we approached the building we noticed that a light was on inside. It seemed that they left a light on throughout the night. We entered with the key and went to see the aron kodesh, which was really magnificent. The little children with us ran up and down merrily, yelled and played and the noise echoed. I took many pictures of the man's

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handiwork, as well as the children who were enjoying every minute in the holy place. Even in the dark, I felt that I had come home, to the Rebbe's house.

Although we were pressed for time, I felt that I wanted to remain there. I decided to look around. As I did so, I was shocked to come across

two people facing each other across a table, a young Tamim with an older man, who looked like a beginner. The Tamim explained something to him excitedly and the man sat there listening in fascination.

They were so intent on their learning that they hadn't heard the ruckus, hadn't heard us enter or the sound of the children. They were completely focused on their learning.

I didn't have much time to think. We kissed the mezuzah and left, not forgetting to lock the door behind us. Now we had to rush to the airport though some part of me remained within the four cubits of the Rebbe, there at the Chabad house.

All the way home I thought about what had happened, about my staying on longer in Crown Heights, the generous offer from my cousin, the Rebbe's answer, the preparations, the disappointments, and what I had seen at the Chabad house. I had to make sense of all this in my mind. I was still overcome by the sight of the teenaged Tamim who was completely involved in helping another Jew, without fanfare. His shiur would not be reported anywhere and he didn't have a large audience. He was a lone soldier, one of thousands of soldiers of the Rebbe, fighting alone and illuminating the spark in an old, lonely Jew.

What benefit was there in this for me aside from being moved to see this heartwarming scene in the cold of December? I immediately thought about myself and the shlichus the Rebbe gave us, where much of our work entails personal connections, one on one. This includes long conversations, exhausting soul encounters, personal consultations, etc.

We have fewer large programs,



nothing that makes the headlines. The mekuravim don't always remain and so we don't even have a minyan, which is quite frustrating. I am always reading about big events and I feel uncomfortable, as if I am missing out on something.

So I am sure that the Rebbe brought me to Denver in order for me to see how precious reaching out to one individual is, how it looks to the outsider and how much nachas ruach it certainly provides the meshaleiach.

SNAPSHOT #2

My flight back from 770 with all the chayus I had gotten despite the snow and ice in New York was via Prague. I had a twelve-hour stopover and was going to be put up at a hotel. Being somewhat timorous and not the adventurous type, I didn't plan on touring Prague. Nevertheless, before leaving Crown Heights, I wrote down the address and phone number of the local Chabad house. Naturally, I left the paper there...

I was alone on the flight and knew no one. I picked up the voucher for the hotel and the trip there. I got on the bus and anticipated a short ride to the city. The driver drove endlessly and I found myself on an inter-city highway.

It turned out that the hotel was in Kolodno, a distance of three quarters of an hour from Prague. This made me completely forget about any ideas of visiting Prague. How would I know how to get anywhere? I would probably get lost, as I often do, and maybe I wouldn't make it back in time, etc. I was apprehensive and I firmly decided to spend the day relaxing in my hotel room.

However, how many hours can you sleep when it's only a ride of three quarters of an hour to the Chabad house and the gravesite of the Maharal? I decided to try my luck. I figured that if I saw that it was too complicated, I would give up the idea.

I went over to the reception desk and asked how to get to the Jewish quarter of Prague. The woman gave me all the information – traveling by bus and by subway, you get on here and get off there. So, against my nature I dared to set forth on my own.

Miraculously, I arrived in Prague without getting lost even once, which is a milestone for me in a new place.

Prague is a pretty city and throughout the trip, I enjoyed the Eastern European scenery: the forests, village homes, etc. I got off near the Jewish quarter and began to walk in the direction of the Alte-Noi Shul, where the Maharal had davened. The streets were narrow and crowded together and I was instantly thrown back hundreds of years in time.

The staff at the historical buildings in the Jewish quarter, are elderly Jews. They sell tickets to museums and shuls and even to the ancient cemetery. I wanted to visit all of them, but my first priority was the Chabad house. I remembered that when I had seen the address it had said that it was near the Jewish quarter.

The feeling you have in these ancient places is a complex mix. It's all dark and oppressive. The volunteer workers are like the general atmosphere – quiet, reserved and very official. No smiles. Everything is dead. Silence. When I asked how to get to the Chabad house, I was given a chilly look, to say the least, maybe even frozen...

I was taken aback but thought that maybe she didn't know what Chabad is. I tried again: Lubavitch?

Did I detect hostility or was I only imagining it? I did not get a response. So I tried pantomiming a dancing Chassid... I made zero progress with her and in surprise (which only continued to grow) I

thanked her in every possible language and left.

I wandered from place to place, between one building and another. Wherever I went, the same scene repeated itself, more or less: coldness, the feeling that these women are silent and sad remnants of an ancient and cold religion. And no, not one of them knew anything, not about the Chabad house, not about Lubavitch, and not about Chassidim. Unbelievable.

I went to the cemetery, stood near the gravesite of the Maharal and said the most apropos proclamation that I could say, “Yechi Adoneinu...” You, the Maharal, the grandfather of Moshiach. It all begins here. Let us see the royal conclusion with the revelation of your grandson, the Rebbe!

I left the quarter determined to find the Chabad house. Maybe it was in some hole in the wall and the locals didn't know of its existence. I walked until I came to the central plaza. There was a walkway with colorful and picturesque stalls, selling puppets, clothing, and souvenirs. The plaza is surrounded by large churches that threaten to swallow you, from every corner. I could almost sense the footsteps of the priest Thaddeus (may his name be erased) charging out from some church on his way to one of his infamous blood libels.

I was trembling and it wasn't only from the cold and the snow. I just had to find the Chabad house!

Then I noticed a municipal information center for tourists. I went in and in every language that I knew I asked them to find me the address of the Chabad house. After some acting that would not have shamed a mime, and the typing of the clerk, she gaily announced that no such thing exists in Prague. I let her know that I thought she was wrong and she typed some more.

I suddenly remembered that there are Internet sites with lists of Chabad houses and – there it was! She was very surprised by its location. It was right nearby, very, very close to the Jewish quarter.

Now I was even more confused. What was going on? How was it that no representatives of the Jewish community in Prague had heard of

I saw what I had seen in Denver: a student, a shlucha from the United States, was putting her heart into giving a shiur to – one woman. She did so with all the enthusiasm you would expect for an audience of fifty women. There was light and warmth, physically and spiritually. The Rebbe's house.

the Chabad house?

I retraced my steps in the right direction. This time I had the right address. Finally (after one little adventure, as usual) I found the address. The heavy glass door was locked but when I peered in, I could see the beloved yellow, “Hichonu L'Bias HaMoshiach” sign. I rang the

bell and entered.

One word says it all. Light. The advantage of light. One of the people there welcomed me. I didn't say who I was. There was no need to since he simply greeted me, the guest. I was offered a cup of coffee and cake. I looked into a room and again, I saw what I had seen in Denver: a student, a shlucha from the United States, was putting her heart into giving a shiur to – one woman. She did so with all the enthusiasm you would expect for an audience of fifty women. There was light and warmth, physically and spiritually. The Rebbe's house.

I didn't know where to look first. The Chabad house in Prague is attractive, beautifully decorated, everything alive and warm. The people and the walls. Here you feel Geula without even speaking about it. Here, Torah is alive and Judaism is alive and vibrant. I observed from the side, enjoying every second.

Slowly, a small stream of humanity began to flow towards the place. Every two minutes the door opened and another Jew or two came in. They were all full of chayus, vibrant. The place simply draws them. They blessed the young shliach with a warm smile and he greeted them all with genuine Chassidishe love.

They took out yarmulkes from the pockets of their coats and quickly covered their heads and washed their hands before davening. Everybody feels at home. The Tamim greets them as though they are literally his brothers, and they reciprocate that love and simcha.

The place filled up until there was no more room. I had a conversation with a Jew whom I envied for his love for the Rebbe and his work. He was a knowledgeable person and if I had met him anywhere else, the conversation would have definitely been about the

economy and the security situation, etc. You sense how much the shliach is an integral part of the action and how everybody loves him. He simply breathes shlichus.

The t'filla was about to begin and I went into the women's section. I chatted briefly with the young shlucha, a Bais Rivka graduate who came for a year of shlichus in Prague. Fortunate is the Rebbe that these are his children. He certainly has what to be proud of.

I asked about the peculiar phenomenon in that the "establishment" did not know of Chabad. How could they not know about it when the shul was packed for Mincha on a weekday? However, I quickly realized the answer myself.

They want to present Judaism as part of an illustrious past that no longer exists. There was darkness and death. Exile. And darkness does not tolerate light. It even tries to make believe that the light does not exist.

SNAPSHOT #3

I'm back home in Eretz Yisroel.

I was in some tiny moshav, somewhere in Eretz Yisroel. The reasons could have been more

positive, but we are trained to see the Divine Providence in everything. I am undergoing medical treatment in a pastoral setting. I wouldn't describe the place as a Lubavitcher yishuv. The opposite. It is religious but the direction is not necessarily one that faces Geula and light. Enough said.

It was late in the afternoon and the lovely woman who was caring for me faithfully informed me that this time she would do a shorter treatment. Her husband was coming and she had to go with him and the children on an urgent errand that could not be postponed. I understood and agreed, of course.

Throughout the treatment there were phone calls between her and her husband about the exact time he would arrive, and that she should leave immediately with all the children.

Then I heard in the background the familiar song of "Moshiach, Moshiach, Moshiach." Before it had been quiet but then the music got louder. And an amazing thing happened. All at once, I heard one of the woman's children shout, "The Chabad tank! The Chabad tank!"

The children began jumping up

and down happily and they all told their mother that they were getting dressed and going out to the tank. She explained to them that they couldn't go because their father was on his way and they would be leaving together, but they weren't listening. They stuck to their: We want the Chabad tank!

When I asked her what the tankist did that made her children so excited, she said, "Nothing special. They go along with him to pick up more children and they say p'sukim and listen to a short story." Then she added somewhat apologetically, "What should I do? Can I stop them from going?"

The happy ending is that the stalwart soldiers in Tzivos Hashem in this moshav were victorious over the dictates of the animal soul and their mother ran outside to wave at the loyal tankist to get him to stop and wait for her children who jumped on to the tank.

* * *

I experienced firsthand these three snapshots of the Rebbe's work, three scenes, which to me represent three markers of Geula on the Rebbe's map of conquering the world.

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HANDMADE SHMURA MATZA

BY RABBI YOSEF KARASIK, DISTRICT RAV OF BAT CHEFER – EMEK CHEFER
(FREE TRANSLATION)

We are particular about eating handmade shmura matza throughout Pesach, why? What kind of matza can be eaten in an “emergency” and what is forbidden even when not an “emergency”? * Should shmura matza be used at public s’darim? At the Moshiach Seuda? * All this and more in the following article.*

This year too, as per the Rebbe’s instructions, hundreds and thousands of public s’darim will take place around the world, when shluchim will open their doors so that “whoever needs” will come and join them at the seider. One of the questions the shluchim have to address is whether all the guests must be given handmade shmura matza or whether it’s enough that only the Biblically proscribed amount of matza that must be eaten, the “kezeisim,” be handmade and the rest can be machine matzos.

Another issue is the handmade matzos that the children make, which is also per the Rebbe’s instructions. When necessary, what is preferable to compromise on: using machine matzos (which are easier to eat) or using handmade matzos shruya (matza that came in contact with a liquid)?

The closing of the article will discuss whether the shluchim and organizers of Moshiach’s Seuda on the last day of Pesach, which the Rebbe said should be held around the world, should be particular to have handmade matzos.

“MATZOS MITZVA” – THE PROBLEM BEGAN LONG AGO

With the advances in technology and machinery, some people began making matzos with machines and the question arose whether these matzos can be used to fulfill the mitzva of eating matza on Pesach.

The problem is twofold: 1) the kashrus of the matzos, whether machine matzos are indeed chametz-free; 2) whether we can fulfill the mitzva of eating matza with matzos made by machine and not by hand.

A great controversy arose among the rabbanim of previous generations with different rabbanim taking different positions, but our Rebbeim instructed us to use only handmade matzos, not machine matzos.

The Rebbe even told someone who sought a way of making it easier for his grandchildren to eat matzos, that when necessary, when the children could not eat handmade matzos as is, it would be better if they moistened the handmade matzos (which Chassidim are extremely careful *not* to do) than to eat machine matzos that were not moistened. This is because we must be particular to eat only handmade matzos the entire Yom Tov (*Shaarei Halacha U’Minhag* vol. 2 p. 180).

THE KASHRUS OF MACHINE MATZOS

When the machinery first became available and were steam operated, there were many doubts about the kashrus of the matzos made on them, as to whether they were chametz or not. Today, when there are mehadrin min ha’mehadrin kashrus supervising agencies that supervise and check the machines and certify the matzos as kosher, certainly these matzos are not chametz and are perfectly kosher for Pesach.

But there is still a question about whether halachically, these machine matzos can be called, “matzos mitzva” and can be used to fulfill the mitzva of eating matza, or whether, even though they are not chametz, they are still not halachically considered matza.

A SPECIAL REQUIREMENT TO HAVE KAVANA WHEN PREPARING MATZOS

“Matzos require kavana (intent),” i.e., when a person makes matza he must think that he is doing so in order to fulfill G-d’s command. If a mitzva is done without kavana, then it is not considered as though the mitzva was done and one has not fulfilled his obligation.

Generally, the requirement to have kavana is only when one **fulfills**

the mitzva, and not while preparing for it.

Here are two examples: 1) the mitzva of sukka – the mitzva is to sit in the sukka and have kavana while fulfilling the mitzva on Sukkos, but there is no obligation to have kavana while building the sukka. Even a sukka built without kavana for the sake of the mitzva, is kosher.

2) The mitzva of making kiddush over wine on Shabbos – the obligation to have kavana is only while reciting the kiddush and there is no mitzva to have kavana while preparing the wine. All kosher wine is fit to be used for kiddush on Shabbos even if there was no kavana while preparing it. This is because the actual fulfillment of the mitzva requires kavana, but there is no requirement to have kavana for the

preparation for the mitzva.

This is not the case, however, with regard to matzos, for there is a mitzva to have kavana **while preparing the matzos**, to bake them for the sake of the mitzva. Matza prepared without kavana, even if it’s kosher and not chametz, does not enable you to fulfill the mitzva of eating matza on Pesach!

TWO VIEWS ON KAVANA

The Torah says, “and you shall guard the matzos,” and our Sages tell us that this guarding must be done with kavana. The matzos need to be guarded so that they do not become chametz with the intent that they be fit to be used to fulfill the mitzva of eating matzos on Pesach.

The Alter Rebbe in *Shulchan Aruch* siman 460 brings two opinions about the kavana needed in the guarding: 1) “an action with kavana l’sheim mitzva” – that a Jew, with his own two hands, does the kneading and baking while having the intent that this is “for Pesach” and one fulfills his obligation only with this matza. Matza that was made by a gentile or a minor who cannot have kavana, and therefore, kavana is lacking – “a person does not fulfill his obligation with it [with these matzos] since he did not intend it for the sake of Pesach.”

2) “Supervising and guarding it from becoming chametz with the kavana that it’s for the sake of the mitzva” – namely, that the mashgiach who oversees the kneading and baking of the matzos so that they do not become chametz must have kavana that his watching is “for Pesach.” However, according to this opinion it is not necessary for the person actually making the matzos to have kavana.

Therefore, according to the latter opinion, matzos kneaded or baked by a gentile or minor – with an adult Jew supervising so that the matzos



do not become chametz, who has kavana for the sake of the mitzva – are kosher.

However, the Alter Rebbe rules according to the first opinion – that only if an adult Jew kneads and bakes the matzos himself while having kavana for the mitzva, can the matzos be used to fulfill the mitzva of eating matza on Pesach. (The wording the Alter Rebbe uses is: “It is mainly like the first view, yet in extenuating circumstances, when there is no other choice, one can rely on the latter view.”)

MACHINE MATZOS

The Alter Rebbe’s p’sak is that if matza was baked by a gentile or minor it is not kosher for the mitzva of Pesach. What about matzos made by machine, where a Jew presses the button that operates the machine and while he presses it he has kavana that the process from then on is for the sake of the mitzva? Is this considered as though a person is making the matzos or is it considered as though the machine is making them and the person is the means by which they are made but is not actually making them?

This relates to a number of other halachic questions, for example: if on Shabbos, a person pressed a button and started a machine that makes matzos, if we say that it’s like the person made the matzos, then it’s possible to say that as long as the machine is operating he is desecrating the Shabbos. However, if it is not considered as though he is personally making the matzos, then he has only desecrated the Shabbos when he pressed the button and he is not continuously desecrating the Shabbos as long as the machine is operating.

So the question is, does pressing a button mean that the person is making the matzos or not? Most rabbanim of previous generations paskened that it is not considered as

though the person is baking it, and that he is just the means by which matzos are made and therefore, these matzos are not fit to be used to fulfill the mitzva of eating matza on Pesach (even if they are kosher and not chametz). In order to fulfill the mitzva of matza on Pesach, you must recite the bracha over handmade matzos.

THE REBBE’S INSTRUCTION FOR EXTENUATING CIRCUMSTANCES

Now we can understand the Rebbe’s instruction regarding

It’s better to forego the hiddur of matza shruya than to forego the hiddur of eating handmade matzos even if it will be shruya, and that machine matzos should not be eaten.

extenuating circumstances for little children who cannot eat handmade matzos as is. There are two choices: either they can eat machine matzos or they can eat handmade matzos moistened in water.

Not eating matzos moistened in water is a hiddur. So the question is: should one forego this hiddur or the hiddur of eating handmade matzos? The Rebbe says that it’s better to forego the hiddur of matza shruya than to forego the hiddur of eating handmade matzos even if it will be shruya, and that machine matzos should not be eaten.

The reason is that, according to the Alter Rebbe, even though machine matzos are made of flour and water, they are not considered matzos from a halachic perspective, and one who eats them is not fulfilling the mitzva of eating matza. Although handmade matzos that are shruya lose the hiddur mitzva, still the one who eats them is fulfilling the mitzva of eating matza. So the bottom line is that (at least on the seider night) handmade matzos are superior to machine matzos.

A K’ZAYIS OF HANDMADE MATZOS THROUGHOUT PESACH

Now we will address our custom of eating handmade matzos all Pesach and not just the seider night. There are two primary mitzvos of Pesach: 1) to eat matzos, 2) not to eat chametz. The mitzva not to eat chametz extends over the entire holiday, but the mitzva of eating matzos is only for the first night (or the first two nights outside Eretz Yisroel), and eating matza the rest of Pesach is optional and not an obligation.

Although there is no obligation to eat matza aside from the first night (or two, outside Eretz Yisroel), still, if you eat matza the rest of the holiday you are fulfilling a mitzva. The Alter Rebbe explains in *Likkutei Torah*: the holy Zohar tells us that matza is the food of faith and the food of healing. In other words, eating matza provides benefits from two segulos, spiritually and materially. Materially – healing and health of the body; and spiritually – in the neshama, strengthening the spiritual powers, the awareness, knowledge, and belief in Hashem, as well as to achieve bittul and true and complete hiskashrus with Hashem.

The seven s’firos are: chesed, g’vura, tiferes, netzach, hod, yesod, malchus. By eating matza throughout the seven (Biblical) days

of Pesach, we sanctify one of these attributes. This only applies, however, with regard to handmade matzos, because only handmade matzos have these segulos, not machine matzos. Even if machine matzos are kosher and not chametz, the k'dusha is only in handmade matzos that were prepared by a Jew with kavana for the sake of the mitzva.

So one should eat at least a k'zayis of handmade matza each day of Pesach, and this includes children, so that they too acquire the special qualities that matzos bestow upon us.

EATING MATZA AT THE MOSHIACH SEUDA

Although one who eats matza throughout Pesach fulfills a mitzva

and merits segulos and spiritual benefits, there is a special quality to the matza eaten at the last meal of Pesach (the 7th day in Eretz Yisroel and the 8th day, Acharon shel Pesach outside of Eretz Yisroel). This is called "Moshiach's Seuda," established by the Baal Shem Tov, who said it should be like the third meal of Shabbos.

The Rebbe ate all the Pesach meals privately (after the passing of his mother-in-law) except for this final meal, which was eaten at a public farbrengen with the Chassidim. Many times the Rebbe said that this meal was unique to our generation, the generation of Geula.

We heard the Rebbe say the promise and b'sura that our

generation is the final generation of Galus and the first generation of Geula. If throughout Pesach, we merit the segula and mitzva of eating matza shmura, all the more so at the Moshiach Seuda. It's not a meal in preparation for Moshiach but is actually Moshiach's meal, when we eat from the meal of Moshiach!

By eating handmade shmura matza at this meal, we uncover the spark of Moshiach within us and we arouse and hasten the Geula. Therefore, the guests who attend the Moshiach Seuda (and many guests attend shuls for this meal) should eat handmade shmura matza, at least a k'zayis for each person, and from this meal may we go forth to greet Moshiach Tzidkeinu!

GREAT NEWS TO ANASH AND TEMIMIM

Just as in the previous years, there will be this year, G-d willing, a Vaad to select the Rebbe's niggun for the auspicious day **YUD-ALEF NISSAN** 104th birthday of the Rebbe Shlita MH"M. The Vaad will select the Niggun which will be sung at the "Shulchan HaMelech" for shnas ק"ד. The Vaad is composed of distinguished chazanim, etc., whom have done this special task for many years.

Anash and Temimim are (urged) to send in their Niggunim by ב' ניסן to e-mail: NiggunRabbi105@gmail.com or mail: Vaad Niggunim 770 Lefferts Ave #C3-R Brooklyn, NY 11203

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READERS writing



“LUBAVITCH TIME” – NOT CHASSIDISH!

Dear Editor,

I was very happy to read about “Lubavitch Time” in issue #548. It causes many of us, Lubavitcher Chassidim, to arrive late for various events because of the calculations we make as to when to show up.

As a director of a Chabad house in Ramat Gan, in the business district of the city, Hertzal and Bialik streets, I would like to urge people to be punctual. Some time ago we started a minyan for Shacharis at the Chabad house. Some business people came to daven with us before opening their stores.

It was Lubavitchers who weren't punctual and thanks to them, the minyan always began late. The businessmen, who valued their time, expressed their astonishment about the davening getting off to a late start. I would sadly watch them leave and the minyan disintegrated.

From personal experience I can say that Lubavitcher lecturers and rabbanim who are invited to farbreng, don't always make the shiur, lecture, or farbrengen on time, which annoys the mekuravim who came to learn about Judaism and Chassidus. I know that this has been the direct cause for some of those people not to come back again.

“Lubavitch Time” is not Chassidish. Chabad stands for Ahavas Yisroel, orderliness, valuing time and certainly the time of others. When we see that this upsets people and turns them off, then it should certainly be something we eschew. In fact, let's stop calling it “Lubavitch Time” because this is a chilul Lubavitch.

I hope the article will make people aware that this is a problem and not some praiseworthy “Chabad custom” and will help do away with this negative habit.

Dovid Moshe
Ramat Gan

* * *

HOW COULD A MINUTE BE “NOTHING”?!

Dear Editor,

The article “Lubavitch Time” referred to the Yekke and how his davening is timed to the minute. This is mentioned in *Seifer HaToldos Admur Maharash* which was edited by the Rebbe. On p. 78-79 it says, “A German Jew ... a board hangs on the wall of the beis midrash with the times for davening, on weekdays it should take 18 minutes, on Mondays and Thursdays when the Torah is read, 22 minutes.”

As for the general idea and how our Rebbeim were particular about time, I heard the following story:

When the Rebbe was in France in 1947, my grandfather R' Yaakov Lipsker a”h had the privilege of serving him and my grandmother cooked for the Rebbe. One day, when my grandfather brought the food over to where the Rebbe was staying, he knocked on the door and it took time for the Rebbe to open the door.

When the Rebbe opened the door he apologized for not opening it immediately and my grandfather said it was nothing, after all, it was only a minute.

The Rebbe said: How could a minute be "nothing" to a *yungerman*?

Mendel Lipsker
Melbourne, Australia

* * *

THE LETTER APPLIES TO ALL SHLUCHIM

Dear Editor,

I read with great interest the article that appeared on the topic of What is a Shliach. In a Letter to the Editor, responding to the article, the opinion was raised that the Rebbe's "general letter" of 5739 to the

shluchim in Eretz Yisroel was meant only for those shluchim and does not apply to all shluchim.

I heard from shliach, Rabbi Shmuel Greisman, that when somebody asked the Rebbe regarding shlichus suggestions, the Rebbe told him that the letter that he had sent to the shluchim in Eretz Yisroel applied to the other men who wanted to go on shlichus.

Yitzchok Wolfson
Yerushalayim

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