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The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

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Obituary

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THE MISHKAN, MIKDASH, AND THE FUTURE TEMPLE

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TRANSLATED BY BORUCH MERKUR



[Continued from last week]

When Torah study is done properly, then the statement applies, “Study is great for it brings to action” [Kiddushin 40b; Bava Kama 17a]. That is, Torah [knowledge] is brought into the performance of Mitzvos and causes it to become complete, thereby bringing about the refinement of the world. This is expressed in the fact that “the Holy Temple **was built** and etc.” – that a permanent structure for G-d is built in the world, within which there is (the power, effect, and existence of the) Torah (“and the Ark entered into its place”).

And then, “when [it is] built,” the **Community of Israel** says, “This is my resting place forever” – the Jewish people experience (the ultimate state of) rest, fulfilling their purpose of “I was created to serve my Master” [Kiddushin, end], by fulfilling His will: Torah and Mitzvos.

And at the time when “Yisroel performs My will,” then “the Holy One Blessed Be He utters this verse, **referring to the Community of Israel**... ‘This is My resting place forever’ – it establishes the completeness of the Holy One Blessed Be He, as it were, for “Yisroel and the Holy One Blessed Be He are entirely one.” [FN 41: See Zohar III 73a; ibid 93b, beg.]

As proof for this and to illustrate how this finds expression, the Zohar says, “For at such a time, the Holy One Blessed Be He sits upon His Throne of Glory and has compassion on the world and blessings and peace and love of all are present.” That is, when the existence of the world does not impede the Jewish people’s Divine service – and on the contrary, the conduct of the world itself, even the physicality, lends itself to blessings and peace, being a place that is proper and fitting (*a makom muchshar*), in line with and beneficial to the conduct of the Jewish people [see FN 42], “So that He says, ‘This is My resting place, etc.’ – then

it will be revealed that the Community of Israel is “a site for His resting, may He be blessed,” expressing the inner intent and the concept of “a dwelling for Him, may He be blessed,” “to dwell and to reside within the souls of the Jewish people” below. [FN 43: Hemshech 5666, pg. 468, end. See *Torah Ohr* Mishpatim 76d; *Ohr HaTorah* ibid pg. 1267; and several other places.]

8. Accordingly it is also understood with regard to the Tabernacle and the Holy Temples:

They compose a single concept and continuum, which began with the construction of the Tabernacle, and it is in a manner whereby the Holy Temples bring about and precipitate the concept of the Third Holy Temple and the [G-dly] revelation within its structure. [FN 44: So too with regard to the Tabernacle, which brought about and initially **introduced** the return of the Divine Presence to the land, “To My bridal chamber,” “And they will dwell forever, etc.” (See Basi L’Gani 5710)]

The latter is emphasized in the saying of our Sages mentioned above: “an allusion **to the Temple, which nismashkan (was deposited)** in the advent of two destructions, which were a result of the transgressions of the Jewish people.” The return of the Temple is not an independent concept, but rather, like a **deposit**, whereby the intent of taking and holding a deposit is to ensure that the borrower will pay back the debt from **before**.

That is, the very fact that the (First and Second) Holy Temple was **deposited** causes and ensures that the Jewish people should conduct themselves appropriately, and therefore, it will be returned.

9. Since the commandment of “Make for Me a Temple and I will dwell among you,” which is the Mitzva of building the Tabernacle and the Holy Temple that applies for [all] **generations**, is said with respect to the Tabernacle

(in the literal dimension of the Scripture), it is understood that the Tabernacle itself exemplifies (and is a semblance of) the three concepts mentioned above: the Tabernacle, the Temple, and the Third Temple.

There are three time periods (and concepts) relating to the assembly of the Tabernacle in our Torah portion (following, “All the **work** of the Tabernacle of the Tent of Meeting was completed”):

[Firstly] the period of the assembly of the Tabernacle throughout the seven days of inauguration. At this point, the Tabernacle had already been erected and the Ark had been brought in and etc., whereas prior to this stage there was no Tabernacle, but just the work and the activities done for the sake of the Tabernacle in preparation for its assembly. At this stage, however, there was no sense of permanence, for throughout the seven days of inauguration, Moshe erected the Tabernacle and dismantled it [see FN 48], and although they performed all the service of the Days of Inauguration, “It was not called service with respect to the service of the Kohanim” [Rashi on Yuma 3b].

[Secondly] on the eighth day of inauguration, “During the first month, etc., on the first of the month, the Tabernacle was erected” [P’kudei 40:17]. At this stage there was, “its assembly to stand (*hakamaso l’amada*)” [Ramban on P’kudei 40:2], **following** which there could be the service in the Tabernacle.

We may assert that the difference between these two manners of assembling the Tabernacle reflects the distinction between the Tabernacle, which was (primarily a rest for the Ark alone, but the Tabernacle itself was) a temporary dwelling, a tent, and the Holy Temple, which was a permanent dwelling, the place of rest for the Community of Israel.

[Thirdly] **following** the assembly of the Tabernacle on the eighth day of inauguration (and the service performed in it), there was the first instance of the resting of the Divine Presence among the Jewish people, as our Torah portion **concludes**, “The glory of G-d filled the Tabernacle” [40:34-35]. At that time, “The glory of G-d was visible to all of the nation” [Shmini 9:23 and in the commentary of Rashi there].

This was a semblance of the Third Holy Temple, regarding which it says, “It is the Holy One Blessed Be He Who utters this verse, referring to the Community of Israel, etc., ‘This is my resting place forever’” (and as it says in

Sforno at the conclusion of our Torah portion [verse 36] regarding the verse, “And when the cloud ascended from upon the Tabernacle”: The resting of the Divine Presence was permanent in the Tabernacle, to the extent that it did not depart at all from there until the Jewish people needed to journey onward – something that did not take place in Shilo, nor in the First Temple or the Second Temple.)

And also with regard to the Tabernacle this occurred at a time (and is connected with the concept of), “when the Jewish people performs His will” in a complete manner, for the “resting of the Divine presence upon you” was accomplished through “its sacrifices and its service” as **perfected** by (also) Aharon. [FN 56: commentary of Rashi Shmini *ibid*; Ramban on our Torah portion *ibid*.]

And then there was the completeness of the rest associated with the Tabernacle, “the Tabernacle of Testimony, testimony to the Jewish people that the Holy One Blessed Be He has overlooked the [sin of the] making of the calf, for indeed **He has caused His Presence to rest among them.**” [FN 57: commentary of Rashi at the beginning of our Torah portion and Tanchuma there – that the Tabernacle testifies that the Divine Presence is with the Jewish people; similarly in Shmos Rabba 51:4.]

10. Through **Torah study** on the subject of the Temple throughout all its stages – the Tabernacle, the First and Second Temples – (Torah) whereby, “I will consider it as if they had been **involved in building** the Temple,” and avoiding, “the construction of My House is nullified” (as our Sages

explain [FN 58: Tanchuma Tzav 14 and in several other places]) (Mitzvos) – this hastens and elicits the revelation of the Third Temple in actuality, which will be revealed and come from the heavens [see FN 59].

Then, all that was mentioned above will be in a complete manner: the perfection of the **Torah** (the resting of the **Ark**), the completeness of the Jewish nation (“my resting place” – of the Community of Israel), and a whole G-d (the Holy One Blessed Be He) [for “in the Future to Come G-d will be whole and the Throne will be whole” (Tanchuma Parshas Teitzeh, end) – see FN 61].

It will then be revealed before the eyes of all the nations that “the Holy One Blessed Be He utters this verse, referring to the Community of Israel, etc., ‘This is my resting place forever.’”

(From the addresses of Shabbos Parshas VaYakhel-P’kudei 5737 and following Shabbos Parshas VaYakhel-P’kudei 5739)

The very fact that the Holy Temple was deposited causes and ensures that the Jewish people should conduct themselves appropriately, and therefore, it will be returned.

MISSILES AND MIRACLES IN THE HILLS OF THE GALILEE

*Most of them land suddenly, without prior warning, showers of missiles that fall upon towns in the Galil and the north. People didn't realize what it entailed until they saw death nearly in front of their eyes. A split second or a few meters can spell the difference between life and death. * Four people relate the great miracles they have experienced in the war.*

IN THE RIGHT ROOM

By Uri Nir, Tzfas

"A miracle! Miracles!" This is what security figures, sappers who arrive at the scene, medics, journalists, and local residents are saying repeatedly.

Those who follow the news reports that cover the events in the north hear the word "miracle" countless times. "A miracle took place here." "No doubt, this was a miracle." "A tremendous miracle happened to this family." "They were miraculously saved."

Without minimizing the fact that people have been killed and injured, as well as terribly frightened, there is no question that after nearly 2000 missiles have landed, the Jewish people are experiencing numerous miracles on a daily basis. We thank Hashem for the miracles He constantly does for us. A fireman in Chaifa put it well when he said, "Whoever doesn't see miracles is simply blind."

Uri Nir of Tzfas is still emotional about what happened, even though it took place some time ago. He is just now beginning to digest the

enormity of the miracle.

"Our incredible miracle happened on Erev Shabbos two weeks ago as we prepared for Shabbos. The day before, my wife and I went to Chaifa and on the way home we got a phone call from one of our children who suggested that we not return to Tzfas just then since they were being bombarded. Many missiles had landed causing extensive damage to people and property.

"Even though Tzfas had been under attack for days, we still didn't realize the gravity of the situation. But that morning, when we left the city, we saw missiles that landed near the military base high on the mountain. For some reason we didn't attribute much importance to it. Until it hit home, it just didn't sink in.

"That Friday morning, my son who volunteers at the fire station had gone to shul. He passed the fire house on his way home. A few missiles landed nearby. When I heard that missiles had landed nearby, I called him to come home."

Mrs. Aliza Nir:

“That day I felt that something was going to happen. When my son went to the fire station I said to my husband, ‘Uri, the kids are staying near us today. Nobody’s going anywhere.’ He was surprised and I explained that I needed their help at home but that was merely an excuse. I was afraid.”

Uri:

“Friday afternoon a Lubavitcher couple who lives nearby came to our home. They are regular guests of ours. They came because they were afraid to be alone. In the meantime, we continued our Shabbos preparations as the Lubavitcher couple kept everybody engrossed in the kitchen. This was quite unusual, that on Erev Shabbos at the height

We saw missiles that landed near the military base high on the mountain. For some reason we didn't attribute much importance to it. Until it hit home, it just didn't sink in.

of preparing for Shabbos, all of us were sitting and talking.”

Aliza:

“When the guests came I said it wasn't a good time to sit and schmooze but I served them something and we got into a conversation. Who knows what would have happened if we hadn't all been sitting in the kitchen.”

Uri:

“At two o'clock we heard missiles landing. I stood near the window with my son and counted missiles. We live not far from the wadi where the missiles fell but when they began landing near our house, an exclusive neighborhood of villas, I asked everybody to sit on the floor. In military jargon this is called, anticipating an attack.

“We were still sitting in the kitchen which is located on the east



side of the house, when we heard a loud explosion. All the lights went out and a cloud of dust and the acrid smell of burning dust was in the air. After a few minutes of deathly silence, we got up and checked things out. We knew the missile had landed very close but at first we didn't realize just how close. The couple visiting us seemed in shock and they quickly left the house.

"We nervously walked towards the rooms located on the other side of the house and discovered— Well, destruction is a weak word to describe what we saw. All the windows were ripped out and the shutters were flying in all directions with pieces of metal and plaster having flown towards the beds. Not only the bedrooms were destroyed but also the bathrooms were completely demolished.

"If that wasn't enough, our car parked out front was ripped to shreds. The western side of the house was completely destroyed. The shockwaves and the force of the attack were so severe that we later discovered a crack on the eastern side of the house where we were too.

"What can I tell you...the place where we were, thanks to Hashem's kindness, was untouched. It was an outright miracle. Thanks to our Shabbos preparations our lives were saved and the fact that nobody was in another room of the house at the time is simply not understandable.

"We had done all kinds of spiritual things lately, with no connection to the war, and that Erev Shabbos we realized that we had 'preceded the blow with the cure.' We had put up a pushka, as the Rebbe says to do. We checked the mezuzos and the t'fillin were checked a few days earlier because

of an answer my wife had gotten through the *Igros Kodesh*.

"The place where we lay in the kitchen was under a big picture of the Rebbe. As we hid there, we felt we were being sheltered under the 'wings' of the Rebbe."

Aliza:

"On the floor below us lives a Jew who suffers from MS. My son always helps him and just at that time he was taking him from his bedroom to the living room, but the man wanted to go back to his bedroom. My son told him that he would wait a little and in the meantime he came back upstairs for a minute to see who the guests were. It was just then that the explosion took place.

"I don't want to think about what would have happened if he had stayed in the bedroom another second. We had a big miracle. We thank Hashem and pray for the biggest miracle of all: the Geula."

ALL THE TENANTS WERE THERE ASIDE FROM 1 FAMILY

By Rabbi Yosef Pizem,
Kiryat Shmuel

The second miracle is related by Rabbi Yosef Pizem, menahel of the Chabad Talmud Torah in Kiryot, and member of the staff of yeshivas Tomchei T'mimim in Kiryot:

"I am standing near the house where the miracle took place and find it hard to believe. If this miracle didn't happen, the results could have been catastrophic. We live on Reines Street in Kiryat Shmuel. The miracle I want to tell you about happened on Tuesday at three in the afternoon.

"It was very tense. In general, in recent weeks since the missiles have been landing on Chaifa and Kiryot, each 'bomb' has put people on edge so that every sound, even a slamming door makes people jump. At that time there had already been many attacks on Chaifa and Kiryot. The force of the explosions had been so loud that they could be heard all over.

PUBLICIZING MIRACLES

The awareness and thanks and giving praise to Hashem for the miracles that He does, in addition to there being an inyan of gratitude, it also pertains to the coming of Moshiach Tzidkeinu with the true and complete Redemption. The Gemara says "Hashem wanted to make Chizkiyahu Moshiach ... the Midas HaDin (Attribute of Judgment) said to Hashem: Dovid said many songs and praises and you did not make him Moshiach; Chizkiyahu, for whom you made great miracles (he was saved from Sancheriv and was healed from his sickness) and he did not sing Shira, you will make him Moshiach?!"

Based on this it's understood that publicizing the miracles that Hashem does in our time, actually helps bring about the true and complete Redemption.

The essential lesson is:

Since we are already standing after all inyanim, and the Geula still hasn't come, it would be quite proper to be involved in the inyan of "publicizing miracles," to publicize to oneself and others and in every location, the miracles that Hashem does with us, with the knowledge that this is connected with the true and complete Redemption.

(VaYeishev 5752)

“At three o’clock we heard a siren which sent us to the secure shelter. Then we heard an explosion that made the building shake as well as the entire street. We knew the explosion had happened nearby and after a few minutes I got a phone call from my brother who is the menahel of Ohr Chaya, which is also nearby.

“He asked me to go out. ‘You must open the window. The whole country is here.’ I looked at the many rescue workers and firemen standing outside the building facing us but I didn’t see any signs of destruction, which is what I thought I’d see when I went outside.

“It turned out that the missile had hit a solar tank on the roof, penetrated the cement layer that covers the apartment on the top floor, went through to the apartment but had not exploded!

“The big miracle was that the people who lived in that apartment were not there at that time. The father was at work and the wife and children weren’t home, although the rest of the building was full of people. Afterwards we learned of the enormity of the miracle in that the missile did not explode aside from a small fuse that was attached to it. The explosion was from the impact and glass didn’t even break.

“Neighbors and residents of the city are still talking about the miracle that happened on our street. In general, the feeling is that Hashem is doing great kindnesses with us. On Radio Chaifa, the local radio, the word ‘miracle’ is heard repeatedly.

“Following this attack, many reporters came here from around the country and the world and they were also astounded by the miracle. My brother was interviewed by one of the Japanese television stations and he told them about what it feels

like to live through the current events. At the end, he told them what the Rebbe’s view of the situation is and how Moshiach is on the threshold.

“As shluchim of the Rebbe we are remaining in the city. We must stay here in order to encourage the people who have stayed. Just yesterday we hosted the family who were saved. They expressed their fear that after the miracle they had merited, their merits in heaven were



Rabbi Pizem

“I am standing near the house where the miracle took place and find it hard to believe. If this miracle didn’t happen, the results could have been catastrophic.”

used up.

“I told them what the Rebbe said to Mr. Katzav that we must do what we have to do and Hashem will do whatever He has to do about security.”

AN AMAZING DREAM AND A WOMAN’S WARNING

By Meir Mashash, Safsufa

When I contacted the shliach in Safsufa, Rabbi Meir Mashash on

Thursday evening to hear about the miracle, he told me he could hear Katyushas landing as we spoke, and he had to go into the shelter. “Call back in five minutes,” he said.

“Safsufa is located at the foot of Mt. Meron. On top of the mountain is an air force and Intelligence base. It is constantly bombarded by Hezbollah missiles but most of them fall in the surrounding yishuvim. Our yishuv is one of the places absorbing the attacks. If you don’t live here, you have no idea what we’re experiencing. It’s literally a rain of Katyushas that miraculously don’t kill people.

“When missiles began landing regularly around our house, my wife decided it was safer for the children to stay in the shelter. Since we don’t have a safe room in the house, the bomb shelter has become our second home.

“The miracle I’m going to tell you about happened on Shabbos afternoon. Shabbos started off with Kabbalas Shabbos in the main shul of the moshav. It was sad to see that a large number of people had left town. Since our yishuv is right near a strategic base, various agencies are doing all they can to remove children and families to vacation areas outside the yishuv. There’s no question that our location is far more dangerous than other yishuvim in the north.

“After the davening we went down to the shelter to have our Shabbos meal. Ironically, my in-laws were staying with us. Despite the tense atmosphere we managed to maintain our routine.

“The next day, after the morning davening, when we wanted to go down and have our meal in the shelter again, my father-in-law refused and said that he didn’t want to eat in a Tisha B’Av atmosphere that wasn’t kavod Shabbos.

“My mother-in-law and wife tried to dissuade him, telling him it was dangerous. I suggested that since the shelter was near the shul, we should eat in a side room of the shul and if we began hearing Katyushas, we would go into the shelter immediately.

“Everybody accepted that plan and after a few minutes in which we set the table, we sat down to a regular Shabbos meal.

“Every Shabbos afternoon we have the third Shabbos meal in shul with divrei Torah and niggunim. That week, we planned to daven Mincha and Maariv together, due to the situation. This was so that people would be less exposed to missiles. I said to my father-in-law, ‘See, surely Hashem did not want to lose out on the simcha and niggunim that are sung each Shabbos in shul.’

“Everything seemed fine but I could see that my mother-in-law was tense. Tense is actually an understatement. She asked us to finish the meal as soon as possible so we could return to the shelter. She literally grew pale and begged us to return to the shelter immediately.

“We did as she asked. We said the Birkas HaMazon and went back to the shelter. My father-in-law went to sleep and I went out to prepare the story that I would have to tell to the Tzivos Hashem group that gathers even during these times. I sat under a big tree in the garden outside the shul, and enjoyed the fresh air as I read.

“A half an hour went by before my wife came out and asked me to come back to the shelter. ‘Whatever Sarah your wife tells you – heed her voice.’ I went back to the shelter and continued preparing the story.

“Less than five minutes went by when we heard the sound of a mighty explosion. It was so close

“The force of the explosion threw me forward. I didn’t allow myself to fall. I rushed to the children but I couldn’t stand. I had to crawl. By the time I got to the room, they had all run out in hysteria.”

that the shelter shook. After a few moments of silence, I went out and was stunned by what I saw.

“There before my eyes, I saw smoke and could smell the acrid smell of dust fill the air. I walked towards the shul, waving away the clouds of smoke as I looked to see where the Katyusha had landed. And then I saw that it had landed precisely where I had sat just minutes before. I stood there, mute. What a miracle!

“When I continued looking

around I saw that the entire ‘second room’ of the shul, the place where we had eaten the Shabbos meal and where we would have stayed if not for my mother-in-law, was covered with shrapnel. All the glass in the windows had shattered. Hashem had saved our lives!

“I suddenly remembered a frightening dream I had had three weeks earlier. In my dream I saw myself in Gush Chalav, an Arab yishuv near moshav Safsufa. I suddenly saw a crowd of riled Arabs trying to attack me. Among them I noticed an Arab friend that I knew who asked me to run away and save my life.

“I immediately ran towards one of the mountains in the area when I suddenly saw a large building before me. The Arabs were behind me and I found the opening to the building. I entered and to my surprise I saw the Rebbe MH”M farbrenging with many Chassidim sitting around him and singing, “HaBeinoni.”

“I turned to one of the Chassidim sitting near me and asked in great wonder, ‘When did the Rebbe come here?’ He laughed and said, ‘What Rebbe? You see the Rebbe? He’s not here!’



Security forces see miracles amidst the devastation



Rabbi Yigal Kaspi, shliach in Maalot, checking out the damage incurred after a Katyusha landed

“I turned to another Chassid and he also laughed at me and said the Rebbe wasn’t there. I went from one Chassid to the next and all said the same thing until I asked a Chassid who was sitting to the right of the Rebbe and he said, ‘Leave them alone, what do they know,’ and I woke up.

“The next day I told the dream in the teachers’ room at Ohr Menachem, where I teach in the mornings. One of the teachers, Rabbi Yaakov Ochanona, interpreted the dream by saying, ‘Apparently there was an evil decree on you and the Rebbe saved you.’

“Motzai Shabbos I called him up to tell him of the miracle and we were both amazed and thanked Hashem for the miracle and for sending us the Rebbe.”

THE CD THAT PREVENTED A TRAGEDY

By Mrs. Hila Ne’eman, Tzfas

Mrs. Hila Ne’eman of Tzfas has a hard time finding the words to recount the chain of miracles and hashgacha pratis that she and her family experienced:

“It was the afternoon of 17

Tamuz when the first missiles landed in Tzfas. Kiryat Shmoneh, Shlomi, and Maalot used to be the only border towns that suffered under Katyusha attacks, but now the capitol of the upper Galil is in the same boat as them. At a quarter to three the missiles began to fall.

“I am a sheitel macher and I was with customers at the time. There was one strong explosion and my eyes met my customer’s in the mirror and it was as though we agreed that it took place far away. After a few seconds, another missile landed and this sounded closer. It happens to you and you stand there in disbelief.

“When the second missile exploded, I was frozen in place. You just don’t imagine that missiles will land in Tzfas. I quickly recovered from the shock and ran to my son and other children of the neighbors who were with me, in order to take them to the safe room.

“I began to run and I ran near the door of the house which was ajar. That’s when the third missile landed. It was very nearby. I saw the explosion and the fire. The force of the explosion threw me forward. I didn’t allow myself to fall. I rushed

to the children but I couldn’t stand. I had to crawl. By the time I got to the room, they had all run out in hysteria. I rushed to take them to the public shelter. The feelings were of shock and tremendous tension.

“The chain of hashgacha pratis began unfolding two minutes after we heard the explosion. If you connect the links you will see how big the miracle was. My husband, Yaron Ne’eman, came from shopping with bags of food and his hat was covered with dust. He said how he had been walking up the stairs when he heard the shriek of the missile and he quickly lay down.

“If the missile had landed one second later, when he had already reached the courtyard, I don’t want to think about what would have happened. All the trees in the courtyard were destroyed. The entire area was full of shrapnel; devastation in an area where my children and the rest of the neighborhood children play all the time.

“We spend a lot of time in the yard and just that afternoon I found a CD that I had brought with me from South Africa. The children stayed inside to watch it instead of going outside!

“When I spoke to my son afterwards about what happened in the room at the time of the explosion, he told me that they had all stood on the window ledge in order to see the source of the explosions. Fortunately, the windows of the room are double, four windows in each. The two outer windows shattered. In other words, thanks to the double windows, they weren’t hurt by the shards of glass.

“I saw how Hashem watches over us, even under these terrible circumstances.”

THANKS FOR ALL YOU DO

BY RIVKY

*Mrs. Faige Kaminker, shlucha to Afula-Ilit, was privileged to have a warm relationship with and wonderful kiruvim from the Rebbe. Mrs. Kaminker grew up in a home that did not exactly admire Lubavitch. Despite the mockery and the negative information she had heard about Lubavitch, she became a loyal Chabad Chassid with a deep hiskashrus to the Rebbe. * Mrs. Kaminker tells us of her yechiduyos with the Rebbe and mainly about the special connection she has with the Rebbe.*

What did you know about the Rebbe before you came to Chabad?

I was born and raised in a frum home in Boro Park. My family did not belong to any particular group. When I attended Bais Yaakov there was a hostile atmosphere towards Chassidus and Chabad Chassidus in particular. This was the early sixties.

My few encounters with Lubavitchers were notable for the covert and overt mockery towards them. I was poisoned by the brainwashing that was directed at them and exposed to the subjective propaganda that was constantly

around me.

In elementary school there were three Lubavitcher teachers, most prominent among them Miryam Swerdlov. I followed her without her being aware of it. I admired her vibrancy, and her positive image didn't fit with the shocking stories they told about the Rebbe and his Chassidim.

Towards the end of high school I met a Lubavitcher girl my age who wasn't ashamed to announce to me and my friends that the Lubavitcher Rebbe is Moshiach. Needless to say her pronouncement only served to

increase the laughter and mockery against the Rebbe and his movement. It was just out of the question at the time to think of the abstract Moshiach as a human being. The girl couldn't explain herself per se; she just repeated her belief several times with the utmost confidence.

At the end of the school year I was a camp counselor along with a Lubavitcher girl and she learned *Likkutei Sichos* with us a few times a week. I was amazed to discover a new way of thinking, something different. We stopped laughing, but I personally did not make a connection between those sichos and their author.

When I was 16 and in twelfth grade, I was interested in the Rebbe's prophecies about the Six Day War. After the war, when I saw how the Rebbe's prophecies had come true, I became much more inclined towards Chabad. I remember that I put some money together for Mivtza T'fillin, which the Rebbe had introduced, and sent off my donation. A few days later I received a warm thank you letter from Rabbi Chadakov, even though it wasn't a large amount of money. I don't know whether the letter was sent at the secretary's initiative or the Rebbe told him to do so.

When did you see the Rebbe for the first time?

My personal connection with the Rebbe and Chabad began by “chance.” I had no plans or intentions of checking out Chassidus. Every Shabbos a group of us girls met and on Shabbos Parshas Mikeitz 5728 we made up to meet at 770. Until this day I don’t understand what motivated a young girl to walk in the snow from Boro Park to Crown Heights.

I walked into 770 after the farbrengen had begun. The women’s section was full but despite the crowd it was absolutely silent. The atmosphere was one of awe. My friends had kept a comfortable place for me to stand in the front row. I somehow made my way there. I didn’t even know who was speaking and from where. I didn’t know who to look at.

And then, when I saw the Rebbe’s holy face I knew this was my real place. This is where I would remain.

A Chassid’s connection to his Rebbe is seen largely in his consulting with the Rebbe regarding material and spiritual matters. When did you first receive an answer from the Rebbe?

At first, I hid my interest in

Chabad from my family. I had many doubts regarding the change in direction I was making. I didn’t know whether the change I was making was a good one, and then, with the guidance of my Lubavitcher friends I began writing letters to the Rebbe with all my questions. I didn’t receive any answers but from the answers my friend got on these topics, I also learned what to do. I carried onwards despite the hardships and pitfalls.

After graduating high school, I continued on in Bais Yaakov seminary. At that time, teachers in the public schools went on strike. Thousands of children wandered the streets with nothing to do. Crime increased and chaos abounded.

The rabbi of the community in Brownsville, Rabbi Germaine, ran a Talmud Torah in the afternoon for public school children. Because of the strike, he decided to open a full-day program for the local Jewish children. He asked the administration of my seminary for volunteers to come and teach at the new school he was opening. Some of my friends and I taught there every day.

The children loved it. We put a lot into what we taught and the children were astonishingly

receptive to this new type of learning. The strike lasted a long time and after the months of teaching we wanted to keep up our connection with our students, but there was no budget for it.

I wrote to the Rebbe requesting a bracha that this school could continue its work. I received a letter with a bracha. This was the first answer that I received from the Rebbe.

In the winter of that year I was supposed to go to Eretz Yisroel. A few days before the flight there was a bomb in the Machane Yehuda market in Yerushalayim and my mother did not want me to fly. I tried to dissuade her and then, how surprised I was when my mother said that if I got a bracha from the Rebbe for the trip, she would let me go.

I called the secretariat and asked the secretary to present my request for a bracha to the Rebbe. The secretary refused and explained that he couldn’t just see the Rebbe whenever he wanted.

I, being new to all this, insisted that he ask the Rebbe my question then and there and I said I was waiting on the line for the Rebbe’s reply. In the end, after a long debate, the secretary gave in and within a few minutes he had come back with a bracha and haskama for the trip.

While in Eretz Yisroel, I felt a little bit more connected to Lubavitch. I visited Kfar Chabad and joined farbrengens and strengthened my connection to Chabad.

When I returned to New York, I began working as a teacher in Bais Yaakov in Crown Heights, which was located near 770 (Oholei Torah today). This was at the time that other frum groups began abandoning the community in fear.



The 50 lira bill that Faige got from the Rebbe

The Rebbe fought this flight and we, the teachers, received instructions about how to convince the administration not to close the school.

Because of this situation, I developed a close connection with the Rebbe's secretaries. Unfortunately, I did not save the answers I got, nor did I save the answers on many other subjects, with specific instructions about what to do, when and how.

Every morning I would go to school with my fellow teachers from Boro Park using public transportation. Each morning, at precisely the same time, we saw the same people, like the bachur who bought a drink in the grocery store opposite 770, or the older man, bent over, who crossed Brooklyn Avenue every day in the direction of 770 with his tallis under his arm.

One day, I went to Crown Heights alone. For some reason, my friends were not with me that day. I saw the bachur at the grocery store, as always, and a few minutes later I saw the older man walking down the street, but this time he was walking quickly and his back was straight.

I wondered about the sudden change in him but I didn't have much time to think about it. When I got a bit closer I was shocked to see that the elderly man was none other than the Rebbe himself. I began to tremble uncontrollably. This was my first face-to-face encounter with the Rebbe. I didn't know how to conduct myself and what to say in this unexpected encounter. I knew that crossing the street wasn't respectful and I decided to nod my head in greeting.

A few steps later and the Rebbe was right there before me. He nodded his head and with a big smile he said, "Good morning." I

smiled nervously in response and waited as the Rebbe passed me by and then I continued to walk to school all aglow.

My fellow teachers, the administration and even my students thought I had become engaged. I explained to them all that the Rebbe had said good morning to me! Could there be something more exciting than that?

One of the most moving moments in a Chassid's life is yechidus with the Rebbe. Many readers did not have this experience. How many times did

I left the Rebbe's room and while I was still pondering what the Rebbe said, I grew suddenly scared. The Rebbe had wished that I find that all was well at home. What did that mean?

you have a yechidus with the Rebbe?

I had six private audiences with the Rebbe and another two group yechiduyos when the Rebbe stopped conducting private audiences.

My first yechidus was before I married. The wedding took place in Eretz Yisroel and before we flew there, I had a yechidus along with my parents, sister and younger brother. The Rebbe shook my brother's hand and asked him questions about his learning. My sister and I stood next to each other

on the side of the room.

How did the Rebbe interact with you?

The Rebbe related to each person differently. My sister and I looked amazingly alike so that even relatives couldn't always tell us apart. But when the Rebbe asked about the kalla, he turned towards me.

The second yechidus was after I married. We went together for a yechidus on the second day of Rosh Chodesh Cheshvan. In my note I wrote that it was my birthday. The Rebbe looked at the note and asked me, "Today or tomorrow?" I said that it was my birthday that day.

Once again the Rebbe asked, "Today or tomorrow?" repeating the question several times. Right after the yechidus I checked this out and discovered that my birthday was actually the next day, on 2 Cheshvan and not 1 Cheshvan, as I had thought until then.

Since I hadn't had a yechidus with my husband before the wedding, the Rebbe blessed us with, "*binyan adei ad*," and added, "**On the birthday, give tz'daka twice – before Shacharis and before T'fillas Mincha.**"

The Rebbe asked how many t'fillos I davened each day and told me to add one t'filla bli neider. At that yechidus the Rebbe said: **Go to Bais Rivkah [in Eretz Yisroel] in my name and talk with them about chinuch and while there, give regards from Bais Rivkah here. In order to give regards you will have to see the students here for yourself. Since you will see them, speak to them a bit, tell them about Eretz Yisroel and the Kosel HaMaaravi, interesting things, and this will have an effect on them b'gashmius too.**

Before we left, the Rebbe added, "**A year of success, binyan adei ad, a blessed upright generation, and may**

we hear good news.”

We walked backwards so as to leave the room and then heard the Rebbe continue speaking. We hurried forward and the Rebbe said: **It says here that you are going via Hamburg. It would be fitting to ask for material here for them and the addresses of people with whom they are in contact via London. If they don't have the lists here, since you are traveling after Shabbos there will be time to find out the addresses from London, and they will certainly be happy to receive regards from me and to hear what is happening here. Some of them are already printing things and they need encouragement. Nu, may it be a successful year.**

In Tishrei 5735 we went to the Rebbe again. There we met many people who came to ask for a bracha. There were also couples who hadn't had children yet, like us. We landed on 24 Elul 5734, and my brother-in-law, who was supposed to be waiting for us at the airport, wasn't there. We immediately found out that the Rebbe was holding a surprise farbrengen. We got into a taxi and went straight to 770 and arrived in the middle of the farbrengen.

In the middle of a sicha, the Rebbe suddenly raised his head and asked, “Did the leaders of the second group arrive yet? Are they here?”

Apparently a charter of Lubavitchers had landed before us and they were the first large group. We realized that the second group the Rebbe referred to was a small group of Chassidim who were on the flight with us. We hadn't even considered ourselves a group.

Someone told the Rebbe that Rabbi Leibov was there but the Rebbe said he had only boarded the flight in London and he wasn't considered part of the group. They called out that Zimroni was there.

“Zimroni?” asked the Rebbe, and he said something with a broad smile. They mentioned name after name and I saw that all the names they said were not who the Rebbe meant. The Rebbe's face shone with a great light. When they said the name Pikevsky, who had also flown with us, the Rebbe said, “Pikevsky is from Russia. Nu, he should say



A letter from the Rebbe to Faige Kaminker: “I will double the brachos”

l'chaim.”

Then the Rebbe asked, “Who else?”

Someone answered, “Kaminker.” The Rebbe looked suddenly serious, “Kaminker is here?” The Rebbe looked around for my husband and only then continued the sicha as usual.

Throughout the month we were privileged to astonishing displays of affection from the Rebbe and it was hard to think about parting and returning to shlichus in Eretz Yisroel. I knew that I couldn't leave

my shlichus and I decided to ask the Rebbe for a bracha that I shouldn't experience an inner crisis because of my return. In my heart of hearts I hoped that the Rebbe would tell me to stay in the US.

We went into great debt over this trip and I mentioned that when we returned to Eretz Yisroel all our money would go towards paying for the tickets and we wouldn't have what to live on. Despite all that, we decided before our yechidus that we wouldn't report to the Rebbe about our problems, not about our terrible financial situation and not about our not having children yet.

The Rebbe read our note which had a question that my husband had in Chassidus and the subject I had written about. The Rebbe answered my husband's question and then added: **The time hasn't come to read the letter, but when the time comes we will take note of it. I read the report and was given good news and the merit of the many is dependent on them.**

The Rebbe went on to my request for a bracha and said: **Regarding what you wrote about the trip, it's not that you are traveling away from here but you are traveling to make a dira for Hashem ba'tachtonim, and so how can there be hardships, even if you are lacking money.**

The Rebbe added that himself even though we hadn't written about money. The Rebbe made a dismissive motion with his hand and went on to say: **And you don't even need mesirus nefesh; mesiras ha'ratzon is enough – and this should be done with simcha and gladness of heart. Continue to write good news from there and take good news from here to there, and**

continue on this path. May we hear good news from each of you, from you and from you, and from both of you together, together with your daughter. I will mention you all at the tziyun, go in peace.

When we left the Rebbe's room, other couples who hadn't had children yet who knew that we didn't either, asked us if we had been given a bracha for children. We said we hadn't asked, which was true. We didn't want to tell them of the bracha we had gotten and decided to keep it a secret because "a bracha rests only on something hidden from the eye." In order to avoid a situation in which we wouldn't be believed afterwards, we decided that each of us would tell one person our secret on condition that they tell the secret only after our daughter was born. We knew that we would have a daughter and we went to buy a pacifier for the baby in order to make a "vessel" for the bracha.

A few months later, when nothing had happened, I decided to ask the Rebbe about it despite my husband's opposition. He maintained that we had gotten an explicit bracha, but I wrote the Rebbe a letter thanking him for the bracha but asking that it be soon. The Rebbe answered me and added in his handwriting: with a blessing for good news.

Two weeks later I had good news to relate and my oldest daughter, Devorah Leah, was born on 19 Kislev.

My fourth yechidus was in 5737. I flew with my daughter who was ten months old at the time. My in-laws asked me to fly back via

Germany so that on my trip back from New York I could visit them. My brother-in-law answered them for me that I would ask the Rebbe.

For various reasons I didn't want to go to Germany and I was annoyed with my brother-in-law for answering for me, but since he had already said it, I felt I had to ask the Rebbe. I asked the secretary to add that I had no intentions of going. A few minutes later the secretary came back with a bracha from the Rebbe,



A letter from the Rebbe to Faige Kaminker

"in a good and auspicious time." I understood that I was supposed to go to Germany.

Before the flight I had a yechidus. The Rebbe began speaking and for three minutes he spoke and I didn't hear anything but my racing heartbeat. I could see the Rebbe's lips moving the entire time. Apparently, the Rebbe gave many brachos. Then the Rebbe opened a drawer in his desk and I saw neat piles of money, including lira notes.

The Rebbe put his hand deep into the drawer as though searching for something. He removed a crumpled fifty lira note. My husband later identified the note as the one he had sent to the Rebbe with his pidyon nefesh before Rosh HaShana.

When the Rebbe gave me the note he said: **Give it to your husband and give him a special yashar ko'ach for everything he is doing in "u'faratzta" and to you a yashar ko'ach for all you do, especially when a new year has begun.**

Then the Rebbe asked whether I received the answer "regarding Germany." I said I had and the Rebbe said: **Since you are going to Germany to the shviger elteren (mother-in-law, in-laws) give them a yashar ko'ach for everything they do and will do.**

The Rebbe gave me money to exchange to German marks with which to do "good things." We used the money for a Chassidishe farbrengen.

Then the Rebbe took another 5 lira note and put it in Devorah Leah's hand and said to exchange it for her for another bill and to make sure she put it in a pushka herself. **Go in peace and arrive in peace and find that all is well at home – and we should hear good news. Have a good trip.**

I left the Rebbe's room and while I was still pondering what the Rebbe said, I grew suddenly scared. The Rebbe had wished that I find that all was well at home. What did that mean? I knew it referred to something not good. It was only when I returned home that I learned that on Simchas Torah my husband

had been badly hurt by a drunken Jew, but baruch Hashem, he was miraculously fine.

(When the Rebbe spoke about our work, I have to say that we were in Afula at the time. We arrived there in 5732 and opened a Chabad house, something unusual in those days. We worked primarily with new immigrants. We made them kosher weddings, brissin, bar mitzvas, kashered kitchens, put up mezuzos, and arranged farbrengens.)

In 5739 I was expecting my second daughter. At the beginning of the pregnancy they told me that the fetus was in danger. I had already received the usual letter from the Rebbe that pregnant women received, and then, surprisingly, I received another letter with a bracha for the pregnancy. I didn't know why. Then I got a third letter on which the Rebbe wrote in his own handwriting: **I double my brachos.**

I wondered what this was about and decided that I wanted to have a yechidus to receive a bracha before having the baby. I flew to the Rebbe for Tishrei 5740.

At the yechidus, the Rebbe blessed us in Hebrew (unlike the previous yechidusin which were all in Yiddish): **Hashem should help each of you and all of you together in all your needs, material and spiritual, as well as with success in spreading Judaism in general and the spreading of the wellsprings in**

particular.

The Rebbe gave a dollar to each of us and told us to exchange them for liras and to give them as shlichus mitzva money for tz'daka in Eretz Yisroel.

The Rebbe didn't say anything about what I had written in the pidyon nefesh about the pregnancy. I understood this to mean that I had been in danger but the danger had passed.

A year later, for Tishrei 5741, we had another yechidus. After briefly examining the pidyon nefesh, the Rebbe said: **May Hashem fulfill the requests of the hearts of all those written in this note, in everything they need, in good health and livelihood as necessary and to progress in matters of Judaism, and most importantly to raise - and here the Rebbe seemed to stammer - the girls ... boys ... girls, to Torah, chuppa and good deeds.**

Obviously, the Rebbe says everything for a reason. As soon as we went out, my husband said that we would have six children. He explained that the Rebbe said girls in the plural and they referred to the two daughters we already had. Then the Rebbe said boys and then girls, meaning two boys and another two girls.

Did you receive instructions regarding publicizing the identity of the Rebbe as Moshiach and spreading the Besuras Ha'Geula?

After the sicha of Chaf-Ches

Nissan 5751, my husband decided that he and other Lubavitchers in the area would sign a pidyon nefesh in which they accepted the Rebbe as Melech HaMoshiach and he asked everybody to sign this. I guess the inyan wasn't so understood at the time as it is today because nobody came except for one mekurav who wanted to remain anonymous.

On Motzaei Shabbos my husband went to Rabbi Hertz's home in order to send a fax to the secretariat. Knowing the sharp reactions that others had gotten when they tried to crown the Rebbe as Moshiach, I tried to dissuade him from doing this.

A few weeks later, Rabbi Chaim Sholom Segal from Afula called us. He had gotten a fax for us with a few answers from the Rebbe. There were three responses. Two of them were about things we had asked about a few months earlier and the third answer was for Efraim Nachum Kaminker from Motzaei Shabbos Tazria-Metzora. Uh oh, I thought. I was afraid of what the Rebbe's response was to what my husband had done but to my surprise and relief, the Rebbe had written: **may it be an ongoing activity with an increase, I will mention it at the tziyun.**

Until this day I am so moved when I think of that amazing moment when I read that answer.

May we merit the hisgalus of the Rebbe today!

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AN ELIYAHU HA'NAVI IN OUR MIDST

RABBI YOSEF YITZCHOK JACOBSON

Part 3 of a speech in honor of the 1st yahrzeit of the young shliach and melamed, Rabbi Levi Bialo a"h, on 7 Iyar of this year, who was taken before his time in a tragic accident. Presented in consolation of all mourners of Tziyon and Yerushalayim during the Three Weeks and Tisha B'Av.

[Continued from last week]

Some people are experts on somebody else's pain. They know how to justify G-d. They know how to theorize and explain why the Holocaust happened, why the life of a sparkling young man was interrupted so tragically. They know. But when the pain is personal, nobody understands that piece of Talmud.

And this was one of the greatest lessons the first Jewish leader received the first time he encountered G-d. Moshe is watching a burning bush. It's burning but it's not being consumed. What do you think Moshe was looking at? He was only looking at a little tree on fire? Say the kabbalists: Moshe was looking at Auschwitz. Moshe was looking at Dachau and Treblinka. Moshe saw every suicide bomb that engulfed people in flames. Moshe watched 4,000 years of suffering.

And if I may also add tonight,

Moshe also saw that bitter morning when one of his greatest champions was torn away from his family, from us, and from this world.

And Moshe approaches the bush and says, "Let me understand. Let me understand the reason, the background, the mystery. What is going on? How do people move on? How do people burn and still not get consumed." And Moshe was the greatest thinker of all times.

And G-d called out from the midst of the bush. And what did He say? He said, "Moshe, remove your shoes from your feet, because the place upon which you stand is sacred soil." What was G-d telling Moses? Remember, when you encounter a person in pain, when you encounter a family in pain, when you encounter a wife, a child, a brother, a sister, a parent, a close friend in pain – don't become a philosopher; take your shoes off your

feet! You know why? Because you're standing on holy soil!

Being in the presence of pain is being in the presence of holiness. And being in the presence of a person who was afflicted with pain is like being in the Holy of Holies, and in the Holy of Holies we don't become experts or analysts – we take off our shoes humbly, we stretch out a shoulder, we embrace, we shed a tear. And we're there for the person and for the people.

G-d was telling Moshe: Are you going to become a Jewish leader? If you're going to become a Jewish leader, a Rebbe, the first thing you have to



Rabbi Levi Bialo a"h

know: a person who experiences pain and suffers tragedy is on a different plateau. They never look at life the same. They never look at death the same. What matters to some people is to them inconsequential and what some people would never understand they immediately perceive. They are in a reality of themselves which can be defined only as a place of sacredness, holiness, of mystery. And when you're in such a place, G-d says, "Take off your shoes."

And I'm in such a place tonight, so I take off my shoes. If not physically – figuratively, emotionally. In the presence of a mystery, in the presence of an unfathomable tragedy that words can't really articulate, explain, even describe.

* * *

What does Judaism say about when bad things happen to good people? There's a whole book about it. It's called Job, Seifer Iyov.

Every religion has to grapple with this question. Anybody who believes in G-d has to grapple with this question, and this is one advantage atheism has. For the atheist, there is no question why bad things happen to good people.

If you're ever going to become an atheist, this should be the reason. Not because you're too lazy to put on t'fillin, so there's no G-d; too lazy to give charity, so I don't believe in G-d – Charles Darwin. This is a reason.

For the atheist, why do bad things happen to good people? Why not?



Rabbi Yosef Yitzchok Jacobson

*If you're an atheist,
do you expect a train
or a disease or a
bullet to be sensitive
to what a special soul
it just removed from
the world?*

Cookies crumble different ways, at different points. If you're lucky, you make it to a hundred. Some people don't make it lucky to ten. If you're an atheist, do you expect a train or a disease or a bullet to be sensitive to what a special soul it just removed from the world? This is an amoral world.

For the person who believes there is a G-d Who cares, for that person there is the question. What type of mind do you have to allow such behavior in the world?

The great Chassidic masters used to say something very profound— What a person hears, or sees, or reads in the news – a tragedy that happens in Asia, a tsunami, an earthquake, or even an accident – the average person stops for a moment and says: Why? There's something wrong. It's not supposed to be that way. Why do we have this response? The Chassidic masters said: because the presence of G-d is etched into every human being's soul.

So I may call myself an atheist, but am I really? If I really were, then philosophically I should not be perturbed by any innocent suffering. The question of why is a religious question with a religious purpose.

To the Chassidic masters this demonstrated the presence of a living G-d in a person's soul and hence, he or she feels that the world should be a pleasant place, the world should be a good place. And when they encounter unfathomable darkness or pain, they feel there's something distorted, there's something wrong – that if there's no G-d, there's nothingness. This is the way it's supposed to be? No order? No sensitivity? You want the waves of a tsunami to stop and say: Hey, there's a nice, cute little child. I'm not going to touch him. Waves are amoral. From G-d we expect more.

[To be continued be"H]



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THE REDEMPTION COMES THROUGH MOSHIACH, BUT CAN'T IT START WITHOUT HIM?

TRANSLATED BY MICHOEL LEIB DOBRY

In response to requests by our readers, we now present the twelfth in a series of questions and answers from the seifer 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.

QUESTION:

Even if the entire process will happen exactly as you say – i.e., compelling all Israel to walk in the path of Torah, then the wars of G-d, the building of the Beis HaMikdash, and the ingathering of the exiles through Melech HaMoshiach – nevertheless, who says that there won't at least be "is'chalta d'Geula" beforehand, particularly according to the well-known saying in Talmud Yerushalmi that the Redemption will be "little by little"?

Furthermore, there is the well-known saying from Midrash that

Moshiach is "revealed, hidden, returns, and appears." Similarly, we find that the redemption from Egypt was also little by little, as after Moshe Rabbeinu first came to Pharaoh, the exile became more harsh, to the point that Moshe complained to G-d, "Why have you done evil to this people?" Even when they had already been redeemed, they first became a nation – i.e., receiving their national independence – and only afterwards did they receive the Torah. Therefore, even at the Future Redemption, while the State has its corruption, its ups and downs, etc.,

nevertheless, the main thing is that we first received our national independence, which marks the start of the Redemption, and only afterwards will there be the Complete Redemption.

ANSWER:

1. In the first portion of this book, the Rebbe explains at length that according to the Rambam, the Redemption does not come little by little. This is because the Redemption will not begin prior to the building of the Beis HaMikdash and the ingathering of the exiles, and after they do occur, there will be the Complete Redemption. Regarding the statement of the Midrash that this marks the Redemption of the Jewish People, the Rebbe explains this as meaning "redemption" in the figurative sense – i.e., redemption from misfortunes, not from exile. Similarly, the Rebbe says further that the activities carried out by Moshiach himself in connection with the Redemption – i.e., the building of the Beis HaMikdash and the ingathering of the exiles – could be little by little (however, he added that even this is

not relevant now, because all of the appointed times have passed and the Redemption will be in the blink of an eye). With this in mind, we therefore, cannot say at this time that we have reached *is'chalta d'Geula*, because the Redemption only begins through Moshiach, and its beginning will be the building of the Beis HaMikdash and the ingathering of the exiles by him.

2. You also say you accept as halacha the Midrash stating that the Redemption will be as the very first rays of the morning sun, meaning that **the advanced stages of the Redemption** will be little by little, however **at the Redemption itself**, there cannot be *ch"v* ups and **downs**. It simply cannot be that the Redemption itself will turn into an obstacle for the People of Israel, the Torah of Israel, and the Land of Israel. "With a Redemption like that, there's no need for an exile..."

3. It is important to note that in the "first rays of the morning sun," the darkness and dimness are not part of the dawn that rises little by little. In our case, however, the darkness, the descents, and the corruption are part of the very essence of the "medina," which you consider to be the "*is'chalta d'Geula*" itself. To put it another way, the dawn itself, rising little by little, is **the very essence** of the daylight. Yet, while it appears slowly in a limited fashion, it is not the opposite of daylight, whereas, the declining effects of the "medina" essentially represent the complete opposite of the Redemption.

4. The harshness of the exile in Egypt was not made worse by Moshe Rabbeinu, rather it was due to the wickedness of Pharaoh. However, in our discussion, you claim that the beginning of the Redemption is the "medina" which has led to such terrible results, both material and spiritual. How is it possible for **the**

Redemption itself to cause such damage?

5. Getting to the heart of your question, "Why do we categorically reject the concept of '*is'chalta d'Geula*'?" – even you admit to the fact that we have not found any concept of the Redemption in halacha except for the abovementioned stages established by the ruling of the Rambam – that they will be achieved specifically through Moshiach. **Every Jew believes in his heart with simple faith** that Moshiach will bring the Geula. **Geula** (in *Lashon Kodesh*) means redemption from exile, which



primarily refers to the ingathering of the exiles. Our Sages say that "the first Redeemer is the last Redeemer," and it is understood from this that just as the redemption from Egypt did not truly begin before Moshe Rabbeinu came to redeem the Jewish People, similarly, the Future Redemption that will come very soon cannot begin before Moshiach comes to redeem the Jewish People from the exile. (NOTE: At the time of the bondage in Egypt, the children of Efraim wanted to rise up in rebellion prior to the Exodus, leading to a false redemption that ended with an even harsher exile, as

is explained Pirkei D'Rabbi Eliezer (Ch. 48), brought in the Tosafos beginning with the words "Serach bas Asher" (Sota 13a). See also the Mechilta, Parshas B'Shalach, and Shir HaShirim Rabba 2:18.)

6. Regarding what you write about "national independence" at the Exodus from Egypt as an apparent condition to the Redemption, the manner in which you phrased your question proves that this simply is not true, since at the time of the Exodus from Egypt, the Jewish People became a nation on the night of the Pesach holiday, despite the fact that they proceeded to wander **in the desert** afterwards for forty years without any national independence.

7. Furthermore, the physical redemption from bondage in Egypt to freedom was not linked *ch"v* to any rebellion against G-d, and when the Jewish People sinned afterwards with the Golden Calf, G-d even wanted to nullify the physical redemption and destroy them, were it not that G-d's chosen one, Moshe Rabbeinu, stood and fervently pleaded before Him to turn away His wrath from this destruction. The redemption from Egypt was actually a G-dly revelation through which the Jewish People also experienced elevation, as they immediately fulfilled the mitzvos of circumcision and Pesach, and prepared themselves for Mattan Torah. Today, however, the "medina" itself is destroying the religion. So how can this possibly be part of the Redemption process? Anyone who says that the State of Israel is the beginning of the Redemption is comparable to someone who says that the making of the Golden Calf en route to conquering the land is part of the redemption from Egypt.

8. Getting to the heart of the matter, you should ask yourself: If we are still in the period before all of

Israel observes Torah and mitzvos, before the wars of G-d, before the building of the Beis HaMikdash, before the ingathering of the exiles – then what kind of “Redemption” is this?

May G-d protect us from such a “Redemption,” starting when many of our fellow Jews are being driven from their faith **while actually in Eretz HaKodesh** itself – the **exact opposite of what the Rambam writes** about Moshiach compelling the Jewish People to walk in the path of Torah. Jews uproot other Jews from the heritage of their forefathers, destroy flourishing settlements, demolish synagogues and yeshivos, hand over portions of Eretz HaKodesh (including some of the most strategic) to those who seek to harm them, establish a terrorist state on the Jewish homeland – the **exact opposite of what the Rambam writes** about Moshiach winning “the wars of G-d.” Baseless hatred prevails against those who love Eretz Yisroel and observe Torah and mitzvos – the type of baseless hatred that destroyed the Beis HaMikdash.

In addition, specifically in Eretz HaKodesh, legislation is passed declaring that there is no difference between a Jew and a non-Jew *r”l*, and any non-Jew who brings a conversion certificate signed by a treif-eating Reform rabbi is recognized as a Jew.

How can this even be considered as “Redemption,” when its whole

WHO WAS THE “VISIONARY OF THE STATE” – THEODOR HERZL?

“About two years ago, I wanted to solve the Jewish question...with the help of the Catholic Church. I asked...to obtain an audience with the Pope, in order to tell him...I am creating a large movement among Jews **so that they will come freely and proudly to Christianity**...openly...with bells ringing...without shame...but with pride.”

“Writings of Herzl,” Vol. 2, Diary 1 (Neumann Publishing, 5720)

“He saw conversion as merely a step in the disappearance into non-Jewish society, as he explained himself: ‘**Children should be baptized** before they can be responsible for their actions, before they can act for or against...they must disappear in large numbers.’”

“Herzl,” Amos Elon (Am Oved Publishing, 5737)

“Herzl educated his children in the lap of the Christian religion. On the twentieth anniversary of his death, **his son converted from Judaism to Christianity**. When the press attacked him for his actions, he publicized his father’s diaries, where it shows that he **refused to circumcise his son**, lit the Xmas tree each year, and ordered the teachers to pray the Christian prayers with his children, morning and night.”

“Splendors From The Past,” Joseph Nedava, 5721, p. 69

substance is merely an amplification of the concept of “Due to our sins...”?

9. I heard from the gaon, R. Betzalel Zolti, of blessed memory, chief rabbi of Yerushalayim, that when rabbanim came to give their blessings to the first President of Israel, Chaim Weizmann, in honor of his inauguration, he told them that when he was a boy, he was a member of a group of Zionists in his hometown. Among the residents in his city was the elderly tzaddik, R.

Dovid of Karlin. These young Zionists would customarily go around in special uniforms with gold buttons. R. Dovid saw the young Chaim Weizmann running in the street, wearing his uniform. He called to him, took hold of one of the gold buttons, and said, “You obviously think that these buttons will bring the Moshiach. However, I tell you that the Moshiach they won’t bring, **but the birth pains of Moshiach they will definitely bring.**” Sufficient for the wise.

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AND REBBI AKIVA LAUGHED

BY SHAI GEFEN

WE ARE ALL EXPELLED

It is one year since the expulsion and destruction of the Jewish communities of Gush Katif and northern Shomron in the unilateral Disengagement Plan. Those who initiated this plan promised the nation peace. In the government resolution regarding the Disengagement it said, "The goal of the plan is to provide for a better security, political, economical, and demographic reality."

Former Prime Minister Sharon said, "This plan is the best security plan."

Former Defense Minister Shaul Mofaz said, "This plan will create better security and will leave a door open for continued dialogue with the Arabs."

They did not leave a stone unturned in their drive to get this criminal law passed with the help of various parties, each of which helped Sharon at a certain stage of the implementation of the plan. Each one offered a bridge over which Sharon galloped on his way to the goal: Shinui, Mafdal, Ichud Leumi, and Yahadus HaTorah. Each of these parties gave Sharon what he needed to realize his dream.

The Jewish people, by and large, turned their backs on Gush Katif and the battle waged by its settlers. There were many reasons for this.

Many were sure that the Disengagement wouldn't happen. Some said, "Accept the decree of heaven." Others said the Disengagement was a crime perpetrated against those living in Gush Katif and northern Shomron but it wasn't a threat to the continued existence of Jews in

Israel. There were also those who said, "Those Mizrachnikim deserve it!" Editorials in chareidi newspapers said they should leave; they should not live in a dangerous place.

We saw the forces of impurity helping Sharon carry out his evil



Terrorist flees into the Lebanese village of Qana after shooting rockets at Israeli civilians



work. With seemingly heavenly powers, Sharon managed to overcome all the hurdles, as anybody who could have used his influence in order to stop the bulldozer in time, became his collaborator (or in the best case scenario, was loudly silent).

Even within the settlement movement, we saw members of the Yesha council, at critical moments, opting to protect their jobs rather than mount an effective struggle which would have had a good chance of delaying the plan for a few months and who knows, maybe it would have been halted forever.

Many excuses were given after the Disengagement. Each one tried to explain his silence with 150 reasons. The common denominator is that they allowed the expulsion to take place, ruining not only the settlers but the entire nation.

We all remember how at zero hour, rabbanim said that the army could not destroy shuls, yeshivos, and mosdos Torah. They sent letters around the world and the Chief Rabbinate put out a sharply worded p'sak din and protests came from rabbanim around the world. The army didn't destroy the shuls. We saw how rabbanim *did* have the power, when they chose to wield it, and who knows, perhaps they could have averted the entire Disengagement.

But we didn't hear from them for a year and a half when the people of Gush Katif pleaded before whoever they thought might listen to them. Countless meetings were held with rabbanim and public figures. Who *wasn't* sent to meet with rabbanim and the g'dolei ha'Torah? They sent women in tears, children, farmers who knew that their work of decades was about to be destroyed. But they were turned away empty-handed.

I was there at several of these meetings, with our own rabbanim too, Chabad Chassidim. The residents of Gush Katif met and asked for their help in this war which involved entire communities, but they were turned away.

This is not the place to enumerate all the money and bribes that the criminals of the Sharon clan arranged with the cooperation of chareidim, b'nei Torah, but the fundamental issue is that most of the Israeli (and the Jewish world) stood aloof, including the spiritual tzibbur from whom we should have heard a hue and cry about what was about to befall us. They preferred closing their ears.

MEASURE FOR MEASURE

One year later. A year has passed since the destruction of Jewish communities by Jews and we see the results. From the south, from precisely those places from which they expelled Jews, the war began. That is the location from where they started shelling Israelis cities. Shortly afterwards the north began to burn.

Over one million people have fled their homes for the center of the country in order to find refuge from the long-range missiles landing near and on their homes. Communities, along with their rabbanim and Admurim have been uprooted, their summer vacation spots no longer peaceful, and have had to move in with friends and relatives.

Now the entire country knows what "expelled from their homes" means, what the Disengagement Plan was about, what lies behind that whitewashed, evil word. Everybody sees what running from the enemy is about while the enemy continues to slam us. Suddenly all the chesed organizations are

It's absolutely clear that we had no right to sit off to the side when we saw what they were doing to our fellow Jews. If we know they are our fellow Jews, it makes no difference what kippa they wear or don't wear. They are our brothers, our flesh and blood.

worried and taking care of refugees from the north.

The heart weeps to think that all these were silent one year ago when families with children were expelled from their homes by Jews in black uniforms with the symbol of the State of Israel on them. Back then we didn't see the mutual sacrifice. Back then these same people did not mobilize to help their heroic brethren who withstood five years of 6000 mortars and witnessed countless daily miracles.

Let's look at the party daily newspaper of Agudas Yisroel which is publicizing to one and all about the acts of kindness being done today for thousands of people, when one year ago it refused to tell it like it is. They even refused to

put a paid ad by the Moetzes G'dolei Ha'Torah in their paper, calling on people to cry out to Hashem to prevent the churban of Gush Katif.

The Bostoner Rebbe, member of the Moetzes G'dolei HaTorah spoke about the “measure for measure” being meted out now, when less than half a year after the shameful expulsion, the Jewish people are enduring another forced expulsion, this time not by our soldiers but as a result of the Disengagement that strengthened terrorism.

“Before we start to think about Hashem’s actions,” said the Bostoner Rebbe, “we see that there is *mida k'neged mida* taking place here. With that miserable plan, thousands of Jews were thrown out of their homes and have to be in exile. And now, tens of thousands have to leave their homes and go to exile to various places, in many instances living under substandard conditions. We know and believe that the good measure is far greater than the measure of punishment, but now, r”l, we see the opposite.”

When the Bostoner Rebbe was asked whether the phenomenon of chareidi refugees from the north was part of the “measure for measure,” he chose his words carefully. “It’s quite clear. I don’t want to use the words, measure for measure, but it’s absolutely clear that we had no right to sit off to the side when we saw what they were doing to our fellow Jews. If we know they are our fellow Jews, it makes no difference what kippa they wear or don’t wear. They are our brothers, our flesh and blood. Certainly, for everything that was done and was not done until now, by us, we will have to give an accounting. May Hashem have mercy and the accounting be in a good way that we achieve our purpose.”

MILITARY MORALITY IN LEBANON

Because of what happened in the village of Qana, where supposedly many women and children were killed when a building caved in, Israel had to announce that it would halt air strikes for 48 hours for the purpose of conducting an investigation. At the prime minister’s office they approved the 48 hour pause, until a full military investigation was conducted.

“Only those targets that aim to attack Israeli sites will be attacked,”

*Do you understand
how moral we are?
That rocket launcher
can kill Jewish women
and children with his
missile, but for public
relations we won’t kill
him and possibly kill
an Arab child.*

said the PM’s office. And Israel said it would coordinate with the UN a 24-hour window of time for Lebanese to flee their homes in southern Lebanon.

Just the week before, Defense Minister Peretz had said how moral the IDF is, describing how a pilot spotted a Hezbollah missile launcher aimed at Israel, but the terrorist was holding the hand of a child and the pilot decided not to attack the murderer so as not to hit the child.

Do you understand how moral we are? That rocket launcher can kill

Jewish women and children with his missile, but for public relations we won’t kill him and possibly kill an Arab child.

We saw this in the difficult battle at the Hezbollah stronghold in which eight Israeli soldiers were killed. Instead of annihilating the enemy’s houses, they took the perverted “moral” approach so as not to kill civilians. While doing so, they made all the mistakes they could possibly make and sacrificed the lives of eight Jews on the altar of false morality.

Where does this fraudulent morality come from, that has become an inseparable part of our military outlook, thanks to which we are suffering so greatly?

I read a fascinating yechidus that Rabbi Efraim Yolles z”l had with the Rebbe about the war in Lebanon. The Rebbe said: **One who loves the cruel, hates the upright. The Midrash says it differently: when fear of Hashem is lacking, the fear is used to fear the goyim, and therefore, they are terrified of the goy. Terrible things are happening there – especially now in Lebanon – things that the world has never seen to date. They brought soldiers, put them at their posts, and forbade them to proceed and to shoot, until they were shot at first, and they don’t allow them to retreat!**

This is the perverted morality that we see time and again and Israel prides itself on its “moral army.” The same Defense Minister and Prime Minister, who still have not disengaged from the Disengagement, keep on announcing that they will proceed with the Convergence/Realignment Plan. No wonder that “one who loves the cruel hates the upright.”

There is no surprise here as to why time after time their military successes look the way they do,

because if you tie the hands of the soldiers and feed them rotten morals, teaching them to love the cruel and hate the upright, it always comes back to hurt them.

When soldiers go forth to defend Jewish lives, Hashem is with them, but if the Chief of Staff [Dan Chalutz] who was appointed specifically to expel Jews, who coolly prepares for Convergence, continues to incite against the settlers and call them "well poisoners," no wonder that the war is being run in this criminal, haphazard manner.

AND RABBI AKIVA LAUGHED

One year ago, on Tisha B'Av, we were in Gush Katif. It was the eve of the expulsion, Tisha B'Av night which was also Motzaei Shabbos Chazon. After saying Eicha, thousands of Jews, residents and supporters, got up to sing, "Sh'yibaneh Beis HaMikdash..." in the main shul of Neve Dekalim. We sang it for an hour, brokenheartedly. We thought this song rent the heavens.

What a Galus this is, here in Eretz Yisroel, by our fellow Jews! They knew that what was expected

was expulsion by the men in black in a few hours, yet on that bitter night this song expressing emuna and bitachon burst forth.

I will never forget that song and even if we haven't been saved yet, I am sure that those tears shed then are gathered under the Heavenly Throne and have their effect, with chesed and mercy before Hashem.

Less than a month later, on 5 Elul 5765, I went back to that shul. This time it was destroyed and abandoned and we davened a final prayer there. Those who were there were devastated by the scenes of destruction that met our eyes that were wrought not by emissaries of Titus or Nevuchadnetzar, but by the Jewish government of Israel.

I thought of the Midrash that tells of Rabbi Akiva and his colleagues who went up to the Temple Mt. and saw a fox come out of the Holy of Holies. The Sages began to cry but Rabbi Akiva laughed. They asked him why he laughed and he said that just as they saw the fulfillment of the prophecy of destruction, he was sure they would witness the prophecy of

Geula.

Willingly or unwillingly we are living in the generation of Geula. In recent years, and right now, we are experiencing terrible things, part of the painful operation that comes before Geula. All the signs given in Tractate Sota about these days are being fulfilled (e.g., "the Galil will become desolate and people from the border will go from city to city and will not be shown mercy").

We can do as Rabbi Akiva did, for "the halacha is like him," as it says, "Then our mouths will be full of song." We have to bring people the message of Geula and the Rebbe's prophecy of "hinei zeh HaMelech HaMoshiach ba," and "kvar ba" and "the time for your redemption has arrived."

Just as all the Rebbe's warnings about Israel's security were fulfilled, detail by detail, we believe that his prophecy of Geula will also be fulfilled, may it be now, "He did not delay even a blink of an eye." May we see how "Moshiach will come from the Galil," now, with simcha and gladness of heart.

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CHASSID AND SOVIET SUBMARINE COMMANDER

BY SHNEUR ZALMAN BERGER

Earlier this year, following the passing of Rabbi Shalom Dovber Friedman, Beis Moshiach met with his wife and children to unearth the story of a Chassid who hid his good deeds from all. He received a Chassidic education in underground yeshivos, and kept mitzvos with mesirus nefesh even as a top officer in the Red Army.

On the fifteenth of Teives, earlier this year, family, friends and neighbors walked somberly after the funeral bier of the Chassid, Reb Shalom Dovber Friedman. Despite being well known, nobody really knew him. Yes, he spoke all across the country at gatherings for Russian immigrants, and spread Yiddishkeit and Chassidus to thousands, however, they did not know his true character or his fascinating life story. His own family members can't recall their father talking much about his experiences "over there," behind the Iron Curtain.

During the Shiva, they sat and tried to reconstruct the tapestry of

his enthralling life of mesirus nefesh, which was made difficult by the fact that his personal modesty was such that nobody knew of his good deeds in the present or his great deeds in the past.

CHILDHOOD DURING DIFFICULT TIMES

Rabbi Shalom Dovber Friedman was born in 5681/1921, in the city of Kremenchug, Ukraine, to his parents Reb Mordechai Aharon and Esther. His father learned as a young man in Lubavitch and was known as a "Baal Nigleh." He also was active in the "Pidyon Shvuyim" committee, which worked to acquire deferments from military service for the T'mimim.

When Shalom Dovber was three years old, the family moved to Rostov. His father educated him in the ways of Torah and Chassidus. Instead of attending public school, he studied Torah at home, and later in underground yeshivos.

His father, one of the distinguished Chabad Chassidim in Rostov, was arrested by the secret police. This took place on the night of Rosh HaShana 5696/1935, at the peak of one of the waves of arrests of Chassidim. On the same night, they arrested his brother-in-law, the Chassid Rabbi Dovid Lobak, the rav of the city Reb Moshe Medalya, Reb Shmuel Mendel Halperin, and two others. A number of the arrestees got sent off to Siberia. They all returned at the end of their sentences, except for Rav Medalya, who never returned. Only later, it was discovered that he was taken out and killed, may Hashem avenge his blood.

Reb Mordechai Aharon Friedman gained his freedom from Soviet prison, after two years of suffering and hardship. It was only in 1958 that his family received a letter from the head of the KGB in Rostov, clearing him of all crimes.

“TWO MORE WORKERS CAME”

In those days, the brothers Shalom Dovber and Avrohom Yosef Friedman learned in an underground yeshiva in Berditchev. The yeshiva was founded by Rabbi Yaakov Shatz, who taught the classes in nigleh, alongside Reb Chaim Shaul Bruk, who served as the mashpia. On Isru Chag Shavuos 5695/1935, Reb Yaakov Shatz wrote to the Rebbe Rayatz: Not long ago, two more workers (i.e., students) came, the sons of Reb Mordechai Aharon (Friedman) from Rostov.

The secret police constantly spied on the students of the yeshiva, so they did everything possible to hide where they learned and lived.

Another problem that the students

in Berditchev had to contend with was that the local youths persecuted them as well. The T'mimim, who wore “kaskets,” old-fashioned caps, and sprouted the beginnings of beards, were an easy target for street gangs who started up with them. Finally, they decided to fool the gentile youths, and from then on, they marched proudly down the streets singing a march to the words of “Adon Olam.” The gentile teens assumed that they were young men training for the military draft, and were afraid to bother them.

When the yeshiva was forced to move, the young Shalom Dovber joined his friends and went to learn in the yeshiva which opened in the city of Kursk.

In 5636/1936, he learned in the

underground yeshiva Tomchei T'mimim in Zhitomir. The yeshiva began with four students, R' Shalom Dovber, R' Moshe Morozov, R' Yeshaya Gopin and R' Nissan Pinson. The teacher was Reb Eliezer Pinsky, who taught the boys despite the great danger. They learned in a shul at the edge of town, which had a number of entrances, an important advantage in times of emergency.

One spring day in 1936, a policeman paid a surprise visit to the shul. The four T'mimim, including Shalom Dovber, were engrossed in their learning. R' Nissan spotted the policeman first, and managed to warn his friends of the impending danger. The teacher ran away immediately, followed by the students who all



R' Sholom Dovber Friedman a”h receiving a bottle of mashke from the Rebbe.
Near him are R' Notke Berkhan and R' Moshe Yeruslavsky.

managed to get away except for R' Yeshaya Gopin, who was taken to the police station and grilled for a long time. Afterwards, he was ordered to leave the city immediately.

Regarding the events following this incident we have an account from one of the students, Reb Moshe Morozov. "From then on, we switched locations to a shul in the part of town called Dezitena, where we were joined by other students, R' Henoch Rapaport, R' Munka Rapaport, R' Shalom Levitin, and R' Boruch Braslover."

During the winter months of 1937, it was decided that older students continue their studies in Zhitomir, whereas the younger students, including Shalom Dovber Friedman, would be sent to yeshivos in other cities. After Pesach 5697, he arrived to learn in the newly opened yeshiva in Kalinchi, taught by Reb Yosef Goldberg, who recounted the history of the yeshiva:

After Pesach, I arrived in Kalinchi and opened a branch (of Tomchei T'mimim), and the students R' Shalom Mendel Kalmanson, R' Henoch Rapaport, R' Shalom Ber Friedman, R' Tzvi Hersh Braslover, and others came

They marched proudly down the streets singing a march to the words of "Adon Olam." The gentile teens assumed that they were young men training for the military draft, and were afraid to bother them.

to learn. In Kalinchi, we learned until the 24th of Kislev 5638, when they came to arrest us. I was not in the shul at the time, and so I was saved, and we all ran away from there.

ATTACK SUBMARINE COMMANDER

During WWII, the Soviet Union announced an emergency draft. Every male of draft age was drafted. All deferments became null and void, and any young man found on the streets was grabbed by the army and sent straight to the blood-soaked front. Some managed to hide or present themselves as dangerously ill, but most were pressed into service forcibly. Many Chabad Chassidim were also drafted and endured great hardship. This was because in addition to the harsh and tragic lot of all soldiers, they suffered from a lack of kosher food, inability to put on t'fillin, and the opportunities for mitzva observance were difficult and dangerous.

Reb Shalom Dovber, fortunately, did not encounter these problems, because he served under relatively decent conditions as the commander of an attack submarine. He reached this position due to the fact that he concluded his studies prior to the outbreak of hostilities, and because of his outstanding talents and knowledge he was sent to naval officer school. From there, he was assigned to command an attack submarine. He carried out his duties in a most exemplary and devoted fashion, but we know few details of that time of his life, because he rarely spoke of it. Toward the end of the war, he joined the ground forces which liberated the city of Riga.

TALLIS AND T'FILLIN IN THE OVEN

After the war, he married his wife Hinda (Pasbekov, descended from Alexander Chassidim), and the two established their home in Riga. He also brought his parents, Reb Mordechai



R' Sholom Ber as a child

Aharon and Rebbetzin Esther, to Riga. He continued his military service at a base close to Riga, and carried out many sensitive, top-secret jobs. As such, even after leaving the military, he would often be called up as a reservist.

Due to his high rank, he managed to observe kashrus and daven properly throughout his service, even during the war years, as described by his son the mashpia, Reb Yosef Yitzchok Friedman:

My father regularly hid his tallis and t'fillin in the oven of his office. Each day, he made time to be alone in his office – the office of a high-ranking officer of the Soviet military on a top-secret base – wrap himself in tallis and t'fillin, and become engrossed in his davening. Kashrus was also not a big problem, because as an officer he could enter the kitchen freely and help himself to fruits and vegetables as well as other products which presented no problems of kashrus.

His wife, Hinda, may she live and be well, reminisced about how he managed to observe Pesach on the base:

For Pesach, we received matzos from overseas, and in later years they baked matzos in our city, Riga, although in limited quantities. My



**R' Sholom Dovber's father,
Rabbi Mordechai Aharon Friedman**

husband would take the matzos to the base and hide them in the oven as well. He would eat the matzos in secret, behind a large tree, which grew on the base.

After his discharge, he took a position in a factory that produced mechanized systems for the

pasteurization of milk. As part of his job, he had to travel throughout Latvia to fix these systems, and since he worked on a job by job basis, he did not have to work on Shabbos. The rest of the days of the week he worked from early morning to late at night in order to complete the week's work before Friday.

On Shabbos, he would daven in the Chabad shul in Riga, where about twenty Chabad Chassidim davened regularly. On holidays they organized a number of minyanim in the homes of Chassidim, and on occasion, Reb Shalom Dovber hosted a minyan in his house.

Amongst the Chassidim residing in Riga at the time were: Reb Avrohom Gudin, Reb Nachum Lehrman, Reb Nachum Besser, Reb Notke Barkahan, Reb Zalman Levin, Reb Shlomo Feigin, and Reb Yisroel Konson, all of them of blessed memory; and may they live and be well, Reb Mulle Prus and his son Reb Zushe among others.

At the farbrengens in the homes of the Chassidim, Reb Shalom Dovber was the life of the event. He would begin with a sicha from the Rebbe

MH"M, which he acquired somehow through covert means. Afterwards, he would give out mashke to the participants while leading the singing of Chassidic songs, which would pour forth sweetly, sometimes into the early morning hours.

His friend from those days, Reb Zushe Gross, adds:

The Chabad Chassidim in the Soviet Union were experienced in mesirus nefesh. All of them put on t'fillin in secret and observed kashrus with great devotion, etc. What was unique about Reb Shalom Dovber was that despite being an officer in the Soviet army who held a sensitive post, he came openly to shul to daven. Additionally, he joined in the Torah classes and farbrengens, even those attended by more than ten people, without thought for his own welfare. This is an outstanding example of mesirus nefesh.

SECRET TRIP TO SAMARKAND

Due to his position, he was forced to send his children to school. However, he also hired Chassidic melamedim to teach them, including Reb Nachum Yitzchok Lehrman and Reb Nachum Besser, two of the eminent Chassidim of Riga. His wife, Mrs. Hinda Friedman, recalls that they would tell the nosy neighbors who asked that the melamed was actually an English-language teacher.

Afternoon studies did not satisfy the Chassid who absorbed an authentic Chassidic chinuch. His son, Reb Yosef Yitzchok tells:

My father sent my oldest brother, Shneur Zalman, to Samarkand when he was seventeen years old in order to complete his Chassidic education. He learned there full time for a number of months – Nigleh and Chassidus. As a cover story, they told everyone that he traveled to an uncle in Saratov to vacation on the banks of the River Volga. The atmosphere in our home was so secretive that my younger sister



R' Sholom Dovber with the Rebbe

and I really thought that he went to relax in Saratov. Our parents even saw to it that letters should arrive from Saratov.

Reb Shneur Zalman Friedman adds:

They were not the only ones who didn't know the truth about me. Even my fellow students in Samarkand didn't know all the facts, as they thought I came from Saratov.

In Samarkand, I lived in the house of the Chassid and mashpia, Reb Michael Mishulovin. The learning took place in his house from morning to night, by the teachers Reb Moshe Niselevitz and Reb Yaakov Notik.

EIGHT YEARS OF REFUSALS

The difficulties in observing mitzvos led the Friedman family to decide to leave the country. Repeatedly, they applied to OVIR for permission to emigrate from the Soviet Union, but they were refused on the grounds that the head of the family served in the army in sensitive positions and might reveal secrets to foreign countries.

Mrs. Hinda Friedman recalls:

When my son Shneur Zalman approached draft age, we felt under great pressure. I don't mean that the atmosphere in the home became tense, because our home was always calm and tranquil. However, my husband and I felt pressured to leave before he reached draft age. We were concerned that if he were drafted, he would be forced to remain for years in the army and then even longer until enough time passed so that the "secrets" to which he would be exposed in the army would no longer apply.

We kept trying to get permission to leave, and we even tried to explain to one of the officials that my husband's parents lived in Eretz Yisroel, and therefore, we needed to be with them. He just looked at us and said cynically, "So, let them come back here." Despite all this we did not give up and kept filing applications, until



From the right: R' Mordechai Aharon, R' Notke Berkhan, R' Sholom Ber

in 1971, after eight years of refusals, we received the long-awaited visa and moved to Eretz Yisroel.

* * *

After a brief time of living in Kfar Chabad and in an absorption center in Sderot, the Friedman family settled in the then newly established Sanhedria HaMurchevet neighborhood in Yerushalayim.

Reb Shalom Dovber worked as an electrician in the Hadassah Ein Kerem hospital. When he received an offer to work as an electrician in a yeshiva, he sent a letter to the Rebbe asking for a bracha to switch jobs, hoping to be able to work in an environment of Torah study. However, the Rebbe answered to the contrary – that it was very important for a Chabad Chassid to remain in such an important job, where he could influence many workers in Yiddishkait.

Older resident of the neighborhood recall how in the early days of the neighborhood, Reb Shalom Dovber would assist many people with electrical work in their new apartments, despite the fact that he earned a respectable salary from Hadassah and didn't really need to deal with such small jobs. The

mashpia, Reb Avrohom Boruch Pewsner, a local resident describes him as "a Chassid who loved to help others."

His son Reb Yosef Yitzchok adds, "My father loved to help everybody. He didn't wait until someone asked for help. When he saw the need he immediately pitched in, whether for family members or neighbors. I recall that he maintained a Gemach to help those in need."

His wife seemed to hesitate over whether to discuss the Gemach or not. In the end, she agreed to share a few details:

On a regular basis, my husband a"h, would place sums of money into envelopes and send them to dozens of needy people. Who were they? How did they come to him? I have no idea. I only know that he helped many people in this fashion, and in other ways. He kept orderly records of all those who received sums of money from his personal Gemach which he kept in absolute secrecy.

* * *

Reb Shalom Dovber was also a founding member of Shamir, and worked assiduously for the organization. For many years, he

traveled the length and the breadth of the country to lecture to the Russian immigrants, who arrived in the wave of immigration in the early 70's, and imbued them with Judaism and Chassidus.

When Shamir opened a Kollel for new immigrants getting involved in Yiddishkai, he began giving classes, and thanks to him many people became more observant and closer to Chassidus. Along with his spiritual contributions, he maintained the financial records of Shamir which managed to accomplish great things amongst the Russian immigrant population in Eretz Yisroel.

Unfortunately, this Chassid, an exemplar of mesirus nefesh and devotion to our Rebbe, left this world after nearly a decade of suffering, taking most of his life story and good works to his grave on the Mount of Olives in Yerushalayim.

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MIVTZA T'FILLIN IN QUARANTINE

BY SHNEUR ZALMAN BERGER

*Professor Chaim Dov Mantal called me and requested that I visit his son in a Boston hospital, lying in an isolation ward in critical condition. He knew about our connection from my early days of drawing close to Lubavitch. I was uncertain as to whether I should leave Crown Heights to fulfill his request, but the Rebbe's answer came out immediately: GO! * Rabbi Lipa Kurzweil recounts a special shlichus to Boston, MA.*

“Lipa, my friend, my son Moshe is in isolation after undergoing an appendectomy a short while ago. Due to complications, the doctors had to operate again. It seems that the original infection has been spreading, and now he is in isolation, connected to any number of machines. His condition is deteriorating. I think if you go to visit as a friend, he will be happy and encouraged.

“This was on Shushan-Purim 5728/1968,” says Rabbi Lipa Kurzweil, recalling the special shlichus he went on to Boston. “I received this phone call from Professor Chaim Dov Mantal, a history professor at Harvard University in Boston. He told me about his son in the hospital undergoing two appendectomies.

“Moshe Mantal was a good friend

from when I attended yeshiva high school on Moshav Chemed. This was why his father called me to visit his son and raise his spirits. Following the depressing call, I went back in my thoughts to that time of my life and our friendship in yeshiva.

“Moshe was younger than I, and I had the opportunity to be a positive influence on him through learning together and heart-to-heart conversations. At that time, I began to become close to Chabad. I participated regularly in the *Tanya* shiurim given by Rabbi Yisroel Tzvi Heber. Additionally, on special days I would join the farbrengens held in Yeshivas Tomchei T'mimim in Kfar Chabad.

“Moshe knew about my connection with Chabad, and informed his father Professor Mantal, who was teaching in

Bar Ilan University at the time. It turned out that his father had belonged to the Conservative movement in the US, and at a certain point developed a connection with the Rebbe Rayatz, who began drawing him close to Yiddishkait. The Rebbe MH”M continued the process, and so there developed a special connection between the family and the Rebbe. They entered for yechidus on numerous occasions, and they also corresponded by mail, so the relationship remained ongoing.

“Amongst the many things Moshe told me, he recounted that at one of the meetings in yechidus, the Rebbe told his mother to teach him the passage from *Tanya*, ‘And behold Hashem stands over him, and the entire earth is filled with his glory, etc.’ In another yechidus, his father presented the Rebbe with a book he had written over a number of years. The Rebbe paged through the book quickly. He then placed it down on the table and said, ‘The first part of the book is good. However, the second part is superfluous. Even without the second part, the reader could understand the message from the first part.’”

“Professor Mantal was impressed by the brilliance of the Rebbe, who could page through an entire book at high speed and grasp the strengths and weaknesses of the book.”

* * *

“I finished reminiscing about the past, and found myself facing a practical issue:

“Since I was in my K’vutza year, I was particular not to leave Crown Heights, because I came exclusively to be with the Rebbe. I wasn’t sure if the current situation was sufficient reason to leave 770 in middle of the year and travel to faraway Boston. Additionally, there was the question of permissibility for me to take the risk of entering an isolation ward and endangering my own health, as well as if my visit would even have an influence on him.

“These and other questions flitted about in my mind, so I wrote to the Rebbe asking how to proceed. The answer came quickly enough to go and visit him. Without delay, I set out by bus on the long trip to Boston and the hospital.

“Professor Mantal greeted me with a pale face. He was agitated and seemed quite confused. With great difficulty, he managed to report to me on his son’s condition, ‘The medical situation has worsened. Occasionally, they let me in to see my son for a few short moments, and no more. The great concern about the spread of infection led the doctors to prohibit any outside contact. He hasn’t even been allowed to put on t’fillin these past few days.’

“I heard and was shaken. It depressed me that my good friend could not put on t’fillin due to the seriousness of his condition. According to my Chassidic outlook, I understood that things needed to be the other way around: first, put on t’fillin and then the cure will come. Now I knew why the Rebbe had sent me here: in order to put t’fillin on a friend. I felt a strong sense of obligation, despite the possible danger to my own health. I also figured that it would not be easy to convince the father to put on t’fillin with his son.

“I chose my words carefully: Moshe needs to put on t’fillin. At the very least he should say ‘Shma Yisroel’ once a day with t’fillin. Despite my great respect for doctors, I will put t’fillin on him for a few minutes, and then Hashem will surely help.

“To my utter surprise, Professor Mantal agreed. We hurried into the room, and Moshe was stunned to see me. I spoke brief encouraging words and put on the t’fillin quickly before we would be discovered by the doctors or nurses. He said ‘Shma



Yisroel,’ while his father stood off to the side with tears streaming down his face. Later, he told me that he feared it would be the last time his son would ever say ‘Shma.’ I unwrapped the t’fillin and I wished Moshe that in the merit of the t’fillin he should be healed, and quickly.”

* * *

“We left the hospital, the professor and I, and went to a nearby shul for Mincha. From there, we proceeded to the family home. As soon as we

arrived, the telephone rang. Professor Mantal lifted the receiver, and suddenly, I heard him scream, in shock, ‘Moshe, where are you calling from? How do you have a telephone? Did you leave the isolation ward without permission from the doctor?’

“He listened intently for a moment, and then a huge smile spread across his face. After he hung up the phone, he turned to me with a happy face, talking excitedly about the stunning developments, ‘Lipa, you are not going to believe it. Right after we left, the doctors observed a dramatic improvement in his medical condition. Following a brief consultation, they disconnected him from all the machines and took him out of isolation. It’s a miracle, a great miracle in the merit of putting on t’fillin!’

“The professor was silent for a moment and then he added, ‘Lipa, I promise that from now on, I will make sure he puts on t’fillin every day, no matter what. Hashem should help him to recover quickly and completely.’

“My happiness and that of the family knew no bounds. I realized that I had completed the special mission for which I came, so I hurried back to the bus to return to 770. When I arrived in 770, I wrote to the Rebbe about the amazing miracle. The next day, the Rebbe sent a response through his secretary, Rabbi Chadakov. He, in turn, passed it along to Rabbi Krinsky, who read it to me and asked me for a detailed report. I recounted the events in brief, but he wasn’t satisfied and kept asking me more questions, so as to squeeze out the maximum detail.

“I asked him why it was necessary to get into every small detail, as it might simply be a waste of the Rebbe’s precious time. He answered me, ‘You know that the Rebbe Rayatz was mekarev the family, therefore the Rebbe feels a great obligation to continue to be mekarev them.’”

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A REALLY BIG REDEMPTION AFTER THIS

BY CHANA KATZ

We're sitting with Chaya Bracha Leiter, who tells us how the "war from the north" led Ascent of Tzfat to close its doors, r'l, for the first time in 24 years (!) – but not its spirit.

Ascent staff embarked on a fascinating mivtzaim on a southern Israeli beach known as Nitzanim. In the chaos of the war gripping the land, some 7,000 to 9,000 residents of northern Israel have taken refuge in huge tents in a setting about which one Ascent staffer said, "The situation there is worse than the animals on Noah's Arc had it!"

(In the middle of the interview, her sister calls from America, and Mrs. Leiter tells her: "Seventy percent of all the northern towns – it's a hundred thousand people at least – are

wandering from place to place with maybe two, three changes of clothes and that's it..."

"I was weepy and weak as if I just had a baby," she told her friend. "In one second, no warning, nothing – life is not the same. It's in limbo, there's no plans, no future, it's just what you have in your suitcase."

"I think we're going to see a really big redemption after this," she said. "But this period is really—I don't know what to tell you.")

* * *

Nitzanim is a beautiful stretch of beach just south of Ashqelon, a site of many festivals over the course of many years where people have come to enjoy all kinds of booths. Overnight, this

beach stretch turned into the home for the homeless. Millions of shekels were put into raising tents overnight housing 5,000 with more tents being set up daily.

There are two dining rooms which each hold 700 at a time and people have four colors of bracelets indicating which shift to eat in in the dining room.

We spoke with Michael Kettleberg, who said that for four years he and Eyal Carruci have been running a Chabad booth with the help and support of Ascent "just to prepare them for this occasion! Those festivals were only for a day or two, but they had the experience to set up and run non-stop Chabad functions from sunrise to sunrise. The difference is here it's not just t'fillin from morning to night and shiurim and *Igros Kodesh* and farbrengens but now also non-stop activities for children and non-stop counseling for the worried, the worn, the harried, the homesick...and heartbreaking stories about those that just lost their good friends in the war. Never before had they seen so many people put on t'fillin every day, to light Shabbos candles, to say T'hillim, to give tz'daka on a regular basis."

People are waiting in the long lines and they're even asking Ascent madrichot Dina Dennenbeim and Devorah if they could put on t'fillin for them because they don't want to wait in line.

Yahel Dahan, Carucci and everyone helping said the only thing they are



lacking is more manpower. People are searching for ruchnius, encouragement, for a little bit of light, for something to break up the monotony of day after day with nothing but endless beaches in sight. “The people we spoke with who went there said they didn’t stop working with people from the second they got out of their cars to the second they went back to their car.”

Ascent sends three carloads of people every day and Daat of Rechovot sends bachurim every day and young couples go every Shabbos, but it’s still not enough.

On Shabbos the young couples make Kiddush for 700 people at a time. That’s two meals, each with 700, four times over. That just begins the evening, then they wander from table to table encouraging people, giving sichos, answering questions, and all Shabbos long the women of the couples made Shabbatons for the children. (Not only that, but they go

“Life is not the same. It’s in limbo, there’s no plans, no future, it’s just what you have in your suitcase. I think we’re going to see a really big redemption after this.”

from corner to corner to make Kiddush). “Do you know what it’s like to be thanked by 2,000 people for making Kiddush?” Carucci asked.

“The only reason they were able to get the thing going in the first place is that they were used to working as undercover agents,” explained Mrs. Leiter. “If you show any signs of being religious they won’t let you into these

festivals. Baruch Hashem, they are there. All the people are so grateful that they can have a place for reinforcement and light in the midst of darkness. They come to hear Chassidus.”

* * *

Hei Av, the yahrtzait of the Ari HaKodesh, the “Day of the Holy Lion” seminar Ascent is the best seminar of the entire year, says Mrs. Leiter. “More people from that seminar become baalei t’shuva than from any seminar alone... This year, we weren’t about to miss the opportunity just because nobody was coming to Tzfat. So Rabbi Leiter gathered his staff. . . (and) after the first week of getting over the shock, everyone was ready to go back to work, and everybody decided the Holy Ari program was going to go on...but this time in Tel Aviv and Yerushalayim.”

Those wishing to join this mitzvaim are urged to contact Yahel Dahan at 0573156770.

SHOT NERVES

Tzfat shlucha Bryni Popack has remained in the holy city where the Rebbe sent her and her husband and nine other families some three decades earlier. The English speaking program of Machon Alte relocated to Kiryat Malachi, but some 12 girls remain behind from the Israeli program and Mrs. Popack goes there each day to spend time with them.

As we were talking a siren went off. “You can go out of your mind” she said. “Every time someone throws something in the garbage I jump. And then there’s the kid that goes to the window and makes siren noises. . . Your nerves get shot.”

* * *

Nechama Navon, principal of Or Menachem girl’s school in Tzfat, came to Kfar Chabad just to visit her daughters but she got a strong letter from the Rebbe to stay in the Kfar. She brought one of the school psychologists to meet with some of her young students who relocated to the Kfar. One nine-year-old was asked, “What makes you most afraid?” The child answered, “The boomings.”

What makes you feel better? the psychologist asked.

“When I say p’sukim and T’hillim,” the child answered.

Mrs. Navon made a special farbrengen with the women

and related:

On the Israeli bill of 200 shekels you can see the face of former Israeli president Zalman Shazar, who had a connection with the Rebbe. On the side where you can see in the background an ancient shul in Tsfat is written this text (translated from Hebrew): *Our elders decided on signs to check the true loyalty of a Jew towards the Geula, not just by the question if he expected the redemption, as in wanting it, or wishing it, or believing in it – because all those advantages are not enough. The real test is if the expectation has penetrating all the senses, so that one is anticipating the redemption the same as one who is in danger looks forward to his salvation.*

“The people in Tzfas are penetrated with the view towards the redemption,” said Mrs. Navon, “and from them every Jew has to learn. Every Jew must be a Tzfatit in this sense, to expect the Geula in a way that its penetrating his whole being.”

(Mrs. Navon related that she recently went outside and found a 200 shekel bill!)

Imagine, that’s written on the most precious bill in Israeli currency. It’s true it’s written in very small letters (and needs to be magnified to be seen), but soon, for sure, the money will testify to the recognition of the real revelation of Moshiach!

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BY CHAIM HA'RAMATI

TRANSLATED BY MICHOEL LEIB DOBRY

It was the holy day of Gimmel Tammuz, an extraordinary day no matter how you relate to it.

The sound of the ringing telephone roused me from my thoughts. My close friend, R. Zalman, who serves as the Rebbe MH" M's shliach on a small settlement somewhere in Eretz Yisroel, was on the line. He had a slightly unusual request: Since he was unable to hold a local farbrengen the night before, and it is simply impossible to let such a day go by without a farbrengen, therefore, he was inviting me to participate in a brief farbrengen that would take place between Mincha and Maariv. This was the only time available for local residents to come without advance notice.

In all candor, I had serious doubts. I had previous commitments and also private family matters to arrange. Furthermore, there was the distance between my place of residence and the location of the farbrengen to consider. Had I known beforehand that I would be farbrenging there, I would have arranged things differently. I told the shliach that I will try to fulfill his request.

I left my home in order to complete my prior commitments, pondering along the way whether I will continue to the farbrengen or not. After a chain of cases of Divine Providence, I found myself quickly on the road leading to my friend's yishuv.

I entered the shul and looked

around. The table was set with all the standard farbrengen refreshments, but there was not a single person sitting there. Baruch Hashem, if Divine Providence led me this far, then at least there will be a case of "two sitting and farbrenging..."

Suddenly, I heard a voice saying "Shalom" from the other side of the room. Yes, it was my friend, R. Zalman the shliach, standing far from the table. I hadn't noticed before that he was there.

R. Zalman looked rather emotional, as he sat near the table and said with excitement, "I have a fresh new story about the Rebbe. Fresher than fresh..."

R. Zalman then proceeded to tell his story:

"My son lives in the central part of the country, and works in a large office. He called the day before yesterday and said, 'Tatte, there is a Jew who works here with me who is very distressed. Can you please speak with him and offer some help? He'll call you during the day, and thanks in advance!'

"I expected to receive the call that day, but it failed to come. Maybe he had second thoughts? Maybe things worked out on their own? Even the following day, Wednesday, I heard nothing from him. Two hours before the start of the farbrengen, he called.

"Yes, he had a very annoying and

burdensome problem. He had been trying unsuccessfully for eight years to pass his examinations to be a certified public accountant. Eight years of study, failures, fees, etc. From hope to despair, hope again, and another failure.

"I listened patiently and with proper empathy. When I heard him say again and again 'eight years of investment,' I told him, 'You could have learned medicine already...' When he heard my comment, he replied with cynicism mixed with bitterness: 'The truth is that when I completed my military service, I thought about learning medicine, but eight years of studying dissuaded me. So here I am, after those very eight years, without a degree, without a profession, unmarried, bitter, and frustrated...'

"After he finished conveying his woes, I replied: 'Personally, I can't serve as your advisor. However, I can refer you to the most expert advisor in the world, whose advice and brachos always hit the mark – the Lubavitcher Rebbe.'

"At this point, I explained to the young man about the whole concept of writing a letter to the Rebbe in request of advice and a bracha, and I suggested that he accept a good resolution upon himself, something small and easy as a start, such as placing ten agorot in a tz'daka pushke each day.

“The young man chuckled on the other side of the line. ‘Your son already spoke to me about that,’ he said, ‘and I give tz’daka every day.’

“What about T’hillim?”

“He spoke to me about that too, and I say four chapters of T’hillim every day.’

“With that in mind, I wrote down his personal information and his request, and I promised that I would write the letter. I asked him to get back to me in exactly two hours, because I have to go out to a farbrengen. I also encouraged him with the fact that he is asking for a bracha on the auspicious day of Gimmel Tammuz, which will surely be a day of great salvation.

“Merit comes on a meritorious day. I finished the conversation and got to work. After making the appropriate preparations, I wrote out the request in the name of this young man with all the necessary details.

“I picked Vol. 3 of *Igros Kodesh*, placed the closed seifer on the table, and waited for the young man to call in order that we can read the Rebbe’s holy answer together as it happened.

“A quarter to six in the evening. In another fifteen minutes, I have to leave for the farbrengen. Ah, saved by the bell – the telephone. ‘Here, I’ll read you the answer – right now.’

“The seifer opened to the page where I had placed the letter, p. 296. In the Rebbe MH”M’s response, he relates to the study of p’nimius ha’Torah and ‘opening pipes.’ I read him the answer, and I took the liberty to add that I believe that from now on,

the pipes will be opened and he will succeed, with G-d’s help and the strength of the Rebbe’s bracha.”

As he was relating his story, R. Zalman approached the bookshelves, and pulled out Vol. 3 of *Igros Kodesh*. The letter was still exactly where he had placed it. As I shook my head, impressed by the answer, R. Zalman stopped me and said, **“That’s not the miracle!”**

“As I was talking to him,” R. Zalman continued, “I glanced at the letter on the left side, and I began to

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“That’s not the
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read the following words out loud:

“Greetings and Blessing! I was sorry to hear that he feels weak in his health, and in addition, he is not careful with the doctor’s order.”

“I continued to read the Rebbe’s words noting the saying of our Sages that authority is given to a doctor to heal, and when we listen to the doctor’s voice... *vet di Torah nisht blaiben a baal chov* (the Torah does not remain in debt)... The Rebbe concluded with brachos for a complete recovery and much pleasure.

“During the reading of the second letter, the young man did not react, but then strange sounds could suddenly be heard on the other end. Do I hear sobbing? Is he blowing his nose? What’s happening here?”

“I apologized that I caused him pain, but the young man was very excited. He told me that in fact, he was suffering from a medical problem that demanded a very complicated treatment, however, he had decided that he is simply not built for such a complex process. He preferred to postpone or even cancel the medical treatment, and that’s exactly what he did. No one in the world except for him knew about the postponement. He was certain of it. Just a minute, he doesn’t recall asking me to write the Rebbe about this – so how did I know? What exactly happened here?”

“I gently told him that even I didn’t know anything about it, and I suggested that I read him the original letter that I had written to the Rebbe – word for word.

“Only then did the young man begin to understand that he was an actual first-hand witness to the *ruach kodesh* of the Rebbe!”

* * *

R. Zalman, the local shliach, finished his thrilling story, and I suddenly noticed that the shul was filling with local residents who had come for the Gimmel Tammuz farbrengen, in honor of the Rebbe MH”M, prophet and leader of the generation.

“*Lchaim!*”

“*Lchaim V’livracha!*”

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RABBI YOSEF YITZCHAK DEITSCH A”H

Shock and dismay were apparent when news broke of the double tragedy – the untimely demise of Rabbi Yosef Yitzchak Deitsch a”h at the age of 55, following on the heels of the passing of his brother Rabbi Zalman Yuda a”h the week before. R’ Yosef passed away on 8 Menachem Av after suffering a terrible illness.

R’ Yosef was born in France on 23 Elul 5711. His parents were R’ Sholom Yeshaya and Mirel a”h. In 5712 his parents emigrated to the US and in 5717 they settled in Crown Heights. R’ Yosef attended Yeshivas Tomchei T’mimim in Crown Heights, then Yeshivas Tomchei T’mimim in Newark, followed by 770. He traveled on Merkos Shlichus in the summer.

On 11 Kislev 5735 he married Chana Henka Rosenfeld and he ran the family business along with his brothers. R’ Yosef and his wife ran an exemplary Chassidishe home that was open to guests throughout the year. For long periods of time children of shluchim boarded with them and were treated as members of the family. One example that illustrates how R’ Yosef treated his guests: At a certain point, he opened savings accounts for his children at the bank. A girl was boarding in his house at the time and R’ Yosef opened an account for her too. When she married, he gave her the account as a gift.

Many shluchim who sent their mekuravim to 770, relate that R’ Yosef and his wife opened their home which served as their home base and the Chassidishe conduct in the home had a great influence on them.

R’ Yosef was known as a *hartzige* person and knew not only how to



share others’ sorrows but also – and especially – how to share in their joys and success. He would happily share good news with his family that he heard from friends.

R’ Yosef constantly told his family about something that happened to his father years before. One Shabbos, several chassanim

had aliyos, including an orphan. R’ Sholom Yeshaya tried to find out where his Kiddush would take place and when he heard that no plans had been made, after the davening he announced that this chassan’s Kiddush would take place at his house. R’ Yosef ran his home in this spirit. He knew how to encourage and support those who needed a boost and happily opened his home and his pocket.

Being a businessman, he was a role model to others who needed chizuk in their ruchniusdike behavior and served as an example of a Chassidishe balabus while helping set them on their feet.

R’ Yosef was one of the founders of Machon Alte for baalos t’shuva in Tzfas and one of its main supporters. His connection with the students continued even after they finished their studies there. When the girls married in Crown Heights, he hosted their Shabbos Kalla and Sheva Brachos with his wife and children helping prepare for their simchos.

During the war, his father stayed in Chelibiansk, Siberia, where he suffered greatly from anti-Semitism. As Pesach approached, his mother tried to send him matzos. Years later when R’ Yosef heard that the shliach, Rabbi Meir Kirsch, had arrived in Chelibiansk, he sent him bachurim as well as monetary support for Pesach.

R' Yosef was deeply mekushar to the Rebbe MH"M. He was a model of someone who fulfilled the Rebbe's horaos and takanos, such as learning three chapters of Rambam daily (unlike some businessmen who suffice with one chapter) without making allowances for himself.

When it came to the Rebbe's inyanim, he and his brothers gave an inordinate amount of money even when business wasn't good. He did the same for the Rebbe's peulos and he did it all with simplicity and Chassidische humility.

R' Yosef and his wife raised Chassidische children and all their

married children are on shlichus. When R' Yosef would visit them on shlichus and see their success in being mekarev someone to a life of Torah and mitzvos, he derived tremendous nachas from this.

In recent years he suffered greatly from a terrible illness yet accepted his suffering with love. He radiated emuna and bitachon in Hashem to all and didn't let people, including his family, realize how much he suffered.

R' Yosef is buried next to his brother in New York and is survived by his wife, his daughter: Fruma Itta and her husband Elchanan Morosov – Chabad of Valencia, CA; his son: Sholom

Yeshaya – Chabad of Ridgefield, CT; his daughter: Alteh Shula and her husband Shneur Zalman Heller – menahel of Yeshivas Lubavitch in Staten Island; his daughter: Tzippa Sarah and her husband Mendy Rubashkin – Chabad of Brandon, FL; Eliyahu, Chanoch Henach, Hinda and Chaya Mushka; his brother Avrohom Moshe, his sister Tzivia Gopin.

We join the cry and t'filla: **ad masai?** May the promise of "arise and sing those who dwell in the dust" be fulfilled immediately, with the Deitsch brothers among them, with the hisgalus of the Rebbe MH"M now.

The Editorial Board of Lubavitch Women's Cookbook Publications
profoundly mourns the tragic and untimely passing of

ר' זלמן יודא בן ר' שלום ישעי' דייטש ע"ה

Esteemed community member, and husband of our dear friend, partner, and colleague

MRS. CYREL DEITSCH תבלחט"א

Co-editor of Spice and Spirit Cookbook Publications
and devoted member of our editorial board for over 3 decades.

The outstanding hospitality of R' Zalman ע"ה, his אשת חיל Cyrel, and their children יבלחט"א, their friendship with numerous cookbook celebrities, authors and food editors, has been invaluable to the Hafatza efforts of our organization throughout the years.

We will sorely miss R' Zalman ע"ה as a source of strength, encouragement, and sage advice to our organization. His role in supporting Cyrel's tremendous endeavors on behalf of Spice and Spirit will always be recalled with deep gratitude.

המקום ירחם את כל המשפחה הנכבדה שיחיה בתוך שאר אבלי ציון וירושלים, ואך טוב והסדר ישועותכם תמיד כל הימים, ודרוסא לשבורי לב יתן לכם כח ועוז להמשיך במעשינו ופעלנו הנפלאים אשר בהם תנחמו עדי נוכח לקיים היעוד ריזהקיצו ורגו שגנו עשרי והוא בתוכם בביאת משיח צדקנו תמי" סמט

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