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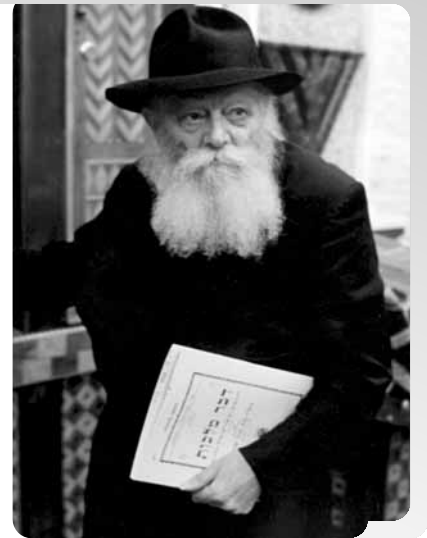
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MY ANOINTED, MY CHILDREN

TRANSLATED BY BASHA MAJERCYK



*When one so much as looks at Jewish children one sees Moshiach, especially when they are dancing in the Hakafos of Shmini Atzeres and Simchas Torah. * Adapted from the sicha of the night of Simchas Torah 5752, before Hakafos.*

A. There is a special connection between Simchas Torah and the final Redemption with Moshiach. This is reflected in the *piyut* (liturgical hymn) recited on Simchas Torah after the Torah reading, “*Sisu V’simchu B’Simchas Torah*” (“I will be glad and rejoice on Simchas Torah; may Tzemach [one of Moshiach’s names] come on Simchas Torah.”)

This association is also alluded to in the verses recited before the *Hakafos* (which enumerate the reasons for our joy), beginning with “*Ata Horeisa*” through “*Ki Mi’Tziyon*.” The last of these seventeen verses (seventeen being the numerical equivalent of the word “*tov*” [good], and “there is no good other than Torah”) is, “For the Torah shall go forth from Tziyon, and the word of G-d from Yerushalayim.” This is a prophecy concerning the Days of Moshiach.

In truth, all seventeen verses are about the Days of Moshiach, for they all lead up to their culmination in the final verse, “*Ki mi’Tziyon*.” In Hebrew, the word “*ki*” can also mean if or when. Thus, the final verse, “*Ki mi’Tziyon*” can also be interpreted to mean that everything

mentioned in the first sixteen verses will be fulfilled (completely and fully), “When the Torah will go forth from Tziyon, and the word of G-d from Yerushalayim.” This will happen with the true and complete Redemption.

The first of these verses is “*Ata Horeisa*” (“To you it was shown for you to know that the L-rd is G-d; there is none other beside Him”).

The revelation of G-dliness that occurred at Mount Sinai will culminate in the Messianic era. As the Alter Rebbe explains in Chapter 36 of *Tanya*, this future revelation will be as perceptible as if seeing G-dliness with the physical eye, “without any intervening garments.” (The prophet Isaiah described this future state as, “Yet your teacher shall not withdraw himself any more, but your eyes shall see your teacher” [30:20].) Something of this revelation has already been experienced on earth, at the Giving of the Torah. It states, “To you it was shown for you to know that the L-rd is G-d; there is none other beside Him,” meaning, “You were actually shown with the perception of vision.” (The Alter Rebbe goes on to explain how our service and actions at the present time effect this future G-dly revelation in a manner of ‘seeing,’ bringing about the culmination of what occurred at Mount Sinai, which was only a semblance.) This revelation will take place in the future, “When the Torah will go forth from Tziyon.”

The same theme runs throughout the following verses, which in general explain how transcendent G-dliness is connected to and manifested in the world, and which will reach its zenith in the final Redemption.

Simchas Torah is one of the festivals of the month of Tishrei. Therefore, as a “general festival” affecting the rest of the year, it is understood that the emphasis on Redemption and Moshiach on Simchas Torah is extended even after the holiday and continues throughout the coming year.

This is especially relevant this year, 5752 (*Tav-Shin-Nun-Beis*), the letters of which stand for “it should be a year of wonders in it,” including the most important wonders, those of the Redemption. This is particularly true in light of what has been discussed many times lately. According to all the signs, we are standing today on the threshold of the Redemption, when “Behold, he [Moshiach] is coming,” and immediately in the very next moment he will have *already* come.

B. Thus, it is also understood that the service required of Jews on Simchas Torah (and its continuation throughout the year, especially this year) is a service that is completely permeated with Moshiach and Redemption. This means that a Jew should conduct himself in all of his daily affairs even now, just before the Redemption, in a similar way to how Jews will be living in the Days of Moshiach.

[This also explains the recent emphasis on studying *Hilchasa L'Meshicha*, the *halachos* that pertain to the time of the Redemption.]

A major component of the Messianic era (quoted from *Tanya*) will be the fulfillment and culmination of the concept of “To you it was shown, for you to know that the L-rd is G-d; there is none other beside Him.” At that time, the reality that there is no true existence other than G-d will be revealed throughout the entire world—“there is none other beside Him.”

This concept must be incorporated into a Jew’s daily life, until he actually perceives and feels that “there is none other beside Him” in all of even his most mundane affairs. It is not enough for the *intent* and *purpose* of everything in the world to be G-dliness. (It goes without saying that a Jew’s service should embody the ideals of “All your deeds should be for the sake of Heaven” and “Know Him in all your ways.”) On this level, the person perceives the existence of *chol* (secular, non-holy), “your deeds” and “your ways,” the purpose of all being holiness. On a higher level, however, the minutiae of the world themselves are G-dliness, and the person is unaware of anything other than G-d to begin with, for

“there is none other beside Him.”

This also explains the difference between two versions of what superficially seems to be the same statement. It states in the *Mishna* and *Braisa* (at the end of *Kiddushin*), “I was not created except to serve my G-d.” The more widespread version, however, is “I was created to serve my G-d.” In the statement “I was created, etc.,” the emphasis is on the existence of a certain creation, the intent and purpose of which is to serve G-d. In the statement “I was not created, etc.,” however, the existence of man is not even noted, and the only thing that does exist is the service of G-d.

In light of the above, one might conclude that the reason the Redemption has been so frightfully delayed is that the service of the Jewish people has fallen short in perfecting the higher level of “I was not created except to serve my G-d.” This is precisely how the Redemption (and its revelation of “there is none other beside Him”) is attained. But even this delay has long since expired, and everything is prepared for the great feast of the *Leviason*, *Shor HaBor*, and Preserved Wine, which will be celebrated with the true and complete Redemption, immediately and at once.

C. All of the above is especially relevant to Jewish children. Indeed, our Sages interpreted the verse (Chronicles I 16:22), “Do not touch My anointed ones [*meshichoi*],” to mean, “Do not touch the Jewish children.”

One explanation, in addition to those given by traditional commentators, is that Jewish children must be educated in a manner in which they become completely saturated and imbued with the concept of Moshiach. In this way, just by looking at a Jewish child, one should see Moshiach!

In truth, the entire existence of Jewish children consists solely of “You have been shown...there is none other beside Him.”

This concept is also connected to the fact that on Simchas Torah (which in itself is particularly associated with Moshiach), the custom is for children as well as adults to rejoice with the Torah and to dance with it. (In fact, is it through the tremendous joy of Jewish children on Simchas Torah that their status as “My anointed” becomes even more revealed.)

A Jew should conduct himself in all of his daily affairs...in a similar way to how Jews will be living in the Days of Moshiach.

On the contrary: the main joy of Simchas Torah is not derived from studying the Torah *per se* but by dancing with the rolled-up Torah scroll, adorned with mantle and crown (in which case studying it is not even possible). This in itself emphasizes that the Torah is relevant to all Jews, from the greatest to the smallest, in equal measure.

This also relates to the special relevance of Moshiach on Simchas Torah. The prophet Yermiyahu describes the Days of Moshiach as a time when “They shall teach no more every man his neighbor, and every man his brother, saying, ‘Know the L-rd,’ for they shall all know Me, from the least of them to the greatest of them” (Yermiyahu 31:32). The custom on Simchas Torah, therefore, reflects this and provides us with a semblance and foretaste of the coming era.

D. All of the above is particularly relevant to the Jewish children of our generation, who have been called (with the approval of *Gedolei Yisroel*), “*Tzivos Hashem*” (the “Army of Hashem”).

The name *Tzivos Hashem* indicates that Jewish children are completely nullified before G-d and devoted to Him, in the same way (and even more so) that soldiers in a conventional army are submissive and nullified to their general. In truth, Jewish children occupy an even higher level, as the Torah states about the exodus from Egypt (Exodus 12:51), “And the L-rd brought the Children of Israel out of the land of Egypt by their armies.” The Hebrew words for “by their armies,” “*al tzivosam*,” can also be read “above their armies,” meaning that the Jewish people transcended the limitations of a conventional army (due to the fact that the children were included).

In this light, it is even more apparent that the Jewish children of this generation, boys and girls, are *meshichoi* (My anointed), the anointed ones of G-d Himself. In this capacity, they lay the groundwork for the imminent revelation of Moshiach in the broader sense, with the true and complete Redemption.

The Torah states, “As in the days of your going out of the land of Egypt I will show you wonders.” Just as in the first exodus, “All of the armies of G-d went out of the land of Egypt,” so too will the *Tzivos Hashem* leave our present exile with the true and complete Redemption very soon.

This is particularly so of the Jewish children who are present here now, who were educated this past year (and surely this will continue throughout the coming year) in a manner in which when one so much as looks at them one sees Moshiach, especially when they are dancing in the *Hakafos* of Shmini Atzeres and Simchas Torah.

E. In order to hasten the Redemption (may it happen as soon as possible, to the point of immediacy), it would be appropriate for all of the children who are here now (individually, and in unison) to say *l’chaim*.

The educators, teachers and principals of the *Tzivos Hashem* should also participate by singing (together with the children) the *niggun* that is associated with *Tzivos Hashem*. (It is customary for every army to have its own special march; and as the saying goes, “When one goes to the city, one must follow its etiquette.”) Surely, everyone else will join in, which is considered meritorious for them, as it is through the Jewish children that the title *Meshichoi* is also extended to the adults.

Doing so will provide the strength for the service of the coming year (Simchas Torah extending throughout the year, as explained above). This is particularly so for educators and school administrators, and especially for the *shluchim* of the *Nasi* of our generation, the Rebbe Rayatz. This is because their service and *shlichus* consists of spreading Torah and Judaism and the wellsprings of Chassidus outward, most particularly, the service and *shlichus* of bringing our righteous Moshiach. (The numerical equivalent of the word “*shliach*,” with the addition of ten [symbolizing the ten powers of the soul], is the same as Moshiach.) This includes placing a special emphasis on the education of the Jewish children, called *Meshichoi*.

May it be G-d’s will that every Jew and the entire Jewish people, including Jewish children, celebrate the *Hakafos* of Simchas Torah together with G-d Himself. As our Sages said, “In the Future to Come, the Holy One, blessed be He, will make a dance for the righteous...and each one will point with his finger, etc.” “And it will be said on that day, this is our G-d, for Whom we have waited that He would help us; this is the L-rd for Whom we have waited, we will be glad and we will rejoice in His salvation” (Yeshayahu 25:9).

*May it be G-d’s will
that every Jew and
the entire Jewish
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celebrate the Hakafos
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together with G-d
Himself...*

READERS *writing*

STORIES ABOUT R' AVROHOM PARIZ

I read the fascinating article by R' Chaim Ashkenazi, "The 'Point' of Lubavitch." He told the story about a maskil who learned with one of the elder Chassidim and after the Chassid explained what the Alter Rebbe wrote in *Shaar Ha'Yichud V'Ha'Emuna*, the maskil said, "That's a nice fantasy."

The Chassid didn't bother responding but simply slapped him.

This reminds me of something I heard over thirty years ago from the celebrated Chassid, Rav Avrohom Pariz a"h. First, some background:

Over thirty years ago R' Avrohom would come to Yeshivas Toras Emes in Yerushalayim every Tuesday and he taught us from *Toras Shmuel*, a series of maamarim of the Rebbe Maharash. This was a horaa he had from the Rebbe.

He explained it by saying that he had once asked the Rebbe how he could be mekushar to the Rebbe. The Rebbe answered that he should learn the maamarim that he, the Rebbe learned, namely, the maamarim of the

Rebbe Maharash.

Among the things he told us then was that in the early years of the Rebbe's nesius, one of the things R' Avrohom did to spread the wellsprings was to learn *Shaar HaYichud V'Ha'Emuna* with a Poilishe Chassid who lived in Williamsburgh, for many weeks. R' Avrohom described the Chassid to us: a man with long peios, a very long beard, etc.

When they finished *Shaar HaYichud V'Ha'Emuna*, to R' Avrohom's surprise, the Poilishe Chassid asked him (in Yiddish), "Must we believe this?"

R' Avrohom told us then that he felt that all his efforts to go and learn with this man and to teach him the deep concepts in *Shaar HaYichud V'Ha'Emuna* over the course of many weeks were a waste of time. The man took the wind out of his sails, or as Chassidim say, *es klept nit!*

At this point I will mention two things about this amazing mekushar to the Rebbe, R' Avrohom:

1. In the book, *Echad Haya Avrohom*, which was published in 5761 by one of his grandsons, it is related in R' Avrohom's name that at one of his farbrengens he said, "I am the Rebbe's dog. A dog indeed, but the Rebbe's!"

I related this as I heard it, but 1) it wasn't at a farbrengen and more importantly, 2) it wasn't R' Avrohom, but the Chassid, R' Ben-Tzion Shemtov a"h.

2. I often heard R' Avrohom speak fervently about the Rebbe, and he would say: I had the merit of seeing the Rebbe Melech HaMoshiach, baruch Hashem, though not the third Beis HaMikdash.

There are many stories about R' Avrohom and his hiskashrus, first to the Rebbe Rayatz and then, in greater measure, to the Rebbe. This is known, though not all was publicized and printed in the book.

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SIMCHAS TORAH: BEYOND REASON

BY RABBI AVRAHAM SHMUEL BUKIET
TRANSLATED BY MICHOEL LEIB DOBRY

Many Anash and T'mimim are presently with the Rebbe MH"M. Many more will be coming by Erev Sukkos, and others will arrive during Chol HaMoed in time for Simchas Torah. This reminds me of a unique and most amazing Simchas Torah, when we were privileged to witness wondrous revelations of the actual days of Moshiach...

Chassidus explains that the main concept of Simchas Torah is dancing with the Torah scroll specifically when it is covered, thus expressing itself particularly through dancing with the legs, not Torah study with the brain. This is because the joy on Simchas Torah is an unlimited joy, beyond the realm of intellect and understanding. When a person understands with his mind, his comprehension is limited. However, the joy on Simchas Torah is higher than reason and knowledge, beyond all measure and limitation in a manner of absolute self-nullification and bittul to the Giver of the Torah. Therefore, the dancing is expressed through a closed Torah scroll, whereby all Jews are equal.

Many Anash and T'mimim are

presently with the Rebbe MH"M. Many more will be coming by Erev Sukkos, and others will arrive during Chol HaMoed in time for Simchas Torah. This reminds me of a unique and most amazing Simchas Torah, when we were privileged to witness wondrous revelations of the actual days of Moshiach.

This was twenty-one years ago on the night of Simchas Torah 5746, a number of years before the sichos of 5751-5752, and the Rebbe was already then saying openly that he is the Moshiach, etc., in a manner of expression that was rather new. The Rebbe gave lengthy and marvelous explanations that the leader of the generation is Moshiach, and the objective of the shliach of the leader of the generation is to reveal the

aspect of the m'shaleiach – Moshiach – within him. Thus, the Rebbe explained, adding a Yud (with the ten powers of his soul) to the word “shliach” equals the numerical value of the word “Moshiach.”

The Rebbe continued to state that it makes no difference how the matter will be grasped by others, and even though there are those who claim that such a style and such titles are beyond their ability to understand, there is no time to wait until they are able to grasp the matter intellectually. In the words of the Rebbe: “Moshiach is the leader of the generation. Therefore, when the shliach, the emissary of the leader of the generation – “a person's shliach is as himself” – adds a Yud (the ten powers of his soul) – i.e., devoting himself with all ten powers of his soul to fulfilling the shlichus – this reveals within him the aspect of the m'shaleiach, **Moshiach.**”

After this sicha, the Rebbe told everyone to say “L'chaim” and then turn their cups upside down. The Rebbe himself held his overturned cup as he was speaking, and it is told that when the Rebbetzin Chaya Mushka, of blessed memory, later heard that the Rebbe had turned over his cup, she turned hers over

as well. This was an absolutely thrilling Simchas Torah, with startling declarations that we had never been privileged to hear before.

When I contemplated this sicha and the Rebbe's conduct of turning over his cup immediately afterwards and instructing all those present to do likewise, I saw an amazing connection between the two:

Anyone who thinks about this marvelous sicha, given on Simchas Torah, the day that has the Rebbe MH"M as its "*ushpizin*," sees how the Rebbe demands from all of us – shluchim and chassidim alike – total bittul in the fulfillment of his instructions, explaining that when the shliach gives himself over with all ten powers of his soul to the m'shaleiach, only then does this make him Moshiach. In other words, the powers of the m'shaleiach are revealed within him, the powers of Moshiach Tzidkeinu in the simplest sense. And this is the job of the shluchim: to reveal that the m'shaleiach is the Moshiach! The Rebbe himself adds and "admits" that not everyone is a fitting vessel to accept this style, but this is the main point.

To properly internalize these marvelous concepts that the Rebbe MH"M brought down below on that occasion, he instructed everyone to turn their cups over, i.e., lowering the head down and elevating the legs. Total self-nullification – the shliach and every chassid, whoever he may be, gives himself over with all the powers of his soul to the m'shaleiach, and only when all the powers of his soul are given over to the m'shaleiach can he reveal the level of Moshiach within the m'shaleiach and the spark of Moshiach within himself.

The Rebbe's innovation of coming to the numerical value of "Moshiach" by adding the ten (Yud) powers of the soul to the word

"shliach" always posed a problem for me. Where have we previously found this type of gematria where we add the ten powers of the soul? Either it's a working gematria or it isn't...

However, the explanation is quite simple. The whole concept of a shliach is literal and complete bittul to the m'shaleiach, such that there remains no bodily or spiritual strength within him that does not belong to the m'shaleiach. The shliach's whole metzius is only when his bittul is absolute – total nullification of his own existence. The Yud essentially represents this



aspect of bittul, and if this is a shliach without the ten powers of his soul, he cannot attain the true level of shliach.

To attain this complete sense of self-nullification to the leader of the generation, the bittul must be absolute to the point that it reveals the very concept of Moshiach, and thus we turn into an inseparable part of his metzius.

This lofty revelation took place six years before the Rebbe MH"M proclaimed on Shabbos Parshas Chayei Sara 5752 that the only

remaining avoda is to greet Moshiach, and all the shluchim (and all the members of the generation, who are also shluchim of the leader of the generation) must be instilled with the one and only shlichus – greeting Moshiach – and this is the gateway for all the mitzvos and the shlichus of the leader of the generation.

This level that the Rebbe demands from us comes only through absolute bittul. This is the avoda demanded from us in these times: putting aside the intellect, lowering the head and giving prominence to the legs.

How do we achieve this? How do we overturn the entire normal order of things?

We can learn this from a marvelous sicha from the Rebbe Rashab, given on Simchas Torah 5648, as brought by the Rebbe Rayatz in the *HaYom Yom* entry from the 12th of Teives: **In the year 5648, my father (the Rebbe Rashab) was elected gabbai of the Chevra Kadisha. According to custom, he was led on Simchas Torah with a large procession to the shul. At that time, he said the maamer "G-d does not come in complaint." He concluded with the words: Even the great minds who are here must put aside their intellects and not go after their reason and knowledge, because they can err according to their intellect, to the point that *ch"v* their end may be bitter, etc. The main thing in these times of the "footsteps of Moshiach" is not to follow intellect and reason, but to fulfill Torah and mitzvos wholeheartedly, and with simple faith in the G-d of Israel.**

Anyone who wants to be truly and wholeheartedly connected today to the Rebbe MH"M, with all ten powers of his soul given over to the Rebbe with complete devotion, and to reveal the Moshiach within

himself by revealing the Moshiach within the m'shaleiach, can do so only through avoda that is higher than reason and understanding, and the Rebbe Rashab writes about what happens when *ch"v* one goes after intellect and logic in the generation of Moshiach...

In general, the entire avoda of Moshiach is totally above reason and knowledge. As is known, the Rebbe has said about himself, "I'm crazy about Moshiach." The explanation for this comes in the fifth section of the maamer "Basi L'Gani" regarding why the Prophet is called "crazy." Namely, because he is on a level that is higher than reason and knowledge. Together with the study of chassidus in the way of Chabad, we have to know that the most central and fundamental point

is to serve G-d in a manner that is beyond reason and knowledge.

When we travel to the Rebbe MH"M today, to Beis Chayeinu, Beis Moshiach, the entire avoda is higher than reason and knowledge, reaching the essence and revealing the *nekuda* of Moshiach within the m'shaleiach.

Thus, we see every year in a most miraculous fashion how thousands of Jews throng to Beis Chayeinu, where the *nekuda* of Moshiach is in a state of revelation, as explained at length in the kuntres "Beis Rabbeinu Sheb'Bavel."

Therefore, specifically now in these very last moments of exile, we must not lose the essential point that we need in order to attain as "shluchim" with the ten powers of our soul the complete revelation of

the Rebbe, in a manner of "when [Moshiach] will be established...He will be a tower of salvation unto His king." May it be G-d's will that even before Simchas Torah, we will merit to see the full measure of the hisgalus of the Rebbe as Melech HaMoshiach in a manner of "all the inhabitants of the world will recognize and know," in Beis Moshiach – 770, the place where the revelation of G-d's Mikdash, the work of Your hands, will commence immediately, *mamash*, and we will all sing then before the Rebbe, as we were privileged to do before him on the night of Simchas Torah 5753, in a clear voice with the vigorous encouragement of the Rebbe at the seventh hakafa:

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



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THE POWER OF THE FOUR SPECIES

A collection of mivtzaim stories for the holiday of Sukkos.

BY RIVKY KAMINKER

NO HUTS!

Summer 5750: Eretz Yisroel stretches out its arms to welcome the new immigrants from the defunct Soviet Union. They left the plane, one after the other, straight into the warm hug of the land they had yearned for.

There was an old woman. The wrinkles on her face revealed the story of her life: the hardships she endured, the suffering. Parents with two children slowly descended the steps. They look as though they don't believe they are here, in the holy land. It's hard for them to free themselves of the life of terror they were used to since childhood. They try to smile, to take comfort in the rays of the Israeli sun, but they place no trust in man.

After the warm welcome the time came for the "Eretz Yisroel is acquired with suffering" part. The absorption process is grueling and some of the immigrants break and return to Russia; not that they had it good there, but they are used to it.

Eretz Yisroel, the land likened to a deer, tries to stretch its skin in order to absorb these hundreds of Russian Jews and to find them places to live. Many of them have lived together, in one apartment.

Some children dream of the candy that will grow on trees; some children want to see the Shor HaBor; some are impatiently waiting for the Resurrection of the Dead because then they will see their grandparents and Moshe Rabbeinu.

They are scattered to various cities and they try to build new lives. The ones who are always first to help them are the tireless shluchim of the Rebbe. Despite the busy Tishrei season, they made house calls to the new immigrants, kashered kitchens, put up mezuzos, taught them Ivrit, made countless chuppas, and invited them to Shabbos and Yom Tov meals. They wanted the Russians to see a Jewish family in action, to experience the k'dusha of the Shabbos table.

The following year, 5751, brought another wave of immigrants, surpassing the previous year. Miriam left her house and went to the door opposite hers. She wanted to invite the new immigrant couple to a Yom Tov meal in the sukka. She already knew how to stammer a bit in Russian, the result of working with Russians daily.

This time she was knocking on the door of new neighbors who had come just the week before. With few words and lots of hand motions and facial expressions she tried to explain to Oksana what she wanted them to understand.

She thought Oksana understood but she didn't look happy. Oksana narrowed her eyes angrily, took a step back into the house and shook her head no.

"I see you building those huts," she hissed angrily, "but we wandered around for days without a roof over our heads! You won't take my house away! I won't go and live in those huts!"

Miriam burst out laughing and rushed inside to get Oksana a Sukkos brochure.

Sukkos night, under the s'chach of their sukka, Pasha, Oksana and their children sat and heard, for the first time, the story of their Judaism.

ESRONGA!

Whenever I ask children what they most look forward to, they answer in a chorus: Moshiach! When I ask why, each one has a different answer. Some dream of the candy that will grow on trees; some children want to see the Shor HaBor; some are impatiently waiting for the Resurrection of the Dead because then they will see their grandparents and Moshe Rabbeinu.

Then the questions arise: How will they all arise from the dead? What bodies will they have?

We answer: There is one bone, the Luz bone, from which Hashem will create new bodies. To me it seems that aside from the plain meaning, the Luz bone is also the G-dly spark that is within each one of us. It's the bone

that gives us life and it never disintegrates. We just need to know how to ignite it. Sometimes it is revived in old age.

In a small, cozy senior center, in a border town in the south of the country, live many seniors, among them a fair number of widows and widowers. They are also couples who can no longer live on their own and whose children can't have them, and some are childless. The senior center provides lots of mitzvaim opportunities whether with the seniors themselves or with their children and relatives who come to visit.

"She" was also there in the senior center. I am calling her She because Chaya, who told me the story, called

her that. She never answered when Chaya asked her for her name, nor did she answer when Chaya asked her how she was. Most significantly, she did not answer when she was asked whether she wanted to light Shabbos candles.

Every Friday, Chaya would go to the senior center early in order to have enough time to go to all the wards. Every Chanuka she came to distribute donuts. Every Purim she organized girls to come and make the seniors happy after the Megilla reading, and every Yom Tov she came to visit them and to bring the joy of the Yom Tov and to do the mitzvos of that Yom Tov.

They were all happy to see her – always, except for Her. She always looked annoyed and refused to cooperate. Chaya always wondered why the old woman was so opposed to these things. What amazed Chaya even more was the fact that She was a Tunisian Jew who was raised in Tunisia. She would have expected Her to be more warm about Torah and mitzvos.

On Sukkos, Chaya went to the senior center with the four minim. She went around to the seniors, smiling wherever she went and calling out, Chag Sameiach! She offered the minim to whomever she met so they could do the mitzva.

Then she stopped in her tracks. "She" had motioned to her with a finger to come over. Could it be?

Chaya went over hesitantly, not knowing what to say, not knowing how to react.

"She" put out her thin arm, took the esrog with a trembling hand and caressed it gently and breathed its scent in deeply. Before Chaya's startled eyes, She began to cry, to sob silently, caressing the esrog again and again and whispering as though to herself, "Esronge, Esronge."

"She" told Chaya that her name



was Esther and she came from an illustrious rabbinic family that was very observant.

"I haven't seen an esronge here in years," she told Chaya, as though the esrog had restored her lucidity for several moments. "An esronge like my father had..."

FOR YOU!

They strolled leisurely down Kingston Avenue. There was no work, nowhere to hurry to. They could relax, breathe in the atmosphere of the Yom Tov.

They strolled down Kingston Avenue without realizing that they were being watched. A couple, a stroller and the four minim. Sarale and Rivky followed them, not taking their eyes off them.

"Come, let's ask them. Do you think they'll agree?"

"Sure, why not?"

"So go ask!"

"No, you ask!" said Rivky, suddenly shy.

After some back and forth that included, "You go," and "No, you go!" they agreed to go together.

"We want to go on mivtzaim, can we use your four minim?"

They agreed. Happily too. The two girls took the set with promises that they would guard it as they would a treasure (and in those years in Crown Heights, a set of four minim for mivtzaim was really a rare treasure!) and of course they took the couple's address so they could return the minim later.

The girls took the first subway that came and got off at a random stop, looking for Jewish women to do the mitzva with them. For every three Nos that they got in answer to the question, "Excuse me, are you Jewish?" – they got one Yes.

There were women who said the

bracha after them and some who asked questions. What they all had in common was that their Jewish spark was awakened. You could see it in their eyes. Sarale remembers one story that she wants to share:

"We went around the main bus terminal where there is a big mall, stores, restaurants. A woman stood near a flower shop, checking people out. We went over to her and asked, 'Are you Jewish?'"

"She gave me a long look and then said, 'Yes,' with a nod. I offered her the lulav and I explained the importance of the mitzva, the idea behind the four minim, what each one symbolizes and how this mitzva unites all Jews. She refused.

"I tried once again to explain how easy it was to do, how it would take only half a minute of her time. She

refused.

"The more she refused, the more I wanted her to do it, and the more I wanted her to do it the more she refused. I felt that this neshama just *had* to, simply *had* to fulfill this mitzva!

"I tried again and Rivky felt uncomfortable. She pinched my hand and jabbed me in the ribs to get me to stop. It occurred to me too that this was precisely the religious coercion the media talks about, but I pressed on. I won't be exaggerating if I say that I tried for ten whole minutes to convince her, to explain, to make her curious, to entice her, to do something so she would agree to do this very simple thing.

"Look,' I said to her, 'we're talking so long that you could have done it already...', but that didn't help.





“Hashgacha pratis had directed us there ‘by mistake’ in order that this Jew would be able to do the mitzva today too, but how would we get out of there?”

“I stopped for a second, took a deep breath, and spoke to the Rebbe in my heart, asking him to help me. After all, I was on his shlichus and it was for him that I wanted this Jewish neshama to fulfill this mitzva, maybe for the first time in her life. I looked

deeply into her eyes and tried one last time, ‘Say the blessing on the lulav, for me!’

“For you?!” she exclaimed. She took the lulav and said the brachos after me.”

AN ASCENT FOR A PURPOSE

We are still in Manhattan at one of the subway stations and this time Rivky tells a story:

“It’s hard for me to go on mitzaim,” she confesses. “I don’t know how to do it well. I hesitate ten times before I approach someone and by the time I get up my courage they’ve already crossed the street. It’s because of my shyness that Hashem directs things with a special hashgacha pratis because He knows that I want to do this and it’s just that it’s hard for me. This is why He brings the people

to me.

“One day of Chol HaMoed we went out with some friends on Mivtza Lulav. We went to the main bus terminal which is an enormous building with dozens of platforms for bus lines that go all over America. We went over to people waiting on long lines and looked for Jews.

“Some people came over to us. They already knew ‘those people who go around with those odd plants asking people to say a blessing on them,’ and wanted to do the mitzva again. Aside from them, people watched us in astonishment, not understanding what we were doing and what we wanted from them.

“We finished with the first floor and went to the escalator to go up to the next floor. We discovered that we hadn’t gotten to the next floor but to an isolated bus platform. The escalator only went up and the only thing one could do was board the bus. There was no way out of there!

“While we wondered what to do next and thought maybe it wasn’t a bad idea to get on the bus, we heard someone addressing us in Ivrit. It was a man in a business suit with a briefcase. He took a kippa out of his pocket, took the lulav and esrog from us, and said the bracha out loud. ‘I don’t need to say the SheHechyanu,’ he explained to us knowledgeably. ‘Every day I find some Chabadnik and say the bracha on his lulav.’

“We wished him a chag sameiach and he boarded the bus which began to move. We looked at one another in delight. Hashgacha pratis had directed us there ‘by mistake’ in order that this Jew would be able to do the mitzva today too, but how would we get out of there?

“One look over at the escalator gave us the answer. The steps weren’t moving anymore! We skipped down, two steps at a time, knowing just Who had stopped the escalator for us.”

THE TIFERES-GLORY OF TOMCHEI T'MIMIM

BY NOSSON AVROHOM

*In these days of t'shuva we spoke with two roshei yeshiva who started yeshivos for baalei t'shuva. * "In that yechidus the Rebbe said that the entire purpose of the yeshiva is to raise bachurim to grow into Chassidim: 'This will be the tiferes (glory) of Tomchei T'mimim.'"*

Nobody can dispute the fact that Lubavitch is the pioneer in resuscitating Jewish neshamos and igniting nearly extinguished sparks to the point that many of these souls have become Chassidim with beautiful Chassidishe families. In previous years it was considered "muktze" to go out to the big world and reach out to people who were nonobservant.

"How can it be permissible to have anything to do with them?" is what many frum groups wondered, yet those same groups are now offering seminars and a variety of programs to be mekarev Yidden!

One of the important things that was done back then was the establishment of yeshivos for baalei t'shuva in the US and Eretz Yisroel. In those days this was an enormous chiddush in the frum world and it required much courage.

During these days of t'shuva, we spoke with two roshei yeshiva, pioneers in the work of kiruv. One rosh yeshiva, Rabbi Avrohom Lipskier, began

working with baalei t'shuva as early as 1962. He was the first revolutionary and today he runs Yeshivas Tiferes Menachem in Seagate, Brooklyn (www.tiferes.org).

The second rosh yeshiva we spoke with is Rabbi Shneur Zalman Gafni, of Yeshivas Ohr HaT'mimim, who was the first to open a similar yeshiva in Eretz Yisroel. It opened in the 60's as part of Yeshivas Tomchei T'mimim in Kfar Chabad and it grew over the years into a large and successful independent program.

How did you begin working with baalei t'shuva when it was unheard of at that time?

R' Lipskier: In Tishrei 5723 (1962) many students came to 770 on Shabbos and weekdays. The Rebbe spoke a lot about the need to mekarev these guests who sought inspiration in Judaism, and to help them. Every day another young Jew, dressed in the fashion of the time, walked into 770.

(Smiling) One time, two men from California came to 770. The two, Dov

Landberg and Yisroel Rosen, who stood out in their unusual appearance, announced to everybody that they had finally found the truth.

The fact is that back then almost none of the T'mimim wanted anything to do with these soul-searchers. The T'mimim joked that there was a magnet at the entrance to 770 that attracted all the world's weirdoes.

I began to learn with these young people, outside of the yeshiva schedule. At first it was with just three or four men, but as time went on the group grew. We learned sichos of the Rebbe, *Tanya*, *Shulchan Aruch*, etc. I saw their thirst to understand and know. Another bachur joined me to help me, Rabbi Yehuda Keller a"h.

The menahel of the yeshiva, Rabbi Yisroel Jacobson, loved the work I was doing with them. I complained to him that these young people who yearned to come close to Torah had no organized place to learn and he promised to arrange one. Within a short while, a yeshiva program opened in 770 for these students. Rabbi Jacobson hired Rabbi Abba Paltiel to learn Nigleh with them.

When there were many young men, Rabbi Jacobson asked Rabbi J.J. Hecht to start something for them. After the Rebbe's approval, the yeshiva Hadar HaTorah was founded.

This was the hippie era, a wild time. The seider of learning in yeshiva ran somewhat counter to the spirit of

the time, but it spoke to the hearts and souls of these young men. Terrific farbrengens on Thursday nights attracted many young men.

In 5726, after I married, I continued to work a little bit in the yeshiva framework and then went on shlichus to Milan, Italy. For six years I worked there with mekuravim in various ways. In 5732, I returned to New York. I had a yechidus with the Rebbe and I asked the Rebbe about various things, including direction in my shlichus. The Rebbe said I had to always work with baalei t'shuva.

At that time I worked with college students in a program started for them in Morristown, but I felt dissatisfied with it, believing that I wasn't fully utilizing my abilities. I thought of opening a special summer program for young people with the support of the shliach, Rabbi Moshe Hersen.

One Friday, Rabbi Nosson Gurary from Buffalo called me and told me that he was in 770 with six students and he asked me to come and take them to Morristown. "If they go home, it's unlikely they will go to you," he said.

I went and brought them to yeshiva in my car. That was the first group that served as the breakthrough. More

bachurim came who were sent by shluchim from all over. At the end of the summer they asked whether they could remain in yeshiva. I didn't know what to tell them.

One of them, R' Avrohom Schwartzberg insisted he would stay there even if they didn't open a special program for them. He wrote to the Rebbe and the answer was, "since you were successful in Morristown, stay there."

That's how a division of the yeshiva was started for baalei t'shuva. It was enormously successful. In the first year there were forty-five students and the numbers grew. Baruch Hashem, over the years hundreds of bachurim went through the yeshiva, many of whom are now rabbanim, shluchim, and askanim.

In 5756, I left the yeshiva in Morristown, and after some time we found a suitable building for the yeshiva in Seagate. In Kislev 5758 we bought the building and a new yeshiva for baalei t'shuva was opened. Today there are about twenty baalei t'shuva studying there from around the world.

R' Gafni: In 5728 after the Six Day War, many, many, young people came to Eretz Yisroel from the US in order to join the atmosphere of hope and

optimism that swept over the country following the tremendous victory. People were inspired and they wanted a taste of Judaism and some of them came to Tomchei T'mimim in Kfar Chabad, knowing that Chabad is mekarev everyone. The hanhala of the yeshiva didn't know what to do with them, as there was no program for English speakers or for baalei t'shuva, yet they didn't want to push them away either.

Rabbi Nachum Trebnik, who was the rosh yeshiva then, went to the Rebbe and in yechidus he raised the subject. He asked what the hanhala should do with them. Should they be part of the regular yeshiva program or should they have a special program made for them?

The Rebbe said there should be a separate division and someone should be asked to take on the project, to take an interest in them and teach them. The Rebbe then said that he suggested they speak with Rabbi Shneur Zalman Gafni and to tell me that it was the Rebbe who made the suggestion.

Rabbi Trebnik told me what the Rebbe said and I was very surprised and excited. Just a few months before, I had begun working in Kfar Chabad as the mashgiach for Chassidus in the morning and suddenly I was hearing this. Of course I agreed to undertake it.

I'll never forget what Rabbi Meir Gruzman, one of the roshei yeshivos said, "A suggestion is greater than an order."

At first I did both, tending to the division for baalei t'shuva and my work in the kollel, but the division grew and I had to give them most of my time.

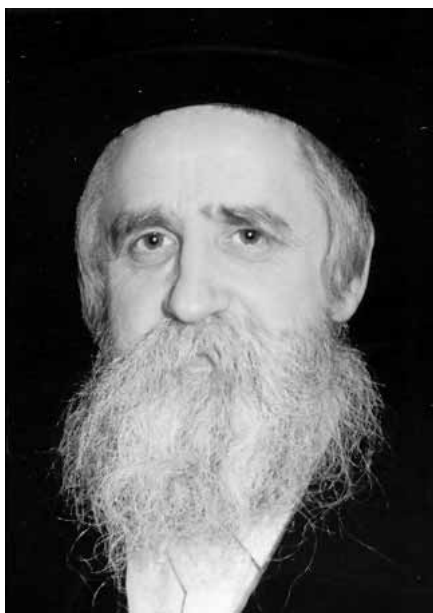
Tell me about the early days of the yeshiva and about instructions you got from the Rebbe.

R' Lipskier: When I was a maggid shiur in Hadar HaTorah, I had occasion to see the Rebbe's ruach ha'kodesh. This is what happened:

Every Shabbos I would take bachurim to my house for the meals. One bachur, who was sent to us by one



Rabbi Avrohom Lipskier



Rabbi Shneur Zalman Gafni

of the shluchim, was my guest and over Shabbos we worked on him to convince him to remain and learn in yeshiva.

He had already studied a profession for some years and only had one more semester left to get his degree. We convinced him and he went to his professor and told him that he no longer needed what he was studying and that he had decided to stop and pursue the meaning of life.

You can well imagine how shocked the professor was. At this time there was a draft and he had gotten a deferment only because he was a student, so now he was drafted. He said he could not remain in yeshiva because he had been drafted, but we tried to persuade him to remain in yeshiva at least until he was called up.

After much deliberation, he decided to remain in yeshiva and we wrote to the army that he was searching for spirituality and had to receive another deferment. He laughed at our Chassidic naiveté, but it worked. He got a deferment for seven months.

At the end of that time when he was already into things, he had a yechidus. Before he went in he prepared five pages of questions. The Rebbe read all the pages and commented that he had left out one point, about a shidduch. He told the Rebbe that he was about to be drafted and he couldn't get involved with shidduchim.

The Rebbe said, "Nu, you can get married before the army or in the middle." During the yechidus he received answers to all his questions, but what the Rebbe said about marriage he couldn't understand.

That Shabbos many mekuravos came to Crown Heights and one of them stayed with us. The bachur was a regular guest of mine. Shabbos morning someone asked me to introduce them and I regretted not having thought of it myself.

Two weeks later, right before he entered the army, he told me that he

had gotten engaged to that girl. I felt this was a shidduch from Heaven that the Rebbe himself had arranged. The Rebbe later told him to ask the professor to try and arrange for him to do his compulsory service in NASA, so he could go home every day.

The professor was able to arrange this and today, this man is the father of a Chassidishe family.

The following is a story about the Rebbe's relationship with the talmidim and it shows how he wanted them to be integrated into normal Chassidic life:



A shiur with Rabbi Lipskier

When I was rosh yeshiva in Morristown, there came a time when the Rebbe began to farbreng every Shabbos. Until then we only went for Shabbos Mevarchim, but when farbrengens became weekly, I asked the Rebbe whether I should make a raffle so that each week a different group could go.

The Rebbe didn't like the raffle idea and said it could lead to jealousy and that whoever wanted to go should be able to go every Shabbos. This was despite the fact that most of the

talmidim did not understand Yiddish.

The talmidim had yechidus for their birthdays like the other T'mimim and Rabbi Groner would sometimes ask me on behalf of the Rebbe about the talmidim's impressions of the yechidus.

R' Gafni: From the very start of the yeshiva there was a correspondence with the Rebbe about how things ought to be run. The Rebbe, like a father, was concerned about every detail. If not for the Rebbe, nobody would have thought of having a division for baalei t'shuva and that it should be a branch of Tomchei T'mimim. In all my letters and

yechiduyos on the subject of the yeshiva, the Rebbe emphasized that the division must be part of Tomchei T'mimim.

In Tishrei 5730, I traveled to the Rebbe and at the yechidus the Rebbe asked me at length about the bachurim and about what my day was like. I complained that previously I had spent a long time on my davening and I had a precise schedule of learning and now my day was completely wrapped up with shiurim and conversations with the talmidim. I will never forget that

yechidus. The Rebbe spoke at length about the necessity of being devoted to the talmidim.

Then the Rebbe paused for a split second and I thought that after what he said the Rebbe would at least absolve me of my obligation to daven at length, but I was quickly set straight. The Rebbe said I had to find a way to continue the avodas ha't'filla despite all my busyness and not to forego it!

In 5733, with the outbreak of the Yom Kippur War, I was at the Rebbe again and in yechidus I raised a problem we were dealing with. Word

who had already accepted the derech of Lubavitch or those whom we thought were likely to make that choice, and then it would be easier to influence them to change their appearance. The Rebbe spoke at length and in detail about how to handle this.

The Rebbe was in an unusual mood in that yechidus. I saw that time was passing quickly and the Rebbe was speaking calmly as though he was addressing a matter of great importance. He didn't seem to be bothered by the fact that hundreds of people were waiting outside the door.

comments. The Rebbe underscored the responsibility we had towards the T'mimim who came from the outside.

In 5735 we didn't have many talmidim and I wrote to the Rebbe. The Rebbe answered: Hashem will expand the borders with good talmidim in quantity and quality. I will mention it at the tziyon.

A few days after receiving this answer, more talmidim came from all sorts of places and the yeshiva had the largest number of talmidim since it was founded. I saw the Rebbe's bracha fulfilled.

A year later, in 5736, I had another yechidus. I had problems with the army and other annoyances and hinted to the Rebbe that maybe I should leave the country and the yeshiva and look for a position abroad. The Rebbe looked at me in astonishment and said I should continue this holy work.

"You have a holy shlichus in a holy yeshiva in the holy land and you're complaining?" After saying this, the Rebbe smiled broadly.

In that period of time, the Rebbe spoke a lot in his sichos about t'shuva. At the farbrengen on 6 Tishrei of that year, the Rebbe spoke about t'shuva with simcha and avoda with simcha. Then, in yechidus, the Rebbe added, "I said in the sicha that everything must be permeated with simcha, and you need to do everything with simcha." Obviously, the idea of leaving the country was dropped.

That year I had another yechidus with the Rebbe. In those days the Litvishe yeshivos for baalei t'shuva, Ohr Somayach and Aish HaTorah, were founded. They attracted many talmidim because they did massive advertising. I told the Rebbe that many talmidim who started out in Lubavitch ended up in those yeshivos.

The Rebbe said: It was said to the hanhala of any yeshiva and all the more so Tomchei T'mimim, "establish many students."

I realized what the Rebbe meant, that we couldn't sit back and hope



Rabbi Gafni (in the center, many years ago) with talmidim

about the yeshiva had gotten around and many people had come to us. The problem was, we were learning in the yeshiva's zal and often, fresh baalei t'shuva came in odd clothes and their behavior wasn't always appropriate in a Chassidishe atmosphere. Some people were complaining about this and so I suggested that maybe we should be in a different building.

The Rebbe negated this idea and said that this yeshiva was meant to be part of Tomchei T'mimim. The Rebbe suggested that we could accept those

In that yechidus the Rebbe said that the entire purpose of the yeshiva is to raise bachurim to grow into Chassidim and the Rebbe even said, "This will be the *tiferes* (glory) of Tomchei T'mimim."

Towards the end I mentioned some personal matters which the Rebbe responded to and when I felt it was time to leave, the Rebbe began asking me about the yeshiva again and said that if everything we spoke about was actually done, this would be the shleimus of Tomchei T'mimim.

I was in the clouds to hear such

talmidim came to us. We had to get to work. We began advertising and we encouraged senior talmidim of ours to bring people to the yeshiva.

We went through many, varied and interesting eras. In recent years we are enjoying much success. We wrote to the Rebbe several times through the *Igros Kodesh* and we always open to encouraging answers. We also have a nice number of talmidim.

How do you succeed in preserving the enthusiasm of a newcomer as he progresses?

R' Lipskier: Many baalei t'shuva tell about how amazing it was when they started out. Hashem is kind to us and He gives us everything without our having to work for it. A bachur hears a maamer, a niggun, or a farbrengen and his excitement is boundless. At the beginning he's like a little child who is learning to walk.

After about six months we tell him, "Walk by yourself." Until now you received kochos from above and now it's time to work. Now there can be downfalls, but if he received the right keilim, he will overcome the hurdles and rise up. You can't sit with your feet up and hope that everything will go just fine. When you work, you succeed.

R' Gafni: It depends who you are talking about. One time the Rebbe hinted to me in yechidus about this and I understood from him that that beginnings are strong and with enormous enthusiasm but after a while, the excitement diminishes. There must be "oros in keilim" and one doesn't lose out by living in a structured way.

The most important thing is to preserve the inner fire. If the chinuch is right and the atmosphere is right, and we add *siyata d'Shmaya* that is given and drawn down through the Rebbe, then even when you come down from the "high," it's doesn't extinguish that fire; it's the beginning of realizing the ultimate "Divine Intent." The *ratzo* is not the ultimate intention; the *shuv* is. True, *shuv* seems "balabatish" compared to *ratzo*, but *shuv* is the ultimate intention.

What draws someone to Chabad these days, after 3 Tamuz?

R' Lipskier: What's the question? The Rebbe is *chai v'kayam* and he is *mashpia* from his *brachos* and *eitzos* as always and even more so. In the past we had a connection with *giluyim* and today we are connected to *Atzmus*.

We see many miracles and amazing answers are received from the Rebbe through the *Igros Kodesh*. We see that the Rebbe is *chai v'kayam*. The bachurim come to the Rebbe in 770 and those who have refined senses feel the Rebbe and sense the kochos that he gives us. Bachurim write to the Rebbe about things like whether to go to work

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or go to Eretz Yisroel, on a hundred-and-one topics, and the answers are clear.

The talmidim who come to us know very little about Moshiach. The first avoda with them needs to be done with explanations and patience.

R' Gafni: It's hard to find a rational explanation. I don't know whether the other yeshivos are having the same success they once had. Over here with us, *baruch Hashem*, we are flourishing more than ever.

What motivates someone to strike roots nowadays is the final darkness of *Galus*. Many feel that things are moving dangerously in the wrong direction –

I'm talking about what's going on in the world. For many of them this generates a feeling of wanting to put themselves aside and come to yeshiva and learn.

In Chabad there is an answer for everything. *Toras HaChassidus* and the Rebbe's *sichos* open up an amazing world to resolve every doubt and question. While other groups avoid addressing the *inyan* of *Geula*, in Chabad we address it head-on.

A young man with an inner sense, who is inclined to delve into things and not look at things superficially, will find that Chabad suits him even if he hears things that sound odd to him. As time goes by, he understands that here he can find a deeper perfection. Every passing moment demonstrates that these are the only matters that people really need to hear. Outside you see things falling apart and going downhill in a manner that is simply unprecedented. Only Chabad has the answers to all the questions, even the hardest ones. Chabad gives *chayus*, *emes*, inner joy, optimism – and people feel this.

Some say that *inyanei Moshiach* and *Geula*, including that the Rebbe is *Moshiach* and is *chai v'kayam*, pushes people away.

R' Lipskier: If you learn the Rebbe's *sichos* you see answers to all the questions. The Rebbe speaks clearly on every subject and you can understand how there can be a reality that is the opposite of what our eyes may see. The main point is that the Rebbe is the "head" and you cannot live without a head, as explained in chapter 2 in *Tanya*. Those who truly believe can truly connect and receive strength.

Even before 3 Tamuz it wasn't easy to explain things in *Chassidus* to someone from the outside. In fact, I would say that it's even easier now. With *Moshiach*, the Rebbe worked from the top-down. You can more readily feel how the world is ready and is a *keili* to receive things. The point is that we cannot forget that the Rebbe is working today more than in the past.

R' Gafni: Obviously you don't take a

bachur who just arrived in yeshiva and overwhelm him with these inyanim so that he becomes a Meshichist in two days! We are careful not to pressure the bachurim and to explain things in a manner that each individual can understand, one faster, one slower, but there is definitely an atmosphere of Moshiach in yeshiva. In nearly every shiur, when something comes up that has to do with Geula, we discuss it.

We have some new talmidim from South Africa now and they are familiar with the phrase, "Moshiach Now." Moshiach is part of the vocabulary. Five of them wrote to the Rebbe recently through the *Igros Kodesh*. I read the answers to them and each of them was surprised by how the answer fit what they were asking.

In general, I say it all depends on the mashpia and how he clarifies issues to his mushpaim. Words that come from the heart enter the heart. To a great extent it depends on how you are mashpia. Baruch Hashem, we see that this topic brings a chayus to the bachurim. They sing and dance "Yechi."

Is there is a difference between today's baalei t'shuva and the baalei t'shuva of years ago?

R' Lipskier: There is one difference – that the emuna in the Rebbe is stronger and more open now. In the earliest years, the 60's and 70's, the youth rebelled against all the standards they grew up with. In the 90's, youth reverted to normal living and the work with them became harder. They were more closed. These days, in my humble opinion, I feel that the era of rebellion is returning, albeit in a different way.

It's amazing how the young people today, even those who come from environments totally alien to Judaism, have an inner faith. Today the work in laying down the fundamentals is easier.

R' Gafni: That's not an easy question to answer. Thirty years ago, in the hippie era, many of the baalei t'shuva were people who rebelled against the Establishment. They came with a desire for something deeper and it was easy to attract them. Many of them became ardent Chassidim because of the great light within Chassidus. They were people who were looking for inner meaning.

In the past decade many people

teachings open people's eyes.

R' Paltiel, one of the magidei shiur in our yeshiva, speaks in his shiurim about inyanim in Judaism. He does this in depth and gives keilim to every bachur to know what Jewish thought through the perspective of Chassidus is.

R' Gafni: The main driving force in the life of a bachur is *chayus*, youthful energy. Obviously, it depends where it comes from. If it comes from the teachers and mashpiim, then it's effective.

The hashpaa is not only direct but also comes in a roundabout manner. The Rebbe spoke to me several times in yechidus about the advantage the

yeshiva has in being located in Kfar Chabad, so the talmidim see how Chassidim live, they see farbrengens, shuls, and the Chassidic way of life. This definitely influences the refinement of the soul and the neshama so they can absorb even difficult concepts.

Another thing that is very helpful is farbrengens.

There have to be explanations and lots of patience. It depends a lot on what the talmidim hear from the mashpiim and from their environment. If the atmosphere is Chassidish, it's easier for the new talmidim to get into the learning and to understand.

Of course a lot of siyata d'Shmaya is needed. You can readily find talmidim who come from the most distant places, spiritually, and after some time they find themselves understanding a lot of the Chassidishe concepts and changing their lives to lives of Torah and mitzvos.



The first group of talmidim in Tiferes Menachem in Seagate

come from lives that are grounded and structured, and they come because of inner emptiness.

How do you explain deep concepts in Chassidus to people who are new to learning about Judaism?

R' Lipskier: You have to start with *Tanya*, *Kuntres U'Maayan*, and sichos and maamarim in Chassidus so that the newcomer immediately appreciates that he has two neshamos. It's very important to learn sichos of the Rebbe and to find simple things about daily life in them, about how to look at things, gaining a general worldview. There's no question that the Rebbe's

BRINGING THE SPIRIT OF CHASSIDUS TO THE ARMY TRANSPORT BASES

BY SHNEUR ZALMAN BERGER

*Chol HaMoed Sukkos 5731: Two men go to the Tovala/Transport Kastina base and enable the soldiers to do the mitzva of lulav. Since then, a Chassidishe spirit began to be felt throughout the large base which is a gateway to all the bases in the Southern Command. * For decades Lubavitchers from Kiryat Malachi did mivtzaim there, adopting the base and the soldiers on a permanent basis. * Last year the base was closed, along with all the wonderful programs. * A look at the outreach done at Tovala Kastina.*

WHAT THE BASE COMMANDER HAD TO SAY

Like in all things military, when he finished his military service, Captain Sasson Razlei provided a report and summation along with the lessons to be learned. This is how he summed up the work of Chabad at the base he oversaw, the Tovala base

near Kiryat Malachi:

"To be a base adopted by Chabad Chassidim is a great privilege. The Chabadniks take care of all the spiritual needs of our soldiers. Putting on t'fillin every morning at 5:30, during lunch and on Erev Shabbos and Yom Tov; minyanim on Shabbos, Yom Tov and Yomim Nora'im; enabling the soldiers to

bless the four minim, hakafof in the dining room on Simchas Torah; lighting the Chanuka menorah, distributing doughnuts and Chanuka gelt from the Lubavitcher Rebbe; bringing mishloach manos on Purim and shmura matza for Pesach. All this is in addition to ongoing lectures on fundamental Jewish topics, and much more.

"We cooperate with all Chabad's mivtzaim happily and with the feeling that it is a delightful privilege. In the opinion of the officers and in my opinion, the very fact that there is widespread spiritual activity on the base creates a good atmosphere. The previous commanders of the base also admired the dedicated and wonderful work of the Lubavitchers from Kiryat Malachi.

"Allow me to express a heartfelt thanks to all the Lubavitchers, personally, for bringing true joy, enthusiasm, optimism and Ahavas Yisroel to our camp. I have likewise sent a thank you letter to the Lubavitcher Rebbe."

The commander of the base chose to say this in a newspaper interview that he gave when he concluded his job about twenty years ago.

THE FIRST MIVTZA

The spirit behind the Lubavitch activity at the base throughout the years was Rabbi Yosef Hartman, who was known at the base as “the rav of Tovala.” Rabbi Hartman shared his memories in an interview with *Beis Moshiach*:

“It was Tishrei 5731, shortly after I came to Nachalat Har Chabad with the Rebbe’s bracha, to run the Vocational School. One day of Chol HaMoed, my friend Rabbi Notke Wolf (who today runs the mosdos chinuch in Nachalat Har Chabad) asked me to join him for Mivtza Dalet Minim at the Tovala base, which is near Nachalat Har Chabad. I agreed, and hundreds of soldiers who had remained on the base for Sukkos enthusiastically said the bracha on the minim.

“This was the first time that Lubavitchers operated on the base and I learned that 800 soldiers served there, some of whom drove trucks that brought tanks and equipment throughout the country and some took a course there to learn how to drive

trucks or steamrollers.

“From then on, on every holiday, I went with residents of Nachala to the base and under the auspices of the Chabad house of Kiryat Malachi run by Rabbi Lipa Kurtzweil, we lit the Chanuka menorah, distributed mishloach manos and matzos and did every possible sort of program.”

The small scale activities turned into a warm and loving “adoption” of the soldiers during the Yom Kippur War. The Tovala base is a central supply base for all bases in the south, and is the “gateway” via which food, ammunition and equipment are provided for the entire southern sector.

Naturally, in the middle of the Yom Kippur War 5734, when a southern front opened against Egypt, the base was as busy as a beehive. It was impossible to miss the tremendous commotion there. The residents of Nachalat Har Chabad realized a war had broken out. Hundreds of steamrollers carrying tanks arrived at the Tovala base. Due to lack of space at the base, all roads in the area were

blocked, including those of the Nachalat Har Chabad neighborhood.

“Thousands of soldiers arrived at the base during the holy day, and from there they went to their assigned positions. Immediately on Motzaei Yom Kippur we began our work,” recalled Rabbi Yosef Hartman.

“After Havdala, my wife heated up a large urn so the soldiers would have hot drinks. As you know, at the beginning of the war there was tremendous confusion. Most of the soldiers had fasted and many of them had been rushed out of their homes without being able to take food with them (and who thought of food at that time anyway?). The army wasn’t properly organized and so, hot drinks for the soldiers were really a lifesaver.

“The next day we began giving out T’hillims with T’fillas HaDerech. The roads were occupied by trucks carrying tanks, armored vehicles and heavy artillery. There was talk about a terrible war that had broken out suddenly, catching us unprepared. News began trickling in from the frontlines about the Bar-Lev line that had fallen.

“The soldiers were very fearful and we went and brought them some moral support before they left for the front. I went with my two sons and some other people from Nachalat Har Chabad and put t’fillin on with the soldiers, many of whom were kibbutznikim. With a few words of encouragement we changed their state of mind.

“On Sukkos we went to the base every day and enabled the soldiers to do the mitzva of lulav. Simchas Torah night we organized hakafo in the local sports stadium for all the soldiers in Kiryat Malachi. Many Lubavitchers from Nachala took part.

“The extensive outreach done during the war led the residents of Nachala to thinking about ‘adopting’ the base on a regular basis. This would include minyanim and ongoing programs.”



R' Yosef Hartman and R' Moshe Simon with Mr. Avi Tzidkeinu who served as commander of the Tovala bases in Kastina and in Mishmar HaNegev

FROM MALACHOVKA TO TOVALA

Rabbi Yaakov Tzirkus who was one of the central figures among the soldiers in the area of Kiryat Malachi, remembers how Anash were inspired to organize a minyan on the Tovala base:

“On Shabbos Chol HaMoed Sukkos, about a week after the outbreak of war, a religious soldier came to the Chabad shul in Nachala. He said that he had been released

with no one making sure to open it and take care of it. It was not in use and no t’fillos were held there on either weekdays or Shabbos. There was no Seifer Torah there either.

“I went with a group of men to daven there and we managed to draw some soldiers and commanders along with us. My father, Rabbi Mendel Garelik a”h, also joined the t’fillos and a short while later he brought a Torah that had belonged to his father, Rabbi Chaim Elozor Garelik a”h. This Torah served the Chabad Chassidim in

Among the regular worshippers at the base over the years were the Chassidim: R’ Zalman Levin, R’ Sholom Levin, R’ Mendel Cohen, R’ Yosef Hartman, R’ Yaakov Tzirkus, R’ Mordechai Steinberger. In later years also: R’ Reuven Galperin, R’ Shlomo Forst, R’ Moshe Heber, R’ Efraim Halperin and many more.

The minyanim began with Shacharis and over time expanded to include all the t’fillos. At first the soldiers hesitated to join and only a few went but as time went by they began participating regularly and the shul was full.

Many of Anash in Nachala felt it was their responsibility to go to the base whether regularly or once in a while. There were also Chassidim, some elderly, who went to the minyanim there despite rain, wind, and the summer heat.

In addition to minyanim there was Kiddush and farbrengens that took place after the davening. The soldiers heard divrei Torah and were exposed a bit to the world of Chassidus that the elder Chassidim brought with them. At a later point the Kiddush took place in the mess hall where there were hundreds of soldiers.

Simchas Torah was always a special day at the Tovala base. Dozens of Anash went to daven with the soldiers and after Kiddush they held joyous hakafo. When it was time for hakafo the Chassidim and the soldiers went to the mess hall, where an official Yom Tov meal began. Together with the Torah that was brought there, hakafo were held amidst joyous singing and dancing.

In later years, Rabbi Yisroel Hertzog organized a large scale farbrengen before the hakafo. Dozens of Lubavitcher families attended this farbrengen, men, women, and children, who farbrenged with the soldiers in honor of Simchas Torah.

As people got to know one another,

FOUR GENERATIONS AT TOVALA

Four generations of Hartmans have worked at the Tovala-Kastina base:

First generation: Rabbi Nachman Hartman, well known educator – on his regular visits to his son in Nachala he would go and daven at Tovala. He is known for his sweet voice and he would be the chazan. Aside from davening there he gave lectures to the soldiers and encouraged them.

Second generation: R’ Yosef Hartman – rav of Tovala – is profiled in the body of the article.

Third generation: The brothers Yitzchok and Shmuel Hartman, sons of Yosef. As children they accompanied their father to Tovala. They continued for many years even when they grew older. R’ Yosef Izevitz, Chabad representative in the Kiryat Malachi municipality and son-in-law of R’ Yosef Hartman, also went to Tovala on holidays in the latter years.

Fourth generation: Manny Izevitz, grandson of R’ Yosef Hartman, now 14, went on mitzvaim to Tovala several times with his father and grandfather.

shortly before Shabbos and he had to stay in the area until Shabbos was over. His coming to the Chabad shul in his uniform reminded everyone that there were hundreds of soldiers in Tovala without a minyan even on Shabbos and Yom Tov. This shook people up and was the impetus to establish a minyan.”

Rabbi Sholom Ber Garelik one was one of the first regulars to daven there and he reminisces:

“The military shul was abandoned

Malachovka in Russia and it was placed in the Aron Kodesh in the shul in Tovala. It served the soldiers for many years to come.

“Our family, the Gareliks, had a strong connection to Tovala. My father was the gabbai there as well as the baal korei and baal tokeia. He farbrenged a lot with the soldiers and told them about Chabad and the Rebbe. My brother Mordechai and I and our children went to the base every Shabbos.”

many soldiers were hosted in the homes of the Chassidim R' Yaakov Tzirkus, R' Sholom Ber Garelik, and R' Yosef Hartman. They were tremendously impressed by the Shabbos meals in an authentic Chassidishe atmosphere.

"SOLDATI NAVLOSIPID"

In addition to the Shabbos activities, Mivtza T'fillin was done daily with the soldiers. R' Sholom Ber Garelik relates:

"Soldati Navlosipid" (Soldiers on Bicycles) is what I called Mivtza T'fillin done by the men in the local Kollel. Each day they went by bicycle to the base where they put t'fillin on with the soldiers."

For some time, the day was begun by Rabbi Tzvi Visotzky a"h, who went to Tovala early in the morning. Chacham Shmuel Tzalkashvili, who served as shochet at the Maof slaughterhouse in the nearby industrial area, went to put t'fillin on with the soldiers during his lunch break. This was instead of going home to eat and rest.

R' Yosef Hartman, who joined Chacham Shmuel on Fridays, says that the Chacham would always say, "It's an

"Although Mivtza T'fillin is generally a one-time thing," says R' Hartman, "because afterwards you don't see the person again, in Tovala it was completely different. There were soldiers who told me that after serving for years on the base where they got used to putting on t'fillin every day, they were unable to stop."

opportunity."

"Every soldier who met him could not refrain from putting on t'fillin

because Chacham Shmuel did not give up until the soldier was convinced. He would tell the soldiers that one can always start over from the beginning. Years after he died the soldiers would recall the persistence of the old Chacham."

Rabbi Moshe Shaul Klein a"h, secretary of the Vaad Nachalat Har Chabad, went to Tovala daily for many years and put t'fillin on with the soldiers. The soldiers were particularly attached to him and he became the tzaddik to whom they unburdened their sorrows. He did what he could to help them.

For a while the mivtza slowed down because of the deaths of the active participants and activity was reduced to Fridays and Erev Yom Tov. In recent years, R' Yosef Hartman revived the mivtza and every afternoon he set up a t'fillin stand at the entrance to the mess hall. He had another two residents from Nachala helping him.

"Although Mivtza T'fillin is generally a one-time thing," says R' Hartman, "because afterwards you don't see the person again, in Tovala it was completely different. There were soldiers who told me that after serving for years on the base where they got used to putting on t'fillin every day, they were unable to stop."

"THE RAV OF TOVALA"

R' Yosef Hartman was in on the work at Tovala from the start. No wonder that the soldiers called him "the Rav of Tovala."

"My participation extended to all the outreach done at the base, Mivtza T'fillin, seasonal mivtzaim, lectures and shiurim. Before every Yom Tov I lectured to hundreds of soldiers. Many of them consulted me about various personal and halachic questions and regarded me as the rav of the base.

"I developed a personal connection with the commanders of the base thanks to which I was given a



A lecture before the holiday

permanent pass. All the commanders were people warm to things Jewish and by putting on t'fillin they served as role models to all the soldiers. Over the years I developed a personal

connection with every commander and many of them would invite me to their family celebrations."

There were many instances in which outreach at Tovala led soldiers

to a greater connection to Judaism. Rabbi Hartman remembers two officers who changed their lives to ones of full mitzva observance.

R' Sholom Ber Garelik also has

MANY THANKS

Over a period of 35 years R' Hartman received various awards and plaques, and many thank-you letters for his work at Tovala-Kastina base.

To the Honorable Rabbi Hartman

Kiryat Malachi

Subject: thanks and much appreciation for your devoted and constant efforts for our unit

Honorable Rav,

I consider it proper to tell you a number of things by authority of my role as Major and commanding officer of the transport base in Kiryat Malachi, which Chabad under your leadership has adopted.

1) Thank you for the doughnuts that we will receive, G-d willing, on the upcoming Chanuka. Thank you for the doughnuts we have received for 17 years, when I was still a soldier in regular service since 1982.

2) Thank you for Simchas Torah every year during those years, a holiday that remains engraved in the memory of many soldiers. The simcha and fervor and excitement the soldiers feel are thanks to you.

3) Thank you for the matzos that you have distributed to the soldiers on the base throughout Pesach for many years.

4) Thank you for putting on t'fillin with the soldiers every day.

5) Thank you for the t'fillos and the minyan every Shabbos.

6) Thank you for the z'chut of esrog and lulav on Sukkos every year.

7) Thank you and yashar ko'ach for the wonderful words of Torah every time you were asked to come.

8) Thank you for adopting our unit for decades.

9) Another thanks for those things you did secretly which I didn't see.

Dear rav, I hope you will accept with understanding my intention to publicize this letter in the newspaper and to send an additional letter to the Bar Tzaveh Institute.

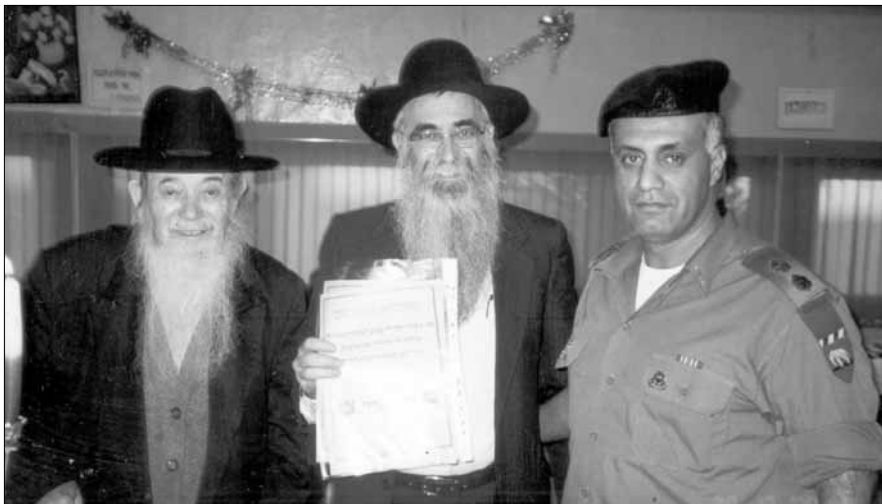
Yashar ko'ach

Many thanks

Chazak v'ematz

Menasheh Zilcha, Major, Base Commander, and the soldiers of the base





Lt. Col. Dror Ivri, commander of the Tovala Kastina base, giving a certificate of appreciation to R' Nachman Hartman and his son, R' Yosef



Manny Hartman, fourth generation activist at Tovala

stories of t'shuva:

"There was a soldier here by the name of Moshe who came from Iran alone a few years earlier. His family remained behind under constant threat by the Khomeini government. Moshe felt forlorn without any family or support. We took him to the davening on Shabbos and as time went on he became more and more involved in Judaism until he became observant. The connection continued via Rabbi Yitzchok Shatz of Nachala, and after several years he established a fine

religious home."

R' Yosef Hartman tells a relatively recent story:

"Five years ago, when I helped the soldiers with netilas lulav, I invited a female soldier to say the bracha. She asked whether women are allowed to and in the end, she said the bracha. This mitzva led her to take an active part in the lectures I gave and she wanted to learn more and more.

"After about a year she wanted to study Judaism in a systematic way and I referred her to the Chabad house in

Rishon L'Tziyon, her hometown. She contacted them and then participated in various programs. After learning in depth she began keeping kashrus, to dress modestly, to daven, and more.

"When she was released from the army she committed to leading a full religious life. This could all be traced back to saying the bracha of the four minim."

TOVALA EMBLEM FOR THE REBBE

The main Chabad activists at Tovala made sure that the soldiers and commanders were in constant contact with the Rebbe. Whenever R' Mendel Garelik and R' Moshe Klein visited the Rebbe, they suggested to the soldiers to write letters to the Rebbe. Upon their return they brought bottles of mashke from the Rebbe for the soldiers and commanders.

The Rebbe encouraged their work with many answers that were given to them over dozens of years. Commanders at the base thanked the Rebbe for the work his Chassidim did on the base under his instructions. One year they even sent the Rebbe the base's emblem as a token of their appreciation. This emblem is on display in the library.

R' Yosef Hartman:

"I remember that in 5740 I asked the Rebbe for a bottle of mashke for Tovala. The Rebbe smiled broadly and made a strong encouraging motion with his hand. When I returned to Eretz Yisroel I gathered all the soldiers and commanders and told them about the Rebbe and then I distributed the mashke."

* * *

As for any hardships they may have experienced, R' Hartman is a positive person by nature who tries to only look on the good side of things. He is only willing to say that some soldiers looked askance at the work of Chabad and they tattled on the commanders of



R' Moshe Klein on Mivtza T'fillin, shofar, and lulav at Tovala

the base. There were brief periods in which there was a problem getting into the base.

“Even in more difficult times we operated in various ways until the tension dissipated and once again permission was granted for us to enter. I remember one Purim, when we stood outside the base and called out to the soldiers on a megaphone that Chabad was giving out mishloach manos at the entrance to the base and all were invited.

“Within a short time we had used up all our mishloach manos. Even when we were forbidden from entering

the base, I was allowed to go in and lecture to the soldiers.”

CLOSING DOWN

The closing of the Tovala base about a year and a half ago and its moving to Mishmar HaNegev was a historic event both for the military as well as for the Lubavitchers of Nachalat Har Chabad. With the closing of the base, wide-ranging hafatza that had been done for decades came to an end. Today the former base contains hundreds of truck containers including the belongings of the expellees from Gush Katif.

R' Yosef Hartman keeps going. He has already visited the new base in Mishmar HaNegev, an hour's drive from Kiryat Malachi, and has begun working there. R' Hartman was personally invited by the incoming and outgoing commanders to the ceremony to hand off command of the base.

“The invitation came by special messenger and a military vehicle took me to the event,” says R' Hartman. This goes to show the power of outreach work that is done with sincerity and devotion for dozens of years.



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BEING THE REBBE'S GUEST IN TISHREI

BY SHAI GEFEN

*Nearly 25 years went by since the Rebbe told him to write him in Elul about his desire to come to Lubavitch for Tishrei. This time as well, the Rebbe orchestrated a series of miracles and broke through all the barriers so that Chanoch Lang, a Chassid from Nachalat Har Chabad, would be able to dance on Simchas Torah in 770. * The Rebbe's guest, one of thousands!*

Spending Tishrei with the Rebbe is a longstanding tradition that becomes more powerful with each passing year, bringing thousands to 770 from all over the world. Beis Chayeinu is the host of a conglomeration of languages, customs, and cultures of the thousands of guests who journey all the way there just to be with the Rebbe. Each comes with a unique perspective, to see and to be seen, just like in the Beis HaMikdash.

This is the sentiment that is the common denominator among the thousands of the Rebbe's guests, who are fortunate to be able to come to the Rebbe in this seventh month, rich with special days, which provide abundance and plenty for the entire

year. These are the glory days of Beis Chayeinu.



Chanoch Lang
(photographed by Meir Alfasi)

The many guests here in Tishrei are the Rebbe's guests, as the Rebbe put it, "They are my guests."

One of these guests who spent the "Time of Our Rejoicing" with the Rebbe last year was Chanoch Lang of Nachalat Har Chabad. After the inspiring days of Simchas Torah and Erev Shabbos B'Reishis, Chanoch agreed to share his personal story with us:

Before I got married in 5741 I tried to arrange to travel to the Rebbe for Tishrei but was unsuccessful. I tried to get a visa five times but each time I was refused. They declined to explain why, but that was the situation. When I applied the sixth time the clerk at the consulate said I was wasting his time and my time, and I shouldn't come again. I despaired.

I got married that year and I wanted to go to the Rebbe for Tishrei 5742, this time with my wife, but how could I do so when America refused to grant me a visa?

I wrote to the Rebbe at the beginning of the summer, saying that I wanted to see him in Tishrei and I explained what had happened at the consulate. I got an answer from the Rebbe immediately, "**write in Elul regarding your coming in Tishrei,**" the significance of which I understood only later. I thought this

answer meant that the Rebbe wanted me to come for Tishrei.

As soon as it was Elul I wrote another letter to the Rebbe in which I said that the Rebbe had asked me to write to him about my trip in Tishrei. The Rebbe's response was, **"Ask a rav who is a friend in Eretz Yisroel."** The rav-friend that we chose to consult was Rabbi Dovid Chanzin a"h.

My wife and I went to the rav and he said, "Go on the following two conditions – that your wife does not lose her job and that the trip does not entail going into debt."

I felt that this was the Rebbe's horaa being conveyed through Rabbi Chanzin. We decided to use the money we had gotten as wedding gifts so as not to go into debt. As for my wife's job, this was a problem,

because she was a teacher and the principal did not consent to her leaving. However, just a week and a half before Rosh HaShana, he suddenly and miraculously agreed to her going.

We felt that the Rebbe was testing us and that we had to pass the tests in order to be able to go.

As I said, this was a week and a





half before Rosh HaShana and I had no visa and my wife didn't even have a passport. Then I saw that my passport had expired during the year.

Despite these setbacks, from that point on we began to see openly how the Rebbe was leading us so we could be his guests for Tishrei.

When we got to the Interior Ministry office, the clerk began yelling at us: "It takes three weeks to make a passport, why are you coming now?" In the end, for some mysterious reason, the manager of the ministry got involved and told us to come back in three days for our passports.

The miracles didn't end there. We still needed a visa. My recollections of the previous year's attempts were not encouraging. I was very nervous

when we went to the American embassy, but here too, the miracle was immediate. The year before I had to wait until noon each time, in order to get refused, whereas this time we came at eight in the morning and by nine we had gotten our passports back with a visa for a month.

The next problem was how to get tickets less than a week before Rosh HaShana. Not far from the consulate was Nachum Cohen's travel agency. We told him what we needed and he explained sadly to us that it was impossible to get a ticket before Rosh HaShana.

We told him that we had just gotten our visas, but he couldn't help us. While we were still talking, he got a phone call, in the course of which he burst out laughing. When he hung up he told us that a mother and her

My wife and I went to the rav and he said, "Go on the following two conditions – that your wife does not lose her job and that the trip does not entail going into debt."

son had just canceled their flight to the US and the two places were available for us!

We saw how the Rebbe was leading us by the hand. After these amazing miracles we understood the Rebbe's answer, "write to me in Elul about coming in Tishrei."

This feeling that we were the Rebbe's guests was something we saw, by Divine providence, during the general yechidus that took place in the Rebbe's room. After the Rebbe gave a dollar and bracha to everyone present, the secretary took everybody out of the room but for some reason he forgot to take me. I found myself standing alone with the Rebbe in Gan Eden HaElyon. I took the opportunity to ask for a bracha and the Rebbe said amen and gave me a dollar. Those seconds seemed like an eternity and I was extremely excited.

In 5753, I wrote the Rebbe a letter saying I hadn't been to see the Rebbe in many years and I was asking for a bracha that I would be able to visit. I put the letter in the mail on Friday and once again I saw how the Rebbe operates in a way of "before they call, I answer."

On Shabbos, the shliach Rabbi Lipa Kurtzweil come over to me and said that in the raffle for the trip to the Rebbe there had been a mistake and after another raffle had been made, I won! I could see how things were happening supernaturally. That year I went for Chanuka and received \$30 from the Rebbe, as was the custom for those from Eretz Yisroel who won raffles.

Av 5765. Once again I felt a yearning to be with the Rebbe for Tishrei after not having been there for the Yomim Tovim since 5742. I wrote a letter to the Rebbe and asked for a bracha that I be able to go. Once again, I won a raffle that Elul for a trip to the Rebbe.

This time too, like the first time, I

didn't know how I would be able to get to the Rebbe before Simchas Torah. Once again, I needed a visa. I presented a request for a visa and was given an appointment for an interview at the American consulate for after Simchas Torah... I figured that I would not be able to be with the Rebbe for Z'man Simchaseinu, but the Rebbe thought otherwise.

On Shabbos Shuva I went to farbreng at Beis Moshiaich, which is in the center of Kiryat Malachi. In the middle of the farbrengen, when things had warmed up a bit and they spoke with a chayus about the need to travel to the Rebbe to refresh the soul, I told my story of Tishrei 5742. Then I added how sad I was that I couldn't go now because of the visa.

The people at the farbrengen jumped up from their places, "If the Rebbe wrote to you 'write to me in Elul about your coming in Tishrei,' then the Rebbe definitely gives you the ability to go to him now too for Simchas Torah!"

Their tremendous enthusiasm swept me along, although I was still skeptical about how it would work out. The fiery emuna of those present at the farbrengen was contagious though. One of them had the idea of presenting the request for a visa again via the Internet. Maybe that would help. My friend Boaz Lerner was willing to help me and he sent in the request through the Internet.

The following Shabbos, between Yom Kippur and Sukkos, I asked him whether there had been any response. He said no and I concluded there would be no trip for me that Tishrei, but that Motzaei Shabbos after making Havdala, the phone rang. It was Boaz who excitedly told me, "They gave you a visa!"

I pinched myself, not believing it was true. Once again the Rebbe was making sure I could visit him for Tishrei.

*It's an atmosphere
that is beyond reason.*

*Thousands of
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On Wednesday, the first day of Chol HaMoed Sukkos, I went to the consulate and did Mivtza Lulav there. I had an amazing thing happen there once again. When I went into the consulate I was told that everybody had to leave their passports there and within two or three days we would get them back through our travel agents.

When it was my turn, one of the clerks took my papers and said, "Wait on the side and in half an hour you will be called." I sat and said T'hillim, with some measure of trepidation. I didn't know what would happen this time.

I was finally called and I received



just didn't matter. On Shmini Atzeres, at 1:30 in the morning, I was falling off my feet. I couldn't dance anymore; I just didn't have the strength.

I sat on one of the benches and took a sicha that came to hand in which the Rebbe says if a friend comes and tells you to rest, to take the friend and draw him back into the circle of dancers.

I got up like I was a completely new man and was able to dance until dawn. The next day I went on tahalucha to the East Side of Manhattan. We went to a Litvishe shul to celebrate with the Yidden there. When the rabbi there saw me he told me that he had learned in Yeshivas Slobodka in B'nei Brak and when nobody was looking he would learn *Likkutei Torah*. Today, his daughters are married to Lubavitchers. He praised us to his congregation.

When I returned from tahalucha after walking 25 kilometers, I could not believe my legs were carrying me. I tried dancing but my feet did not respond. I asked the Rebbe to help me so I could dance and rejoice with the Torah and a miracle took place once again and my pain disappeared. I got up like a new man and danced till dawn with great enthusiasm. With every circle you feel the Rebbe's presence.

Whoever wasn't in 770 on Simchas Torah will not understand what is simcha and what is power as we experienced and saw it. That the Rebbe is *chai v'kayam* is not just a slogan. It's something tangible, something you can experience. Only here can you feel a real yearning for the hisgalus of the Rebbe MH"M. There is no substitute for the electric atmosphere of 770 with the singing of, "*HaRabbi shlita, ein kamocha ba'olam ... nitgaber al ha'olam!*"

Ashreinu ma tov chelkeinu u'ma na'im goraleinu.

my passport with my visa for ten days. I danced for joy. It was unbelievable! With Hashem's help I would be able to spend Z'man Simchaseinu with the Rebbe. I immediately arranged a ticket and the next day I was on a direct flight to the Rebbe, despite the odds.

The atmosphere during Tishrei was amazing. I was thrilled when I stood in line to say the bracha on the Rebbe's lulav. Then as now, I felt that the Rebbe was taking care of me, like his personal guest. Every night I participated in the Simchas Beis HaShoeiva along with thousands of others. I could tangibly feel how ruach ha'kodesh and kochos for the

whole year are drawn from here and how much the Rebbe was elevating us.

In 770 you really feel that the Rebbe is with us. It's an atmosphere that is beyond reason. It is difficult to convey the powerful feelings, the tremendous love that there is in 770 for the Rebbe. Thousands of Chassidim singing "Yechi" to the Rebbe, the enormous power – you feel that in another moment the Rebbe will enter and redeem us.

Simchas Torah: Everybody pushing and dancing, battul b'metzius. Although people looked as worn out as Hoshanos after a pouring rain and bad weather, physical things

A HOME OF SHLICHUS

*When I went to be menachem avel at the home of R' Zalman Deitsch a"h, I heard about R' Zalman's special middos, about his devotion to the Rebbe's inyanim, and his concern for families in need. However, more than anything else I was impressed by the chinuch for shlichus that he instilled in each of his children. His four married sons as well as his three sons-in-law are on shlichus in the US and Canada. * I sat with the four married sons and they told me about growing up with a father who was a businessman in the flesh but a shliach at heart ("my role is to support the Rebbe's mosdos through the business"), about the chinuch he implanted for shlichus ("because this is what the Rebbe wants"), about his advice from the business world that applies to shlichus ("let the secretary do that; use your talents to give a shiur"), and about scenes from Lubavitch that were transplanted to cities in the US (R' Zalman and his son's mekuravim sing, "Oy Rebbe, if I had wheels of gold I would roll to you; if I had wings of gold I would fly to you, oy Rebbe"). * Part 2 of 2*



**IN ORDER TO BRING THE
REBBE TO THE MEKURAVIM,
YOU HAVE TO BRING THEM
TO THE REBBE!**

**RABBI NECHEMIA DEITSCH, SHLIACH IN
MIDTOWN TORONTO SINCE 5761**

My father gave me the model for shlichus. Although he was officially a businessman and not a shliach, in essence he was a genuine shliach of the Rebbe and his business was something secondary in his life. As kids we didn't know our father as a businessman but as a Chassid who worked on the Rebbe's shlichus with tremendous dedication.

My father used his business and his connections with people in order to be mekarev them to the Rebbe and to influence them to do the Rebbe's mitzvaim. He took his t'fillin wherever he went and when he met a non-observant Jew he would suggest that he put on t'fillin. Over the years he managed to convince dozens of people to begin putting on t'fillin regularly and he even bought t'fillin for them.



Before the Yomim Tovim he would ask me to buy mitzvaim material for him so he could distribute it to people who visited him at his plant.

Although he worked very hard, when he came home he shut the door on his business. At home we didn't hear a word about his business, as though it was Shabbos. You couldn't tell by looking at him whether he had a good day or not. He always came home in a good mood and used the time at home to sit and learn with us.

To my father, shlichus was a natural outcome of his utter devotion to the Rebbe. He simply loved the Rebbe. I recently spoke to him about the Chabad house that opened in Amherst in 5732 as one of the "71 mosdos." He bought the Chabad house and financed everything for the shliach for years.

Since this was at the beginning of his involvement in business and he hadn't had much success yet, I asked him why he didn't just give a one-time donation, and he said, "When the Rebbe told me to go into business, I understood that my role

is to support the Rebbe's mosdos through my business. When I heard that the Rebbe wants more mosdos to be built, I couldn't just give a regular donation. I felt I had to do much more than that for the Rebbe, so I took on the responsibility of paying the shliach's entire salary until

My father looked at him in astonishment and said: Who did the Rebbe have in mind for three chapters a day if not for Chassidim like you?

he was able to manage on his own."

This devotion could be seen in his love for all the Rebbe's inyanim: the Rebbe's teachings, the Rebbe's takanos, and the Rebbe's mitzvaim. When the Rebbe spoke about three options in the daily study of Rambam, he immediately undertook

the most difficult option of studying three chapters daily.

During the Shiva I heard from a grandson of one of the older Chassidim that his grandfather had first considered learning one chapter a day. He explained to my father that he considered himself average which is why he undertook one chapter a day.

My father looked at him in astonishment and said: Who did the Rebbe have in mind for three chapters a day if not for Chassidim like you? And this comment of my father's convinced that Chassid to learn three chapters a day till the end of his life. Although my father was younger than that Chassid by many years, since he did it himself he could demand it of others.

After I got married I went on shlichus, for that was a given. I see the Rebbe's brachos and his enormous generosity to the shluchim every step of the way. In the first weeks of my shlichus I would organize a minyan for Shabbos once every two weeks in a room that I rented at a hotel. On the fourth Shabbos of my shlichus, a shliach

from Chicago called me and asked whether we had a minyan on Shabbos. When I told him that there would be a minyan that Shabbos, he told me that one of his mekuravim was going to be in the area for Shabbos and he would send him to our minyan.

On Shabbos, when I gave this mekurav an aliya, a p'sul was found in the Torah. The mekurav was very disturbed by the fact that the p'sul was found in his aliya and when he heard that this wasn't a new Torah but one that had been saved from the Holocaust and after some repairs had been donated to the Chabad house, he said that if we had a minyan every Shabbos he would donate a new seifer Torah.

Everybody present agreed to come to the minyan every Shabbos. The mekurav kept his promise and within a few weeks we celebrated the new Torah along with him.

A few weeks later, a bachur came to me on Merkos Shlichus, and together we went out in the evening to look for Jews in the area. We went from house to house and knocked on every door with a mezuzah. Between one house call and the next we met a businessman who asked us how we came to that area. He was sure we were lost because the area doesn't have a single religious Jew.

I explained to him that I came on the Rebbe's shlichus and asked his name. It turned out that he was the son of one of the most affluent Jews in the city. I told him that I had heard that his father was a great philanthropist and he didn't know where I had heard that because it wasn't true.

In any case, he was excited by the work of Chabad and offered his personal assistance. Within a short time he had cleared out a large area in a beautiful office building that he owned for a Chabad house. He told me that I could park my car in their



Rabbi Nechemia Deitsch with a bar mitzva boy and his father after the aliya l'Torah in 770

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reserved family parking and instructed his employees to treat me as the family rabbi.

In the following months he invested hundreds of thousands of dollars into developing the Chabad house. Later on, I met his two brothers. They began regularly visiting the Chabad house and one of them began putting on t'fillin daily. I saw clearly how the Rebbe takes care of his shluchim so they can do their work without financial worries.

When my father visited the Chabad house he always gave constructive criticism. He didn't allow himself to focus on the nachas but always asked when another project would be started, when the preschool was opening, the school, etc. He wasn't able to see us relaxing on the job. He always quoted the Rebbe from kuntres Purim Katan 5752 that we must feel broken over each additional minute that we are in Galus and to think every minute what more can I do to hasten the Geula.

When he saw me busy with technical things he would say that you can learn from a businessman who gives all the technical work to the secretaries in order to free him up for the really important things. Take it as a rule in the life of shlichus, he said to me: Anything that the goy or, l'havdil, the Jewish secretary can do, let them do it! Use your talents to give a shiur or to develop projects that they can't do.

My father taught me that the easiest way to be mekarev Jews is when you are mekarev them to the Rebbe. Therefore, I tell the boys who study with me for their bar mitzva to have their aliya in the Rebbe's minyan in 770. The trip to the Rebbe

makes an enormous impression on the bar mitzva boy as well as his parents. Sometimes other family members join us and all of them return deeply impressed.

Some of the boys who had their aliya in the Rebbe's minyan progressed in their observance of Torah and mitzvos while drawing their entire families along with them. One of the boys made so much progress that his parents decided to send him to yeshiva in Crown Heights. His father, who went to visit him once a month and took the opportunity to daven in 770, began becoming a baal t'shuva. When the boy returned home for Pesach he brought his father a gift of a gartel.

My father constantly instilled in us the idea that the main point of shlichus is to bring the Rebbe to another corner of the world, to bring the message of Moshiach to every Jewish home. During the week we have dozens of shiurim with hundreds of participants and in each of the shiurim the emphasis is placed on inyanei Moshiach and Geula. Even when the topic of the shiur is not directly connected with Geula, we always try to connect each shiur and every project to Geula and Moshiach.



SHLICHUS WITH ENORMOUS LOVE FOR THE REBBE

RABBI LEVI DEITCH, SHLIACH IN TYSON'S CORNER, VIRGINIA SINCE 5762

When my father spoke to us about shlichus he didn't see shlichus as a goal but as a means to the real goal: to fulfill the Rebbe's ratzon. This point was reflected in everything he did over the year with all his communal work done for one reason only: to fulfill the Rebbe's ratzon.

My father's friends relate that when he was a bachur in yeshiva he would give the Rebbe *maamud* in the sum of \$20 a month, a large amount in those days. When they asked him why, he didn't understand the question: "I love the Rebbe and this money is for the Rebbe," was all he said.

It was in this spirit that he educated us. For example, the day after our bar mitzva when we opened

the envelopes of checks we had received as gifts and calculated how much we had gotten, under the influence of our chinuch we divided the amount into two parts: half for the Rebbe and half for ourselves.

At my bar mitzva, which, for certain reasons, took place at home, fewer guests came, so I received less money. The day after my bar mitzva I told my father that I was going to the Rebbe's office to give half of the money I had received. He asked me for the amount and when he heard that it was only a few hundred dollars he asked me to wait for the next day when he returned from work.

The next day he brought me an additional \$1500 and said: Add this amount to the half you set aside and give the Rebbe the money. My father's reasoning was if the Rebbe got a large amount of money from my brother, then even if my bar mitzva took place at home the Rebbe didn't have to get less money as a result!

When my father learned sichos or maamarim of the Rebbe he learned them with fiery love for the Rebbe. I once saw him learning a sicha on Parshas Naso during the week of Parshas B'Shalach. I asked him how he could enjoy learning a sicha that wasn't about that week's parsha. In his answer he conveyed a deep lesson:

"If you learn the Rebbe's sichos in order to have what to say at your Shabbos table, you have a point. But if you learn sichos out of love for the Rebbe, then it makes no difference whether you are learning a sicha on Parshas Naso or on Parshas B'Shalach."

When I was already on shlichus, my father asked me whether I learned the Rebbe's sichos. I said of course I learn sichos since I give shiurim. He said this is not what he meant; you need to learn the Rebbe's sichos in order to be more mekushar to the Rebbe and not just so you will have something to say in a shiur.



Rabbi Levi Deitch giving a shiur

The same was true for his communal work – when at the end of the 70's the Rebbe asked for a hotel to be built in Crown Heights for the guests, my father didn't think twice about it. On Motzaei Shabbos he went to the members of the Vaad HaKahal and said he was willing to pay half the amount if they bought a building immediately. On Monday they signed a contract and the Rebbe was pleased.

This approach of quickly fulfilling the Rebbe's wishes is something I implemented with my father's guidance when I started out on shlichus. It was two weeks after Shavuos 5762 when I got an offer of a shlichus. I got ready to travel there to check it out and to begin looking for an apartment. This is certainly the protocol among young shluchim and it takes a few months.

When my father heard that I had gotten a suitable offer for shlichus he could not understand what I was waiting for. He said: You have a place, so go now! When a child learns how to swim, first he has to be thrown in and then he begins to learn. So too with shlichus, first you go. Then you begin to get organized. I listened to his advice and less than two weeks later I

When a child learns how to swim, first he has to be thrown in and then he begins to learn. So too with shlichus, first you go. Then you begin to get organized.

was there and had begun working.

Then Rosh HaShana was approaching and the same scenario repeated itself. I thought that the connections I had made weren't enough to ensure a normal minyan on Yom Tov and I thought I would start putting a minyan together at a later point. My father said that even if only seven men came and davened, it was worthwhile for them.

Two weeks before Rosh HaShana I decided to jump into the water and I advertised a minyan with Chabad. Boy was I surprised when it wasn't seven people who came but seventy!

With such a positive experience when Chanuka approached and one of my mekuravim suggested we do something in an empty store that he had in an office building in midtown, I jumped at the opportunity. Despite the short amount of time remaining until Chanuka I advertised a special program that would take place throughout Chanuka.

Although I had unexpected success back in Tishrei I wasn't ready for the incredible results on Chanuka: 2000 people stopped by on Chanuka and joined the various programs!

A day after Chanuka I got another insightful lesson from my father. I spoke with him on the phone and told him excitedly about how successful it had been. He listened to what I had to say and then asked me: What's next?

I told him that after two weeks of round-the-clock work I was too exhausted to think of the next project and that in another few days we would think about it. He refused to accept that and demanded that I immediately begin working on the next project. That's the way he was and I pray to Hashem that my brothers and I merit to be that way too.

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A MODEL OF DEEP FAITH

BY RABBI YOSEF YITZCHOK KELLER

*Over 24 years have gone by since the passing of an amazing Chassid, one of the outstanding members of the brotherhood of Chassidim. * Profile of a Chassid – Reb Peretz Motchkin a”h. * Part 4 of 4*

[Continued from last week]

Among the hundreds of families of Anash who fled Russia in the well-known escape through Poland was R' Peretz and his family. After much traveling and hardship, he arrived in the refugee transit camp in Poking, Germany, where hundreds of Anash waited for papers allowing them to proceed to a permanent destination. Here too, R' Peretz was one of the leaders. He was one of the heads of the administrative board of Tomchei T'mimim, and he provided hashpaa for Anash and the T'mimim who were based there.

Now, they finally had the opportunity to learn Torah and perform mitzvos without any interference, but here there arose other problems and conflicting ambitions. The Chassidim who arrived in the transit camps of Germany came as a destitute and broken group, and many of them had left behind immediate family members, in most cases rotting in prisons or just suffering the privations of Soviet life. In order to

recover from the nightmares of Russia and to build a normal Chassidic life, one needed a great deal of true bitachon and elevated soul-powers.



Reb Peretz Motchkin

Once again, R' Peretz rose to the fore as one of the outstanding members of the group. In the farbrengens that he led in those days, he strengthened and encouraged the hearts of Anash. He spoke a lot about the brotherly love of Chassidim, and how it must not be compromised even when they were all struggling for their daily bread. Another topic he spoke about was the need for each Chassid to do everything in his power to preserve the traditional chinuch of Tomchei T'mimim, to protect its integrity and not allow it to be marred in the least bit – in prosperity as it was under persecution.

In general, the farbrengens of R' Peretz were known to be special. Here was a great Chassid and lamdan who was a gifted speaker as well as a mashpia to whom people could relate. When he would farbreng as only he could, even elder and respected Chassidim remained quiet, despite the fact that he was always willing to give the “honor” to others, even those who were younger than himself.

R' Peretz knew how to make full use of the special Chabad institution of farbrengens. With his talent as a speaker that would arouse people's hearts, together with his personality, he would mesmerize the listeners. His amazing descriptions would uproot the listeners from their world and transport them to a peaceful world of brotherly love and belief and faith in

the Chabad Rebbes. Anash and T'mimim who were in Russia during the years of persecution and the war years, needed his soothing and consoling words. Many stated that if not for those farbrengens, they don't know if they would have survived altogether or if they would have remained observant of Torah and Mitzvos.

His farbrengens were unique not only because of his ability to bring a story to life with all of its nuances or his ability to sing a niggun and play on the heartstrings of the soul, but mainly because of his genuine love for every Jew and his obvious pleasure in doing a favor for another Jew. He was able to relate to his audience and even when he demanded things, he knew how to put himself in their place, displaying an amazing alertness and sensitivity.

On the other hand, despite his greatness and learnedness, he would negate himself totally before anyone who was carrying out any task in an official capacity, all the more so if it was by direct instruction of the Rebbe. In such a case, he was careful not to mix in at all.

Generally, he encouraged the youth to be actively involved in all areas of Chassidic life, and he treated them with respect. The same admiring look that he would give to a bachur an "oveid," who would daven at length, he would also give to a young bachur involved in mitzvaim. He would say, "A bachur involved in mitzvaim – there is nothing higher. He is loftier than the famous "ovdim" in Lubavitch, because this youngster is simply carrying out the ultimate purpose of a Tamim."

Often, he would go on about the bittul of the bachurim. His goal and aspiration was to see the young ones connected with a strong bond and true bittul to the Rebbe, and to him this brought true satisfaction. There was nothing more precious to him than a young bachur being mekushar to the Rebbe. To him, this was more precious

than the greatest fortune.

* * *

After a time, R' Peretz continued his wanderings as he left Peking and moved to Paris. There he lived in a hotel where the government placed many refugees.

In the month of Elul 5709/1949, the Irish government agreed to help many Jewish survivors by allowing them to visit for the purpose of providing religious services. As a result, a group of shoachim – after receiving approval from the Rebbe Rayatz – traveled to Ireland to shecht there. Amongst the group there were thirty-four Chassidim, including R' Peretz. They remained in Ireland for about two months and then they returned to Paris.

Within the group there were other Jews who were not members of Anash, and naturally, they came into close contact with the Chassidim throughout that time. A new world was opened before their very eyes. They could not hide their amazement at the manner of the davening and farbrenging of Anash each Shabbos. Even the local Jews came to see the davening and farbrengens of the Chassidim, and many of them were intrigued by the teachings of Chassidus.

* * *

R' Peretz had a special excitement for the subject of hiskashrus to the Rebbe. It began with his hiskashrus to the Rebbe Rashab, when he was a bachur in Tomchei T'mimim in Lubavitch, and later he displayed hiskashrus and total bittul to the Rebbe Rayatz, and finally to the Rebbe MH"M.

After Sukkos 5708/1947, R' Mottel Rivkin traveled from Paris to New York. Before his trip, R' Peretz told him, "Do you think you understand anything about the Rebbe, and that seeing the Rebbe will have any effect on you? The truth is that you don't understand anything about the Rebbe and you never will, but you should

remember one thing. It is all worth it so that a neshama of Atzilus should take one glance at you."

The topic of hiskashrus and total bittul to the Rebbe was a constant subject of his farbrengens. On one occasion, he said, "Chassidim are used to turning to the Rebbe for every issue. Generally, it is accepted that as long as a person inhabits this world, he turns to the Rebbe of our generation, and after completing a long life in this world he turns to the Rebbeim in Gan Eden. When the neshama needs some 'assistance' in the next world, he tries to find a connection with the Rebbeim in Gan Eden. However, this is a mistake. Even in the next world a Chassid remains connected to the Rebbe of his generation."

When the Rebbe Rayatz passed away, he continuously prodded Anash and the T'mimim to be mekasher to the Ramash. As early as Chol HaMoed of Pesach 5710, only two months after the histalkus, he wrote to Reb Yisroel Jacobson, "Anash here are devoted to the Rebbe shlita, and the Rebbe shlita is the head of Anash here in all things...and generally, the opinion of Anash here is that the leadership belongs to the Rebbe shlita."

On Sukkos 5711, he farbrenged for many hours, focusing on the topic of hiskashrus to the Rebbe shlita. After the lengthy farbrengen he went home for a brief rest, and when he awoke he was very excited. He told his family that he saw the Rebbe Rashab, the Rebbe Rayatz and the Rebbe shlita in his dream, and the Rebbe Rashab said to him, "Peretz, a yasher ko'ach for your words."

* * *

In 5712/1952, R' Peretz left Europe and settled in Montreal, Canada. The very first time that he came to a farbrengen of the Rebbe was on Chol HaMoed Sukkos 5714/1953. At one point, the Rebbe turned to him and said, "Lchaim." R' Peretz became very excited and he cried out, "Lchaim, Rebbe."

One of the expressions of his great hiskashrus to the Rebbe was that from when the Rebbe accepted the nesius, he began to review maamarim of the Rebbe by heart. This was before they began publishing the maamarim and there were very few handwritten copies. Additionally, copying machines were not very common. Despite this, R' Peretz would sit nights and painstakingly copy over the maamarim as he was accustomed to doing in Russia, and afterwards he would review them in public. His sons still have notebooks filled with lengthy maamarim of the Rebbe.

For a Chassid like R' Peretz, who since his youth was used to reviewing maamarim in the style of the Rebbe Rashab and the Rebbe Rayatz, this was not easy. However, he knew that when a new Rebbe ascends to the nesius, it is necessary to review his maamarim.

This approach reflects the lesson learned from a story he would often tell. At one of the farbrengens of the Rebbe Rashab, R' Michoel der Alter was sitting and a younger Chassid blocked his view of the Rebbe. The Rebbe indicated that he shouldn't block him, and he said to him, "For a younger Chassid, it is nice to look at an older Chassid."

That was the extent of his devotion to the teachings of the Rebbe, and even more so, he devoted himself body, soul and money, to fulfill the directives of the Rebbe.

Once the Rebbe asked a certain individual to undertake a certain matter, and that person tried to get out of it with various excuses. The Rebbe said to him, "There is Peretz Motchkin, who is older than you, and he is older than me, and he obeys."

R' Yisroel Rubin tells, "On Shabbos B'Reishis of the year 5721/1960, the students of the yeshiva in Montreal held a farbrengen. In those days, the Tamim Sholom Blank arrived from New York, and he was all of 14 years old. That was the time when the Rebbe began teaching a new niggun on the

night of Simchas Torah, so when he arrived in Montreal, they asked him to sing the new niggun of the Rebbe, which had yet to reach Canada.

Despite the fact that R' Peretz was already an older man and a respected mashpia, he squeezed through the crowd of bachurim and leaned over to hear the young student sing the new niggun. That was the bittul of R' Peretz."

R' Yaakov Schwei adds, "When I traveled to New York for the wedding of my brother Reb Eizik, many T'mimim accompanied me to the train station to see me off. Everybody danced and wished me Mazel Tov for

"You don't understand anything about the Rebbe and you never will, but you should remember one thing. It is all worth it so that a neshama of Atzilus should take one glance at you."

the upcoming wedding, but mainly for the opportunity to travel to the Rebbe, something quite rare in those days.

I was quite shocked to see R' Peretz among those who came, and he danced together with the T'mimim like he was one of them. However, the main thing is that it was no show. He really held himself like the other T'mimim who were dancing there."

* * *

It is hard to describe in detail the character of a Chassid like R' Peretz, who was graced with many unique and uncommon traits. We will close with the following story, which can perhaps illustrate just how special he was:

Once his son R' Leibel traveled to England. While he was there, he was asked to visit a certain Reb Shlomo, who had been the shochet of the "Pletzel" neighborhood in Paris. This R' Shlomo was a respected Jew amongst the Chassidim from Poland. He was related through marriage to the Bobover Rebbe, and many Chassidim of Polish and Hungarian origin would visit him.

When his wife passed away, he locked himself in a room on the second floor of his house and refused to see anybody. A number of Admurim and respected Chassidim came to his home to offer consolation, but nothing helped. His daughter reported in his name that he was sad and did not want to see anybody.

When R' Leibel Motchkin came to his house, he asked the daughter to inform her father that he had arrived. Only a few minutes passed, and R' Shlomo came down from his room and spent two whole hours with R' Leibel.

This was the source of some astonishment among the Polish Chassidim, and they inquired as to why he refused to see the Admurim and honored Chassidim, but he acquiesced to R' Leibel. R' Shlomo explained that after his wife passed away, he began to contemplate what was going on around him. He came to the conclusion that he did not find "emes" in any of the Admurim from Poland whom he knew or among their Chassidim. To date, he had only met one Jew who was a "true Jew" – R' Peretz Motchkin – whom he held in higher esteem than any of the Admurim or lofty Chassidim. Therefore, when he heard the name "Motchkin," he felt that he had to come down.

(Sources: Diaries of his sons, R' Shmuel and R' Sholom Dovber; verbal testimony of his son R' Yosef; Kfar Chabad issue #505; Reshimos D'varim. The material was compiled by R' Yehoshua Dubrawski as per the instructions of the Rebbe to write a seifer about R' Peretz, which would be a benefit to the soul of R' Peretz and for Anash. More recently, Rabbi Dubrawski has written many chapters as part of an ongoing series in Yiddish in the Algemeiner Journal, and they have been translated into Hebrew in Beis Moshiah.)

MAY THE NEW YEAR AND ITS BLESSINGS BEGIN!

BY SHAI GEFEN

Over the past year, in this column, I've yelled, warned, pleaded, and urged while quoting the Rebbe's position time and again on three main topics: Disengagement, Convergence, and the war in Lebanon. They are really one topic that has malignant and fatal repercussions for Am Yisroel in Eretz Yisroel.

For this week's column I've summed up the main issues that the Israeli public dealt with in this last painful year, a year in which we paid a steep price in blood and money due to the Israeli government's obtuseness.

We are certain that recent events are an inseparable part of the footsteps of Moshiach and that we will immediately merit a year of Geula and yeshua with the revelation of the Rebbe Melech HaMoshiach.

ALEF - Udi Adam – The northern commander who took responsibility for the serious oversights in the war in Lebanon and resigned. His friends also took responsibility but preferred to mudsling and are not willing to pay the price. They are still hanging in there.

Udi Adam is paying for his part in the Disengagement Plan. In the celebrated withdrawal from Gaza and northern Shomron, Adam oversaw the logistical end of things for the army. He boasted about how he took care to provide food, shelter, and even entertainment and snacks for tens of thousands of soldiers during the Disengagement yet he wasn't able to provide even enough water for the soldiers in Lebanon.

We hope that whoever shares responsibility for the dismal failures will take that responsibility and go home.

BEIS - Bricha – Flight, a concept that in recent years has turned into a source of pride. It started with the shameful flight from Lebanon six years ago, then the flight from the Gaza Strip and northern Shomron. Each flight was turned into cause for celebration by the politicians. They were trumpeted as



Israeli soldiers retreating from Lebanon

“great achievements” while the majority of the Israeli populace went along with this farce that brought it to the abyss.

“The War of Two Withdrawals” is what many people called the recent war in which we had to return, against our will, to precisely those areas from which we fled in shame. In the recent war we learned that when we fled from Lebanon with our tail between our legs, we left many weapons and equipment that served our enemies.

Our prayer is that in the coming year we return to all those places from which we withdrew, and instead of a Disengagement Plan we have a Connection Plan to Torah, Tshuva, and Eretz Yisroel and the hisgalus of the Rebbe MH”M.

GIMMEL – Geula – The concept of Geula took on a more tangible form in light of the tribulations of this past year. Tens of thousands internalized the



The “ketumim” conclude: *Rak Moshiach!*



message that Geula and Moshiach is our most urgent need. All the signs of Geula and tzaros that will plague the Jewish people in the Ikvisa D'Meshicha, as delineated in the tractate Sota, came true this past year. That is, the kingdom will turn to apostasy, the meeting place will turn to immorality, the Galil will be destroyed and those on the border will wander from city to city and no one will take pity on them.

We anticipate the true and complete Redemption; we want to see the king from the House of Dovid, the Rebbe MH"M, building the Mikdash and gathering the Jewish people.

DALET – Dan Chalutz – The Chief of Staff who was appointed to oversee the Disengagement. He was an abysmal failure when it came to our real enemies in the war in Lebanon. His arrogance led to utter failure in the war

in Lebanon.

We may not forget the hatred Chalutz instilled in the public against the settlers. He knew how to crush the settlers but showed weakness against the enemy that tries to wipe us off the map. He was strong when it came to ten thousand Jews and was weak when it came to only a few thousands of Hezbollah.

HEI – Hitpach'chut – Sobriety. Recent events that took place in the year following the expulsion have led many people to sober up from their illusions about imaginary peace and delusional plans that only lead to tragedy.

Unlike the public however, the leaders of the country are still trying to push their nightmares on us. At the height of the war they promised us that the war would spur on Convergence. Now they inform us that they have dropped the Convergence Plan but are seeking a substitute in the guise of a Road Map. Here we go again...

VAV – Viturim – Concessions: "Concessions lead to the endangerment of millions of Jews," screamed the Rebbe for decades. This past year we saw the painful truth on two fronts, south and north. How much Jewish blood needs to spill for the gambles of lowly politicians using human lives as poker chips?



Rabbi Kirshnzaft meeting with Police Chief Karadi, who implemented the Expulsion from Gush Katif



Commander of the Expulsion Dan Chalutz with soldiers sent to Lebanon

We need to learn the lesson. From Heaven they're signaling us what concessions are all about and how much we can rely on the IDF.

ZAYIN – Zeiler – The Zeiler Commission is investigating possible criminal involvement of senior police officers, including Police Chief Moshe Karadi.

Something terrible seems to have happened to the Israeli police, from the top on down. This is the police force that is meant to protect our welfare which last year, turned into a force that expelled Jews and violently attacked Jews in Amona.

Karadi ought to be reminded of what Rabbi Dovid Nachshon told him while sitting in the home of R' Yigal Kirschnzaft shortly before it was demolished, "One can acquire his world in one hour and one can destroy his world in one hour."

CHES – Chesed – Acts of kindness. We experienced much suffering this past year but we also saw the Jewish people at their best as enormous amounts of chesed were done for one another. The chesed wasn't done only by organizations, as private people opened their homes, their hearts, and their pockets and gave willingly and happily to the million refugees who left the north during the war.

The Rebbe says that tz'daka and chesed are among the most important things that hasten the Geula as Chazal say, "Tziyon will be redeemed with justice and its captives with tz'daka."

TES – Tiyuach – Whitewashing: The Winograd Commission that was established by the government has been dubbed, "Vaadat Tiyuach" (The

Plastering Commission) because its goal is to whitewash the politicians and those responsible for the debacle. Olmert's opposition to a government commission of inquiry raises eyebrows.

It's only right, at this time when we give G-d an accounting, that those politicians and military men who are responsible for our colossal failure pay the price for their crimes. I'm talking about not only those politicians of last year but of the previous years.

YUD – Yehudi lo megaresh Yehudi – A Jew does not expel a Jew – this concept did not stand up to the test and sadly, soldiers chose to follow military orders over G-d's orders, “do not stand by your brother's blood.”

The expulsion of thousands of Jews from their homes did not end this past year. Because of the war in Lebanon and our lack of preparedness, another million Jews sought refuge. Tent cities were put up just for them.

What's shocking is that this second expulsion took place exactly one year after the expulsion from Gush Katif, but this time around, everybody understood how terrible it was to have to leave their home. Rabbanim and g'dolei Yisroel spoke about “measure for measure” and a cheshbon ha'nefesh that we ought to make after the silence on the part of large segments of our nation when Jews were thrown out of Gush Katif and northern Shomron.

KAF – katom – Orange: an idea that didn't go away even after the battle for Gush Katif. Whoever declared his loyalty to Eretz Yisroel and Toras Yisroel was called “katom.” “Ani katom geia” (I am a proud orange). Orange faced off against the blue-and-white. Time after time we saw that the two symbols could not coexist.

LAMED – Lebanon – The second war in Lebanon proved once again how we can't believe a word said by the politicians and military spokespeople who prefer the diplomatic route over the military route and constantly seek a political way out.

The second war in Lebanon



Newspaper articles about the chesed that was done

dispelled the myth of “my strength and the might of my arm made me all this wealth.” We saw that we can no longer rely on the power of the IDF. In the name of “we'll show them,” they repeatedly endangered our security. This time it was clear to all that flight costs us in blood. Strength is no guarantee for security but a means, a tool for siyata d'Shmaya and nothing more.

The Rebbe told Moshe Katzav, “The Jewish people's security comes from Hashem and when we go in the ways of Hashem, then we also have siyata d'Shmaya.”

MEM – Matteh HaOlami to Save the Nation and the Land – this organization didn't stop working on behalf of shleimus ha'Aretz and its security. Their activities accelerated this past year in an unprecedented manner. While others abandoned shleimus ha'Aretz the Matteh led by Rabbi Sholom Dov Wolpo and Rabbi Kuti Rapp kept going strong. We salute them!

NUN – Nevua – Prophecy: There is a prophet in Israel. Recent events have been the fulfillment of the Rebbe's prophecies. During the first war in Lebanon, 25 years ago, the Rebbe said that if they don't finish the job it would lead to another war in Lebanon. The withdrawal six years ago allowed Hezbollah to build up and then attack



“A Jew Does Not Expel A Jew” written on the highway

us. They stopped not because we vanquished them but because of a ceasefire.

As far as the southern front, the Rebbe warned of the dangers that withdrawals and concessions would cause, and whatever he said came true. They had their Intelligence reports but what the Rebbe said proved to be prescient and precise.

Just as the negative prophecies were realized, we are certain that all the good prophecies will be realized too, including the main prophecy, “behold, Melech HaMoshiach comes.”

SAMECH – Syria – One of the nations in the Axis of Evil didn't get what it deserves in the recent war, but incredibly, after the war, talks resumed about concessions to this evil nation. This led to the dictator hardening his position and making open threats of war against Israel.

AYIN – Amona – An unforgettable

crime: Thousands of policemen and Yassamniks trampled demonstrators with their horses. Boys were struck until their blood flowed and hundreds required hospitalization. A parliamentary commission of inquiry was established afterwards.

Olmert wanted blood in order to bolster his government, and he succeeded. What happened at Amona is engraved in the Israeli consciousness as a terrible crime and it led many to think again about the Israeli government and its true goals.

PEI – Paamei Moshiach – Footsteps of Moshiach: These world-shaking days are undoubtedly the footsteps of Moshiach who is already among us. We all await his hisgalus and as the Rebbe told Rabbi Mordechai Eliyahu, the Geula is already in the doorway and what remains to be done is to schlep it in.

Chazal say, if you see a generation that continues to dwindle ... wait for

him ... if you see a generation that has tribulations coming upon it like a river, wait for him ... if you see kingdoms quarreling with one another, await the footsteps of Moshiach.

We who heard a clear prophecy from the Rebbe that Moshiach is coming along with the avoda that the Rebbe gave us, the only avoda left to do, *l'kabel p'nei Moshiach Tzidkeinu*, know that whatever transpires in Eretz Yisroel is leading to one endgame: the hisgalus of the Rebbe.

TZADDIK – Tzedek – Justice: The end of the year marked the end of the Aharon Barak era for he completed his term as president of the Supreme Court. In the years in which he served on the Supreme Court, the court debased itself to an unprecedented low by whittling away at all things pertaining to halacha.

Under the heading “everything is legal,” the Supreme Court kashered the “evacuation compensation” law, an anti-democratic law that is a crime against humanity because it negates basic human dignity and freedom. Contrariwise, the Supreme Court proudly upheld the rights of Arabs and terrorists.

We pray “return Your judges as at first and Your advisors like in the beginning and remove from us sorrow and sighing.”

KUF- Katif – A beautiful,

flourishing area where Jews who worked the land and loved Hashem lived. B'nei Torah and doers of chesed were expelled from their homes. A barren land revived by Jews after hundreds of years, was demolished, by Jews. An area full of flowers and blessed produce, an area of yeshivos and shuls, was bulldozed and given to our murderers. It now serves as a training camp for terrorists, a place from which missiles are sent into Sderot and Ashkelon.

REISH – Rabbanim – Rabbanim throughout the generations were those who led the people and wisely and courageously led many struggles for the good of the Jewish people, according to halacha. Rabbanim needed to take a stand when it came to shleimus ha'Aretz but unfortunately, most of them kept quiet.

The Rebbe warned that this endangers the future of the Jewish people. Likewise, when a rav cries out he saves Am Yisroel.

SHIN – Shalom – the concept of “peace” has become warped in recent years. It needs to revert back to its original intent, “He who makes peace Above shall make peace on us and all Yisroel.” Real peace cannot oppose Torah. All attempts to impose peace on the Middle East have failed. They have led to murder and mayhem. When concessions and agreements that oppose Torah are made, they lead to the opposite of peace.

TAV – Tichleh and Tacheil – End and begin – may this year and its curses **end**. May the new year and its blessings **begin**!

* * *

We wish the readers of *Beis Moshiach* and all the Jewish people a year of health and success, a year in which we merit to see the true and complete Redemption, a year in which the evil government ends and the reign of Moshiach begins. *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed*!



Katif – destroyed by Jews in black



Scenes of horror from Amona

EACH ACCORDING TO HIS NEEDS

BY A SHLIACH

It was the end of 5740 and Chassidim were preparing to go to the Rebbe, although this wasn't as commonplace then as it is today. Where can we get chayus for the entire year if we don't go to the Rebbe and how can there be a kabbalas ha'malchus without being in the presence of the king himself?

If this applies to the average Chassid, the questions are even more pertinent to the shliachim. A shliach of the Rebbe has a greater need to be with the Rebbe, to fill the reservoirs and to take renewed chayus that is especially needed in order to fulfill the shlichus in the best possible manner, faithfully and with joy.

However, a shliach can't very well abandon his flock in Tishrei! Tishrei is a very busy mivtzaim month, starting with Torah, T'filla, and Tz'daka and Mivtza Shofar in the month of Elul and concluding with Hakafos on Simchas Torah. There were shliachim back then who made a deal with themselves that they would alternate, one Tishrei with the Rebbe and one in the "field."

That is what I did from when I went out on shlichus in Eretz Yisroel, alternating from year to year. This arrangement worked out fine until Tishrei 5740. That year a medical problem arose that required a special and personal bracha from the Rebbe. Although it was an off-year, nevertheless we went to Beis Chayeinu that Tishrei. Baruch Hashem we

received a bracha and the problem was solved. We returned home very happy.

Aside from the Rebbe's bracha we profited from a Tishrei packed with "giluyim." Our reservoirs were full with all sorts of Chassidishe bounty.

Nearly a year went by and it was Elul again. The Shmita year was almost over and a Hakhel year was about to commence. "Shnas Hakhel" is a magical phrase that means, in simple Hebrew: a trip to the Rebbe, everybody! Men, women and children! The atmosphere in Eretz Yisroel heated up and information about charter flights was publicized among Anash. Rumor had it that many families, including women and children, were making a mighty effort to be with the Rebbe for Hakhel. Who would want to miss out?

I, however, hesitated for many reasons. First of all, I'm a shliach. I had left my congregation the year before because of an urgent personal matter. True, Hakhel is also an urgent personal matter, but did it justify leaving year after year? Second of all, well, finances were a problem that applied to every trip. This was a serious problem since this wasn't just one ticket but quite a few.

We discussed it and decided in favor of Hakhel. It happens once in eight years and we couldn't miss out.

Tishrei that Hakhel year, 5741, was simply incredible and there's no need to go on at length about it. All the chiddushim of that Tishrei – the

founding of Tzivos Hashem, the dancing in the streets for Simchas Beis HaShoeiva for the first time – are written up in the diaries of the T'mimim and were printed in *M'Beis Chayeinu* at the time.

Right after the Yomim Tovim, people signed up for yechidus. Rumor had it that we were to enter in groups to make it easier for the Rebbe. I looked for a group of Chassidim with the same language and country of origin as me. I planned on entering with them while accompanied by my family.

It turned out that the group – Chassidim from Yerushalayim – was having a yechidus very soon. The decision was made and so I began preparing for yechidus, the peak experience of our visit to the Rebbe.

My wife was with the children in the home of our host that afternoon and had no idea that in less than an hour she would be seeing the Rebbe. Although it wouldn't be a private yechidus, it was still a yechidus!

I ran through the streets knowing that it would take time for my wife to dress the children, feed them, and run over to 770 with them. I was afraid we would miss the opportunity to be in yechidus with a group of Yiddish speaking people.

I ran into the house breathless and explained the request to make it easier for the Rebbe and to go to yechidus in groups. I urged my older children to help out so we could get there in time

and go in with the group of guests from Yerushalayim.

My wife's reaction was: no way! She hadn't planned on having yechidus that day, she hadn't fasted, hadn't made a cheshbon ha'nefesh. In short, she wasn't ready for yechidus – not spiritually, not mentally – and she wasn't organized to do so either. She had bought the children new clothes to put on them for yechidus, but where would she find everything in so short a time? What about baths, polishing shoes – not to mention polishing ourselves up on the inside.

As far as I was concerned, yechidus with the group from Yerushalayim was an excellent opportunity. We would go in with people who spoke Yiddish. There was nothing better than that and we had to make every effort to do so. I got busy helping.

We somehow managed to get ourselves together and we began running towards 770. Time worked against us. I urged everyone to hurry up. We arrived at 770 just as the group came out!

I felt terrible, and my poor wife— She had worked so hard to get there despite her lack of preparation. Maybe we would postpone the yechidus to the next day? No, we were all there already. Before looking for someone to go in with, I asked one of the members of the “Yerushalmi group” what I had missed.

The Rebbe had blessed them with many brachos, specifically b'gashmius, as in actual wealth, something I really had a need for. I realized I had missed out big time.

As Chassidim who believe in hashgacha pratis, I didn't get upset. If I deserved brachos for abundant gashmius I would get them in the right

time. I had to find someone to join with to go in for yechidus, because they asked us not to go individually.

I scanned the entrance to 770, trying to find people for yechidus, Yiddish speaking. I saw groups organizing but none of them were right for us.

Finally I met a young French couple. I knew the husband as a Yiddish speaker and I hoped his wife understood Yiddish. His answer was Yes. Baruch Hashem. I was saved from



the shame of having a yechidus alone! I rushed over to tell the secretary that I was ready for yechidus together with that other couple. That's when I learned another rule: not only did the language have to be the same but also the country of origin. I had to look for someone from Eretz Yisroel who spoke Yiddish or join those who spoke Ivrit.

I began looking around 770 again. Throughout my search I saw families and small groups going in and coming

out. It was all happening quickly. Soon the time for yechidus would be over and I still hadn't found anybody with whom I could go in.

I went over to the secretary and asked for his advice. He suggested we go in alone. Having no choice I agreed and went in with my family. I felt very uncomfortable because I was burdening the Rebbe, but it was now or never. A chapter of T'hilim, one last glance over the children, and we were in, in Gan Eden Ha'Elyon, the most luminous room in the world.

I presented the pidyon nefesh, which, as we were ordered, contained only names and nothing else. The Rebbe read it in a second, marked the margin with a pencil and began to speak. He referred to each one of us, to our shlichus and some other things, and then began to give us brachos.

The Rebbe blessed us with parnasa too but the wording was different, at least for us, and it has accompanied us ever since then.

The Rebbe blessed us with “*parnasa k'darush*” (as needed). Until that point I was unfamiliar with that expression, not having heard them from the Rebbe or seen them in any letter. Since a word that the Rebbe says is precise and reliable, I can

testify that the bracha – or promise – of the Rebbe has always been fulfilled, precisely.

Over the years since then, if something is needed, we get it somehow or other. It's not abundance, not expansiveness, nothing extra, but *k'darush*. The children know the secret too: the Rebbe said “*parnasa k'darush*.” If what they want is really needed, they will get it! *Ashreinu!*

HAPPY HOLIDAY FROM KARIM

BY MENACHEM ZIEGELBOIM

The Chassid R' Meir Avtzon a"h related:

It was when I was in the city of exile in Turkistan with the Chassid R' Lazer Nannes. Shortly before Sukkos, we decided to build a sukka for ourselves, despite the danger this entailed.

The Yom Tov went by uneventfully with simcha and relative calm. As Shmini Atzeres and Simchas Torah approached, I said to R' Lazer that we had to buy half a liter of mashke in honor of Yom Tov, for we could not rejoice without mashke.

R' Lazer said he could not drink mashke. "Furthermore," he said, "we don't have a cup for Kiddush, just a big mug." He was referring to a mug we had that held at least a quarter of a liter.

"So I'll make Kiddush on mashke and you'll fulfill your obligation with my Kiddush," I said and he agreed. I bought mashke and when I came home with it, I saw that something was amiss.

"You know," he said to me suddenly. "We live only a few meters away from the GPU building and I am sure that if we drink mashke we'll certainly begin to sing Chassidic niggunim."

"Nu?" I said, wondering what he was getting at.

"Don't you think we are likely to sing too loudly and get ourselves into

trouble?"

I immediately realized what he meant and I tried to placate him: "We can start the meal late at night and we will try to sing quietly."

It was after eight o'clock when I began reciting Kiddush, holding the full mug of mashke. I drank the majority of the mug's contents, as the

"If you think that these two Jews do not understand their situation, you are mistaken. So how do they have the courage and a reason to rejoice with such genuine joy?"

halacha requires, and gave some for him to taste. Then we ate our Yom Tov meal.

We restrained ourselves for half an hour and then began to sing. At first it was quiet so we wouldn't be heard, but since we had both had had mashke and it was a Chassidishe atmosphere, the niggun grew louder...

We were so taken by the niggun that we got up to dance, our hands on each other's shoulder. For a short time we were able to forget where we were and under what circumstances. It was Shmini Atzeres today!

When we were tired out we sat back down to rest a bit and continued our meal.

* * *

We heard footsteps outside our window. We knew someone was walking in our yard. Steps like that, at a time like this, could mean only one thing.

Although we were under the influence, fear dispelled any drunkenness. We were on the alert and the vapors of mashke in our heads immediately disappeared. We waited tensely to see who the man was and where he was headed.

We heard knocks at the door of our home. We fearfully opened the door and there was the landlord. Ibrahim was his name. We greeted him with "happy holidays" in Russian.

We knew Ibrahim well. He was a Moslem who lived there and rented out the room we lived in.

"It is not only I who bless you, but Karim asked me to convey his holiday greetings."

As soon as we heard Karim's name, we were terrified. We figured that our worst fears had been realized and that

his jovial face was only a front for an impending tragedy. Karim's name was enough to instill terror.

Karim was Ibrahim's brother-in-law and he was in charge of the jail. He was known for his cruelty and there was no limit to his evil deeds. No wonder that just the mention of his name made people tremble.

Ibrahim noticed how scared we were and he made a dismissive motion of his hand.

"Just a short while ago, as you sang and danced, Karim visited me. When he saw you through the window singing and dancing, he said to me, 'Listen Ibrahim to what I will tell you. I truly envy those Jews.'

"I was astounded by this and when I heard him speak about you, I was fearful for you. I did not know what he meant and I cautiously asked him why he would be jealous of you. He was serious, in a manner unusual for him and he said, 'Listen well! I know what is happening with those Jews better than you do even though they live with you. I can tell you that if they examined the files that the GPU prepared on them, nothing would remain of them. If you think that these two Jews do not understand their situation, you are mistaken. They are frightened at the sound of a leaf blowing. So how do they have the courage and a reason to rejoice with such genuine joy?'

"I told him," said Ibrahim, "that today is your holiday and therefore you rejoice. Karim dismissed this explanation: 'Their joy is not just because of their holiday today.'

"Tell me the truth, do you or I have such joy? We too have holidays and yet we don't rejoice on them. We rejoice only when we manage to take revenge on someone we don't like, nothing more.

"So when I see them rejoicing and dancing with all their heart, despite their constant fear, I envy them. To tell you the truth, I want to go in and wish them a happy holiday, but I know that as soon as they see me, their happiness will quickly dissipate. So I ask you to go to them and wish them a happy holiday and add my good wishes, because they won't be afraid of you."

* * *

Ibrahim told his story and we sat there, partly frightened and partly amazed. We found it hard to believe what he said since it sounded like a dream, but when we saw Ibrahim's serious face we realized he was being honest.

I will never forget that Simchas Torah all my life.

(from Meir Avtzon's memoirs Oros B'Afeila)



THE WANDERING JOURNALIST – AT 770

BY CHANA KATZ

BEIS MOSHIACH, 770 – The face looked familiar, but at 770 that's a very common feeling. Then the face wandered over. "I live in Kfar Chabad," she said.

Yes, now it was becoming clear. The face belonged to Yehudis Piamento, one of the women who accepted – with simcha – bags of laundry from northern Israel residents during the war.

Then came another face – a young woman and her sister, also from Kfar Chabad, who helped their mother, Batya Koenig, deliver those hundreds of bags of laundry that hot summer month.

Tishrei in Crown Heights – the biggest homecoming there can be, short of the homecoming we will experience with the Rebbe Melech HaMoshiach at the third Beis HaMikdash. Just walking into 770 itself is like a spiritual balm for the aches and pains of Galus.

In our case, we left Kfar Chabad two days before the war with Hezbollah ended and continued with plans we had made months earlier to bring all our children – for the first time – with us to visit our families in America. One day we were a family of six living in a dormitory with "northern refugees" and the next day, we drove up the driveway to an oceanfront apartment in Bal Harbour, where the doormen opened the car door for us, the valet carried up the suitcases, and the security guard

buzzed us all in. Gashmius abounded, but ruchnius...

But there was the Shul in Bal Harbour, which hadn't even been built when I left for Eretz Yisroel 16 years ago and now thrived with programs and activities and mikvaot.

We had five kosher mezuzot just recently checked and had it in mind to put them up at my mother's apartment, where there were only two. That's when

Tishrei in Crown Heights – the biggest homecoming there can be, short of the homecoming we will experience at the 3rd Beis HaMikdash.

we met Rabbi Daniel Green, whom we learned was one of the first editors of the English section of Beis Moshiach. Rabbi Green was visiting some mekuravim and came by to affix the mezuzot for us with a bracha. And he blew the shofar, most likely the first time it was ever blown in this apartment.

Rabbi Green also arranged for our son to join his children in learning with

a teacher, an Israeli Chassid who had lived in Tzfat for a year before moving to South Florida.

The Rebbe carries all his children wherever they are!

Motzaei Chai Elul, our anniversary, was just a week away. My husband and I were talking about Rebbe dollars when I pulled mine out of the pocket book and laminated case where they've been since the Rebbe handed them to me. The marking on my dollars was still clear. It read: The Lubavitcher Rebbe Shlita, 15th of Tammuz 5750. All of a sudden, my husband looked at one of his dollars with great interest. Not only was it also from Tammuz 5750, but the numbers on the dollars were less than 200 numbers apart. My husband figured that we must have been on the dollar lines at the same time, even though it was two years before we were married.

Yes, it was an extremely difficult month in Florida, but the Rebbe, with Hashem's loving direction, is a master of resuscitation.

From Florida to Boston. My husband had always wanted to bring our entire family together to see his parents, in their late 80s, bli ayin ha'ra. My children lovingly helped them push their wheelchairs around the Hebrew home for the Aged and our son sang beautiful Shabbos melodies with his grandfather, Shimon Leib HaKohen.

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SHLEIMOS HA'ARETZ BOOKLET DEBUT AT MANHATTAN RALLY

BY ALIZA KARP

On Wednesday September 20, at noon, thousands of Jews and non-Jews gathered in Manhattan to protest what was going on in the UN at that time. The widely trusted JTA, the Global News Service of the Jewish People, reported "Some 35,000 supporters of Israel protested outside the United Nations building."

I would put the number more at about 6,000 with another thousand for comers and goers. And it was on 47th street, not exactly outside the UN which stretches from 42nd to about 45th. In other words, the people in the UN had no clue this rally was happening.

In order of highest number to lowest, the crowd was made up of: bussed in Jewish high school groups, placard carrying Christians, paid workers from the Jewish organizations who were listed as affiliated with the rally, retired individuals and men in business suits.

The advertised purpose of the rally was to protest the speech of the President of Iran, but the theme of the rally was unity and solidarity. It made people feel good about being loyal to the state. It made them forget about the fact that both the President and Prime Minister are under criminal investigation at this time. It made them forget the recent protests in Eretz Yisroel attended by responsible adults who serve in the army, demanding an independent investigation of the war, which the government is not about to grant permission for.

The event opened with music by 'Blue Fringe.' It set the tone for a party type atmosphere. But it soon wore off as the musicians left the stage and the speeches dragged on.

Actually, I did not listen much to the speeches. I attended the rally for one purpose: To distribute booklets published by truepeace.org. (I would never attend a rally hosted by the Conference of Presidents except for Mivtzaim.) The booklets address problems that many American Jews struggle with, especially Federation types. And this rally was for those kind of people.

The booklet is also useful for Shluchim who have contact with these people and do not have the time to delve into

Shleimus HaAretz questions in order to give sharp, accurate responses. In fact the booklet is a product of the answers prepared for a Shliach in response to a letter he received from a Federation hot shot who challenged the Shliach's approach to Shleimus HaAretz.

It is my belief that had the major Jewish organizations raised a ruckus against the Disengagement, it would have made a difference. But the large organizations are convinced they have to show unconditional support for the government. Truepeace.org wants them to know they made a mistake.

As the crowd was gathering for the rally, the booklet was offered to a classy woman making her way to the front of the rally. The person who handed her the booklet made the mistake of telling her, "This is a very important booklet explaining the responsibility of the American Jew to criticize the Israeli government." The woman's reaction was well mannered but vile. She was clearly repulsed by anyone who would consider criticizing the government.

After that we worked on a way to introduce the booklet so that it would be accepted and read. But the main point is, to many of these people, they make a religion out of not criticizing the government. As absurd as this seems to a Lubavitcher, it is a reality, a wide spread reality.

The booklet was a tremendous amount of work and at one point I asked the Rebbe if I should continue. The answer I

received is printed on the back of the booklet. The final sentence reads, "Jews in the Diaspora should negate from now and into the future, the claim which is heard in certain circles, that a Jews living outside of Eretz Yisroel should not give his opinion regarding matters in the Holy Land, may it be rebuilt and established."

As my supply of booklets ran out and I was turning to leave, a woman in a Hadassah t-shirt came up to me and told me she read the entire booklet and she considers it to be a very important manuscript. I never expected such feedback right on the spot. But when you go with the power of the Rebbe's Bracha, maybe it should be expected!

