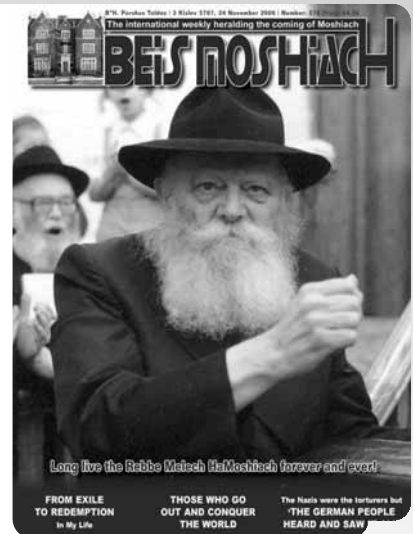


CONTENTS



4 | GOOD FOR THE JEWS, GOOD FOR THE WORLD (CONT.)

D'var Malchus / Likkutei Sichos, Vol. 35, pg. 94-100

6 | THOSE WHO GO OUT AND CONQUER THE WORLD

Moshiach / Rabbi Chaim Levi Yitzchok Ginsberg

10 | A TOTALLY NEW APPROACH TO THE SAME OLD SHLICHUS (CONT.)

Kinus HaShluchim / Interview of Rabbi Chaim Shlomo Cohen by Avrohom Reinitz

16 | DOESN'T THE FOUNDING OF THE MEDINA REPRESENT A FULFILLMENT OF THE MITZVA OF SETTLING ERETZ YISROEL?

Focus / Rabbi Sholom Dovber HaLevi Wolpo

20 | WE BROUGHT THE CHAYUS OF 'BEIS CHAYEINU' TO ERETZ YISROEL (CONT.)

Feature / Interview by Mendel Tzfasman

23 | FROM EXILE TO REDEMPTION IN MY LIFE

Perspective / Nechama Gerber

30 | NOT AMENDING 'WHO IS A JEW' LED TO SERIOUS CONSEQUENCES

Shleimus HaAm / Interview of Mordechai Eisenberg by Shai Gefen

34 | AND NOACH FOUND FAVOR...

Shlichus / Ben-Zion Sasson

42 | 'THE NAZIS WERE THE TORTURERS BUT THE GERMAN PEOPLE HEARD AND SAW IT ALL'

Feature / J. Philip Rosen



U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

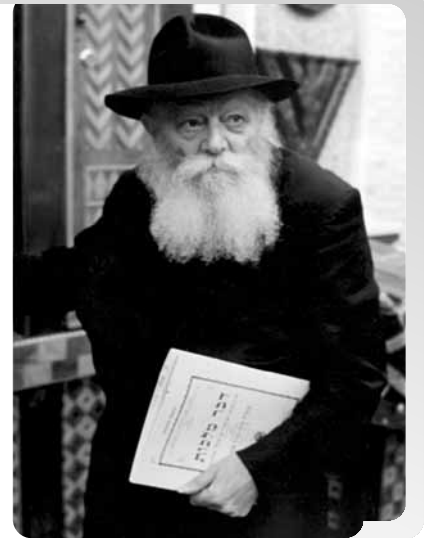
Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiah is not responsible for the content of the advertisements.

© Copyright 2006 by Beis Moshiah, Inc

GOOD FOR THE JEWS, GOOD FOR THE WORLD

LIKKUTEI SICHOS, VOL. 35, PG. 94-100
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

3. But what is the reason for this? Why is it that the miracle of the birth of Yitzchok brought about additional miracles that caused there to be “laughter **in the world**”?

It also must be understood the difference in this regard between Avrohom and Sara:

a) In Sara’s case this effect in the world was immediate: “Many barren were remembered with her...on that day,” as well as the fact that Sara nursed [other] children [at the banquet celebrating Yitzchok’s being weaned, at the end of twenty-four months after his birth]. Whereas, with regard to Avrohom, this effect lasted a long time – forty years – after the birth of Yitzchok.

b) In Sara’s case it came about as an **automatic** consequence of the birth of Yitzchok, without a special action on her part. Whereas, in Avrohom’s case this was a matter unto itself. Namely, begetting children, gentile children (from K’tura), in a miraculous fashion.

We may assert that this [effect on the nations] alludes to a fundamental and foundational principle regarding the influence Jews have on the gentile nations of the world.

For we find that prior to the birth of Yitzchok there needed to be the change of the names of Avrohom and Sara [in order for them to conceive], as Rashi comments: “Avram has no child, but Avrohom has a child [in his destiny]. So too, Sarai does not bear children, but Sara will give birth” [Lech 15:5]. The reason for this is that since “I call you a different name, [your] destiny (*mazal*) will change.” At the same time, it is logical to say that the birth of Yitzchok is connected to the meaning of the two new names: Avrohom and Sara.

But at first glance, it is perplexing: The meaning of the names “Avrohom” and “Sara” (in connection with “Avram” and “Sarai”) indicate ruling over the world: “I have established you as a father of many nations” [ibid 17:5;

Rashi]; not just “Avram” – “Father of [the region of] Aram” – but, “father of the entire world” [ibid]. And “Sara” means (as Rashi comments [ibid 17:15]): “(Not) ‘Sarai’ (which suggests) my [ruler, *sar*; the Yud at the end of the name making it first person possessive], but not for others. Rather, her name is simply ‘Sara’ [without the suffix], for she shall be the ruler over everyone.” What then is the connection between this change of names to the birth of **Yitzchok**, who is the originator of [specifically] the Jewish nation, as it says: “For your progeny will be called according to [the lineage of] Yitzchok [not his half-brother Yishmoel]”? [VaYeira 21:12]

The inference from this is that the main concept regarding the birth of Yitzchok (and the Jewish nation) is the effect on (and the domination over) the gentile nations.

Accordingly we may say that this is the meaning of the concept of the miracles that transpired subsequent to the birth of Yitzchok – that they brought about “much laughter in the world,” for this serves to emphasize the concept of the Jewish people ruling over the entire world, insofar as they cause there to be salvation in the world. And in this itself there are two categories: miracles connected with Sara and miracles connected with Avrohom (the birth of the children of K’tura) – corresponding to the distinction between the concepts that Avrohom and Sara represent respectively, as will be discussed below.

4. The above will be understood in light of a preface of the words of the Rambam [Laws of Kings 8:10-11] regarding the obligation of the Seven Mitzvos of the Descendants of Noach: “Moshe Rabbeinu commanded in the name of the Alm-ghty to compel all mankind to accept the Mitzvos that were commanded to the descendants of Noach,” “All those who accept the Seven Mitzvos and are careful to perform them – these are among the pious of the gentile nations and they have a portion in the World to Come. This, however, is the

case [only] if they accept them and perform them because so they were commanded by the Holy One Blessed Be He in the Torah and that they were made known to us via Moshe Rabbeinu, etc. However if they are performed because of a rational decision...he is not among the pious of the gentile nations.”

This passage requires analysis, for “Moshe Rabbeinu only bequeathed the Torah and Mitzvos to the Jewish people” [Rambam *ibid*, Law 10, beg.]. And what is the connection of the descendants of Noach to the Giving of the Torah and to the Jewish people – to the extent that the Jewish people must compel all mankind to accept the Mitzvos that were commanded to the descendants of Noach and that they should perform them because thus did the Holy One Blessed Be He command in the Torah?

It has been explained on many occasions [FN 27: see *Likkutei Sichos* Vol. 20, pg. 140 ff, where it is discussed] according to the saying of our Sages [cited by Rashi in the beginning of Parshas B'Reishis] that Creation is for the sake of the Jewish people, who are called “reishis” (first, beginning), and for the sake of the Torah, which is called “reishis,” meaning that it is not something additional to Creation’s being, but something connected with it’s essential being [FN 29: see also Rashi’s commentary on *ibid* 1:31 (from Shabbos 88a, Avoda Zara 3a)]. Therefore, after the birth of the Jewish nation and the giving of the Torah, it is impossible that there should be a commandment of G-d to the world without the intermediary of Torah and the Jewish people. Thus, the fulfillment of the Seven Mitzvos of the Descendants of Noach are dependent on the Torah and the Jewish people.

We may be exact in the latter Rambam with regard to the fact that the following two phrases are codified in two separate paragraphs: 1) “Moshe Rabbeinu commanded in the name of the Alm-ghty to compel all mankind to accept the Mitzvos that were commanded to the descendants of Noach,” 2) that they must be performed “because so they were commanded by the Holy One Blessed Be He in the Torah and that they were made known to us via Moshe Rabbeinu.”

At first glance it is understood from the fact that Rambam does not mention in continuation to the obligation “to compel all mankind to accept the Mitzvos that were commanded” that this obligation includes that the acceptance of their Mitzvos should be because the Holy One Blessed Be He commanded them in the Torah, and Rambam wrote the condition (“This, however, is the case if they accept, etc.”) in a separate paragraph defining “the pious of the gentile

nations” – [at first glance it is understood from this detail of his codification] that this ruling (“This...is the case if they accept them...because so they were commanded by the Holy One Blessed Be He in the Torah”) is a law unto itself. (It needs to be determined, however, if there is an obligation incumbent upon the Jewish people to compel all mankind to be pious gentiles.)

However, it is inferred from the fact that the Rambam also brings this condition as a continuation to the obligation of the Jewish people “to compel, etc.” that even if this is not part of the first obligation, nevertheless, the complete acceptance on the part of the Descendant of Noach (which began with the Jew’s compelling) – that he should accept the Mitzvos on account of the commandments of the Holy One Blessed Be He in the Torah – also has a connection with the Jewish people. [FN 30: see a lengthy discussion on all this in *Likkutei Sichos* Vol. 26, pg. 132 ff.]

Perhaps we may assert that there are two approaches regarding the involvement of the Jewish people with the gentile nations: a) influencing the gentiles to accept their Mitzvos by means of compelling (whether literally [FN 31: when the Jewish people are in a position of authority] or by means of compelling words [FN 32: *Tosafos Yom Tov* on *Avos* 3:14; see at length *Likkutei Sichos* *ibid*]), b) indirect involvement – that in continuation of this compelling, the gentiles come to a recognition that they must accept the Mitzvos “because so they were commanded by the Holy One Blessed Be He in the Torah and that they were made known to us via Moshe Rabbeinu, etc.” [FN 33: Likewise there are these two approaches with regard to

the involvement of the Jewish people with the gentiles throughout the course of history: a) By means of war to conquer their lands – for then their legal status is that “they should be to you as a [source of extracting] tax and they shall serve you” [Shoftim 20:11] – that they should accept upon themselves the Seven Mitzvos commanded to the Descendants of Noach, and thus they will be taxed (Rambam *Laws of Kings* Ch. 6, beg.); b) as it was in the days of Shlomo – that “Shlomo sat on the throne of G-d” (*Divrei HaYamim* I 29:23) – that they did not need to wage war, rather, the Queen of Shva brought, etc., to Shlomo (*Kings* I 10:1 ff; *Divrei HaYamim* II 9:1 ff). (In the style of the teachings of chassidus: refining through waging war or refining through resting – see *Likkutei Torah* BaMidbar 3d ff; see *Seifer HaMaamarim* 5659, pg. 162 ff; *Seifer HaMaamarim* 5704, pg. 106 ff, among others.)]

[To be continued be”H]

*This alludes to a
fundamental and
foundational principle
regarding the
influence Jews have
on the gentile nations
of the world.*

THOSE WHO GO OUT AND CONQUER THE WORLD

BY RABBI CHAIM LEVI YITZCHOK GINSBERG
MASHPIA, CENTRAL YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, K FAR CHABAD, ERETZ YISROEL
TRANSLATED BY MICHOEL LEIB DOBRY

We must come and bring forth good resolutions from the Shluchim Conference on how every shliach needs to prepare himself and all the Jews in his location, his city, etc., to greet Moshiach Tzidkeinu.

In honor of the International Shluchim Conference, we will begin this week with a descriptive story written by the chassid, R. Sholom Dovber Gordon, of blessed memory, in the monthly periodical, *Di Yiddishe Heim*.

It was during a sicha that he heard from the Rebbe Rayatz at a farbrengen at the hotel where the Rebbe was staying in the early days after his arrival in America. At this particular farbrengen of the Rebbe Rayatz, there were no more than fifteen people in attendance among the Lubavitcher chassidim who were in the United States at the time, some with beards and others without.

“As I looked around the scene at this gathering,” R. Sholom Dovber recalled, “I couldn’t help but make a comparison between the situation then and what had been happening a few

months earlier across the ocean in Otwosk, Poland, where the Rebbe Rayatz had been living at the time.

“In those days, I used to participate in the Rebbe Rayatz’s farbrengens myself. There was a large room that could hold a few hundred people, stuffed with several thousand. As a result of the pushing and crowded conditions, they had to take someone out every few minutes who had fainted, while there were many others trying unsuccessfully trying to squeeze their way in.

“Now – I thought to myself – the Rebbe is looking at those standing around, and seeming to say to himself: ‘What essentially am I doing here?’ I continued to spin ideas in my mind, as I watched all those present, also seeming to ask themselves: ‘What is the Rebbe really doing here?’

“Then, the Rebbe began to speak: There are soldiers who are highly trained and experienced in war, as they learned for many years, progressing and preparing themselves well to succeed in their mission on the battlefield. Nevertheless, when they come to the moment of trial and they have to go out and conquer the world, we don’t always see that they meet with the shining success that would be expected according to everything that they had invested.

“In contrast, the Rebbe continued, there are soldiers who are not as trained and experienced. They’re not particularly qualified and they haven’t gone through so many preparations and training sessions. But when the time of trial comes, they go out on the battlefield, succeed in achieving victory, and conquer the world.”

“Just as with many of my friends in those times during the Second World War,” said R. Sholom Dovber, “I was deeply engrossed with the war situation, and I thought momentarily that the Rebbe was speaking about what was happening in Europe. At the time, the whole world was talking about the fact that the French, which had a worthy army of trained and experienced soldiers and the strongest

line of defense anywhere in the world – the Maginot Line – failed to stand strong against the German Wehrmacht, which conquered all of France with relative ease. In contrast, the nation of Finland, totally unknown for its bravery and military strength, stood brave and strong for a lengthy period of time against the enemy forces. However, as it turned out, this is not what the Rebbe meant.

“The Rebbe then proceeded to explain himself: There are Lubavitchers in whom a great deal has been invested. They have learned much nigleh and chassidus, participated in many farbrengens, heard and absorbed much from our Rebbeim and the elder chassidim, and have worked on themselves in the avoda of davening, ‘iskafia,’ repairing their middos, etc. – they are great ‘maskilim’ and ‘ovdim.’ Nevertheless, when the time comes to go out and conquer the world, they don’t always do their duty as expected. In contrast, there are others who neither received nor achieved so much, but the moment they are called upon, they go out to battle and conquer the world.

The Rebbe Rayatz then concluded: Today, we especially need soldiers of the second variety – those who go out and conquer the world.

As shluchim of the Rebbe MH”M from the four corners of the earth gather together again for the International Shluchim Conference, we must constantly remind everyone again and again that this kinus has been organized under the banner and the slogan that has not changed, will not change, and cannot possibly change *ch”v*. For the Rebbe MH”M himself established it at the last Shluchim Conference that we have been privileged (for the time being) to hear his brilliant, shining, and holy words directly from him, sealed it with the king’s signet ring, and personally edited it in a public sicha for worldwide distribution.

We must repeatedly go over the

words of the Rebbe MH”M in that famous sicha from the International Shluchim Conference, Shabbos Parshas Chayei Sara 5752, when he said that “the **only** thing remaining in the avoda of shlichus” is something that is not just one element or a principle in the shlichus, but the main thing. Furthermore, this is the **only** thing left to do – **greeting Moshiach Tzidkeinu in actual deed** in order that he can complete his shlichus to take all the Jewish People out of exile.

The Rebbe then proceeded to emphasize the fact, as he added in his own handwriting on the copy of the sicha submitted for his editing, that the Rebbe (“my revered father-in-law, the Rebbe”) is “the only Moshiach of the generation.”

The Rebbe said that the mission placed upon the shluchim of the leader of the generation has essentially been completed already, and we are now not only after the beginning of the shlichus, not only after the middle of the shlichus, but also after its conclusion. Furthermore, when we see that Moshiach Tzidkeinu has not yet come, it is clear that there still remains something to do – the one and only thing that remains to be done in order to bring Moshiach Tzidkeinu in actual deed and in a revealed state.

And what exactly is this “something” that is left to do? The Rebbe says: As is known, there is a Jew in every generation from the seed of Dovid HaMelech who is the Moshiach of the generation, and according to the announcement of my revered father-in-law, the Rebbe, the only shliach of our generation and the only Moshiach of our generation, that everything has already been completed and is ready for the Redemption, it is therefore understood that we must greet Moshiach Tzidkeinu in actual deed in order that he can complete his mission to take the entire Jewish People out of exile.

In other words, the Rebbe points to the Moshiach of our generation, and

informs us that the only thing actually required today is to greet him, so he can fulfill his mission of bringing the Redemption.

The Rebbe then adds and emphasizes that “we actually see how ‘And he will fight the wars of G-d and be victorious’ has taken place on a number of issues – and specifically in a peaceful manner, and *nitzachon* (victory) derives from the word *nitzchius* (eternity), connected with the revelation of ‘*netzach*’: ‘Nun’ – the revelation of the fiftieth gate [of impurity]; ‘*Tzaddik*’ – *Shnas HaTzaddik* (as Jews have called this [ninetieth] year); and *Ches* – the revelation of Moshiach Tzidkeinu, connected with the number eight.”

Furthermore, we know that “And he will fight the wars of G-d” is one of the signs of “presumed to be Moshiach,” and if he will “be victorious,” this would be one of the signs of “definitely Moshiach.” This indicates that the complete state of “*Moshiach vada!*” comes specifically after achieving victory in **all** matters (and not just **many** of them), the actual building of the Beis HaMikdash in Yerushalayim and ingathering of the exiles of Israel, etc. – only then will there be the halachic state of the True and Complete Redemption. However, the Rebbe says, the concept of “this is definitely Moshiach” has already begun (and the Rebbe connects this with “*Shnas HaTzaddik*”...!).

The Rebbe adds in this marvelous sicha that the concept and shlichus of Moshiach is specifically avoda with the material world, from below to above. Therefore, there is a special connection with the current month of Kislev and the concept of Moshiach. Kislev is the third month of the rainy season, and *geshem* (rain) represents *gashmius* (materialism) from below to above – “And a mist arose from the earth.” Therefore, they are specifically connected with the shlichus of Moshiach, since Moshiach represents primarily the avoda of “from below to

above.” starting specifically with gashmius and using it to come to ruchnius and G-dliness. This stands in contrast to Moshe Rabbeinu, whose main avoda is to “draw down” the spiritual G-dly revelation from Above downward.

Therefore, the Rebbe says, “Moshiach is connected specifically with gashmius, similar to *geshem* (rain), “And a mist arose [specifically] from the earth” (*ba”n*), a soul in a body, made from the most physical of gashmius, which is then made into “mist” (the element of air, the finest of the elements) that “rises” from below to above, even higher than “and the spirit of G-d hovered over the face of the waters.” “This is the spirit of Melech HaMoshiach” – since this revival has actually taken place in the soul of my revered father-in-law, the Rebbe, as a soul in a body (and not just as ‘and the spirit of G-d hovered over the face of the waters’).”

In other words, the shlichus of Moshiach is not achieved through the lofty spiritual elevations of souls without bodies (as this is opposite of the concept of Moshiach, as mentioned above), rather through **a Moshiach who is a soul within a body**, and in this state, he rises higher and higher until we actually see this as a soul within a body in the total unity with “my revered father-in-law, the Rebbe.” The Rebbe then continues to say in this sicha, “and as was in the generation that preceded him, when my revered father-in-law, the Rebbe, united with his father, as he was his only son, similarly, there is the wholeness of all ‘seven branches of the menorah,’ all of the seven generations.”

Therefore, the Rebbe concludes, “there must be a proclamation and announcement to all the shluchim – that the avoda of shlichus now and of every Jew is expressed by the greeting of Moshiach Tzidkeinu.”

In other words, all details in the avoda of shlichus in spreading Torah, Yiddishkait, and the wellsprings of

chassidus outward must be instilled with this point: How does this lead to greeting Moshiach Tzidkeinu?

In the words of the Rebbe: “And the intention simply is that good resolutions must come forth must come from the Shluchim Conference on how every shliach needs to prepare himself and all the Jews in his location, his city, etc., to greet Moshiach Tzidkeinu by explaining about Moshiach as

***“There are great
‘maskilim’ and
‘ovdim.’ Nevertheless,
when the time comes
to go out and conquer
the world, they don’t
always do their duty
as expected. In
contrast, there are
others who neither
received nor achieved
so much, but the
moment they are
called upon, they go
out to battle and
conquer the world.”***

elucidated in the Written and Oral Torah in a manner **acceptable** for each person according to his intellect and understanding, especially including study of the subject of Moshiach and the Redemption, and particularly in a manner of wisdom, understanding, and knowledge. Furthermore, since this is the avoda in these times, it is understood that this has relevance to

every Jew without exception.

“May it be G-d’s will that by every shliach doing his job to the fullest with all ten powers of his soul, and particularly when all the shluchim unite and gather together, they will bring immediately, mamash (the revelation and completeness of) the main and true shliach, together with the revelation of all the ten powers of his soul – “Please send by the hand of the one whom You will send” – the shliach of our generation, my revered father-in-law, the Rebbe, leader of the generation – and as was in the generation that preceded him, when my revered father-in-law, the Rebbe, **united** with his father, as he was his only son, similarly, there is the wholeness of all ‘seven branches of the menorah,’ all of the seven generations.”

And if someone still might have a doubt whether we have to push the matter, for maybe G-d wants to keep the Jewish People another minute in exile, the Rebbe emphasizes again in this sicha that it is forbidden to deliberate over a Divine command, such that “all that the *baal ha’bayis* (G-d) tells you – do, except ‘leave,” i.e., except to remain one more minute in a state of “leave,” away from their father’s table – in exile.

As was mentioned earlier in the words of the Rebbe Rayatz, what is primarily required from us today does not come from those who grew in prominence on their own – *maskilim*, *ovdim*, etc. – rather from those who don’t consider whether or not they are sufficiently trained and skilled, they fulfill the task that is demanded now – “the **only** thing remaining in the avoda of shlichus.” They go with the strength of the *m’shaleiach* and will conquer the whole world to make a dwelling place for Him in the lower realms with the complete hisgalus of our King, our Moshiach shlita at the True and Complete Redemption, immediately, mamash, NOW!

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

A TOTALLY NEW APPROACH TO THE SAME OLD SHLICHUS

INTERVIEW BY AVROHOM REINITZ

*In honor of the Kinus HaShluchim, which marks 15 years since the Rebbe said, “prepare the entire world to greet Moshiach,” Beis Moshiach interviewed Rabbi Chaim Shlomo Cohen, shliach in Montreal and director of the Merkaz Dovrei Ivrit. We discussed the avoda of shlichus which ended and the shlichus that began at the Kinus HaShluchim 5752, the great chiddush therein, about how to explain the Besuras HaGeula and the identity of the Goel, even after 3 Tamuz, about the need for avoda p’nimius in order to be ready for Geula, and the need for avoda p’nimius in the process of kiruv to Chassidus. * Part 2 of 2*

Some say that the involvement in the topic of Geula encourages superficiality and sets aside the *avoda p’nimius* (inner spiritual work) that Chabad Chassidus was founded on.

Whoever is involved in inyanei

Moshiach and Geula in accordance with the Rebbe’s sichos, knows how foolish that contention is. First of all, the entire Mivtza Moshiach, as I quoted earlier from the Rebbe’s sicha at the Kinus HaShluchim 5752, has to

permeate every aspect of shlichus, including, of course, the Chabad avoda p’nimius! If someone wants to fulfill the Rebbe’s hora’os he must continue with his avoda p’nimius and ensure that it is permeated with Moshiach.

Furthermore, when you are involved in inyanei Moshiach, your avoda becomes much more p’nimius’dike than before. There used to be two types of avoda: inner and superficial. Today, after the Rebbe told us to bring Geula into every aspect of shlichus and every aspect of avodas Hashem, even that which was considered superficial avoda until then, was transformed into avoda p’nimius, because Moshiach is an inyan p’nimi. Hence, everything permeated with Moshiach is p’nimi!

On Chaf-Ches Nissan 5751, the Rebbe cried out about the inner galus we are in, a galus p’nimius in our service of Hashem. Therefore, when we want to fulfill the Rebbe’s hora’os about doing all we can to get out of Galus, this especially includes going out of one’s inner galus. In order to do this, avoda p’nimius is required!

The chayus in inyanei Moshiach and Geula only adds to one's avoda p'nimius. Concepts, which were difficult to talk about in the past, are accomplished more easily when they are presented as part of the process of preparing the world for Geula. I see young men today with a special chayus for inyanei Moshiach whom you can envy for the depth of their avoda p'nimius. The desire to be ready for the coming of Moshiach elevates them to heights of avoda p'nimius in their middos and they attain levels that were unheard of in

earlier generations.

Take for the example, the concept of *iskafia* (subjugating one's physical desires). In the past, a Chassid did *iskafia* in order to break and subdue his Evil Inclination. Today, I know young men who do *iskafia* in order to live like in Yemos HaMoshiach!

This is based on what the Rebbe said in the sicha of Parshas VaYeira 5752, "Every single Jew must **yearn very much** for the revelation of 'and Hashem appeared to him,' with the true and complete Redemption, and do all he can to be deserving of it by

doing every single action in a way commensurate with the state of the true and complete Redemption."

Once upon a time, when you wanted to talk about it being unnecessary to be fazed by the world, they would tell of the Chassid, R' Ber Yirmiya's. When they pointed out a large house to him in amazement, he would say: What are you impressed about? It's explained in Chassidus that the entire world is made of the dregs of the lower angels, so a bit more fell here!

That means that the approach was that everything is *klipa* and therefore, there is nothing to be impressed about. Today, one who lives with Moshiach is unaffected by the world because he lives with the sense that it's all *Elokus*. When he looks at the physical he is not interested in the physicality of the thing but in how to reveal the *Elokus* within it.

Obviously you can't sit and eat pizza and say this is Geula. We understand that Geula doesn't go hand in hand with physical lusts. But when you are permeated with Geula, it's all much easier.

Therefore, not only does the involvement with Geula not encourage superficiality, the opposite is true. The Rebbe took the innermost point of Chabad Chassidus and brought it "out." There used to be an essential difference between "internal" *farbrengens* and a lecture. Today, the Rebbe says we must reach every Jew and show him that all of this world is *Elokus*, that he should see Geula in everything.

Do you think that people first starting out are suited to avoda p'nimius?

The general approach is that every Jew is suited to avoda p'nimius. Nobody has exclusive rights to the avoda p'nimius of Chabad Chassidim. At the same time, as in all aspects of growth, the new baal t'shuva has to take it step by step. Unlike other



groups that try to make the person religious within a week, we know that the effects of that approach are unlikely to last, so forget about a quick, true, inner change. Our approach is step by step progress. It's important that there be avoda p'nimius right away but at the same time, only step by step.

Another important point is that the steps in avoda p'nimius correspond to steps in external avoda. There's an illness we've all got which is the need to get caught up in external and extreme behaviors in order to feel that we belong. A person who wants to reach a certain point, who knows that the road entails avoda p'nimius and avoda chitzonis, prefers to take the quicker superficial route – simply because it's easier. It's very easy to get caught up in this because it makes you feel that you belong and are complete, and we all want this.

This human frailty must be fought from the outset. From the very first step we need to put an emphasis on avoda p'nimius and stress that one cannot make progress on the route of externality without comparable progress on the route of inner change.

Of course there are exceptions. You don't tell a Jew not to put on t'fillin or not to wear a kippa until he reaches that level in avoda p'nimius. For some things we cannot wait. But when we're talking about non-urgent chitzonius'dike things, they have to correspond to progress in avoda p'nimius.

For example, when a mekurav begins to wear a sirtuk on Shabbos, you need to make sure that he is worthy of a sirtuk. When you get accustomed to having external progress match internal progress, the two are naturally inter-connected.

Sometimes the problem is the other way round in that some people want to move more quickly in a p'nimius'dike way than their external

progress. A mekurav once came to me with a check that he got as his salary and he wanted to donate the entire amount to poor families. I refused to accept it. I knew that his wife and children were not yet observant and their natural reaction to his giving away his salary would turn them off even more to Torah and mitzvos.

It sometimes happens that a person is progressing and wants to grow a beard. What about his wife who still wears pants and doesn't cover her hair? You need to find a way to balance his progress as much as possible. The goal is for the couple to become closer, for her to understand that doing t'shuva is not distancing

In the past, a Chassid did iskafia in order to break and subdue his Evil Inclination.

Today, I know young men who do iskafia in order to live like in Yemos HaMoshiach!

her husband from her. On the contrary, she is getting a "higher quality" husband who is more thoughtful and more involved.

When I give a woman the feeling that despite my being the Rebbe's shliach and representing halacha, I understand her as the Rebbe teaches us to understand every Jew; when she sees that I am promoting her husband's progress in stages so she doesn't stop him but feels greater confidence in her shalom bayis – in the end she gets involved too and the house takes on a Chassidic atmosphere.

In recent years we have merited to

receive answers from the Rebbe through the *Igros Kodesh*. How should shluchim and mashpiim handle this?

Even in the past, when we received answers directly from the Rebbe, we went to a rav or mashpia in order to understand the Rebbe's answer and fulfill it in its entirety. Today, when the Rebbe answers through the *Igros Kodesh*, we must go to a mashpia in order to properly understand the answer. This is true for every Lubavitcher and especially for a mekurav who doesn't always understand the Rebbe's language and style of writing.

In general, in our community we strongly emphasize the need for a mashpia. This is one of the Rebbe's fundamental horaos and when we're talking about mekuravim, it's even more essential. At our farbrengens we stress the Rebbe's horaa that from time to time a Chassid must go to his mashpia and receive guidance in his avodas Hashem.

People see that when they go to their mashpia they have unexpected success, not because the rav is a genius or gifted with extraordinary talents but because when you listen to the Rebbe, the Rebbe sends all good things via the mashpia. Sometimes people ignore their initial understanding only because their mashpia said so and afterwards they see supernatural success.

Of course, great care must be taken not to create a situation in which people think that the mashpia is the one who gives the brachos. We need to connect people directly to the Rebbe and not to an intermediary!

The role of a mashpia today includes explaining answers in the *Igros Kodesh*. This role is very important since often people are mistaken about the Rebbe's answer and think it means the opposite of what the Rebbe said! We had several stories in which people asked the Rebbe and when they did according



to their understanding of the Rebbe's answer, their situation deteriorated. It was only after they went to a mashpia who explained and guided them about how to really fulfill the Rebbe's horaa that they saw miracles.

Why do people err in their understanding of the *Igros*?

First and foremost, the reason is because they are subjective. Each of us loves ourselves and when we open to an answer that can be understood in several ways, we immediately choose the easiest way out. We see the bracha and don't see that the Rebbe is demanding that we change ourselves. This problem, by the way, existed when we got answers directly from the Rebbe. People naturally emphasize those points in the letter that seem easiest and choose to ignore the rest. So it was always important to consult with a mashpia to ensure that we did what the Rebbe expected of us.

In the answers in the *Igros Kodesh* the problem is even greater because you don't always open to a clear answer and even when you do, you don't always understand the Rebbe's style.

In addition to the problem of comprehending the answers, there is the problem, no less serious, that

people don't know **what** to ask.

Before 3 Tamuz, we knew not to ask the Rebbe about everything. The Rebbe gave clear guidelines: halachic issues were for a rav; business matters were for knowledgeable friends; medical matters were for a doctor friend; issues of the soul, like correcting middos, etc., were for a mashpia. When people tried to get around this and ask the Rebbe, the Rebbe often referred them to a rav/doctor, mashpia/friend.

There are also clear guidelines from the Rebbe on various topics. There are halachos, which are absolutely immutable. You cannot encroach on someone else and say that you have the Rebbe's approval in an answer in the *Igros Kodesh*. The Rebbe once said very sharply that it's foolish to say that he said anything not in accordance with halacha; only a fool would believe that!

Sometimes, it is difficult for the mashpia to explain every answer that people open to in the *Igros Kodesh*. I always mention the story of the woman who went to the rav and asked him what to cook for lunch. The rav thought about it, looked into some s'farim, and finally said she should cook noodles.

The woman did as the rav told her and when her husband came home and asked, why noodles, she answered that the rav had told her to make them. Why did you ask the rav, wondered the husband. His wife innocently replied that in the morning, when she had asked him what to make for lunch, he had said: Why are you asking me? Go ask the rav!

After Mincha, the husband asked the rav what the source was for telling his wife to cook noodles. The rav said there was no answer to the question in any book because the question was never posed.

So why did you look into s'farim and tell my wife to cook noodles for lunch, asked the husband.

Said the rav, if I told her that it wasn't a question for a rav, she wouldn't come back with a **real** question!

Your Merkaz Dovrei Ivrit in Montreal serves good lunches since you have a kitchen that is fully supported by all the big Jewish organizations. Does it bother them that you publicize the Besuras HaGeula?

I'll tell you the truth, there was one person who it bothered and we lost out on a big building because of it. He was a big donor who came to our Center and began helping us out. At a certain point he wanted to donate a large building for our work, but before giving it to us, someone spoke to him against the work of Chabad on the topic of the Besuras HaGeula and he asked my opinion on the matter.

He expected me to deny it or vacillate, but I told him in no uncertain terms that this is what Lubavitchers believe, and that if he wanted to, I could sit down with him and explain it all. Well, apparently they had poisoned him against inyanei Moshiach and he said that he had no doubt that I understood the topic better than he did but he didn't want

to help someone who believes the Rebbe is Moshiach.

What did you do?

What could I do? I am a Lubavitcher who believes that the Rebbe is Moshiach. Should I say otherwise and deny my belief, in order to get a donation, as large as it might be?!

I must say that this was a rare instance. I don't think it bothers the man on the street. It bothers Misnagdim, but not simple Jews who want to learn more about Judaism and Chassidus Chabad.

Most Jews in Montreal, including all the biggest Jewish organizations in the city, admire our work in general and our soup kitchen in particular. We are the only ones who truly take care of the spiritual and material needs of every Jew. Even those who don't agree with us can't deny this. Baruch Hashem, we are gaining more support.

I will repeat what I said earlier. Most complaints against us are said out of ignorance. People come with complaints but after they learn the subject they understand that we are implementing the Torah's clear approach.

This is why we have to put in more work in explaining things. The Rebbe himself said that he sees the challenge in instilling inyanei Geula and the solution is in-depth study of the topic.

Shiurim have to be on the level of the students and as the Rebbe said at the Kinus HaShluchim 5752, preparing the city to greet Moshiach "is done by explaining the inyan of Moshiach as it is explained in the Written and Oral Torah in a way that makes it acceptable to each and every person according to his intellect and understanding."

How do you explain it? The Rebbe goes on to say, "including and especially through learning inyanei

Moshiach and Geula, especially in a way of chochma, bina, and daas."

We have a clear instruction to explain and teach. "B'ofen ha'miskabel" is not a limitation on the publicizing of the Besuras HaGeula but the insistence on finding a simple way of teaching, i.e., when you learn with a beginner you cannot start explaining to him the deep explanations brought in Chassidus about Yemos HaMoshiach. You have to match the level of the material and the way you explain it to your audience.

Inyanei Geula as explained in

I must say that this was a rare instance. I don't think it bothers the man on the street. It bothers Misnagdim, but not simple Jews who want to learn more about Judaism and Chassidus Chabad.

Torah are suitable for everybody. The Rebbe said so in the sicha of Shabbos Parshas Shoftim 5751. Our job is to tailor inyanei Geula to each person, not to see **whether** it suits him, but **how** it can be tailored to him.

It is 15 years since that sicha at the Kinus HaShluchim was said and we will haven't achieved the objective. We are still waiting for the complete hisgalus. What do we do?

First, we continue with the avoda that the Rebbe gave us in that sicha. As long as we haven't heard any other horaos from the Rebbe, we must

continue focusing on these horaos.

In the meantime, until we immediately merit the full hisgalus, we have to strengthen our emuna and bitachon that we will immediately merit to see the hisgalus of the Rebbe M"HM.

Speaking of bitachon, I am reminded of a mekurav who opened a business which needed two million dollars a year just to maintain it. He made progress in his religious observance and reported to the Rebbe about his business. He had some difficult periods and always got the Rebbe's answer about bitachon.

He trusted in Hashem and saw miracles. There was a time when one of the big investors in the business wanted out. When he wrote about this to the Rebbe, the Rebbe told him he needed to strengthen his bitachon. He strengthened his bitachon and a few days later he saw that although the man had left the business, he had left his investment in the business. He had similar stories happen on other occasions until one time the Rebbe wrote to him: Why do I have to keep on prodding you about the midda of bitachon when you have seen Hashgacha Pratis at every step?

Today his business is a symbol of emuna and bitachon in what the Rebbe said. He has forty employees and a partner who have all told him several times that he has no choice but must sell the business. He didn't want to since the Rebbe constantly directed him to believe and trust and that then, everything would be fine.

We also have difficult times and sometimes the Evil Inclination comes and tests us and tries to convince us to close the business or at least to stop talking about Moshiach. We need to strengthen our emuna and bitachon in what the Rebbe told us, to continue to publicize the Besuras HaGeula and the Goel until we merit the complete hisgalus of the Rebbe MH"M immediately.

DOESN'T THE FOUNDING OF THE MEDINA REPRESENT A FULFILLMENT OF THE MITZVA OF SETTLING ERETZ YISROEL?

RABBI SHOLOM DOVBER HA'LEVI WOLPO
TRANSLATED BY MICHOEL LEIB DOBRY

In response to requests by our readers, we now present the twenty-second in a series of questions and answers from the seifer Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.

QUESTION:

Despite all the claims and complaints against the medina, the fact is that only through the medina can our generation fulfill the mitzva of settling Eretz Yisroel. It is also the opinion of the Gaon of Kotna, the Baal

Yeshuos Malko (Yoreh Deia 66) and Rabbi Tzadok HaKohen of Lublin (Divrei Sofrim 14) that in order to fulfill the mitzva of settling the land, the regime must be in hands of the Jewish People.

This brings us to another important

point: Now that the regime in Eretz Yisroel is Jewish, all Lubavitcher chassidim and those influenced by them, along with all other chareidim in Chutz LaAretz, must come and live in Eretz Yisroel, thus fulfilling the mitzva to settle the land, and also to be saved from the definition in the saying of our Sages (K'suvos 110b) that "anyone who dwells in Chutz LaAretz is considered as if he has no G-d."

ANSWER:

1. In my humble opinion, none of the sources you quoted represent proof that the mitzva of settling Eretz Yisroel can be fulfilled specifically through the medina. Furthermore, even according to the Ramban, this mitzva also applies in the Diaspora, and even if the aforementioned s'farim show that it is impossible to fulfill the

mitzva without a national regime, the medina has done nothing to advance this, as I will now explain:

2. The *Yeshuos Malko* states as follows: “While even the Rambam considered this to be a positive commandment, nevertheless, the main aspect of the mitzva is simply the inheritance and the dwelling, **as a person who does what he can to conquer Eretz Yisroel so that it will be under our inheritance.**” Thus, even according to his words, this condition has not been fulfilled through the medina, because it is not doing in the land what it can do, and on the contrary, it takes the Arabs into account and prevents the possibility “to conquer Eretz Yisroel that it will be under our inheritance.” In addition, even the holiest sites – e.g., the Temple Mount, a sizable portion of the Old City of Yerushalayim, the Holy City of Chevron, the site of Yosef’s Tomb in Sh’chem, etc. – the medina has left under Arab control, and it has also not removed the Arab residents of Eretz Yisroel from the Galilee and from all other parts of Eretz HaKodesh, leaving them in the words of the pasuk (BaMidbar 33:55), “as thorns in your eyes and pricks in your sides.” It has even destroyed and uprooted settlements in Eretz Yisroel, handing them over to terrorists. Therefore, the “main mitzva” of settling the land has not been fulfilled through the medina, even according to the *Yeshuos Malko*.

3. The *Divrei Sofrim* writes: “It is not called ‘yishuv’ (settlement) except when **dwelling in tranquility**...meaning that they are **the masters of the land**...at the time when the Beis HaMikdash exists, and when the Beis HaMikdash was destroyed, even though not everyone was exiled from [the land], even those who dwell there are not called ‘dwellers of the land’ and they have no dwelling there, since **they are servants upon it to the kings of the nations.**” Thus, even according to his words, we do not fulfill the mitzva of settling the land

today, since there is no “dwelling in tranquility” here because of the terrorists that the medina itself has strengthened and encouraged through territorial concessions.

Furthermore, we are still “servants to the kings of the nations” who have to consider the President of the United States and the kings of other nations over every house built in the Old City of Yerushalayim, Yehuda and Shomron, etc., and now they’re getting ready to carry out further withdrawals in the framework of the “Road Map.” It would appropriate to ask those **expelled** from Gush Katif and the northern Shomron, and the tens of thousands of bereaved and wounded



families if their dwelling in Eretz Yisroel is “**dwelling in tranquility**”?

4. We find a tremendous difference between the Gaon of Kotna and Rabbi Tzadok HaKohen of Lublin. The former writes according to the **Ramban** that the mitzva of conquering the land exists in our times, while the latter rules according to the **Rambam** that this mitzva does not exist today, because we have not conquered the land. However, if we would conquer the land, the Rambam would admit that the mitzva does exist in our times. We will now delve deeply into what they write to obtain a fuller understanding of their meaning:

5. When the *Yeshuos Malko* writes that according to the **Ramban**, the main mitzva of settling the land is only through conquest, this seems surprising and contradictory. It doesn’t make sense that on the one hand, they tell us that **it’s forbidden to climb the wall and rebel against the nations**, while on the other hand, **it’s a mitzva in the time of exile to settle in Eretz Yisroel through conquest.**

Furthermore, what exactly is the Ramban’s question on the Rambam as to why he omits the mitzva of settling Eretz Yisroel (through conquest), when he could have understood that the Rambam’s omission was due to the three oaths (mandated prior to entry into Eretz Yisroel)? Therefore, we must say that the Ramban is talking about settling the land even without being “masters,” as this is called neither “climbing the wall” nor “rebellious against the nations.” This seems to prove that the Gaon of Kotna did not mean to say that we don’t fulfill the mitzva of settling the land whatsoever without conquest, rather in his words, this is “the main aspect of the mitzva,” however, even without this, the mitzva is fulfilled. Thus, we find that the medina has essentially added nothing to the fulfillment of this mitzva.

6. We find that when the *Divrei Sofrim* writes that according to the **Rambam**, there is a mitzva to conquer the land to be masters over it, this is also surprising. If this is actually the case, then why didn’t the Rambam say this explicitly in *Seifer HaMitzvos* or *Mishneh Torah*? For besides the fact that the Rambam also wrote halacha applicable to the era of Moshiach, in the opinion of *Divrei Sofrim* (and especially according to your explanation), the mitzva of conquering Eretz Yisroel does not depend specifically upon Moshiach, and the mitzva can be fulfilled even in these times, as circumstances permit. Thus, the fact that the Rambam omits this mitzva completely proves that **in his opinion, there is no mitzva whatsoever**

to conquer the land. Furthermore, as is written in the name of the Rebbe Rashab, if conquering the land was a mitzva, G-d would not have punished the Jewish People with exile, since a mitzva does not come through punishment.

7. Let's now get back to the heart of the matter: the mitzva of settling Eretz Yisroel in our times. The Lubavitcher Rebbe explains this matter at length in his sichos (*Likkutei Sichos*, Vol. 2, pgs. 617-621; *Toras Menachem*, Vol. 3, p. 174), stating that even according to those rabbinical authorities who rule that the mitzva applies even in these times, it's on the condition that it does not pose any physical or **spiritual danger**. (This explains the reason why many of the Rishonim lived in *Chutz LaAretz* and didn't try to fulfill this mitzva. See Talmudic Encyclopedia – Eretz Yisroel Series, from p. 223.) This is especially evident according to the explanation in *Seifer Tashbatz* (sec. 559) that when people come to Eretz Yisroel, they must be more stringent in their mitzva fulfillment than when they were in *Chutz LaAretz*, and if not, there is no need to emigrate (because “what is the use in traveling to Eretz Yisroel if he's dressed in his filthy clothes”), and all the more so if this causes a spiritual descent *ch”v*. Similarly, it is related at length that when Yehoshua conquered the land (4:6, 7:11, etc.), the conquest took place with **the Ark of G-d's Covenant before them**. This is also what is written at the conclusion of the story of the spies: “But the Ark of G-d's Covenant...did not depart from the camp,” i.e., the Ark, the strength to enter Eretz Yisroel was then taken from them, resulting in the instruction “Do not go up, for G-d is not among you.”

8. The Rebbe also stresses that the land itself (were it not for the fulfillment of Torah and mitzvos there) is called “a land that devours its inhabitants” (BaMidbar 13:32), because specifically due to its holiness,

every little thing has great relevance and is considered a grievous sin, and the yetzer ha'ra fights especially hard to trip a person up in the king's palace. Therefore, there is an ever greater need for the special strength of Moshe and his Torah to make the entry into Eretz Yisroel befitting, otherwise there is no mitzva to settle the land. Thus, if a Jew sees that emigrating to Eretz Yisroel adds nothing in his *yiras Shamayim*, there is no point in going there during the exile. We also understand from this that when the medina causes many

The overwhelming majority of Lubavitcher chassidim in Chutz LaAretz are shluchim in the field of spreading Torah and mitzvos in thousands of locations throughout the world, and it is forbidden for them to leave their job.

immigrants to undergo a spiritual descent in their fulfillment of Torah and mitzvos, this surely does not represent a fulfillment of the mitzva to settle the land in any way.

9. Regarding the claim on those Lubavitcher chassidim living in *Chutz LaAretz*, even if we accept the fact that the mitzva of settling the land exists today and it enhances a Jew's *yiras Shamayim*, nevertheless, there is the well-known position of the Rebbe that all this applies only regarding someone in *Chutz LaAretz* who is not

serving in a position of **spreading Yiddishkait** or some other related task. However, anyone who travels to Eretz Yisroel and comes at the expense of his Jewish outreach activities belongs in *Chutz LaAretz*, and if he leaves the country to travel, he is considered as an AWOL soldier who abandoned his post. Therefore, besides the Rebbe's reservations on the issue of settling Eretz Yisroel in these times as mentioned above, the fact is that the overwhelming majority of Lubavitcher chassidim in *Chutz LaAretz* are shluchim in the field of spreading Torah and mitzvos in thousands of locations throughout the world, and it is forbidden for them to leave their job. (Even the “medina” has ambassadors who fulfill their task in *Chutz LaAretz*, yet no one suggests that they have to go back home to settle the land.)

10. The Rebbe explains further that even someone who has no specific task in spreading Yiddishkait or in the field of education, he still has his personal avoda in “raising the sparks” that he must fulfill where he is, and as the Tzemach Tzedek replied to one of his chassidim who wanted to travel to Eretz Yisroel: “*Mach da Eretz Yisroel.*” Therefore, no one should leave his post without explicit orders from the leader of the generation.

11. On the matter of the saying of our Sages that “anyone who dwells in *Chutz LaAretz* is considered as if he has no G-d,” the Rebbe cites *Seifer HaChayim* from the brother of the Maharal of Prague (*Geula V'Yeshua*, end of Ch. 1), which states that the aforementioned only applies to “anyone who **dwells** in *Chutz LaAretz*,” i.e., someone who is there permanently and doesn't think about the Redemption. However, if while living there, he awaits Moshiach and the Redemption, davens towards the Beis HaMikdash, and most importantly, he involves himself in the holy avoda to prepare the Jewish People for the True Redemption, then

any place where he may be is a “place that G-d has chosen.”

12. The Rebbe also emphasizes in one of his letters that it's amazing how right our Sages, of blessed memory, were when they said, “All who add – detract,” through which we can see the connection between the two commandments of “Don't add” and “Don't detract” that appear in one pasuk (D'varim 4:2, 13:1). There are those who speak so much about the mitzva of emigrating to Eretz Yisroel that has been added in our times (and specifically to the 613 mitzvos, unlike Rambam), and there are others who even add that the fulfillment of all Torah and mitzvos, the existence of the People of Israel and the Land of Israel – all depend only upon this mitzva, to the point that it supercedes all others due to its connection to “is'chalta d'Geula,” etc. Yet, many of these same people are the ones who

are ready to hand over parts of Eretz Yisroel in exchange for peace treaties, similar to the vote in favor of the Camp David Agreement. (Even now, the opposition of many religious politicians to territorial concessions is only because we received nothing in return. However, if this would be in exchange for a peace treaty with an Arab “partner,” they would agree to give up territory.)

13. Furthermore, when we talk about the mitzva of settling Eretz Yisroel as the government of Israel seems to do, if we make an accounting of how many immigrants have come to Eretz Yisroel, and on the other hand, how many tens of thousands of abortions *r"l* have been made with the encouragement of the Ministries of Health and Welfare of the State of Israel, we see that this is not settling the land; quite the opposite.

The Lubavitcher Rebbe spoke with

great pain about this matter during a visit by the Sadigora Rebbe shlita in 5740 (*B'Tzel HaChachma*, p. 95), noting that the government provides a budget of \$30,000 for a family to emigrate to Eretz Yisroel, while it lays out large sums of money **to decrease the birth rate**, a.k.a. “internal immigration.” Furthermore, this problem is especially harmful to Sephardic families, who are visited by special government counselors that come to convince the young women not to have children.

14. See previous inserts on the assertion of the P'nei Yehoshua that it is better that someone who goes after his evil inclination should not live in Eretz Yisroel and the statement of HaGaon R. Yitzchak Hutner, the Baal *Pachad Yitzchak*, that the mitzva of conquering the land depends upon uprooting the idol worship within it.

LIVE SHIURIM ONLINE

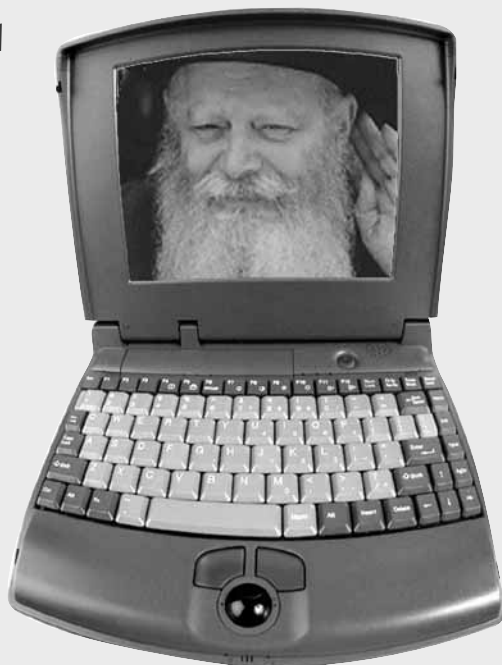
Anywhere, Anytime !

ב"ה

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עניני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש

WWW.770LIVE.COM



יחד אדונינו מורנו ורבנו מלך המשיח לעולם ועד

30 YEARS SINCE THE SHLUCHIM LEFT FOR ERETZ YISROEL

WE BROUGHT THE CHAYUS OF 'BEIS CHAYEINU' TO ERETZ YISROEL

INTERVIEW BY MENDEL TZFASMAN

It was the day after Yud Shvat 5736 when the first shluchim received the Rebbe's parting bracha and left for the airport with singing and joy, accompanied by hundreds of people.

** Beis Moshiach takes a look back in this interview. * Part 2 of 2*

PARTICIPANTS:

RABBI YOCHONON GURARY
Chief Rabbi of Cholon

RABBI SHMUEL GREISMAN
Director of the committee for the writing of a Sefer Torah for Jewish Children

RABBI YISROEL HA'KOHEN HENDEL
Rav of the Chabad k'hilla in Migdal HaEmek

RABBI YOSEF YITZCHOK WILSCHANSKY
Rosh Yeshivos Chassidei Chabad in Tzfas and Chaifa



The shluchim along with the ziknei ha'Chassidim sitting on the dais; Rabbi Mentlick speaking



Rabbi Mordechai Mentlick speaking to Anash who gathered at the airport to accompany the shluchim

[Continued from last week]

Tell us a bit about that special trip, an entire group of men, women, and children traveling on the Rebbe's shlichus. Describe your

parting from the Rebbe.

R' Gurary: On that special day, Tuesday 11 Shvat, the Rebbe davened Mincha in the large zal as he did on special days. Masses of

Chassidim came to 770 that day, some of them relatives and friends of ours who came to participate in the last Mincha with the Rebbe before the trip.



The shluchim receiving a volume of *Likutei Sichos* before going on shlichus



Thousands of Chassidim at a reception gathering in Binyanei HaUma, two weeks after the shluchim arrived



The Rebbe following the shluchim with his gaze

After Mincha, at 3:40, Rabbi Mentlick and his wife had yechidus. We all waited, men, women, and children, in the “lower Gan Eden.” After about ten minutes Mrs. Mentlick came out of the Rebbe’s room holding a *Tanya* and money for tzedaka and then Rabbi Chadakov went into the Rebbe’s room.

A half an hour later, Rabbi Chadakov and Rabbi Mentlick came out and Rabbi Mentlick was holding volume 11 of *Likkutei Sichos*.

R’ Hendel: When the Rebbe came out, each of the shluchim received a new volume of *Likkutei Sichos* from him that had come straight from the printer. The letters were not yet properly stamped into the binding, but the Rebbe asked for 22 volumes, as is.

The couples went by, one by one, and the Rebbe gave each of the men a \$10 bill, a 100 lira bill and another 50 liras, as his participation in the expenses in the US and in building up Eretz Yisroel. The women received a *Tanya* and small siddur as well as a 50 lira bill. The children received a small siddur, and inside was money for tzedaka.

R’ Greisman: The Rebbe came out to accompany us as we left 770 for the airport. Hundreds of people were standing outside 770 to see us off. Although a sicha had not been said, there was a special, uplifting feeling. The Rebbe stood like a king in the doorway of 770 and watched us leave, remaining there until we had all left.

R’ Wilschansky: The sendoff didn’t end at 770. A large crowd traveled with us to the airport. People danced and lifted the shluchim in the air and then there was the official goodbye in which



*Today, a generation
is growing up that
did not see or hear
the Rebbe. We need
to work nonstop to
instill “Rebbe” – even
though it’s harder
than it used to be
when they saw and
didn’t have questions.*

--Rabbi Yochanon Gurary

Rabbi Mentlick spoke as did the American representative of the Jewish Agency, a representative of the Israeli consulate, Rabbi Sholom Duchman, from the group of T’mimim sent to Yerushalayim, Rabbi Shmuel Greisman, and Rabbi Dovid Raskin. The media were there to cover the event.

Describe the scene upon your arrival in Eretz Yisroel.

R’ Gurary: Even before we arrived, we went around the plane and did mivtzaim and held conversations with Jews about Judaism and hiskashrus to the Rebbe. R’ Greisman received the crew’s permission and told the passengers, via the loudspeaker in the pilot’s cabin, about this special shlichus and the Rebbe’s mivtzaim. It was a great hafatza opportunity and a wonderful beginning to the shlichus.

Rabbi Hendel: Upon our arrival at the airport in Eretz Yisroel we had a special reception. Rabbi Mentlick spoke briefly and emotionally, repeating what he said at every welcome ceremony that was held. He spoke about the goal of the shlichus, “to build the land physically and spiritually,” and added the Rebbe’s shlichus, “when you are satisfied with them and they will be satisfied with you, additional shluchim will be sent.”

R’ Zushe the Partisan blessed R’ Mentlick and us as he wished us, “you should be like ‘and he [Yaakov] sent Yehuda before him,’ as a preparation for the Rebbe to come with the true and complete Redemption.” “Amens” could be heard from all over.

R’ Greisman: At first the plan was for the women to go to the Olim absorption center in the Kfar but on the way Rabbi Efraim Wolf told us that Rabbi Chadakov had said that we should continue to our destinations. We stopped at the yeshiva in Lud, ate something, and then immediately continued to the Kollel Tzemach Tzedek in Tzfas where we farbrenged.

Later in the week, as per the Rebbe’s instructions, we traveled to Yerushalayim to meet Prime Minister Yitzchok Rabin and President Katzir, along with the shluchim in Yerushalayim. R’

Mentlick gave over to Rabin the message that he was given as a shlichus from the Rebbe, along with a 10,000 lira check for them to do “as they saw fit to build the land b’gashmius.”

The Rebbe also asked that he be told that what the Rebbe told him in yechidus in Nissan 5732 about “a nation that dwells alone” was in greater force at this time.

R’ Wilschansky: When we arrived in Eretz Yisroel, my oldest son, who was half a year old at the time, didn’t feel well and we left him with his grandmother (Rebbetzin Ashkenazi) in Tel Aviv. However, I insisted that we take him to our meeting with the Prime Minister, saying that carrying out the Rebbe’s shlichus would only be good for him.

At the President’s house, R’ Mentlick spoke very emotionally and suddenly burst into tears. R’ Greisman spoke in English on behalf of the shluchim, and his wife on behalf of the shluchos, and I spoke in Ivrit. Later on, Mr. Katzir said, “Chabad Chassidim are the children of Eretz Yisroel and the land is blessed with these children.” He asked R’ Mentlick to tell the Rebbe in his name that they were waiting for additional groups to Eretz Yisroel.

As for the importance of shlichus, clearly there is a special z’chus to someone whom the Rebbe chose and sent on a mission. At the same time, it’s important to say that the Rebbe said all members of the generation have been appointed to a shlichus to bring Moshiach. Everybody must get it into their heads that they have a shlichus to do. When we do this shlichus, it strengthens our hiskashrus.

How can we strengthen our hiskashrus to the Rebbe nowadays?



*As long as we still
don’t see the Rebbe
here, we cannot rest.
We have to
strengthen our
hiskashrus to the
Rebbe. When we live
with the Rebbe, when
everything we do is
permeated with “the
Rebbe Melech
Ha’Moshiach” – then
we are doing as the
Rebbe wants.*

--Rabbi Y.Y. Wilschansky

R’ Greisman: The answer is right there in the Rebbe’s sichos: the only shlichus that remains is to actually greet Moshiach Tzidkeinu. Therefore, every deed we do must

be permeated with inyanei Moshiach. So too with hiskashrus to the Rebbe – if you want to be really mekushar to the Rebbe, you have to live with the Rebbe, live with what the Rebbe lives, and this means “living with Moshiach” because the Rebbe fervently lives with inyanei Moshiach.

R’ Hendel: The main problem today is achdus. When there isn’t utter bittul to the Rebbe, then the ego holds sway. Each person can examine himself and see whether what really motivates him is what the **Rebbe** wants or whether, G-d forbid, what **he** wants. If you’re thinking about yourself, that is not hiskashrus. The meaning of hiskashrus is to think about the **Rebbe** and about what the **Rebbe** wants.

The Rebbe horaos are clear and well-known: diligent learning of Torah, Nigleh and Chassidus, mitvzaim in one’s free time, having set times to study, living with Moshiach, uncompromising chinuch, etc. Everybody knows what the Rebbe would tell them if they asked, “what should I do?”

R’ Gurary: Today, a generation is growing up that did not see or hear the Rebbe. We need to work nonstop to instill “Rebbe” – even though it’s harder than it used to be when they saw and didn’t have questions. We have to keep on fulfilling the Rebbe’s horaos, go on shlichus, be mekarev Yidden, and care about other people’s ruchnius.

R’ Wilschansky: The goal of shlichus is to bring the Rebbe to Eretz Yisroel. As long as we still don’t see the Rebbe here, we cannot rest. We have to strengthen our hiskashrus to the Rebbe. When we live with the Rebbe, when everything we do is permeated with “the Rebbe Melech Ha’Moshiach” – then we are doing as the Rebbe

wants.

It's amazing that in volume 11 of *Likkutei Sichos*, which we received from the Rebbe moments before leaving, there are sichos about the goal of shlichus which the Rebbe revealed decades later in the famous sicha of Parshas Chayei Sarah 5752 – kabbalas p'nei Moshiach Tzidkeinu.

In the first sicha the Rebbe talks about “the first redeemer is the final redeemer” and the obligation to effect the oneness of Hashem in the world. The last sicha discusses “and they brought the Mishkan to Moshe,” i.e., the *hiskashrus* to the Moshe of the generation, carrying out his shlichus and reconciling the opinions about whether the Mikdash will be built in heaven or by Moshiach.

In your opinion, are Anash doing enough in the Rebbe's inyanim in general and in inyanei Moshiach in particular or is there much room for improvement?

R' Greisman: If we still don't see the Rebbe, obviously, there's more to do. One night of Chanuka, I think it was 5752, the Rebbe said that we need to prepare for Mivtza Chanuka and the proof that there is still more to do is the fact that Moshiach still didn't come.

R' Hendel: There are many great projects and activities going on, the question is how active are Anash in these activities. We can look at what is being done but in *ruchnius* we always have to want more and look to see what more can be done. If Anash were all busy doing and not relying on so-and-so who has big important projects, the situation would look much different.

R' Gurary: Of course, there's room for improvement. We have to study the Rebbe's teachings, his



The main problem today is achdus. When there isn't utter bittul to the Rebbe, then the ego holds sway. If you're thinking about yourself, that is not hiskashrus. The meaning of hiskashrus is to think about the Rebbe and about what the Rebbe wants.

--Rabbi Yisroel HaKohen Hendel

letters, the maamarim, and sichos. There's no question that learning the Rebbe's teachings brings the Geula for the one learning and for the world at large.

More and more mosdos to

spread Chassidus need to be opened, homes must be permeated with Chassidus and Geula, not one Jew on the inside or outside should remain “out of things.” The avoda of every Chassid, not necessarily one who went on shlichus, is to bring the Rebbe to every Jew.

How can a Chassid who works all day to support his family fulfill the Rebbe's horaa of “do all you can to bring Moshiach?”

R' Greisman: Don't shluchim have *parnasa* problems? Don't they have the obligation to support their family? But when you know what is important and what is secondary, it looks completely different.

R' Hendel: It's never too late to go on shlichus, certainly not in the early years of marital responsibilities. Even if one cannot go, you can be effective where you are, relatively speaking, and explain to your children the importance of the Rebbe's shlichus and implant a desire to go on shlichus, and get them started with the neighbors.

R' Gurary: A working man has an obligation and wonderful opportunity to get involved with people at work: to start shiurim and activities, to make sure they all put on t'fillin, and to speak about the Rebbe everywhere. After all, he is in a place that a shliach doesn't always have access to every day.

R' Wilschansky: Obviously, those whom the Rebbe chose and sent are fortunate, but at the same time, we need to remember that this shlichus of “kabbalas p'nei Moshiach Tzidkeinu” is not just a “shlichus for shluchim” but a shlichus **for every Jew**. When a Lubavitcher constantly remembers that he has a shlichus from the Rebbe, his day looks very different.

The world, as the Rebbe often quoted the Rambam, has to be seen

as “half guilty and half meritorious.” It’s not out of the question that what will tip the scale is what that person who did not go out on shlichus accomplished.

How can we train today’s children, who didn’t see the Rebbe, to hiskashrus?

R’ Greisman: Like everything else, there are no magic potions or shortcuts. It’s a constant avoda in which, with every word and every conversation, the Rebbe and his view is mentioned.

R’ Hendel: Before anything else, you need to be a personal example. Period. When a child sees that everything the Rebbe demanded is taken seriously by his father, it will be taken seriously by him too. But if you tell a child what he needs to do, he will also be able to see what needs to be done.

R’ Gurary: “Rebbe” and “Geula” have to be instilled in children in many ways, whether through a game or a trip, but primarily through learning, because this is true hiskashrus. When you learn the Rebbe’s sichos about Geula, when you live with and fulfill the



The Rebbe said that we need to prepare for Mivtza Chanuka and the proof that there is still more to do is the fact that Moshiach still didn’t come.

--Rabbi Shmuel Greisman

Rebbe’s ratzon in bringing Geula to the world, then “even when he grows old, he will not veer from it.”

R’ Wilschansky: There are many things that can strengthen children’s hiskashrus to the Rebbe – such as videos of the Rebbe, listening to the Rebbe sing, stories about the Rebbe, etc. – but above all else, the main ingredient for love and hiskashrus to the Rebbe is running a Chassidishe home according to the Rebbe’s horaos, so that the Rebbe is felt to be the center of everything, materially and spiritually. Every detail reflects the Rebbe’s horaos and hanhagos.

Families on shlichus have to emphasize to their children how happy they are to be shluchim and what a responsibility it is. The same is true for every Lubavitcher family: children need to be told how fortunate we are to be in the seventh generation, which brings about the Geula, and at the same time, how great is the responsibility. The emphasis must be on how fortunate we are as Chassidim and especially that we are immediately going to greet the Rebbe M”HM.



Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757



NEW YORK ROOTER 718-431-3440

* Main Sewer

* Toilets

* Tubs

24 Hour
Emergency
Service

* Drains

* Sinks

* Ect.

Fully Insured

Free Estimates

יחי אדונו מורנו ורבנו מלך המשיח לעולם ועד

FROM EXILE TO REDEMPTION IN MY LIFE

NECHAMA GERBER

*When people ask me what made a 23-year-old FFB Bais Yaakov girl become Lubavitch, I ask myself, “What took so long?!” * One thing that surprised me throughout my stay in Tzfat was Lubavitchers who thought the Rebbe’s being Moshiach is a secret. Here I am, putting my life on hold to find the truth, and they’re hoarding information from me. I felt so deprived and left out. Why is the smushed hat rabbi and chavrusa the only ones open about the Rebbe’s own words and actions? Why must we hide the p’sak din that some other chassidishe rebbes signed, paskening that the Rebbe is Moshiach? Why did one rabbi insist it’s bad to say “Yechi,” when I see videos of the Rebbe encouraging it publicly? * Part 1 of 2*

THE SEEDS ARE PLANTED

It all started when I was at my friend’s house in Crown Heights the weekend of Gimel Tammuz 1994. I asked her why some Lubavitchers were singing and clapping, at what seemed to be a levaya? She answered, “It says Moshiach will appear to die before he comes.”

Woohoo! I went home with the bas mitzva present she had just given me, a clock with a picture of the Rebbe, eagerly awaiting the Rebbe to take us out of Galus...

Throughout the years I got very discouraged that the Rebbe hadn’t taken us to Yerushalayim that day, even making fun of the whole thing. But I still felt very sentimental about that clock, which I brought with me everywhere.

My high school principal wouldn’t help me apply to a Lubavitch seminary; my seminary principal discouraged me from doing Lubavitch shlichus the next year; a Lubavitch seminary wouldn’t hire me as a madricha for my 3rd year in Eretz Yisroel; and the 4th year Chabad of the Cardo said they might need me but never called.

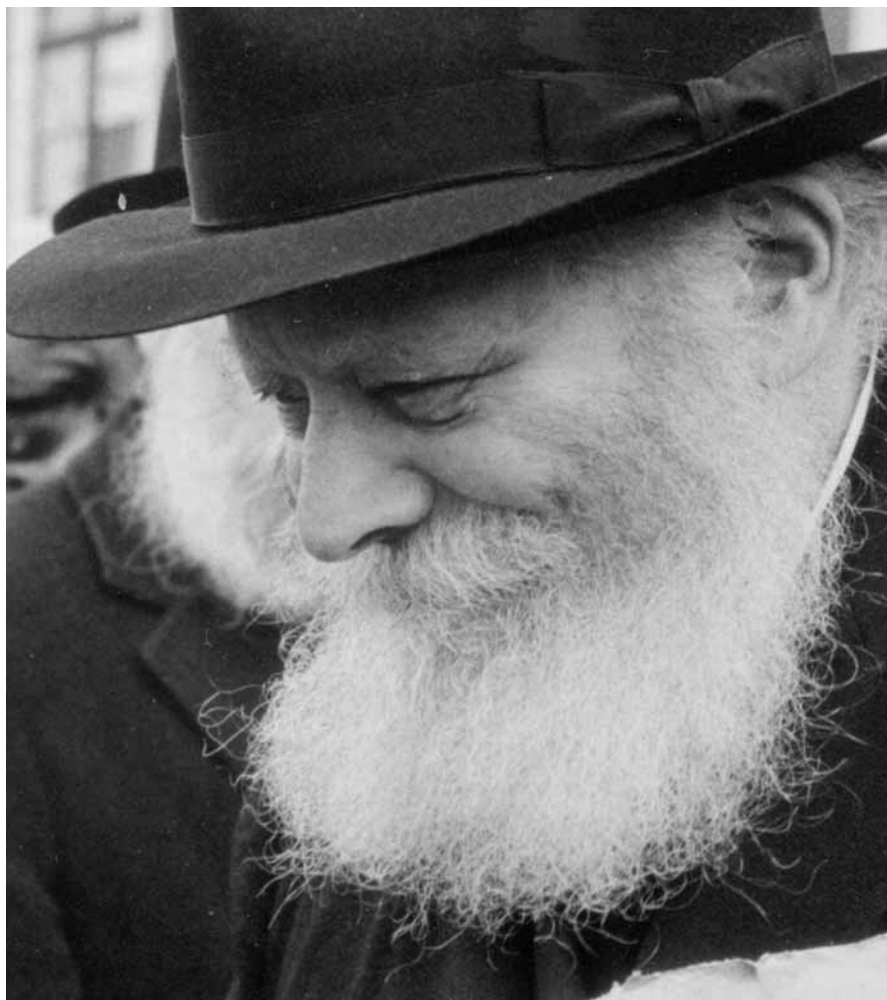
In a shiur we had on Moshiach (during my 2nd year of seminary), the rabbi said there will be a T’chiyas

HaMeisim for tzaddikim *before* Moshiach comes. One girl asked my rav if Moshiach can be one of those tzaddikim who come up from it. He made some faces, gnarled, "I suppose so," and changed the subject. Hmmmm...

One Shabbos (about two years later) in a friend's caravan in Bat Ayin, her Lubavitch mother asked why I'm so into Breslov. When I told her it's because Breslov is so into simcha, she said Lubavitch is too. And that Chabad is more intellectual, Breslov more emotional; so since I seem more intellectual, I should try Chabad.

What impressed me very much was that chassidus Chabad has the same foundation as the mussar vaad I belonged to. A different friend in Bat Ayin joked, "I could see you running around shouting 'Yechi' – just don't let them convince you the Rebbe's still alive!" I reassured her that there's nothing to worry about, since I was actually at the levaya.

Baruch Hashem I had too many jobs in Yerushalayim, so Machon Alte had to wait almost a year. What gave me the final push to just drop everything and learn about Lubavitch, was when a Litvish friend (whose Breslov rebbetzin told her to learn *Tanya* every day) told me all these contradictory things about Lubavitch: On the one hand, Lubavitch women are very learned and make the best Bais Yaakov teachers; on the other hand, "There's a whole book about the g'dolim's issues with Chabad," etc. I just had to get to the bottom of this, reminding myself that what *Lubavitchers* do can't stop me from learning the *chassidus*. And hey, Moshiach's whole origins are so intriguing and unusual, so that the Satan won't realize how kadosh he is, and therefore won't bother stopping him. Maybe everyone hates Chabad *davka because* it's so true, *because* the Rebbe really is Moshiach!



CURIOSITY KILLED THE CAT

I made a one month commitment to try Machon Alte, no matter what.

Those first two weeks I felt the tension between myself and the Lubavitchers. They thought I was some spy or something, reporting back to Litvish-Land. I also started attacking them after some rabbi with a really smushed hat said our generation has an obligation to learn chassidus. How can he diagnose my g'dolim with a disease to which chassidus is the only cure? Is he saying my g'dolim aren't serving Hashem properly? This same rabbi tried spooking us out that the Rebbe is in the classroom with us, and made the "ridiculous" claim that the Rebbe is our Moshe and has nevu'a! He said if we learn what Moshiach is and

learn about the Rebbe, we'll see it's identical. One girl commented, "But he died." He exclaimed, "I can't believe this is being asked in these four walls! The Rebbe said this is the last generation of Galus! The Rebbe said the Beis HaMikdash will come down on 770 first!" He must be "one of those" that book warns about – I'll have to be mekarev him.

In the meantime, there was also tension from everyone back in Yerushalayim, including my rav, whom I really needed and respected. I justified being in Machon Alte by telling him I can't be anti-Chabad if I don't know what Chabad is! He couldn't believe I was there already a whole week and *still* hadn't figured it out, so he dropped the subject.

I would lie awake most of the

night coming up with all sorts of refutes for everything I had learned that day and wake up already thinking of new questions. And reading “that book” wouldn’t help because Lubavitchers had already put out another book refuting it. I would often go meditate on the mountains, calling out to Hashem, “In the z’chus of Rebbe Nachman, give me clarity!”

Baruch Hashem there was one ex-Lakewooder there, Basya Richburg, my island of sanity. She would tell me how she also went through all these questions, and reassured me how peaceful I would feel when the struggle would be over. But I still had to fight it out myself – how do I know she didn’t fall for the same stuff all those other Lubavitchers are falling for?

The real action started when I signed up to have a chavrusa. I wanted to know the deal with the Rebbe being Moshiach: he certainly could have been, and maybe will be, but what makes Lubavitchers rule everyone else out? The chavrusa asked how I came to Lubavitch, and before I could even finish telling her about the weekend I got my precious clock, she interrupted: “He didn’t die!” She sat there like a peaceful chassid while I yelled at her about everything you would imagine someone from a mussar vaad to.

Despite all my “ingenious” refutes to her “flimsy” Torah sources, I was touched by how passionate she is about the Rebbe. I had never seen anyone care so much about a Torah leader. I met with her the next day to just listen – no arguing; just listening to why the Rebbe means so much to her. She said this is her life – she can’t fully explain it, but agreed to try. I sat there with my mouth open as she told me all these nissim the Rebbe did for her, even after Gimel Tammuz. I tried to overcome the magical feeling I got, like she had injected some spirit in me, by telling myself that this is how cults work,

and I have to make a decision based on *truth*, not some “feeling.”

One conversation I probably won’t ever forget was my “convincing” this chavrusa that a Rebbe gets in the way of us and Hashem. She closed her eyes and promised me, from a very deep place within herself, that the more mekushar you are to the Rebbe, the more connected you are with Hashem, and offered to teach me the “V’Ata Tetzaveh” maamer (which explains there’s an extension of Moshe in every generation whose role is to bring out our emunas Hashem.) But I knew her tricks – that when you see something in print it has a powerful effect on you, and she was already brainwashing me enough...

By hashgacha pratis, a certain rebbetzin who was close with the biggest opponent to Chabad was visiting Tzfat. I tried arranging a meeting with her, because so far Lubavitchers seemed to really know what they’re talking about, so I was looking for more information to bring up with them. I was also hoping to show her where she’s wrong, because so far nothing my Litvish friends said about Chabad is true or relevant. She sent a message back with someone saying that once someone’s been in Machon Alte “that long” there’s no talking to them; and the Rebbe can’t be Moshiach because of Gimel Tammuz. I couldn’t believe she passed the opportunity to save my soul and recruit me to her seminary!

About two weeks into Machon Alte, it was once just me, the smushed hat rabbi and his wife. I told him I figured out my real problem with chassidus: learning all these fancy kavanos and getting a high from connecting to Hashem takes away from doing a mitzva *lishma* (meaning, just because Hashem says so, regardless of the spiritual results.) When he gave me the answer I had been looking for the whole time but was waiting for a

Lubavitcher to tell it to me on their own – that you need chassidus in order to fulfill the mitzvot to know, love, and fear Hashem – all barriers were broken. He was now my hero, and I was now chassidishe. The only question from then on was: Chabad or Breslov?

Around the same time, after speaking to my chavrusa on a regular basis, it started to really sink in that although halacha does leave room for Moshiach dying, since halacha goes by what you see, there’s still no way to get around all those other sources (such as Yalkut Shimoni, Ramban, Rebbe Nachman, etc.) that say Moshiach will live forever, physically; that Moshe’s neshama is always mislabesh in the Nasi HaDor’s guf in the physical world (*Likkutei Sichos*, Vol. 26, page 7); that the Nasi HaDor is compared to the Even HaSh’iya, which is always found in the physical world without any change or being stored away (sicha of Shoftim 5751); and that *the world can’t exist without the Nasi HaDor being physically alive* (Chassidus 101, *Tanya*). Add to this the Rebbe’s outright statement that *the uninterrupted eternal life of neshama in a guf is starting with him* (Seifer Hisvaaduyos 5749 vol. 4, p.148). What does a Yid do when the Torah says one thing but her personal experience shows her the opposite?

Baruch Hashem, Rashi already prepared us for this phenomenon by explaining that even though the Mitzrim embalmed Yaakov, he merely *appeared* to die, while in truth Yaakov lives forever. (By the way, “Nasi” stands for “Nitzutz Shel Yaakov Avinu.”) I guess the Arizal (Shaar Hagilgulim, perek 13) and Rashi (Daniel 12:12) knew what they were talking about when they said Moshiach would first be somewhat *revealed*, and then *concealed* before he’s fully *revealed*?

That Lag B’Omer night in Meiron was the first time I was ever *really* happy R’ Shimon Bar Yochi revealed

the Zohar to us. It was also the first time I was torn between wanting to hang out by the Na Nachers and moving on to the Lubavitch section! There were these two guys dancing and doing cartwheels with big Moshiach flags, blasting “HaRabbi Mi’Lubavitch, hu Moshiach.” I felt so proud to be part of the Rebbe’s people. On my way out of Meiron the next morning, I obtained my first little Moshiach flag. My chavrusa also brought me to my first Lag B’Omer tahalucha later that day.

When my month commitment to Machon Alte was almost up, I had to decide if I would stay at the expense of losing my madricha job in the Heritage House in Yerushalayim. I was thinking about it on one of my long walks around Tzfat, when I felt as if the Rebbe put his hands on my shoulders. I heard the Rebbe tell me, “Nechama, zai sh’till.” I understood the Rebbe wanted me to stick around Machon Alte. So I did.

But it still gnawed at me that maybe my rav knows something I overlooked, which would make me rethink becoming Lubavitch. He got annoyed that I called to talk about it: “Look, I’m not going to try to talk you out of it; you like it, so good.”

I wasn’t satisfied with that lame answer after all his hockening me about going there to begin with, so I pushed for a real reason. He asked if they think the Rebbe’s Moshiach. When I told him they have their sources, he said, “They’ve gone mad! He died. *Gamarnu!*” (Mind you, this is the same rav who, three years earlier, said he supposes Moshiach *could* come from the dead.)

He got defensive when I tried clarifying if there’s a real hashkafic/halachik issue, or if he just thinks they’re silly. Finally he quipped, “If you have any more questions, turn another page in the sicha or fax a letter to the Ohel.” I still gleefully follow my rav’s advice

to this day!

So basically, the Litvaks I know have no solid, Torah-based reason to stay away from Lubavitch, and Lubavitchers have every good reason to come closer. It was sad and disappointing to realize this about the people I respected, but at the same time, relieving to know I finally found the emes I had been toying with the past eleven years.

HONESTY IS THE BEST POLICY

One thing that surprised me throughout my stay in Tzfat was Lubavitchers who thought the Rebbe’s being Moshiach is a secret. Here I

*So basically, the
Litvaks I know have
no solid, Torah-based
reason to stay away
from Lubavitch, and
Lubavitchers have
every good reason to
come closer.*

am, putting my life on hold to find the truth, and they’re hoarding information from me. I felt so deprived and left out. Why is the smushed hat rabbi and chavrusa the only ones open about the Rebbe’s own words and actions? Why must we hide the psak din that some other chassidische rebbes signed, paskening that the Rebbe is Moshiach? Why did one rabbi insist it’s bad to say “Yechi,” when I see videos of the Rebbe encouraging it publicly? What makes the Moshiach flag a “chillul Chabad”? If it said, let’s say, “Torah,” would that be a “chillul Chareidim”?

Many months later I was finally granted the privilege of learning that

there was a time the Rebbe used to be very against chassidim publicizing him as Moshiach. That even though in 5751 the Rebbe was very pleased with the seifer *Yechi HaMelech* and then even gave his explicit approval of *Yechi HaMelech HaMoshiach* (whose goal is to explain the p’sak din regarding Moshiach), at first the Rebbe was the opposite of pleased, to say the least. That although we saw the Rebbe encouraging “Yechi” day in, day out – including the Yud Shvat 5753 live worldwide satellite broadcast – the Rebbe did get very upset earlier on when chassidim sang a niggun with the words “HaRebbe Moshiach Tzidkeinu” at the Shabbos Bereishis 5745 farbrengen. That even though Kehos got the Rebbe’s clear permission to print “Rebbe shlita Melech HaMoshiach” in their introduction to *Besuras HaGeula*, and the Rebbe himself openly discusses Moshiach’s identity in sichos he personally edited for newspaper publication, this was uncharacteristic of the Rebbe in the earlier years. And that all the stories of the Rebbe approving shluchim’s advertising him as Moshiach (such as those documented in *V’Hu Yigaleinu/And He Will Redeem Us*) came only after many famous stories of the Rebbe strongly reacting the opposite. Oh, I also learned that at first the Rebbe was opposed to becoming Rebbe.

These two role models (smushed hat and chavrusa) who changed my life are able to help me because they are proud of *everything* the Rebbe says. They have emuna in and rely on the Rebbe, trusting that if the Rebbe becomes open about something, then certainly we have nothing to fear. They also really live with the Rebbe on a constant basis, are more passionate, happy, and peaceful. There’s a certain aura they radiate, stemming from pure emuna and hiskashrus with the Rebbe Melech HaMoshiach.

[To be continued be”H]

*Chairman of the Movement for Fairness in Government,
Mordechai Eisenberg in an exclusive interview with Beis Moshiah:*

NOT AMENDING 'WHO IS A JEW' LED TO SERIOUS CONSEQUENCES

INTERVIEW BY SHAI GEFEN

The expanded panel of nine High Court justices, headed by Chief Justice Dorit Beinisch, began discussing the status of Reform conversions in Israel. For the first time since the breaches in the law of MiHu Yehudi, which were not corrected by the religious parties, the High Court of Justice will be deciding whether to recognize Reform conversions for the purposes of the Law of Return.

** Representative of the Ministry of Interior Affairs and Chairman of the Movement for Fairness in Government Mordechai Eisenberg, who joined as one of those responding in opposition to the petition presented by Reform, delineates the serious problems and attacks the religious and chareidi parties for not amending the law. * "Today everybody sees that the Lubavitcher Rebbe anticipated the consequences." Eisenberg doesn't think it's too late though.*

At the beginning of last week, the High Court judges convened a full session of all nine judges in order to discuss the status of Reform conversion. This was in response to a plea presented by the Reform movement, which demands that their conversions be accepted for the purpose of the Law of Return.

The topic of MiHu Yehudi has come up many times and was discussed countless times by the Supreme Court. What is new about this plea that makes this worth discussing again?

On previous occasions, the court ruled about technical issues, such as the registration clerk in the Interior Ministry not being knowledgeable and authoritative enough to determine whether someone who comes from abroad with a conversion certificate is to be considered Jewish on that basis. Two years ago, the Supreme Court expanded the issue and ruled in favor of "jump conversions," which says that even those who study at Reform ulpan in Israel but went abroad and received a conversion certificate from a Reform community, should be recognized by



the State of Israel. In all the Court's rulings it states explicitly that this in no way represents a ruling as to whether the Reform conversion is valid as regards the Law of Return, nor is it a decisive ruling as to the substance of conversion in general.

Now, for the first time, the Court is going to discuss the substance of the matter as to whether a Reform conversion is equal in value to an Orthodox conversion. This is not about some breach or other, but the very essence of the matter. These are 12 petitions about conversions done by Reform "battei din" and the question of the hour is: are these conversions acceptable when it comes to the Law of Return. This pertains to the granting of full citizenship and allowing them into the Jewish nation (as it were).

If the Supreme Court accepts the pleas of Reform, what will be the ramifications?

It won't happen so fast and there will be additional protracted discussions about it. As far as your question, the terrible ramifications are that whoever undergoes a Reform conversion in Israel, even a tourist who came here and undergoes a Reform conversion, will be recognized by the Interior Ministry as a Jew in all respects and will be awarded citizenship and so will his family.

This will mean allowing hundreds of thousands of gentiles, maybe even millions, to register as Jews with the hechsher of the Supreme Court. This will naturally acknowledge and strengthen Reform communities worldwide.

These pleas were submitted a year ago after the Interior Ministry didn't give them a license to convert people under the Law of Return.

What other ramifications are there?

This will affect the standing of the rabbanut and Jewish life here in Israel. If the Court accepts the plea, Reform will demand that their marriages, divorces, and kashrus be recognized too. The exclusivity of Orthodoxy when it comes to rabbanut and religion is in real danger.

The State maintains in Court that it recognizes only government sanctioned conversion and therefore will not recognize Reform conversion?

That is precisely the great danger and problem with the State's response. The Court can accept what they say and rule that a government Reform conversion system be established.

As a respondent before the court, what is your response?

The central argument is that it isn't possible to recognize the conversion of Reform, which denies Toras Moshe, when conversion is a halachic matter! Therefore, their conversions are not conversions. You have to understand that the Reform movement in Israel puts on show conversions. It demands immersion and circumcision and the acceptance of mitzvos according to their approach and that is all worthless. This is the greatest danger. We are going to set out to prove that their conversions are meaningless.

I've heard that the Reform movement has opposed your joining as a respondent to their complaint?

This is the first time that I've encountered opposition of this sort and it only goes to demonstrate their chutzpa. We represent people who are liable to be hurt by this filing, but you see how afraid they are. I must say that until this very day, with all the pleas put forth by the Reform movement, the rabbanut was not represented and only the State

responded.

Obviously, there is a big difference between someone who is represented and someone who participates directly, so this time we decided to join and we hope that the rabbanut will also join as respondents. The fact that they are afraid of our joining the case proves how ready they are to do all they can to get their conversions recognized.

You recently wrote a sharp letter to Aharon Barak, asking him not to accept an honorary doctorate from the Reform movement.

Yes, I wrote a letter to Barak after it was publicized that he was going to get an honorary doctorate from the Reform movement. I said that he could not accept it even though he had already finished his term on September 14, because the outgoing court president has three months in which to write the rulings in all the cases in which he or she was involved; and especially not two days before the opening of this conversion discussion.

I wrote that it wasn't seemly for a judge who was still filling a judicial role to accept anything from one of the sides of a case that still remained before him. Since then I've learned that he has another open file on the topic of Reform that he is supposed to issue a ruling on, which only makes his chutzpa greater. [Editor's note, Barak accepted the honorary doctorate on November 15.]

Can you rely on the Supreme Court?

I have no faith in them. I was at

many judicial proceedings at the Supreme Court on the topic of Reform and I saw Barak's fondness for Reform. I saw their friendship and they don't ever bother to conceal it. I thought that Barak had more integrity, but apparently I was mistaken.

What can be done to stop the avalanche?

To the credit of the Supreme Court I must say that it has given the legislature a lot of time to amend the law and chose not to intervene for years, and ditto for drafting yeshiva students. So the main complaint is not against the Court but against the legislative branch, which did nothing to solve the problem. Here I place the blame on the religious and chareidi parties, who, with coalition agreements, prefer to negotiate about other matters and not on essential issues that present a grave problem for the Jewish people and the Jewish character of the State.

Do you think the problem can still be solved?

I am sure that with serious groundwork the problem can be solved. Most people do not take the Reform seriously; they are a fringe group here. It's only in court that they get full support, so I warn the chareidi and dati parties who neglected dealing with this to wake up – the sooner the better.

The Court gave the State thirty days to solve the problem and I

This will affect the standing of the rabbanut and Jewish life here in Israel. If the Court accepts the plea, Reform will demand that their marriages, divorces, and kashrus be recognized too. The exclusivity of Orthodoxy when it comes to rabbanut and religion is in real danger.

think that it will only be resolved with clear decisive legislation. If the religious parties won't deal with this, it casts a shadow and a big question mark on the need for their existence. They address everything but the really important things.

I saw that you asked Chabad shluchim around the world to get involved. What exactly did you ask them to do?

It's no secret that the Rebbe was the first to fight against this and today everybody sees how right he was. In a letter that I sent the shluchim around the world I explained the evolution of events and added, "We turn to you to join us and help us in this battle, because this is something close to your hearts since you were the vanguard of the Rebbe's struggle for Mihu Yehudi, and since you are aware of how Reform operates abroad.

"We ask you to send us detailed descriptions including names, places, etc., of ridiculous 'conversion' situations with Reform that will serve to remove the halachic veil that they try to cloak themselves in, and mainly, tangible proof that even Conservative rabbis don't recognize Reform conversions. This can help us in our fight in court."

We have gotten some interesting responses from shluchim and these things will come up in court.

In conclusion, what do you anticipate happening?

I truly hope that this time, when it's a matter of a final decision on Mihu Yehudi, they will amend the law. I would like to note that we are joining as respondents along with the lawyer Yitzchok Baum and attorney Nechama Tzivin, and I hope that all those affected will wake up and we will see cooperation on the part of the religious and chareidi parties.

B"ח

King's Juice

מיצי פירות. מיצי ירקות. מרקים. צמחי מרפא. קפה. סלטים. בריאות

juices, smoothies, salads, wraps, coffee, soups and herbs




426 Kingston Ave. (btw. Montgomery & Empire) **718.604.2300** organizion@gmail.com

AND NOACH FOUND FAVOR...

BY BEN-ZION SASSON

*Born into a life of shlichus, he hesitated, following his marriage, to join the elite soldiers of the king. The answer that he received from the Rebbe laid the decision squarely at his feet. * He has just celebrated twenty years on shlichus, with a long string of successful projects to his credit that are devoted to the younger generation of Brazilian Jewry. * The following is the story of Rabbi Noach Gansburg, interwoven with a series of stories of Hashgacha Pratis.*

The scene is the Guarulhos International Airport in S. Paolo, Brazil. Two men are standing at the exit of the airport terminal. One is a Chassidic Jew, wearing a black hat and a dark suit, the other is an older man, somewhat stooped. The two shake hands warmly, but not before the Chassid jots down some information in his memo pad.

The encounter actually began a few hours earlier, when the shliach, R' Noach Gansburg boarded the plane for his flight back to Brazil from the Kinus HaShluchim. As per his usual custom, he expected to spend the flight in conversation

with a fellow Jewish passenger. After all, a shliach on the ground is still a shliach in the skies. So, he went looking for a Jew with whom to spend the time on the flight discussing Judaism.

After a brief search, he found someone. The elderly man sitting in front of him identified himself as a Jew. During their conversation, he told R' Noach about his experiences as a war survivor, and he described how he suffered under the hands of Dr. Mengele, may his name be blotted out.

When the conversation turned to practical matters, R' Noach

quickly realized that he was up against a solid barrier. Talking about Judaism was not the same as actually putting on t'fillin. The elderly gentleman refused to hear anything on the subject, and the same applied to any mitzva.

Towards the end of the flight, the man smiled and said, as if to mollify him, "The only thing I really miss is 'gefilte fish,' which reminds me of better days. It's been many years since I tasted any. If you really want to make me happy, send some gefilte fish to my home each Friday."

R' Noach was taken aback by the strange request, but he didn't stop to think twice. He took down the man's contact information and promised to fulfill his request.

The first Friday following the flight, he saw to it to send a sizable portion of gefilte fish, and he continued this practice in the subsequent weeks. Many weeks passed and some cracks began to show in the wall of obstinacy put up by this Jew. He began to show interest in various Jewish customs, he paid a one-time visit to shul for holiday services, began keeping some basic kashrus, until the Shabbos that he came as a guest to R' Noach's house. From there, it was a short road to full Jewish practice, and all because of some gefilte fish.



Rabbi Noach Gansburg receiving a dollar from the Rebbe

* * *

This story is characteristic of the unique approach of R' Noach and his many outreach initiatives. R' Noach is a shliach with many innovative ideas, total commitment, the ability to get things done, who is always on the move. He has also garnered many successes in his work, so he has many stories to share.

This interview took place in his office in the Centro Judaico Chabad House in S. Paolo, as he continued to work. Despite allotting the time in question, he kept receiving important phone calls and had to receive people who needed to see him on urgent matters.

The twenty years which have passed since he went on shlichus with his wife to Porto Alegre, Brazil, provide a broad range of topics for an interview, beginning with his first years on shlichus. During the interview, he disclosed



The Jewish Center



Winter camp in Canada



Children of the winter camp in front of 770

that he divides the twenty years of his work in Brazil into three periods. The first period covers the years when he served as an assistant to the shliach in Porto Alegre. The second period covers the years that he served as the administrator of Yeshivas Tomchei T'mimim in S. Paolo, a position he held for ten years. Presently he is the director of the Jewish Center – Centro Judaico – in S. Paolo, which has become hugely successful. The common denominator of all three periods is a lot of work, growth, innovation, and determination, which he brings to every endeavor he undertakes.

R' Noach was born in Milan, Italy to Rabbi Yaakov and Rivka Gansburg, shluchim of the Rebbe in Italy. His parents arrived in Italy on a shlichus of the Rebbe Rayatz, and they lived there under extremely difficult circumstance, with mesiras nefesh and tremendous personal sacrifice. He will never forget those years; they are seared into his consciousness. He still remembers going with his mother to a local barn to do their own milking, as well as helping out to bake bread at home. "Those years gave me the strength and the courage for shlichus," he says.

At age eleven, he left his family home and traveled to learn in yeshiva in Brunoy, France. He learned there for four years, even celebrating his Bar Mitzva in the yeshiva. Afterwards, he continued his learning in Lubavitcher Yeshiva, and at the end of that year he went to learn in Morristown. Ultimately, he ended up learning in the yeshiva in 770.

In 5745/1985, he married his wife Pessy, the daughter of Rabbi Hillel Katzman. The first period after their marriage, they lived in New York. Because of the hardship of his early years on shlichus with his parents, he felt that he had "done enough," and therefore did

not think in terms of going out on shlichus.

Life seemed to be going along just fine, until the fateful phone call received from a family relative, R' Mendel Liberov of Porto Alegre, Brazil. R' Liberov asked him to come and help out doing the shlichus work in that city. However, R' Noach, as mentioned, did not feel that this was his calling in life. Regardless, after much wheedling and cajoling, he was finally persuaded to at least consult the Rebbe on the matter. The response

"The only thing I really miss is 'gefilte fish,' which reminds me of better days. It's been many years since I tasted any. If you really want to make me happy, send some gefilte fish to my home each Friday."

that he received was unique and anomalous: **If they assess that they are suited for this, they should accept the offer, I will mention it at the tziyun.**

The answer was confusing, and worse seemed to leave the decision up to him, and he was hardly impartial. He had a lengthy conversation with his brother, R' Yosef Yitzchok Gansburg, a mashpia in Nachalas Har Chabad, to resolve the issue. "I am not suited for it," he told his brother, "I have no experience..."

The answer that he received from his brother, forced him to change his whole outlook regarding his abilities, "If you are not cut out for it, then you have to work on yourself so that you will be cut out for it."

"The truth is that I was very concerned about going out to shlichus in Brazil," recalls R' Noach. "I had heard that it was very much a third world country and that the conditions there are not easy. These reports frightened me, but despite that, the Rebbe's answer changed things and the idea of going out on shlichus began to take hold."

And so, a year-and-a-half after their marriage, the Gansburg couple left New York for Porto Alegre, Brazil. They landed in the city in mid-5747, without any prior knowledge of the language and without any assistance aside from the bracha of the Rebbe.

A few days after landing, R' Noach found himself facing the massive undertaking of organizing the first season of Camp Gan Yisrael in Porto Alegre. Despite having no idea about what it takes to organize and operate a camp, he drew on the experience of his wife, who had run a number of camps in the US and Canada. He simply listened and followed all her instructions. Although he had no prior talent for this sort of work, by going with total bittul to the Rebbe, it was no surprise that the impressive results far exceeded expectations. This outstanding start gave him a positive outlook towards the continuing work of shlichus.

At that time, the couple began to learn the local language with the help of private tutors, and R' Noach started a series of visits to the homes of the local Jews. Many were suspicious of these visits, but over time it turned out that these visits spurred a revolution in many



Winter yeshiva 5756



Children of the winter camp in 770



R' Noach with children of the camp in Porto Alegre on a visit to the governor

homes. Over the years, he visited hundreds of families establishing warm personal connections which he maintains to this day.

The main work of the couple centered on activities with the children of the community. They invested into the children the bulk of their talents, energy and time, with their daily schedule beginning in the early morning hours continuing into the wee hours of the night. Each Sunday, they ran a Tzivos Hashem Club in the Chabad House building. R' Noach went personally from neighborhood to neighborhood to collect the children from their homes, and after a number of hours of spiritually uplifting experiences, he would take them back home.

The couple confronted the challenges, despite their difficulties with the language, and they held a wide range of activities. The connection with the children and

their parents developed and deepened, leading to positive results.

"Throughout our work," R' Noach recounts, "We were very particular about Netilas Yadayim. The children would not only wash their hands, they became proficient in all the details associated with this mitzva. This was because of my mother, who was very particular about this mitzva, which in turn made me especially sensitive to it and fueled my desire to impress this upon the children in the youth club.

"One of the children went home and told his father about the mitzva of Netilas Yadayim, which they had learned about in the club. The father, who came from a traditional family, was shocked to hear about a 'new mitzva' that he had never heard about before. Particularly because he was so concerned about the Jewish education of his son, he concluded that the club was not authentically Jewish as he had thought, and he instantaneously decided to take the boy out of the club."

R' Noach realized that the problem was a lack of knowledge, so he sat down with the father and after a few hours brought him to the realization that this is in fact a mitzva, like all the other commandments given to the Jewish nation. This realization caused the father to change his whole way of life. His son, by the way, is today a fully observant Jew.

After a year, R' Noach felt that he had completed his first cycle on shlichus, with the opening of Camp Gan Yisrael for its second season. This time, the camp was built on a foundation of a wealth of activities throughout the year. The tremendous success of the camp generated a difficult problem. Hundreds of Jewish children

wanted to register, including those born from mixed marriages. This problem forced the organizers to take some hard steps, and R' Noach categorizes those days as the most arduous challenge of shlichus during that period.

Hundreds of students participated in the camp, many of whom came from homes with no Jewish background. As such, their knowledge of Judaism was exclusively from what they acquired and absorbed in camp, which from the perspective of the shluchim was pure profit.

Over the years, thousands of children passed through the network of camps, and many families returned to their roots thanks to the child who attended the camp. "It was only one week ago," R' Noach relates, "That I participated in the wedding of one of the girls who attended our camp. She insisted on marrying a Jewish boy, and when she found her chosen one, she came here in order that I should officiate at her wedding."

* * *

R' Noach did not rest on his

laurels. He knew that in the small towns surrounding the city of Porto Alegre there were many Jews and these Jews had no way of encountering authentic Judaism. So, he decided that if they don't come to the Rabbi, the Rabbi will go to them. Thus he began setting certain times for traveling to those small towns where he encountered isolated Jewish families and infused them with Yiddishkait.

On one of his visits, he arrived in the city of Toca, which is the first city where Rothschild built a Jewish community. He passed through the

THE SPECIAL SEFER TORAH OF BRAZILIAN JEWRY

When R' Noach talks about the seifer Torah written for all of Brazilian Jewry, he categorizes it as the "most successful project since I began my shlichus here."

It all began when a friend of the yeshiva approached R' Noach and told him that in honor of his sons' Bar Mitzva, he wished to write a seifer Torah in his merit. However, there were two conditions. One, that it must be anonymous, and two, that the yeshiva should make money from it.

R' Noach started to work on the practical details of a Torah writing campaign, and after a short while came up with a brilliant idea. The yeshiva administration kicked off a special campaign to write a seifer Torah for the unity of Brazilian Jewry. The students used their vacation breaks to travel throughout Brazil, from the largest cities to the most faraway places where Jews lived, and they wrote a letter with each Jew they encountered.

The bachurim would arrive in each place with sheets of parchment that had the letters written out without the crowns of the letters. Each participant would place his hand upon that of the scribe, who would complete the letter by drawing on the crowns. The uniqueness of the project was that each person "wrote his own letter" (the women by appointing a messenger).

The bachurim of the yeshiva reached thousands of Jews throughout Brazil, and brought about a tremendous inspiration. Wherever the campaign crew arrived, the

T'mimim would gather the local Jews and impress upon them the great importance in writing a letter in a seifer Torah. They also visited the children in schools, which also generated a lot of excitement. Many put on t'fillin for the first time in their lives prior to writing the letter and many others took on good resolutions to add in Mitzva observance.

After a long circuit around the country, the final tally included over 20,000 letters in the seifer Torah,

thousands of people putting on t'fillin and hundreds of home visits. R' Noach Gansburg, who ran this huge campaign, will never forget the celebration for the bringing of the new seifer Torah into the yeshiva, which was attended by hundreds of guests. Many media outlets covered the event and this too ignited many sparks throughout the country.

Another individual who oversaw the project is the sofer, Rabbi Ezra Kafif (some call him Ezra HaSofer).



"I took on this project in addition to my work as a teacher in the Chabad cheider, not really knowing what I was getting into. Each day, I would come to the yeshiva where I wrote the seifer Torah. When the sheets of parchment were ready, they would be sent with the bachurim to various places in Brazil, where they would fill in the crowns with the members of those communities.

"The amazing impact of the campaign is impossible to describe. Twice, I personally traveled to Curitiba and Rio

homes of the members of the community, who eagerly anticipated his arrival. He spoke with each family about topics that they could relate to, as he encouraged them to take on mitzvos that were appropriate for them.

After a successful round of visits, which took a few hours, he headed back home. The trip passed uneventfully, until the moment that the driver suddenly lost control of the vehicle and R' Noach went flying out the window towards the slope of the mountain, where he lay groaning in pain due to a broken

arm.

The emergency workers who came to the scene were stunned by the relatively minor injuries to the passengers, considering the severity of the collision. One of the paramedics worked on R' Noach with great speed as he continued to murmur, "G-d saved your life." Since there was no hospital nearby, he was brought to the hospital in his city, Porto Alegre, which was five hours travel away by car.

R' Noach healed quickly, and he wanted to personally thank the Jewish paramedic who had done so

much for him. After some discussion, it was agreed that R' Noach would learn with his son in preparation for his Bar Mitzva, and would oversee his personal growth in religious matters. Obviously, R' Noach did a great deal in order to express his gratitude to the father of the young man...

"Today," concludes R' Noach, "That boy who has since grown up is one of my finest students ever." The relationship continues till today and R' Noach reminds him that the accident was orchestrated in Heaven in order that he should become

de Janeiro, and each time I was blown away by the power of the project. In each place there was a community-wide gathering, where people took on to increase in Torah and mitzvos by way of a wide range of good resolutions. On a number of occasions, I witnessed communities that had been split due to infighting reunified thanks to this campaign.

"Even where I worked, at the yeshiva, many Jews would come to write a letter, and I would use the opportunity to talk to them about strengthening various mitzvos, and general topics in Judaism.

"One time, I was invited to the office of a certain wealthy donor, in order to write a letter with him in the seifer Torah. Everything went smoothly, and after a brief explanation about the idea of a seifer Torah, we began to write. The man put his hand upon mine, and as we began to write, his hand started to tremble and he said, 'enough!'

I didn't understand what was going on and I turned to him to try to find out, and I saw that he was extremely agitated. Only after a few minutes passed, he turned to me and asked, "Why did you decide to have me write this particular verse?" I didn't understand what he was so agitated about, and I explained that it was purely coincidental and each letter was assigned in the order that the seifer Torah is written.

"I realized that something was going on here, so I

glanced at the verse in question, which was the verse, 'and if there shall reside amongst you a convert,' and pretty soon the mystery was cleared up. The man explained that he had decided to return to his roots and slowly began to be particular in his observance of all the

commandments, and he really tried to make up for the lost years. There was one thing that weighed on conscience, though. His gentile wife, despite everything she did to support him in making up the gaps in their Jewish practice, had converted in a manner that may not have been fully proper. He explained, 'I sometimes feel guilty over her questionable conversion.'

"Now," he continued, 'when I started to write my letter in the Torah, the words of the verse seemed to jump out at me': 'And if there shall reside amongst you a convert.'

"The man resolved to do everything possible so that his wife would undergo a proper conversion, and so it was that after a few months, she converted completely according to halacha. Today, the two

of them lead a fully Jewish life, and all thanks to the seifer Torah Project, which undoubtedly generated many more such stories.

"Today, looking back," concludes Rabbi Kafif, "I am grateful to R' Noach for the merit to write this seifer Torah, which was instrumental in bringing many Brazilian Jews back to their tradition."

*I didn't understand
what was going but I
saw that he was
extremely agitated.
Only after a few
minutes passed, he
turned to me and
asked, "Why did you
decide to have me
write this particular
verse?"*

such a successful Jew.

In order to strengthen his work with the youth, he began to organize Shabbatons for them. To that end, he even rented out a hotel on the beach, which the gentile owner rented to him for a negligible sum. One day, the owner of the hotel approached R' Noach and told him that he was planning a trip to Cordoba in Argentina, and he would be glad if R' Noach would connect him with the shliach there, Rabbi Turk. R' Noach felt indebted to the owner and he presented him with a warm letter of commendation.

A few months later, the gentile returned to Brazil, and at his first meeting with R' Noach, he couldn't stop singing the praises of the Chabad House in Cordoba. Since he was so taken with the praises heaped upon the Beis Chabad in Cordoba by this wealthy gentile, he was curious to discover the secret of the success of the Chabad House which so inspired a gentile.

At the Kinus HaShluchim which took place a few months later, he met Rabbi Turk and asked him the question that had gnawed at him the whole time. Rabbi Turk burst out laughing, and afterwards he recounted the following bizarre episode. "It was on a weekday when I was invited to attend a certain event to be held in the luxurious Jewish club in Cordoba. During the event, I heard from a number of people that there was someone looking for me, but even after a few hours we still never managed to meet in person. Later, I found out that he had left an envelope for me with one of the local dignitaries. In the envelope, besides for a respectable donation, he left a small note describing how impressed he was with the place.

"I had no idea what this anonymous donor was talking

about, and I was both confused and quite curious. Ultimately, I realized that he must have thought that the luxurious club was actually the building of the Chabad House which caused him to be so impressed and to leave such a generous contribution."

Throughout the years, R' Noach saw to it that each Bar Mitzva boy who learned with him would write a letter to the Rebbe requesting a bracha, along with an invitation. As was his holy custom, the Rebbe wrote back with blessings of Mazal Tov. On one occasion, the Rebbe's return letter arrived for one of the Bar Mitzva boys, however, above the name of the addressee it said, "Porto Alegre – Rio de Janeiro."

R' Noach found this quite mystifying as the cities are very far from each other and the boy only resided in one of them. However, he understood that it was not a mistake, and he concluded that the Rebbe meant that the boy should be sent to learn in the Chabad yeshiva in the Petropolis neighborhood in Rio de Janeiro.

When R' Noach told the boy and his parents about his conclusion, they thought that he was joking, because they felt that the boy was not a suitable candidate for such a program. After much discussion, the boy went to learn in the yeshiva in Petropolis, and from there he continued to the yeshivos in Tzfas and 770. Today, that boy is the father of a large Chassidic family.

* * *

For a number of years, R' Noach and his wife did not merit having children. The pain and aggravation remained fresh, but they constantly hoped for the blessings of the Rebbe, and they were confident that he would think of them and bring them salvation.

When I discussed that period with R' Noach, he explained to me

that by nature he is an optimist and takes everything in a positive way, nevertheless, that period was the most difficult time in their lives. Many times they asked for the Rebbe's bracha and received it. His mother also visited the Rebbe and each time made sure to request a bracha for children for her son, however, the bracha did not materialize. The very knowledge that the Rebbe had blessed them enabled them to remain calm and gave them the strength to continue their holy work.

Seven years passed until they were able to hold their firstborn son, Yeshaya. At the bris, R' Noach's sister, a shlucha in California, told him that he would have at least one more son, because the Rebbe in his blessing said to them "yeladim-sons." "Yeladim means at least two," she explained, and indeed, a year later, they had their second son.

In the conversation with R' Noach about this chapter in their lives, he became very emotional. "I am certain that the bracha was fulfilled in the merit of all those years that we gave everything we had to be mekarev the hundreds of children who passed through our hands to Yiddishkait, whether through clubs, Shabbatons, camps and other various activities."

After the birth of their second son, Mrs. Gansburg decided that she would make a huge event to celebrate the upsherenish of their son when he reached age three, so as to give thanks to Hashem before a large gathering. After consultation with rabbanim and mashpiim, it was decided to make a massive event in the building of the yeshiva. Hundreds of people were invited, and the event turned into a kiddush Hashem and a kiddush shem Lubavitch.

[To be continued be"H]

'THE NAZIS WERE THE TORTURERS BUT THE GERMAN PEOPLE HEARD AND SAW IT ALL'

BY J. PHILIP ROSEN

What did he see? What did that woman hear while standing on the streets of the German cities? Did he object? Did she scream out? I doubt it. Very few did.

Dear Children,

I start this letter by reminding you how much I love you and that you and your mother are my world, in all respects – it starts and ends with you.

I'm writing to teach you a lesson and to convey to you, in my way, a message – what it means to be a Jew. Parts of this letter will be hard to read while other parts will be hard to comprehend, but please try.

Last Monday I left on a business trip to Munich, Germany. Kids, I have avoided going to Germany my whole life, but for various reasons, I felt I had to go. In fact, something was drawing me there. As you know, my father's, your Zeide's, family was murdered by the Germans in 1939. "Murdered" is actually too mild a word. My grandparents, aunts, uncles and cousins were tortured, humiliated, degraded then shot, gassed and burned to death by the Nazis.

I spent a day in meetings, at a conference, together with a couple of my law partners, listening the

whole time to Germans conducting business, as they did in 1939. I'm used to the German language and expressions. As you know, Grandma was from Germany and spoke German at home. So, I was almost comfortable, except in two cases. First, when I saw old Germans walking on the avenues, crossing the street, eating a piece of cake at a cafe, living their lives. What did that man do during the war?

What did he see? What did that woman hear while standing on the streets of the German cities? Did he object? Did she scream out? I doubt it. Very few did.

And the second was when I visited Dachau. Dachau is a concentration camp that was preserved almost intact. It was the first camp, built in 1933, and most of the Jews killed there were tortured to death or died of starvation. I had not planned on visiting Dachau, but when my cabdriver told me Dachau was only 15 minutes away, I changed my plans, got up early the next day and went there. As we approached the

camp, my heart started beating as fast as possible, my hands started shaking and, despite the cool air, I started to sweat profusely.

We (my cabdriver and I) got there way before it opened, so we drove from the barracks to the torture chambers, to the crematoria, to the gallows, to the bunker, to the memorials. I should not have been surprised by anything I saw. In fact, having practically majored in the study of the holocaust, I was obsessed with the topic. Why, I asked when I was young, why was I the only child in my class without grandparents? Why does my father spend hours at night staring at the pictures of his majestic father and beautiful mother that hung on our living room wall? Why is he sometimes so sad? But nothing prepared me for the feeling of walking on the earth where so many of my brothers and sisters were systematically treated in inhumane fashion, were tortured, beaten, and starved to death.

But what upset me the most, though, was when I saw how close Dachau was to the towns, to the cities, to Munich. So close that the monsters could perform these acts of torture, degradation, and murder and be home in time for dinner with their families. And nothing prepared me for the voices I heard as I sat on the floor of the camp –

the sounds of babies crying just outside the walls of the camp, the sounds of teenagers teasing each other – and the knowledge that just as I heard the sounds outside, the German people heard the sounds inside, the sound of constant screaming from torture, the sound of people, young and old, starving to death, pleading for a single morsel of food. The Nazis may have been the torturers, but the German people heard and saw it all.

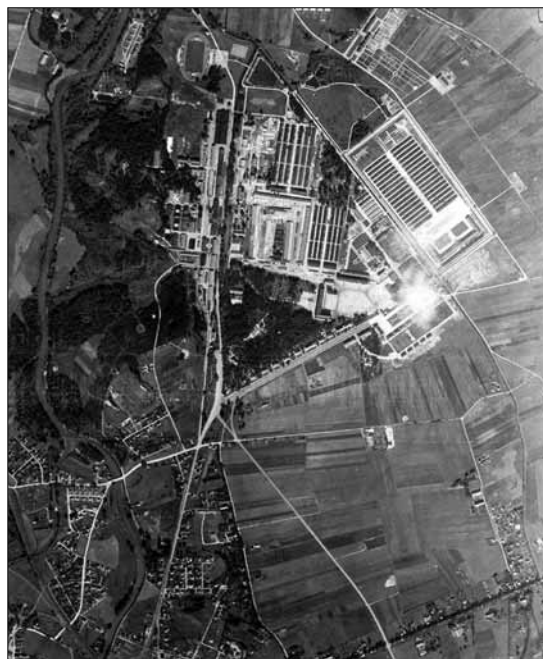
My 40-year-old driver, after seeing and hearing all this, sat on the ground and cried. And he just kept repeating “I’m so sorry, I’m so sorry.”

At that point I couldn’t wait to get to the airport and take the first flight out to Israel. Israel, my children, is the clear, absolute response to the Holocaust – a homeland where, it was hoped, a Jew could live in peace and security. But when I arrived, I was greeted with the news of the terrorist murder of 2 fourteen-year-old girls, the same age my uncle Reuven Noach was when he was murdered by the Nazis, killed once again just for living as Jews. How could this still be happening? And in our homeland!

No, the story doesn’t end here. And the comparison to Dachau is a faulty one. In our country, in our Israel, the Jew can and should fight back. And they do. After meeting some friends at the airport we went to visit those Jews on the front lines of the battle in defense of the Jewish people, the Jews of the cities of Yesha, the so-called “settlers.” We paid a Shiva visit to the parents of a young soldier who fell on a suicide bomber just as he was blowing himself up, and thereby saved

dozens of lives. We visited other families victimized by the Arab murderers.

But the highlight was our Shabbat in Chevron, our holy city, the resting place of our forefathers and foremothers. I repeat, **our** holy city. The world portrays the city of Chevron as 700 “crazy” or “eccentric” Jews living among 100,000 hostile Arabs. The numbers may be correct, but the portrayal couldn’t be farther from the truth. The people who live in



Dachau Death Camp and vicinity

Chevron – men, women and children – are modern day Maccabees, Jewish heroes. They understand that G-d gave the land of Israel to the Jewish people, and whether this government or that government decides to put the lives of these people in more or less danger, these heroes will stop at nothing to settle the land of Israel, the holy land of Israel, the holy city of Chevron.

Children, remember when I told you the interpretation of why the Torah begins with “B’Reishis bara

Elokim/In the beginning G-d created the heaven and the earth.” I told you that Rashi says that G-d wanted to remind the Jewish people that He created the world and He gave the Land of Israel to the Jewish people. And no one – not Rabin, not Barak, not Clinton – no one has the right to take it away from the Jews. This week’s Torah reading goes one step further. It tells the story how Avraham bought the cave where he buried his wife Sarah, and where he along with our forefathers Yitzchok and Yaakov and Rivka and Leah are buried.

The weekend was true heaven. We danced in the streets, we prayed in the Maarat HaMachpella, the burial cave, we sang praise to G-d; we sang our thanks to G-d for giving us the Land of Israel and the holy city of Chevron. And we prayed that someday the rest of the Jewish world would understand the significance of our holy city. There were tens of thousands of Jews in Chevron – men, women and children, families, young couples, but so many kids – thousands of them who understood much better than me the significance of Chevron. Yes, there are 100,000 Arabs in Chevron, many of whom are descendants of the Arabs who butchered the Jews of Chevron in 1929. But Chevron is **our** holy city and if they can’t live in peace **they** must leave.

Children, I end this letter with a message: G-d gave us the land of Israel and don’t ever forget that our job is to help support, protect, and save our brethren in Israel. Only that can assure us that Dachau will never happen again. Last week I went from hell to heaven, as the Jewish people have. Let’s save our heaven.