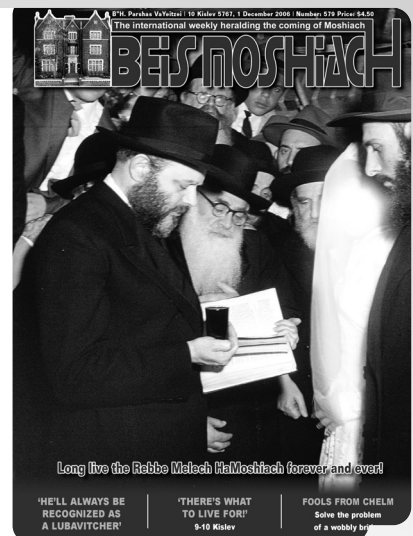


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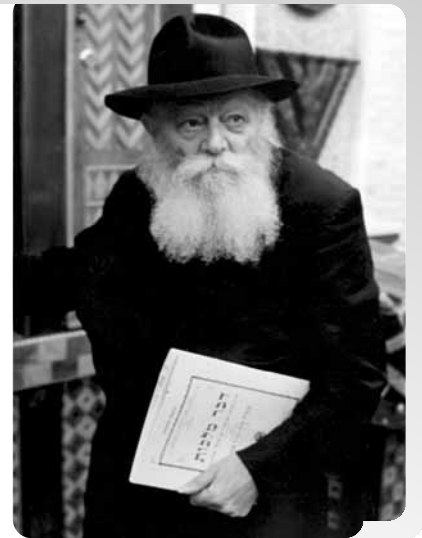
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GOOD FOR THE JEWS, GOOD FOR THE WORLD

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



[Continued from last week]

5. We may assert that these two approaches are also alluded to in the conclusion of the final two chapters of Rambam's work [*Mishneh Torah*], at the end of Laws of Kings (and their Wars [see FN 36]), as follows.

At the end of Chapter 11, Rambam concludes: "He will gather the dispersed among the Jewish people...and he will fix the entire world to serve G-d together, as it is said, 'For then I will transform the nations to have a clear language, to all call in the name of G-d, to serve Him as one unit'" [Tz'fania 3:9]. Chapter 12 ends with: "At that time there will be no hunger, etc., for good things will flow in abundance, etc., the sole occupation of the entire world will be to know G-d alone. The Jews will, therefore, be great sages and know the hidden matters, and will attain an understanding of their Creator according to the capacity of man, as it is said [Yeshayahu 11:9], 'for the earth shall be filled with the knowledge of G-d as water covers the ocean.'"

The end of Chapter 11 thus speaks about the effect of Moshiach and the Jewish people upon the gentile nations – "he will **correct** the entire world, etc." [FN 39: see *Likkutei Sichos* Vol. 24, pg. 127, FN 47] – whereas the end of Chapter 12 speaks about the effect upon the gentile nations that occurs of its own accord. For although the phrase [in Chapter 12], "the sole occupation of the entire world will be to know G-d alone" (referring to the occupation of all humanity, including gentiles [FN 40: see *Likkutei Sichos* Vol. 27, pg. 246 ff]), does not mean that this pursuit will be in a manner that the Jewish people will be involved with the gentiles [i.e., assisting them in attaining the knowledge of G-d], nevertheless, it will still be something that is connected to the Jewish people, an [indirect] outcome of the service of the Jewish people. This point is supported by the fact that Rambam includes in the same law both the virtue of the

Jewish people's knowledge of G-d as well as that the occupation of the entire world will be to know G-d, indicating that "the sole occupation of the entire world...to know G-d alone" will be connected with and a result of the status of the Jewish people of that time.

With this we will understand Rambam's precise wording in the preceding law [12:4]: "The Sages and the Prophets did not yearn for the Messianic era in order to rule over the entire world, nor in order that they have dominion over the gentiles, nor in order that they be exalted by them, nor in order that they eat, drink, and celebrate. Rather, [their aspiration was] that they should be free [to involve themselves] in Torah and its wisdom." For at first glance it is a wonder: How would it come to mind to consider that "**The Sages and the Prophets**...yearned for the Messianic era in order to rule over the entire world...in order that they have dominion over the gentiles...in order that they be exalted by them"? We find that the main occupation and ideal of even gentile scholars is intellectual in nature and that they have no desire to rule and dominate. How much more so is this the case with the Jewish Sages and Prophets!

Rather, the intent of Rambam here is that it is conceivable that one would surmise that the ultimate virtue for which the Sages and etc. yearned is to correct the world, to teach the world the knowledge of G-d in a manner of having an effect and exerting influence (as discussed in Chapter 11 [of Rambam's Laws of Kings]), for this is tantamount to true authority and dominion (in a spiritual sense). Thus, Rambam indicates here that the latter is not the full sense of the matter and it was not for this sake that the Sages and Prophets yearned for the Messianic Era. Rather, their aspiration was that they should be free to involve themselves in Torah and its wisdom and that they should be great sages, knowing the hidden matters.

Nevertheless, Rambam continues, as mentioned above, that the Jewish people also bring about this lofty level in the world [albeit indirectly] – that the status of the entire world will **of its own accord** become extremely elevated, whereby “the sole occupation of the entire world will be to know G-d alone, etc., as it is said, ‘for the earth shall be filled with the knowledge of G-d as water covers the ocean.’”

6. All of the above will also shed light on understanding the significance of the concept that prior to the birth of Yitzchok the names of Sara [Sarai] and Avrohom [Avram] needed to be changed – [to Avrohom, meaning] “father of many nations” and [Sara] “the ruler over everyone.” [The reason for this name change was] to underscore, at the origin of the forming of the Jewish nation, which occurred with the birth of Yitzchok on the part of Avrohom and Sara, that the existence of the Jewish people is (not an aspect and detail of Creation but) the principle motive and purpose for the entirety of Creation.

This is also the reason why the miraculous birth of Yitzchok was in a manner whereby it had the aforementioned effect on the gentile nations. Namely, “Many barren were remembered with her; many ill were healed on that day; many prayers were answered with her; there was much laughter in the world,” as well as Sara’s additional efficaciousness resulting in, “Sara would nurse **children**.” Likewise with regard to Avrohom – the miracle and kindness extended to Avrohom with the birth of Yitzchok caused him to also beget (six) more children from K’tura. For in order that the Jewish people be able to affect the gentile nations, there was an especial act on the part of the Holy One Blessed Be He that also the **gentile nations** would perceive this matter itself – that the principle reason for the existence of the world, including the existence of humanity, is the Jewish people.

(As we find with regard to Torah, our Sages said [FN 43: Z’vachim 116a, end; Mechilta beg. of Yisro, among other places]: “When the Torah was given to the Jewish people, His voice traveled from one end of the world to the other and all the kings of the pagans were gripped by dread in their palaces, etc. They all gather around Bilam the Wicked and said to him: What was the blaring sound we heard? Perhaps a flood is coming to the world, etc.? He responded, a goodly treasure He has in His treasury, etc., and He desires to give it to his children, as it is said [T’hillim 29:11], ‘G-d gives strength to His people.’ Immediately they all began to say [ibid], ‘G-d blesses His nation with peace.’” [See FN 45])

Accordingly our quandary is answered simply: It is known that the Holy One Blessed Be He does not do miracles in vain. Thus, it is plainly understood that since the Holy One Blessed Be He established Creation in an ordered and natural manner – “[seed time and harvest...and summer and winter, and day and night] shall not cease” [Noach 8:22] – He does not alter the order of Creation except for a particular need. [FN 47: See *Drushos HaRan*, Drush 8 first preface and see *Likkutei Sichos* Vol. 6, pg. 49, FN 16, where it is elucidated.]

The question is, therefore, begged: What is the need and requirement that the miracle of the birth of Yitzchok brings about and precipitates further miracles – “Sara would nurse children,” and etc., as mentioned above – that G-d would perform such a great miracle that “Many barren were remembered, etc.,” the opposite of the nature of Creation?

The answer is that this actually did not entail an **additional** miracle [see FN 48] but a continuation and result of the general miracle of the birth of Yitzchok. The birth of Yitzchok was **from the outset** not a particular miracle applicable only to Avrohom and Sara but a general miracle; the birth of Yitzchok was intended to make Avrohom and Sara “father of the entire world” and “the ruler over everyone” respectively, and of consequence, when the miracle occurred, it affected and was drawn into “the entire world” and into “everyone,” and it changed the order of **Creation** (including the gentile nations).

7. Regarding the effect of the miracle of the birth of Yitzchok on the gentile nations themselves, there were two aspects (corresponding to Avrohom and Sara, as mentioned above). For we may

assert that these two aspects are the root of the two approaches mentioned above regarding the effect the Jewish people have on the gentile nations and corresponding to the difference in the nature of the service of Avrohom and Sara, which is emphasized also in their new names that were given to them before the birth of Yitzchok:

Avrohom, meaning “**father** of many nations,” “**father** of the entire world,” indicates the connection to “many nations,” “the entire world” [much as a father has an intrinsic connection to his children]. Thus, also the miraculous influence extended to the “many nations” through him was engendered by means of a particular act on the part of Avrohom (to increase in the world): “Avrohom proceeded and took another a wife, etc. She bore for him, etc.” (For this reason it came about (not shortly after the birth of Yitzchok but) after a[n extended] duration, **emphasizing** that it came

On account of the fact that the revelation to the Jewish people will be in the ultimate state of completeness, its influence will automatically be extended to many nations and peoples.

about by means of a new act.)

Whereas, with regard to Sara, who was “ruler over everyone,” her status is categorized as one of dominion and monarchy [as opposed to a parent], for a monarch is distinguished from his nation. Therefore, the effect of Sara on the gentile nations – multitudinous blessings extending to the gentile nations – which concurred with the birth of Yitzchok, was manifest in an automatic manner [and not in a manner that affirms a connection between them].

The ultimate expression of this concept will be at the end of the time of Exile, with the coming of our righteous Moshiach, fulfilling the testimony [Yeshayahu 2:2 ff], “And it shall be at the end of days that the mountain of the Lord’s

house shall be firmly established at the top of the mountains, etc., and all the nations shall stream to it. And many peoples shall go, and they shall say, ‘Come, let us go up to the mountain of G-d, to the house of the L-rd of Yaakov, and let Him teach us of His ways, and we will go in His paths, etc.’” – that on account of the fact that the revelation to the Jewish people will be in the ultimate state of completeness, its influence will automatically be extended to many nations and peoples [see FN 51], achieving the status of “the earth shall be filled with the knowledge of G-d as water covers the ocean.”

(From the addresses of Shabbos Parshas Chayei Sara and Shabbos Parshas Toldos of 5745; 19 Kislev 5743)

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ב"ה

‘HE’LL ALWAYS BE RECOGNIZED AS A LUBAVITCHER’

BY RABBI CHAIM LEVI YITZCHOK GINSBERG
MASHPIA, CENTRAL YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, Kfar Chabad, Eretz Yisroel
TRANSLATED BY MICHOEL LEIB DOBRY

The Rebbe is the only true “baal ha’bayis” over everything that happens. Furthermore, when we see and hear things happening to the Rebbe that seem to indicate that he’s not “baal ha’bayis” over them, for example, an apparent lack of physical health, a state of imprisonment or exile, or when the Rebbe cries out against certain things that still occur contrary to his will and pleas – it is still quite clear and obvious without even the slightest doubt that the Rebbe and only the Rebbe is the true “baal ha’bayis” over everything, and everything that happens is only with his complete agreement and consent for reasons known only to him.

In connection with the chassidic month of Kislev, commencing with the auspicious days of Rosh Chodesh Kislev, when we learned of the recovery and salvation of the Rebbe MH”M shlita upon his return

home in 5738, and Beis Kislev, the day that the s’farim actually returned (following the final court decision issued on the 25th of MarCheshvan) to their rightful place – 770, thus reaching the culmination and

purpose of “Didan Natzach” and the entire court case – and as a preface to all bright and auspicious days of the month of Kislev still before us, “and these days are remembered and done,” days of release, redemption, and deliverance that are usually preceded by days of pain, anguish, and exile – it is most important, vital, and relevant to emphasize again and again one most simple point to anyone who calls himself a chassid.

First, however, we must emphasize the importance of the essential fact of being called a chassid.

The mashpia, R. Mendel Futerfas, of blessed memory, used to tell the following story:

Once someone came to the gate of the home of the local governor, and with a look of great self-importance, he asked to enter the premises.

“Who are you?” queried the guard standing at the gate.

“Don’t you know?” the visitor replied, showing all his “breitkait” (overflowing self-confidence). “My uncle is an important government

minister and a close confidante of the prime minister.”

“Very nice,” the guard responded. “But who are you?”

“What do you mean?” the man said with resentment. “My brother is a faithful advisor to kings and noblemen.”

“Impressive,” the guard noted. “But who are you?”

“What type of question is that?” the man blurted indignantly. “My grandfather is a high-ranking military commander.”

“Wonderful,” the guard said. “But who are you personally?”

The visitor saw that he was left with no alternative, unable to hide behind pedigrees and other indirect attributes, and he had to respond to the question directly and tell who he was. “I’m ‘Shaike Faifer,’ he mumbled, a nobody with no title, no pomp, no being – a zero – or as they used to say in the chassidic town of Nevel: “*Bistu a keinem nisht*” (you’re a nothing).

“Being called a chassid” means

not only what you have done, what you have learned, what you know, what you feel, etc. All these things are merely peripheral, and above and beyond all else, there remains one simple point: Who are you? Does the name “chassid” really apply to you? Are you indeed called a chassid?

Chassidim used to say that it’s possible to understand the great importance to the fact that someone is “called a chassid” from the opposite, i.e., the value and importance of being called something in “the opposing realm.”

When G-d commanded Shaul HaMelech to “go and destroy Amalek, men and women, infant and suckling, oxen and sheep,” there could have been a Gentile who learned in Amalek University for many years, lived the entire Amalekite theory with great enthusiasm, and identified completely with Amalek’s ideology, but he personally belonged to another nation, e.g., a Greek or a Roman. There was no obligation to destroy such a person, because despite all the theory and ideology, he is not called by the name Amalek. On the other hand, regarding someone who is called Amalek, even if he has no idea of the Amalekite theory and ideology – nothing more than a donkey or camel owned by Amalek – there is an explicit obligation to destroy and annihilate him because he is an Amalekite donkey or camel, and the pasuk says, “Go and destroy Amalek... oxen and sheep, camel and donkey.”

The attribute of goodness is far greater than the attribute of punishment. Thus, if this is the case with the attribute of punishment, then it surely applies with the attribute of goodness. Take someone who has learned chassidus and knows, or at least thinks he does, all



the theory and ideology of Lubavitch. However, when they ask him who he is, it's not so simple for him to make this his entire being; he would rather remain unidentified. Furthermore, he may even be prepared at times to associate himself with something else, which is perhaps also true and firm, established and enduring, right and faithful, beloved and cherished, delightful and pleasant, awesome and mighty, correct and acceptable, good and beautiful.

He knows everything, he recognizes the fact that this is the way it must be, and he might even live with this himself to some extent, but he doesn't have the fortitude to identify openly and publicly with something that might not appeal to others. Therefore, he presents himself as someone who takes no position, as someone who has no clear opinion with which people might not agree. He prefers to be pleasant and accepted, maintaining his good relations with everyone.

In contrast, there is someone who perhaps doesn't know or grasp very much, and may not even know a thing, but when they ask him or he asks himself who he is, it's clear to him that he's called a chassid. This is his name and this is his metzius. He's not embarrassed by what he is. In the words of the Rebbe MH"M from a sicha on Shabbos Parshas Nitzavim 5710 (free translation from *Sichos Kodosh*, new edition, p. 169, see also *Hisvaaduyos* 5710, p. 214):

Once when people would go to the shuls and they would ask them where they were from, they would say from Dakshitz and the like, as they were worried that if they would say that they have a connection to Lubavitch, they would throw them out. But now there is no need to be affected; we must say openly and

explicitly: We had a great Rebbe, my revered father-in-law, and we have a great Rebbe, my revered father-in-law, and I have come on his shlichus. Even though there really is no need to get excited, particularly according to the chassidic parable of a great chacham who didn't consider those who are not chachamim to be people at all – nevertheless, “there's no need to insult anyone” and “the words of the wise are heard pleasantly.” Together with this, we don't have to be affected, rather we have to speak with “*breitkait*” [self-confidence].

The truth is that as much as he may try to hide it, they'll know that he's a Lubavitcher. Even he dresses like everyone else, according to the custom of the country with every stringency – wearing socks the same color as his necktie, holding a cigar, speaking English, etc. – they'll still be able to recognize him as a Lubavitcher.

The Rebbe Maharash once answered back with “*a sharfn vort*” (a sharp response) to a “maskil” who was taunting him (“*mit im getchept*”). When the “maskil” asked the Rebbe Rashab how he can say such a thing, the Rebbe replied: When a Jewish child is brought into the covenant of Avraham Avinu, they cut something off him, and there are those who then place it on their nose, and thus, the Rebbe concluded, I noticed it on your nose!

The attribute of goodness is far greater – no matter how much he hides, he'll always be recognized as a Lubavitcher, so he can come out and say it straight away.

It's not because he's a Lubavitcher that they throw him out, as the Gemara states that “anyone who has *yiras Shamayim*, his words are heard,” and therefore, it is impossible to say that the fact that they throw him out is due to his

being a Lubavitcher. Rather, they throw him out because his external qualities are unsuitable to the inner qualities that have been invested in him. Thus, since his chitzonius doesn't match his p'nimius, they give him “*a falshn taam*” (a false reason), and say that they're throwing him out because he's a Lubavitcher.

When *Toras Shmuel* was published, there were those who came with complaints why they printed it in script (round letters) and not in square letters, as in America, they were used to reading only square letters. Since I was the one who brought it to print, the complaints were against me. I then told the Rebbe that people were claiming that besides the toil over the content of the subject matter, they would also have to exert themselves with the script letters. The Rebbe's reply: Enough with [just] dragging the “*karete*” to the horses. There's already a need to drag the horses to the “*karete*.”

“*Karete*” is the trough where they would place the “*hahber*” (oats) for the horses. Everyone knows what a horse is, and thus when they want to drag the horse to the “*karete*,” the person is worried that they want to make him into an “*oisferd*” (no longer a horse) – and he doesn't want that. However, when they drag the “*karete*” to the horse, he doesn't feel at that time (that they want to make him into an “*oisferd*”), and afterwards, when he's already an “*oisferd*,” he doesn't care already. But when they drag the horse to the “*karete*,” he's worried that he might become an “*oisferd*,” or at least less of a “*ferd*” than he was before, so he cries out: I don't want that; I want to be a “*ferd*” with all the “*shleimus*” of being a “*ferd*.”

Nevertheless (the Rebbe says), we give him no consideration, and we drag him to the “*karete*,” and

make him into an “oisferd.”

Our Sages, of blessed memory, say regarding this: “The dung of the mules of Yitzchok, and not the silver and gold of Avimelech” – there’s silver and gold and there’s “the dung of mules,” but one is “the dung of the mules **of Yitzchok**” and the other is “the silver and gold **of Avimelech**”! Along these lines, the Rebbe says that “our ‘ziburis’ (poor quality produce) is better than their ‘idis’ (best quality produce).”

Leading up to the bright and auspicious days of the chassidic month of Kislev, which are often preceded by days of pain, anguish, and exile, it is most important, vital, and relevant to emphasize again and again a clear and simple matter to anyone who calls himself a chassid:

The Rebbe is the only true “*baal ha’bayis*” over everything that happens. Furthermore, when we see and hear things happening to the Rebbe that seem to indicate that he’s not “*baal ha’bayis*” over them, for example, an apparent lack of physical health, a state of imprisonment or exile, or when the Rebbe cries out against certain things that still occur contrary to his will and pleas – it is still quite clear and obvious without even the slightest doubt that the Rebbe and only the Rebbe is the true “*baal ha’bayis*” over everything, and everything that happens is only with his complete agreement and consent for reasons known only to him.

Just as the Creator of the world takes action that sometimes permits things that seem to appear in total contrast to His will and intention in the world’s creation, due to a deep G-dly plan that is neither understood nor seen by us whatsoever because we can’t know or perceive fully His ways and methods, similarly, we find in connection to tzaddikim, of whom our Sages, of blessed memory, say

are “similar to their Creator,” particularly our Rebbeim (see *Sichos Kodesh* 5710, new edition, p. 129, and *Toras Menachem* 5710, pgs. 162-163).

When we realize this, we relate differently to everything happening around us. We see clearly that “the situation is under control.” There is someone handling matters, and nothing can interfere with his

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fulfillment of the mission that he has placed upon himself. It is quite obvious that if the Rebbe would steadfastly decide to bring the Redemption for all to see at that very moment, he could do so without the slightest doubt (as explained in the sicha from Shabbos Parshas Pinchas 5744). Yet, the fact that he doesn’t do so is the greatest, most intense, and most inner

expression of self-sacrifice, because it is G-d’s Will to delay things another moment so that we will take a great portion in the process of bringing the Redemption.

Furthermore, despite all the Rebbe’s cries and pleas on this subject, it is obvious that this is merely in order to fulfill that deep G-dly purpose that things must proceed specifically in this way. Similarly, the Alter Rebbe stubbornly endured all the great suffering of the imprisonment in Petersburg, and gave no regard to the pleas of his fellow tzaddikim that he can “sweeten the severities with a pass of the hand over [his] forehead and face,” because the deep G-dly purpose to bring the Redemption and victory into this world and its nature demanded effective trailblazing action in such matters.

Therefore, since everything is under control, even that which we perceive to be the exact opposite, it is clear that we are marching toward victory and the True and Complete Redemption. For the one who has established this fact is the one who’s running the show and watching over everything with unique Divine Providence, having determined the shlichus and role for our generation, the seventh generation, and he’s actually carrying it out now – and “Who can tell him what to do?”

Since he is the one who is demanding more and more from us to take a more active role in bringing the Redemption in this final remaining moment, we must do our shlichus with joy and gladness of heart, out of complete faith that we will see with our very eyes our King, our Moshiach, shlita, standing before us and bringing us to the True and Complete Redemption – immediately, mamash, NOW!

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

‘THERE’S WHAT TO LIVE FOR!’

That is what the Mitteler Rebbe said when he saw the box of writings of his father, the Alter Rebbe.

** In celebration of 9-10 Kislev, the birthday and yahrtzeit and Chag HaGeula of the Mitteler Rebbe, Beis Moshiaich presents a compilation of aphorisms and stories about him.*

DIFFERENT S’FARIM FOR DIFFERENT CHASSIDIM

It is known that the Mitteler Rebbe wrote each of his s’farim for a different Chassid. *Derech HaChayim* was written for one, etc. *Imrei Bina* was written for R’ Yekusiel Liepler. Even though R’ Yekusiel’s Torah knowledge was limited, his haskala in Chassidus was outstanding. The Rebbe Maharash told his son, the Rebbe Rashab, that there was a concept in *Imrei Bina* that he didn’t understand for years. He spoke about it to R’ Yekusiel, who opened for him his talents for *haskala*.

(*Sefer HaSichos 5700*, p. 93)

FOOLISHNESS AND WILDNESS

The Rebbe Rayatz related a story from his father, the Rebbe Rashab, at the Shabbos meal on Parshas Truma 5651:

In the year 5550 (1790), when the Mitteler Rebbe was 16 years old (or in 5551, when he was 17), the Alter Rebbe put him in charge of the

chinuch and guidance of the young men who sat and learned in Liozna. The Alter Rebbe told him that the first rule in chinuch and Chassidishe hadracha is to produce Chassidim who aren’t fools, because foolishness is an iron barrier blocking Chassidus.

The Rebbe Rayatz added: Then my father explained the word “fool” has two meanings: 1) the literal meaning, a fool, 2) a wild man. These two things, foolishness and wildness, do not go with Chassidus and Chassidim.

(*ibid.* p. 53)

SETTLING IN LUBAVITCH

In 5573 (1813) on Monday of Parshas Netzavim-VaYeilech, Chai Elul, the Mitteler Rebbe arrived from Kremenchug and settled in Lubavitch. The Rebbe Rashab heard about the trip from his father, the Rebbe Maharash.

The trip was a long one. At every stop the Rebbe said Chassidus and received Chassidim for yechidus. There were Chassidim who walked from Kremenchug to Lubavitch and in

all the towns and villages where the Mitteler Rebbe said Chassidus, they listened and reviewed it.

The Mitteler Rebbe’s trip from Kremenchug to Lubavitch was orderly with a schedule of where the Rebbe and his entourage would stop. The Interior Ministry in Petersburg informed the governors of Poltava, Minsk, and Mohilev to supply good wagons and hostels for “Rabbin Shneuri,” his family, and entourage, until [they arrived in] Lubavitch.

The Rebbe arrived in Lubavitch on Monday, Chai Elul, with some of his family and accompanied by several thousand Chassidim.

(*ibid.* p. 98)

CHABADNITZE

In years gone by they would build an antechamber in every shul that they called a “Chabadnitze.” In the time of the Mitteler Rebbe there was a minyan in the town of Makolyene near Lubavitch that didn’t have a Chabadnitze. The Mitteler Rebbe said they couldn’t daven there; you could not say K’dusha and Barchu in a minyan without a Chabadnitze. Whether they davened at length or not, there had to be a Chabadnitze!

(*Sefer HaSichos 5701* p. 34)

HOW TO SUCCEED ON SHLICHUS

The Alter Rebbe once sent his son, the Mitteler Rebbe, on a certain mission. He returned to his father and said he couldn’t do what he was asked



S'farim of the Mitteler Rebbe

to do. The Alter Rebbe's tallis was on his shoulder and he was checking his tzitzis. He said to his son: See? This is a tallis and a tallis is a makif and a makif blinds the eyes of the outside forces.

Hearing this, the Mitteler Rebbe took his father's tzitzis and kissed them and went back on the road in order to carry out his father's mission. This time, he was successful.

(ibid p. 127-8)

CHASSIDUS UNDER THE BED

Every Shabbos after davening, the Alter Rebbe was accustomed to go to his daughter Freidka and say a drush Chassidus. The Mitteler Rebbe [as a child] would hide each time and listen in.

One time, the Mitteler Rebbe asked his sister to ask their father to tell her Chassidus about the four priestly garments. When the Alter Rebbe came, she asked him this and he agreed and he spoke about the priestly garments but not about the avnet (belt).

The Mitteler Rebbe realized that their father would be leaving and he still hadn't spoken about the avnet, so he took off his belt and threw it near

his sister to remind her to ask their father to speak about it. When she saw the belt she remembered to ask.

The Alter Rebbe said: Apparently, your brother Dov is hiding under your bed and listening. Out Berel, out! And he did not continue speaking.

(ibid vol. 2 p. 161)

THE NESHAMA UNDERSTANDS

The Mitteler Rebbe's attendant was accustomed to learning Mishnayos every day and saying portions of the holy Zohar. The Mitteler Rebbe once asked him: which do you like more, Mishnayos or Zohar?

The attendant replied: Rebbe, the truth is that I understand the Mishnayos, whereas I don't understand the Zohar at all. Nevertheless, I have more pleasure in learning Zohar.

The Mitteler Rebbe said: The truth is that the neshama has more pleasure from the study of Zohar and the neshama understands.

(ibid p. 43)

THE FLAME OF FIRE OF MATTAN TORAH

One time a group of Chassidim sat

and farbrenged. They were in a very gloomy mood and they asked the Mitteler Rebbe, who was a boy at the time, for the reason for their sadness. He answered: It's an explicit verse. It says, "atzabehem kesef v'zahav" ("their idols are silver and gold," with the word for "idols" having the same root as "sadness"). Sadness comes from silver and gold, from wanting more rubles, and not from love and fear [of G-d].

R' Izel [Homiler] related that one time, before Shavuot, the Chassidim were discussing what to ask Hashem Shavuot night. They asked the Mitteler Rebbe thinking that he would answer them based on p'nimius ha'Torah, with understanding and intellectual grasp, but he said: I would wish that I would have the flame of fire of Mattan Torah.

(Sefer HaSichos 5705 p. 102-3)

JAIL

When they informed on the Mitteler Rebbe and the order came to Lubavitch to bring him to Vitebsk, they gave him permission to travel by himself, unguarded, since they knew him in the government circles of Vitebsk.

The expert doctor, Inspector

Leibenthal, said that jail would be hazardous to his health, so they put him in a house under house arrest and nobody was allowed to go in to him.

Two weeks later they allowed a minyan in his house and in addition, the Rebbe would say Chassidus. On the last Shabbos, before Mincha, the Rebbe said the drush, “Ata Echad.” The Chassid R’ Yeshaya Mekler of Vitebsk related that his father, a Chassid of the Mittlerer Rebbe, was there at the time and he knew all the details about the slander, and as long as the Mittlerer Rebbe was in Vitebsk he was not involved in business.

(HaTamim p. 86)

FARMERS IN THE FIELDS

The Mittlerer Rebbe once told the Chassid R’ Hiller Paritcher: Picture the *yishuvniks*, the farmers in the field, wearing kippos and tzitzis and sowing the ground and putting their hope in Hashem. They don’t need to depend on anyone for their livelihood; they lift their heads heavenward and “feel” the “lift up your eyes to heaven,” which is the deeper meaning of Shma.

R’ Hillel had a good imagination and he pictured thousands of Jews standing in the field with kippos and tzitzis until he saw the scene clearly in his mind’s eye and he decided to go and travel to them.

(Sefer HaSichos 5704 p. 77)

IF YOU HAD SENSED THIS...

The Mittlerer Rebbe asked his father, the Alter Rebbe, several times to show him one of the 36 hidden tzaddikim, and his father promised to do so. One time, a guest came for Shabbos and he couldn’t find anyone to host him. The Mittlerer Rebbe called him over and invited him. The guest said: I don’t want to stay with you.

The Rebbe asked: Why?

The man answered: Because you daven late and I am hungry and I want to eat; I can’t wait!

The Rebbe said he agreed with the

man and he would daven with the congregation earlier in the day. The guest said that on that condition he would go to him.

Friday night they went and ate at the Mittlerer Rebbe’s house. On Shabbos, the congregation finished davening, including the guest, but the Mittlerer Rebbe had only begun. The guest pulled on his tallis and said, “We agreed that I am hungry and can’t wait!” The Rebbe rushed a bit and finished davening and they went to eat the meal.

He told his father about this and the Alter Rebbe said: I promised you that I would show you one of the 36 hidden tzaddikim and he is one of the greatest. If you had sensed this, you would have merited to receive a bracha from him.

After Maariv on Motzaei Shabbos, the Rebbe wanted to invite him for the Melaveh Malka meal, perceiving that this was no ordinary guest. He began to look for him and sent people to look for him but they didn’t find him.

He told his father about this and the Alter Rebbe said: I promised you that I would show you one of the 36 hidden tzaddikim and he is one of the greatest. If you had sensed this, you would have merited to receive a bracha from him.

The Mittlerer Rebbe sent people once again to look for the guest but they couldn’t find him and the Mittlerer Rebbe was very upset.

(Likutei Sippurim p. 87)

A GENIUS IN NIGLEH

The Mittlerer Rebbe once asked his attendant: What do they say about me in the world? The attendant said that they say he is very great in Chassidus. The Rebbe said: If I studied Nigleh for just one year, there wouldn’t be a prodigy like me.

In addition, it is said that when a shidduch was proposed for the Mittlerer Rebbe, the Alter Rebbe said to the shadchan: My Berel takes apart a piece of Gemara into “hairs.”

(ibid p. 85)

THERE IS WHAT TO LIVE FOR

When the Alter Rebbe passed away, the Mittlerer Rebbe was in Kremenchug, since he had gone there to prepare homes for all of them, thinking they would live there during the war. When he received the news about his father’s passing, he immediately fainted.

They roused him and he fainted again, and this happened several times. Each time he was aroused he remembered the news about his father’s passing and fainted again.

The Chassidim came up with an idea. They brought him a box full of his father’s writings. When the roused him, they immediately showed him the box. When he looked at it, he said, “There is what to live for,” and he stopped fainting.

(ibid p. 85)

THINGS THAT ONLY A REBBE KNOWS

The Mittlerer Rebbe would give all the questions in halacha that he received to his son-in-law, the Tzemach Tzedek, to look into and write a response. After he looked into them he would show the answers to

his father-in-law. The Mittler Rebbe never added or removed a word.

It happened that the Mittler Rebbe was extremely busy and the Tzemach Tzedek sent the answer without showing it to him. Afterwards, the Mittler Rebbe asked him why he hadn't showed him the answer and the Tzemach Tzedek said it was because he saw that he was so

busy.

The Mittler Rebbe asked to see a copy of the answer and the Tzemach Tzedek showed it to him. The Mittler Rebbe said: You are missing an explicit Tosafos in Yevamos! And he showed him the Tosafos.

The Tzemach Tzedek was upset and the Mittler Rebbe told him: Why are you shaken up? You aren't

Rebbe yet...

(ibid p. 92)

ANOTHER TIKUN

Someone had a yechidus with the Mittler Rebbe and asked for a tikun for a certain improper thing he did. The Mittler Rebbe rolled up his sleeve and said: See, my arm is shriveled on account of the sins of your youth!

(ibid and quoted in the maamer "Basi L'Gani" 5711)



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DIDN'T THE REBBE HIMSELF SAY THAT THE INGATHERING OF THE EXILES HAS ALREADY BEGUN?

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

In response to requests by our readers, we now present the twenty-fourth 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

I have seen that the Lubavitcher Rebbe himself said that the ingathering of the exiles has already begun, despite the fact that Moshiach has not yet come. If so, what are all the claims against us when we say exactly the same thing? Permit me to quote a few examples:

*"In the year of miracles (5750) and the year of 'I will show you

wonders' (5751), there was fulfilled something resembling the concept of "He who gathers in the exiles of Israel," as Jews are coming from that country [the Soviet Union] without limitation, and they are arriving in Eretz Yisroel, also without limitation (unlike the way things were before, when leaving [the USSR] was on the condition that they did not travel to Eretz Yisroel). Furthermore, this situation has come about through

revelations beyond measure and limitation that have been revealed even at the end of the time of Exile."

(Seifer HaSichos 5751, pgs. 488-489, translation from Yiddish)

*"The greatest bracha is that the fulfillment of the promise that the entire Jewish People will be gathered from the four corners of the earth has already begun...as we have seen in its simplest and most actual sense, and with our own eyes... the ingathering of the exiles from several locations and several countries to our Holy Land...and this ingathering of the exiles was specifically 'with kindness and mercy' – not as it was in the past, when there was a need to flee and hide from those countries."

(Sichos Kodesh 5752, p. 784)

*"Something resembling the concept of VaYakhel, the gathering of all Jews to our Holy Land from the four corners of the earth, has already begun in its simplest sense, as we see in our times during this year and

already for several years... that many Jews have emigrated to our Holy Land. Furthermore, even though there have been many Jews throughout the generations who have emigrated to our Holy Land, the matter now is totally beyond comparison.”

(ibid., p. 795)

ANSWER:

1. The Rebbe emphasizes that all this merely “resembles an ingathering of exiles” that is taking place at the end of the time of **Exile**, and this is neither Redemption nor its beginning. This is because the true ingathering of the exiles is connected with the Redemption, when those gathered come to a place of Redemption and not to the *Galus’dike* Land of Israel. Similarly, this ingathering is also connected with a tremendous spiritual awakening, representing the main point of departing the spiritual exile and moving towards Redemption.

2. But in any event, we have here a “semblance” of an ingathering of exiles, i.e., something happening during the time of Exile and which **externally** appears to be the true and long awaited ingathering of the exiles, as Jews actually are emigrating from places that had previously been impenetrable.

3. Yet, even this “semblance” of an ingathering of exiles at the end of the time of Exile, which the Rebbe relates primarily to the emigration from Russia, is not due whatsoever to the actions of the State of Israel. It is instead a revealed miracle that the leader and Moshiach of the generation promised over a period of several years and brought down into this world, including through his connections with his shluchim in Washington, etc., as is known to those who are expert on the subject of Soviet emigration (and all the demonstrations that were held for Soviet Jewry merely interfered and delayed success for the cause, as history has shown). Furthermore, as far as the medina is concerned, on the

contrary, it just ruined things by absorbing the new immigrants in a way that drove them away from their Jewish heritage instead of bringing them closer, thus transforming their physical ascent into a spiritual descent. As a result, it is clearly understood that there is no connection between Jews leaving Russia and the type of ingathering of exiles and *is’chalta d’Geula* that the **medina** has given us.

4. The essential concept of emigrating to Eretz HaKodesh in the time of Exile is obviously not a Zionist innovation. Students of the Baal Shem Tov and the Mezritcher Maggid had already emigrated to Eretz HaKodesh, as did students of the Alter Rebbe and the Vilna Gaon.



Furthermore, it is known that the whole affair of the Alter Rebbe's imprisonment began with a libel connected with the funds that he had sent to the residents of Eretz Yisroel. Similarly, the Mittlerer Rebbe sent funds to Chevron, etc. While it would seem that the Chabad Rebbeim were opposed to emigration by rebellion, does this indicate that they meant for these Jews always to remain under Arab rule? Rather, when they saw that the time of the Redemption was getting touch close, they wanted to create an arousal from below and began settling Jews in the Holy Land in order to cause an arousal from Above

that would actually bring the Redemption.

However, the Zionists came afterwards with their innovation of an awakening for Jewish emigration to Eretz Yisroel, not because of the land's holiness but for “nationalistic” reasons. They explicitly taught their followers that the concept of settling the land was sufficient, and there was no need for Torah and mitzvos *r”l*.

On this point, the Rebbe Rashab stated that after the Zionists proclaimed, “House of Yaakov, come let us go,” omitting the concluding words of the pasuk, “in the light of G-d,” he would have no part in their movement. Thus, Zionism pushed off the appointed time for the Redemption for decades, spoiling the spiritual awakening that had commenced with the emigration of the students of the Baal Shem Tov and the students of those students.

In addition, the concept of “nationalism” caused Arab riots, and then the Rebbe Rayatz gave his begrudging support to the medina for reasons of *pikuach nefesh* (even though both he and his father, the Rebbe Rashab, opposed it out of principle).

We can now see how ludicrous it is to claim that Zionism is part of the Redemption, when it has merely brought ruin and spiritual destruction *r”l* to the Jewish immigrants, tore out chunks of Eretz Yisroel and handed them over to our enemies, and made the exile in the Holy Land so dark that there has never been an exile such as this.

5. See the seifer *T’filla L’Moshe* and its commentary of the pasuk (T’hillim 127:2): “It is in vain for you, you who rise early, who sit up late” – those who rise up early, i.e., who want to proclaim the Redemption before its time, turning the Exile into Redemption, are those “who sit up late,” i.e., their actions cause delays to the end of the Exile.

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 2 of 2*

[Continued from last week]

SATISFACTION BROUGHT IT (THE CAT) BACK

While visiting the Heritage House in Yerushalayim one Shabbos (five weeks into my stay in Machon Alte), I had a really bad nose bleed. Baruch Hashem, someone stopped it for me, but I still felt a major loss of oxygen and very weak. At one point I was alone in the house for about two hours. I finally lied down on the couch to die, said Shma, told Hashem I love Him and am sorry for making fun of the Rebbe. I was glad to at least leave this world as a chassid of the Rebbe. Maybe this was even my entire tafkid?

Suddenly it occurred to me that I might live, and I remembered learning that one way to hold on to an inspirational experience is by taking on something concrete, which would make you relive the inspiration every time you do this thing. Nothing really appealed to me, until Hashem gave me a brilliant idea: I made a deal with Hashem that if He saves me from this with no brain damage, I would be bittul to the Rebbe shlita Melech HaMoshiach. I would even wear a sheitel after I got married (as

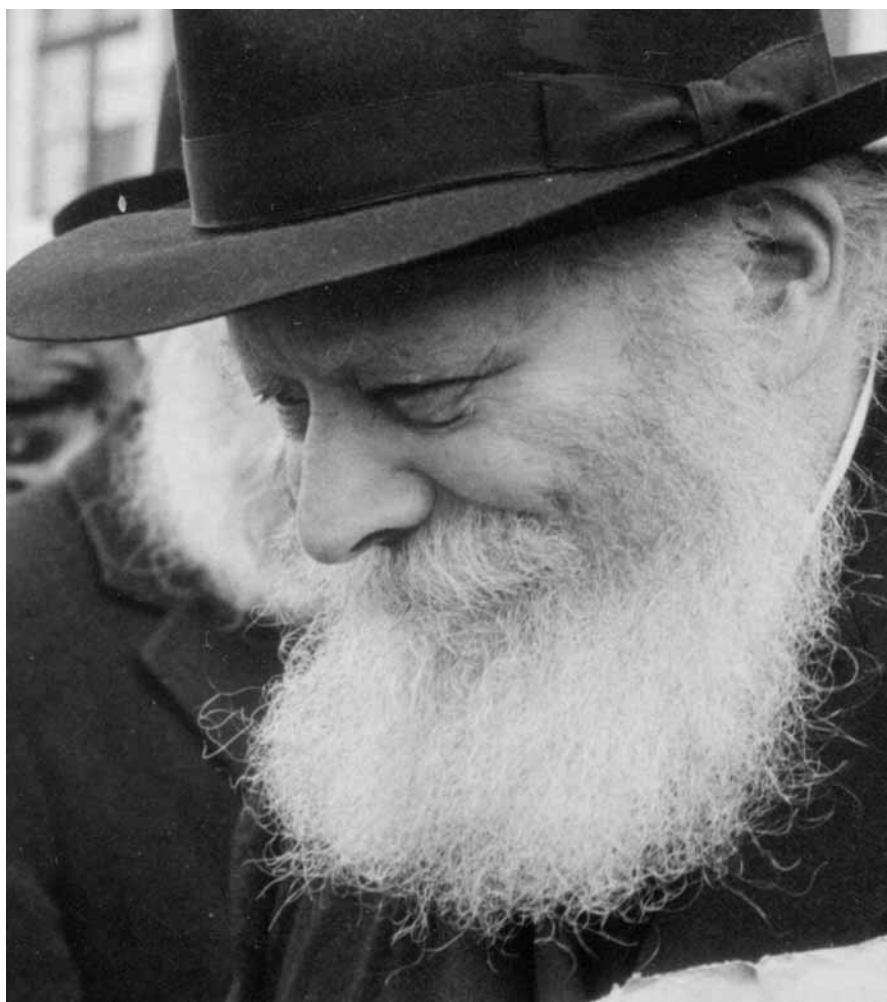
opposed to those comfortable funky tichels I had my heart set on), would have a million kids, and would even leave Eretz Yisroel if the Rebbe sends me out. I would do *anything* and *everything* the Rebbe says.

Within minutes I was feeling strong enough to go upstairs to get dressed and daven! I couldn't find a Nusach Ari Siddur, but switched as soon as I got my hands on one. The next day, Erev Chag HaShavuos, I called the rabbi from Machon Alte to ask what to do different over Shavuos, now that I'm dedicated to Lubavitch. We officially finished the conversion when I got back to Tzfat. After going through some differences in minhagim and halachos, he told me what it means to be a Lubavitcher chassid: *Be mekushar to the Rebbe, have a lot of Ahavas Yisroel, and do everything with the kavana of bringing Moshiach.*

I decorated my first Chitas cover with a quote from a Musar Seifer by Rav Yerucham Levovitz ZT"l, in the name of the Alter of Chelm: *"The Rebbe said!" – and after that, nothing further is required... The goal of all the wisdom and understanding that passes between Rebbe and Talmid ... is the student's giving himself over, emuna in the Rav.*

WHAT ABOUT BRESLOV?

I still love Rebbe Nachman and have a lot of hakaras ha'tov for the simcha and strength his teachings gave me when I needed it. And the Rebbe's being Moshiach doesn't retroactively undo the fact that Rebbe Nachman sent one of his Chassidim the petek (Na Nach note). I still appreciate the kabalistic principles that a) the tenth song will be a four-letter tzaddik's name built up one letter at a time (like Me Mena Menach Menachem) and b) doing that to a tzaddik's name increases his kochos



in the world.

The truth is one doesn't have to choose between Rebbe Nachman/Keter/Likkutei Moharan, and the Rebbe/Malchus/Sichos, because the Rebbe's neshama klalis includes Rebbe Nachman; his sichos and *Igros Kodesh* include *Likkutei Moharan* (since the Rebbe learned *Likkutei Moharan*, even making a direct reference to it twice); and Malchus is both rooted in Keter and is the Keter of the s'firos below it. Even their names are the passive and active forms of the same shorash. That's why you'll notice a petek necklace next to my Moshiach pin, and a big Na Nach sticker next to my Lubavitch s'farim.

RETURNING TO LITVISHLAND AS A LUBAVITCHER

Early on in my search through different hashkafos, a friend tried helping by telling me to think of our g'dolim. Since when you follow a gadol you end up with them, so if they're wrong you'll be in Gehinom *with them*. The thought of my g'dolim in Gehinom tickled my brain, and comforted me that "of course, Chareidi Litvaks are right." After my commitment to Chabad, this friend asked what Lubavitch gives me that nothing else did? I told her it can't be their systematic approach to learning and Yiddishkeit, because we already had that in the Musar vaad we were part of for three years. And it can't be chassidus, because I already had

Breslov books and meditated regularly. The answer is, “The Rebbe.”

She asked me to explain, and it was then that I started to understand why my chavrusa (who is now my mashpia) said she just couldn’t explain the concept of Rebbe; it’s our whole *life*. And thanks to those two role models, I can confidently say that I’d rather go to the Gehinom of a chassid than any gadol’s Olam HaBa.

The story doesn’t end here. The stronger my emuna and hiskashrus, the stronger the Satan. Throughout my “shana rishona” of being Lubavitch, many people have showed me many things to make me seriously reconsider being a chassid of the Rebbe, chas v’shalom. To get clarity I tracked down people who could give me details of what that B’nei Brak rosh yeshiva said; but either they didn’t really know specifics, or they weren’t willing to tell me. I found that extremely frustrating: if a gadol openly says something, who are they to cover up for him? I thought we’re supposed to have emunas chachomim, and be proud of our g’dolim’s (and Rebbe’s!) announcements. I even hunted down that rebbetzin (who avoided me in Tzfat) and met her in her house. She tried turning the tables, asking *me* all sorts of questions, avoiding it, finally admitting she doesn’t really know what he said, absolutely refusing to refer me to those who *do*. She commented that I looked so pained, how someone so young shouldn’t have to carry such a burden. I let out my frustration: “It pains me that the whole world is against Chabad and doesn’t even know why! How come *no one* can tell me that gadol’s issue?”

When I shared this with a Litvak, she was surprised, and

referred me to a website that would spell out “all the problems with Chabad.” It had some pretty shocking things different g’dolim said about the Rebbe, in addition to a paraphrasing of a certain sicha from 5710 suggesting avoda zara, ch”v. I realized that the bottom line is: either the Rebbe is a tzaddik and his sichos are emes, or the opposite, chas v’shalom. So I called a really big rav who is known for his ahavas Yisroel, deciding that whatever this future gadol says will

After going through some differences in minhagim and halachos, he told me what it means to be a Lubavitcher chassid: Be mekushar to the Rebbe, have a lot of Ahavas Yisroel, and do everything with the kavana of bringing Moshiach.

be it. He said he’s not qualified to answer if the Rebbe is a tzaddik or not, but offered to tell me that “the Rebbe never said he’s Moshiach, and certainly never said he would be after he dies, and it’s questionable if saying that the Rebbe is still alive is part of Torah.” (He also added that he’d still accept me even if I stay Lubavitch.) I clarified that I’m Meshichist because of the Rebbe’s sichos, and that’s why I want to know if he’s a

tzaddik and his sichos are emes. He said he doesn’t know; he never learned the Rebbe’s sichos. Since I called to listen and not to debate, I thanked him very much, amazed at how he knows what the Rebbe never said – in those sichos he never learned.

Over the next few months I did some research regarding the information on that website. Most of the stories and “quotes” from different g’dolim turned out to be not only untrue, but to be the *opposite* of how those g’dolim actually regard the Rebbe. I also learned that regarding that “avoda zara” sicha – this blogger obviously never learned the whole sicha, and very much misunderstood the one or two paragraphs he did read. However, the website did do a *magnificent* job showing how the Rebbe himself made it clear to us he’s The Final Moshiach, encourages “Yechi,” allows people to call him “Rebbe shlita Melech HaMoshiach” to his face, was pleased with the woman who handed him the “Yechi” tambourine, etc. I informed the website owner of the inaccuracies, and thanked him for spreading the Rebbe’s sichos all over the internet.

NO TURNING BACK – EVER!

The stormier the Satan’s wind of doubt, the stronger my enthusiastic devotion to the Rebbe burns, baruch Hashem. I still can’t get over how the Rebbe Rashab picked *me*, out of all my friends and family, to be Lubavitch. I certainly didn’t do anything to deserve it! You can’t even compare life as a Lubavitcher to the old world. It’s like going from Exile to Redemption, literally. Amen!

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

‘THIS MATTER AFFECTS GENERATIONS TO COME’

BY T. YANKELOWITZ

“I am turning to you because you are the only religious woman here. I am going to reveal a secret to you and I plead with you not to reveal it to a soul...”

Shoshana sat in her office. It was strange but there was a little break in her usually busy day. Most of the time people besieged her office and refused to wait patiently. Each one wanted to be first. Not even the numbered tickets helped maintain order. Every so often the voices on the other side of the door reached intolerable decibel levels and Shoshana had to leave her room and ask those waiting to calm down and wait their turn. They would all enter in the end and each one would get the care and attention they deserved. If only they could wait quietly and calmly.

That’s the way it was every day near Shoshana’s office door. Now, for some reason, there was an odd silence. She wasn’t used to this artificial quiet. Something told her it was the quiet before the storm and her intuition didn’t let her down. After a few minutes of quiet, a rare figure entered her office.

It was one of the senior staff

members. Shoshana tensed. What could be the reason for Sylvia of the administration to come and see her? Had she done something wrong? Had Sylvia come to rebuke her?

Shoshana wracked her brains to remember whether she had committed some impropriety but nothing stood out in her mind. On the contrary, she was quite popular at her place of employment. She had a rare talent of empathy, of being able to listen, of greeting people graciously, of identifying with other people’s problems and had all the qualities one needed for her profession, not to mention the expertise and skill for the treatment itself.

She scanned Sylvia’s face as she entered her office unexpectedly. No, she did not detect any disapproval or anger; nor did she note satisfaction. It was hard to read her face and difficult to guess what brought Sylvia to her.

Sylvia locked the door after making sure that nobody was waiting in the anteroom to see her enter the room, which only intensified Shoshana’s surprise, but Shoshana didn’t remain puzzled for long.

Sylvia sat down facing Shoshana still looking nervous, as she looked over her shoulder lest someone was there in the room with them. She took a deep breath and began to speak.

“I am turning to you because you are the only religious woman here. I am going to reveal a secret to you and I plead with you not to reveal it to a soul.”

Shoshana remained silent as she wondered what Sylvia could possibly want to tell her.

Sylvia took another deep breath and then went on. “I am not Jewish. I was married in my home country and I have an adult daughter. Now, here in Israel, I met a Jew whom I plan on marrying. I spoke to the rabbanut about converting, but the conversion process is difficult. There are too many details and bothersome subtleties as far as I’m concerned. I decided to drop it. Then unexpectedly, someone suggested a more liberal conversion process

without the hardships and details that are hard for me to comply with.

"I am taking an abbreviated conversion course and I have to say that it's really great and meets my needs precisely.

"Now the directors are asking me to find a religious family to serve as my 'adopted family,' to invite us for Shabbat meals and to guide me through until the conversion. At this stage I am the only one undergoing conversion because my daughter still hasn't decided to join me on my new path."

Sylvia not Jewish?! Impossible! Her face, her refinement, her cleverness... After the initial shock, Shoshana recovered. This was about helping and hosting a woman who wanted to join the Jewish people. As someone who had adopted the Rebbe's approach in her daily life, she radiated love to whomever she met. It was only natural for Shoshana, without thinking twice about it, to accede to Sylvia's request.

"Gladly," said Shoshana. "I will try to help you in any way possible. You have nothing to worry about. Your personal status is between you and me."

Sylvia was embarrassed to make her next request, but she had no choice. It wasn't pleasant as it was already so close to Shabbat but could Shoshana host her, her fiancé, and her daughter for Shabbat?

Shoshana thought about how she would manage. She hadn't done her shopping yet. For a woman like this she would have to spruce up her usual menu and way of serving but if it meant aiding someone who wanted to join the Jewish people...

"Fine, we will gladly have you."

Shoshana finalized the details with Sylvia, explaining that it

would be best if they arrived before candle-lighting. They would learn about candle-lighting, would go to shul with her husband Mordechai, and then come back for the meal. She asked Sylvia not to arrive by car after the time for candle-lighting.

It was fine with Sylvia since she lived within walking distance, albeit not close, but with a bit of effort it was definitely possible.

Then it hit her. The whole thing seemed wrong. She put her finger on the problem. How did she not think of this immediately? How did she get involved without investigating further about this conversion? How was it that she had operated instinctively instead of rationally?

Sylvia looked relaxed at this point. She had asked the right person and now everything would go along smoothly until she converted. She warmly thanked Shoshana and with another reminder to keep it all a secret she surreptitiously left the room.

Shoshana didn't have much time to think. Guests like these! She had never hosted upper-class people before. Shoshana had a nice home,

but it was simple. Her Shabbos dishes were nice but weren't the fine china that Sylvia was probably used to; not to mention, that she never served beverages in crystal glasses when her young and lively children were around.

The children! Another thing to worry about. They would have to take an accelerated course in etiquette when among the upper crust in order to be good representatives of Chassidishe children, soldiers in Tzivos Hashem.

What about the menu? Shoshana went shopping and scrutinized every product. Would it stand the test of gourmands or was it suitable only for commoners? Every course that Shoshana usually made underwent an upgrade. Then she headed for home, reviewing the entire conversation in her head.

There wasn't much time to think because there was a lot to do to prepare for her sophisticated guests. Suddenly the house seemed a bit old but Shoshana knew that she couldn't very well take the time to change the furniture and paint. She resolved not to get flustered and to focus on what would truly impress: i.e., warmth, the Chassidishe niggunim and atmosphere, and the delicious food she would be serving.

Shoshana went to sleep late. It would soon be Friday morning and she would have to get the children out to school. She tried to sleep but was unable. Something was bothering her and she couldn't figure out what it was. Was it the stress? Was something wrong with her cooking?

Then it hit her. The whole thing seemed wrong. She put her finger on the problem. How did she not think of this immediately? How did she get involved without investigating further about this



conversion? How was it that she had operated instinctively instead of rationally?

Shoshana began to berate herself for getting involved without consulting her mashpia, without thinking it over. How many times did the Rebbe scream about illegitimate conversions? Now, hastily, she, Shoshana, who had decided to become mekushar to the Rebbe a decade before, was going to help someone with a sham conversion!

Her stomach churned and she decided to get up. She had to salvage the situation but how? How could she uninvite them? She might be able to wiggle out of the “adoption” part but what about the hosting? Would she host a non-Jew

at her Shabbos table, at her private Beis Chabad, who openly said that she was taking an abbreviated conversion course in order to marry a Jew?

All she could do was write to the Rebbe and ask for guidance and a bracha, and then consult with her mashpia. She washed her hands and said the morning brachos, gave tz’daka and made a positive resolution: not to make hasty decisions based on emotions but to pause and think and then respond.

Shoshana sat alone in the living room. Her children were still asleep. She wrote what happened, how Sylvia had surprised her with her request and how she, Shoshana bas Malka, had gotten caught up in her enthusiasm to do someone a

favor. She wrote about her misgivings and about aiding and abetting something which opposed halacha and the Rebbe’s view!

She concluded the letter with a plea: Please Rebbe, it’s Friday already and it will be Shabbos at four o’clock. I need a solution that won’t offend Sylvia and won’t impinge on halacha.

She said “Yechi” and added another whispered entreaty: Please help me with some direction, so that something untoward does not come about through me. I acted in haste but I meant it sincerely!

Shoshana took volume 14 of the *Igros Kodesh* and put her letter into it at random. She opened it to page 313 and glanced at the page, anxiously hoping for a word or two

that could extricate her from her predicament.

One word or two? How about an entire letter! Her shrieks nearly woke up the household. This is what she read:

In response to your express letter from the Yom Hilula of the Alter Rebbe [24 Teives] in which you write about the woman and her daughter and prospective son-in-law who visited you, arousing a doubt regarding the conversion, etc., and you also received a telephone call that they are not interested in this.

Since you already encountered this matter, it is worthwhile trying once again to influence them in an appropriate manner that the very name Reform indicates that it's reform and not authentic, and this affects generations to come. Therefore, this deviation must be corrected specifically before they marry. Although I don't think, even now, that you should be part of the converting Beis Din, you should try to arrange everything, i.e., to speak with three rabbanim who deal with this, etc., and when everything is ready, to refer him to the rabbanim. And even though it is known regarding the normal attitude towards conversion, it's different in this instance since apparently they have already assimilated among Jews and people don't know and don't suspect something impermissible and unseemly here.

Wow! Shoshana waited impatiently to send her children off to school when she would be able to speak to her mashpia.

Her mashpia heard her out. It was almost Shabbos and the couple was about to come with the daughter. The Rebbe wanted her to establish that the conversion was a tragedy that would affect generations and she, Shoshana,

would be involved in this tragedy, inadvertently but involved.

Her mashpia had experience with people wanting to convert. Some were serious but most had agendas. She would consult with a Lubavitcher who was a dayan on the beis din in Chaifa, an expert in these matters, Rabbi Gedalia Akselrod. He would treat the halachic angle as well as the Rebbe's answer, seriously. Shoshana should call him immediately and do as he said.

Shoshana hung up and called Rabbi Akselrod. He told her that

The very name Reform indicates that it's reform and not authentic, and this affects generations to come. Therefore, this deviation must be corrected specifically before they marry.

she had to stop helping immediately. What about hosting? He couldn't help her with that. A solution had to be found.

Rebbe, help! I don't want to host even though it's a one-time event. On the other hand, Sylvia is not just a fellow employee, she is a member of the administration and is influential.

Positive relationships are important to Shoshana. This was a delicate situation. How would she get out of hosting without damaging her position at work, her image, Chabad and the Rebbe?

Shoshana continued cooking and preparing. Something had to happen. She just could not host a couple whose relationship was a tragedy for generations.

Shortly before Shabbos the phone rang. Shoshana had no time to chat and she looked at the caller ID and saw that it was a local number but one that was not familiar to her. It was Sylvia. She sounded disappointed and uncomfortable. She apologized but their plans had changed at the last minute and she couldn't come for the Shabbos meal. She thanked Shoshana profusely and promised to be in touch.

Did Sylvia hear Shoshana's sigh of relief that she tried to stifle? Shoshana hoped not. Her part in this story had ended and the rabbanim had to deal with it. Baruch Hashem, she was off the hook. Rebbe, there is no one like you!

The story doesn't end here; there is an epilogue. In Sylvia's neighborhood there is another Lubavitcher. One day, Sylvia, who had a passing acquaintance with this woman, privately told her that she was attending a conversion course and was looking for a family who would host her and adopt her until she converted.

The woman, let's call her Miriam, who is a good-natured woman and tries to be a good ambassador of the Rebbe, jumped at the opportunity. Sylvia mentioned that she had been invited to Shoshana's home for a Shabbos meal but that hadn't worked out.

Miriam tried to explain that since she was single, Sylvia wouldn't be able to experience a Shabbos meal the way it's done in a household with two parents. It would be lacking the head of the household reciting the Kiddush,

singing niggunim, and saying a d'var Torah.

That didn't bother Sylvia. Miriam lived nearby and it was convenient. They arranged to meet the next day, Friday night.

Miriam was all in a tizzy. Sylvia was a sophisticated woman and so without taking costs into account, she prepared a gourmet meal, expensive fish, meat, etc. While busy working she remembered that Sylvia had mentioned Shoshana. She decided to call Shoshana and tell her what she was doing. She was quite proud of herself. She, Miriam, was going to host Sylvia. Mamash Yemos HaMoshiach. She had never even dreamed of such a mitzva.

After speaking briefly to Shoshana, Miriam realized that she

too had made a mistake in her enthusiasm to do something good. Uh oh.

Friday afternoon, three o'clock. Sylvia was going to come in an hour with her daughter and her fiancé. The food was hot, the table was set, and all she had to do was get dressed and welcome her important guests. Important? The Rebbe said this was a tragedy that would affect generations and she was going to host and smile at them, serve them her delicacies which she had bought for them (with money she didn't have)?

What could she do? Who could she turn to in the little bit of time remaining until Shabbos? To the Rebbe. She didn't have the head to sit down and write. She stood next to a picture of the Rebbe and said: Rebbe, I too didn't think before

acting. I didn't realize that I would be aiding something that was improper. I don't want to be a part of this and I see no way of canceling the invitation. Please help!

Miriam finished her plea with "Yechi." She went to arrange the blech, feeling horrible. The bell would ring any second now. How could she play the game of wonderful hostess? How would she get out of "adopting" Sylvia when she had happily accepted only yesterday?

The phone rang. It was ten minutes before Shabbos. Sylvia apologized. Her daughter preferred going shopping and she had to postpone the invitation.

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APPROBATION

ב"ה

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Upon this statement I affix my signature, Sunday 20th Tamuz 5766

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FOOLS FROM CHELM!

BY SHAI GEFEN

ROOT OF THE PROBLEM

A news item that appeared in the media last week: "Two senior Egyptian officers, members of the Egyptian security delegation, were awarded the 'Al Quds' awards by the PA. At the ceremony which took place at Abu Mazen's office in Ramallah, the officers (holding the rank of generals) received this award 'as a token of appreciation for their efforts on behalf of the Palestinian people.' In his speech at the ceremony, Abu Mazen noted Egypt's role in supporting the Palestinian cause and said that Egypt has 'always been a patron to the Palestinian cause and to all Arab and Islamic causes.'"

Those who know what goes on behind the scenes know that this award, received by the members of the Egyptian delegation, is no coincidence. Egypt has been supporting terror organizations in the Gaza Strip, allows them to traverse its territory, and arms them with weapons to murder Jews. When the Karin-A ship was caught, there was evidence that Egypt had helped get it through, and more so now since the Disengagement, when all roads lead to Egypt, which finances and gives terror organizations the support they need to arm the Strip.

Israeli leaders and military figures speak about attacking the heads of Hamas "and sending them to paradise," and raise all sorts of

pathetic, irrelevant ideas. We hear a lot about targeted assassinations and about scenarios that will never succeed in toppling the terrorist's infrastructure. It is not for naught that the IDF said it has no solution to Kassam attacks. It's very simple. It's not because there is no solution but because they don't want to implement the only possible solution.

Any sensible person and any self-respecting country would long ago have abolished a peace agreement with a country that does everything

to destroy Israel and prepares its army to do so. All the solutions proposed by the government won't help stop the terrorists from arming, since the real solution is to go and retake Gaza and have Jews settle it, but they don't want to hear that. The word "conquer" is a dirty word to them because their main goal is to appear nicey-nice to the world.

The underwhelming action taken thus far in Gaza is reminiscent of the story of Chelm. One of Chelm's bridges was wobbly and people kept falling and getting hurt. The wise



The Chief of Staff and Gal Hirsch during a briefing



men of Chelm conferred and came up with a wonderful plan. They built a hospital under the bridge to treat all the injured.

Our situation is no less ludicrous. We all know the source of the problem: the Disengagement and fleeing from Gaza, abandoning the area to Iran and other terror organizations. Instead of correcting this at the source, our leadership seeks creative solutions, including fortifying buildings and developing anti-Kassam technology. Our Defense Minister Amir Peretz announced two important decisions: to fortify all the classrooms and to announce Code Red in Ashkelon too.

Nobody deludes themselves about the future. All understand that within a few months or a year at the maximum, missiles will cover most of the south, including Ashdod, Ofakim, etc. This is not convert information. The head of Shabak warns every week about the catastrophe to come, but not a soul is considering the only solution: to go back to Gaza for the purpose of remaining there.

Just last week Diskin warned at a Foreign and Security Affairs Committee meeting about the massive arming going on in the Gaza Strip which he says poses “a grave danger to Israel.” He also said, “We may not delude ourselves as though this is good for Israel. The situation in the PA requires action.” According to Diskin, “The situation in the Gaza Strip is not a blinking light but a red, red, red light.”

Nevertheless, the government doesn’t stop at the red but continues to speed forward. The Prime Minister and Defense Minister are people who are unfit to be at the helm of the security of the Jewish people in Israel. The government did not even give an order to bring an end to the shooting of Kassams at

Israel as the Minister for Internal Security, Avi Dichter said during a government session.

“There was not a single instance in which the government instructed the army to present a plan which will stop, not merely diminish, Kassams shot from Gaza to Israel. Therefore, the IDF neither presented a plan like this to the government or the cabinet nor did it say that it cannot bring a stop to Kassams,” said Dichter.

Anybody familiar with the Rebbe’s sichos knows that the situation is only going to get worse. The south won’t be like the north of last summer but much worse, Heaven forbid. If we allow lightweight politicians to make agreements regarding Yehuda-Shomron, who knows what will be.

The Rebbe spoke about palpable danger to millions of Jews if they concede territory. Last summer we saw what happens when land is given away. True, Eretz Yisroel is the land with Hashem’s “eyes upon it,” as the Torah says, but when the government gives away land and talks about giving away more, the Rebbe says this endangers millions of Jews.

The time has come for spiritual leaders and askanim who are supposed to deal with matters of public concern to raise their voices and stop the madness, for if we don’t stop it, we’re all in danger.

THE REBBE: EGYPT ALLOWING TERRORISTS TO INFILTRATE ISRAEL

On Shabbos Parshas VaYeishev 5743, a few months after the final transfer of conquered territory as per the Camp David agreement was concluded, the Rebbe screamed about Egypt allowing terrorists to infiltrate Israel, thus breaking the

Mr. Olmert: You allow the Arabs to shoot missiles nonstop and you have not raised a hue and cry throughout the whole world. A minister in your government called it “flying objects” and “Kassamim shmasamim,” so what’s surprising about the UN being on the side of the Arabs when you yourself treat Kassam missiles shot at you as a trivial matter?

agreement.

What the Rebbe said, which seemed unrealistic at the time, is becoming ever clearer in our times and what the Rebbe said then was prophetic as it relates to our times. Today we understand better why the Rebbe viewed the Camp David

Accords so negatively, to the point that he called it “a tzara that Yaakov did not experience since the time it became a nation.” Here are some excerpts from that sicha:

Rashi at the end of our parasha says, “and he [Yosef] did not turn to the *rehavim* (arrogant ones) [Tehillim 40:5],’ and he did not trust in Egypt who are called *rahav*.” We learn a lesson for our times from this. By way of a preface: if in the past they needed to look for allusions that this verse refers to the kingdom of Yavan, this verse refers to the kingdom of Edom, this verse refers to the kingdom of Rome – in our days, when we are in double and redoubled darkness of Galus, in Ikvisa d'Meshicha, Hashem is showing us everything openly, with no need for allusions.

In our days we clearly see regarding the Camp David Accords that were signed with the “minister” of Egypt (not the “minister of Egypt up above” but) as in the literal meaning, “and the Minister of Beverages did not remember Yosef – that day, and he forgot him – afterwards.” On the day the agreement was signed, the Egyptian minister had no intentions of fulfilling the agreement, and he immediately began breaking it, as everybody knows!

If you want to say that at first it wasn't guaranteed that the Jews would honor the agreement, then “and he forgot him afterwards” – even after he saw that the Jews were sticking to the agreement in all its details and giving Egypt broad expanses of land, generously – the Egyptian minister continued to break the agreement to the point of allowing terrorists to infiltrate its border to enter Eretz Yisroel!

Before they gave Egypt land (as was agreed upon in the Camp David Accords), Egypt's border was far from Jewish settlement, a distance of

hundreds of miles. Therefore, the Egyptians couldn't send in terrorists from their border who could attack Jewish settlements. But when they gave security zone lands to the Egyptians, they brought the border of Egypt closer to Jewish settlements, thus endangering the security of the Jewish people. We see now that Egypt sends terrorists into Israel! What they publicize in the papers about terrorists infiltrating is just a fraction of what is actually going on!

*If these crimes
weren't enough, we
remember his public
statement in an
interview he gave –
that he is an atheist.
So why is it
surprising that
Heavenly assistance
is withheld?*

Even after they see the consequences of this behavior – as everybody already admits that it was a serious mistake to sign the Camp David Accords since we see that they gave back everything in exchange for nothing – instead of learning from previous mistakes and changing future conduct, they continue to do the same thing!

INVESTIGATIVE COMMITTEE

In recent months the idea of forming an investigative committee in light of the failure of the war in

Lebanon this summer has come up time and again. In this column I have written that an investigative committee is needed following the Disengagement crime and the consequences of giving away land which has resulted in a great increase in Kassams being shot at Sderot and cities in the south.

When I wrote about this previously I was unaware that the Rebbe himself spoke about this in that same sicha:

If we are speaking already about an “investigative committee” – then we need to investigate and find who are the ones to blame for the terrible mistake that was done with the signing of the Camp David Accords (endangering the security of the Jewish people in order to find favor in the eyes of the goy) and who are the ministers who need to be “taken down” for this serious error, and most importantly, who to imprison so that a mistake like this does not happen again.

WHAT DO YOU WANT FROM THE UN?

At a government session, PM Olmert spoke about the UN's decision to form a committee to find out what happened at Beit Chanun. “The government has full trust in the IDF, the security forces and the Chief of Staff, and Israel does not need to explain the attack on civilians; rather, those who shoot with the goal to attack civilians as a matter of policy need to be condemned since all those who roll their eyes and give rebuke don't do a thing about it,” said Olmert.

Finally, we get to hear a statement that expresses Jewish pride. But Olmert ought to take a look in the mirror to see whether he doesn't do worse than the UN.

Mr. Olmert: You allow the Arabs to shoot missiles nonstop and you have not raised a hue and cry

throughout the whole world. A minister in your government called it “flying objects” and “Kassamim shmasamim,” so what’s surprising about the UN being on the side of the Arabs when you yourself treat Kassam missiles shot at you as a trivial matter?

The one who allowed missiles to fly for five years and instead of responding with war gave a prize to terrorists in the form of running away from Gaza can’t complain. The world knows good and well who is weak and who caves in first, and they respond accordingly.

If Israel knew who the evil ones really are and acted accordingly, there would be a stop to the missiles and nobody would say a word. We saw this in the war in Lebanon this past summer when Israel responded strongly to being attacked during the first weeks and the world didn’t say boo because they knew who the real aggressor was.

Mr. Olmert, instead of attacking the UN, start attacking the Arabs and stop the missiles and the terror

state that has arisen next door.

AS FOR MR. CHALUTZ

The Chief of Staff of the Expulsion and Northern Disaster, Dan Chalutz, who thought he’d build a glorious career out of the expulsion of Jews (just recently it was revealed how friends of Sharon appointed Chalutz in order to make it easier for them to carry out the Disengagement plan), has the public against him. Over 70% of the public (according to a poll) wants him to go home. He is still waiting for the results of the investigative committee but it doesn’t look good for him.

We see things more simply: the Chief of Staff prepared his army to expel Jews and evacuate territory; the Chief of Staff’s army distributes eviction notices to Jews. He has no time to be busy with little things like Hezbollah in the north and Hamas terrorists in the south. Who are those terrorists compared to the genuine enemy, the settlers?

More seriously, a Chief of Staff who perpetrated such a terrible crime against Jews has no Heavenly

assistance, which Hashem promises an army that defends Jews. If these crimes weren’t enough, we remember his public statement in an interview he gave – that he is an atheist. So why is it surprising that Heavenly assistance is withheld?

Brigadier General Gal Hirsch and the Northern Commander Udi Adam had the courage to resign their positions in light of the failure and public condemnation, but the people above them don’t have the requisite courage.

Dan Chalutz, the moment you betrayed your role and uniform, you can no longer remain in the Chief of Staff’s bunker. You know good and well what your fellow generals think of you and what you’ve done to the army. They all know you are the Sharon family’s puppet and you follow instructions given by Ayal Arad and Reuven Adler who are presently counseling you in how to proceed. If you are really thinking of the future security of Israel, go home. That will be your contribution to Israel’s security.



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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.*

[Continued from last week]

At this point in their lives, the couple bade farewell to the shliach, Rabbi Liberov, and set off for the big city, S. Paolo. The transfer was effected after being invited by Rabbi Shammai Ende, the rav of the Chabad community in that city who later became the rosh yeshiva of Tomchei T'mimim, who invited him to run the outreach work in his city.

In S. Paolo, R' Noach continued to work with the youth of the community. For two years, he taught in the Chabad Talmud Torah while working at the Beit Chabad Morumbi, run by Rabbi Dovid

Weitman, and administering and organizing Camp Gan Yisroel. His wife taught in the Chabad school for girls, and after being invited by the Shliach, Rabbi Shabsi Alpern, she went to work for the Central Chabad House.

In 5755/1995, the Yeshiva Tomchei T'mimim in the city opened its doors under the leadership of Rabbi Ende, and the administration turned to R' Noach and asked him to become the executive director of the yeshiva.

Once again, he found himself facing a difficult dilemma, as he had zero experience with fundraising,

supporting a yeshiva, or the like. Despite his doubts and concerns, he decided to take on the job. To a certain degree, he saw it as a continuation of the work of his esteemed grandfather, R' Yisroel Noach Blinitzky, who was one of the administrators of the yeshiva in Brunoy.

Again, his fears proved unfounded. The actual results showed that his work was blessed with success. As the administrator overseeing the financial needs of the yeshiva, he worked tirelessly to make the concept of a "yeshiva," which had no particular appeal to the Jews of Brazil till that time, into an institution that all the wealthy philanthropists in Brazil wanted to have a share in its success.

He oversaw the construction of a stunning building for the yeshiva in the center of the city, and afterwards saw to it that the donors of the yeshiva join the boys for a lunch meal. As a result of that lunch, they were able to experience the beauty of the yeshiva up close, as well as see the life of the yeshiva, which gave them a whole new perspective on just what is a "yeshiva."

Those donors who visited periodically passed the word on about their experiences and the idea began to take off. Every few days, another group of contributors was



Rabbi Noach Gansburg receiving a dollar from the Rebbe

invited to lunch, and those for whom it was appropriate were paired up with study partners from among the student body.

If we were to sum up his accomplishments, besides supporting the yeshiva, R' Noach succeeded in making the yeshiva into something that the local Jews respected and valued, after recognizing it as a serious institution of great merit.

The yeshiva also became a magnet for working men and young people, who come to learn within the walls of the yeshiva during the week and on Shabbos. Additionally, the yeshiva has hosted many affairs such as Bar Mitzvas, Brissin, and baby namings, with above all, the students setting the Chassidic tone and atmosphere. The shluchim have often been surprised when the locals gave their children traditional "Chabad names."

Alongside the yeshiva, there is also a beautiful mikva. It seems that the mikva has been the source of many miracles and personal salvations amongst the members of the community, including donors and mekuravim. On numerous occasions, people came to R' Noach with various problems and ailments, such as exhaustion, nightmares, nervousness, and phobias. He would suggest to them that they immerse in the mikva and put on t'fillin, and lo and behold, many began to feel better.

As we mentioned earlier, R' Noach is quite creative and capable, so he always knew that simply dealing with the financial end of the yeshiva was not enough. One year, he initiated the program of Merkos Shlichus in Brazil. Every time the students have vacation, or in their free time, they go out to cities and towns throughout Brazil which have small Jewish populations to meet these Jews and infuse them with the



The Jewish Center

spirit of Yiddishkait. This goes on throughout the year, and during the High Holiday season dozens of bachurim go out to many cities and towns to serve as cantors or Torah readers.

When I asked R' Noach how he managed to put the yeshiva on its feet financially, he laughed. "Like every other mosad, the yeshiva found itself on numerous occasions at the breaking point, and the salvation came from Above at the last minute," he said.

"Once I was sitting with the rosh yeshiva discussing the woeful financial situation of the yeshiva and ways to try to bolster it. During our talk, the secretary entered the room to inform me that there was a visitor who wanted to speak with me. I figured it was just an ordinary person and I wanted to tell her to have him wait, but for some reason I told her instead to send him in. When he walked in, I was shocked to see that the visitor who came without an appointment was no less than one of the most famous millionaires in S. Paolo.

"The man sat down, and after a few pleasantries began to express his desire to remarry his divorced wife. I suggested that he direct his questions to Rabbi Ende, who was present, since he is a rav and could be of more assistance in this matter than I. As the two began to talk, the door opened again and the secretary informed me that the wealthy philanthropist who I had been trying to meet for quite some time said to inform me that he is too busy right now to meet with me.

"The wealthy man sitting in the room heard the name of the other prosperous gentleman, and asked me point blank what connection I have with the man. I answered simply that he helps out the yeshiva. The man was unfazed and continued to ask, 'What amount

does he help the yeshiva with?' I felt a bit uncomfortable, but answered curtly, '36 thousand dollars.'

"Our visitor was silent for a moment, and then he said to me, 'You know what? I'll help you,' as he pulled out his checkbook and wrote out a significant sum, and so we merited that salvation came in the blink of an eye and shocked both myself and Rabbi Ende."

I actually got to hear the continuation of the story, not from R' Noach but from one of Anash in S. Paolo:

"A few months ago," tells R' Noach, "I got a call from him, and he told me that his daughter is seeing a gentile. The father thought that perhaps I would simply make another miracle like in the hospital."

"A while later, R' Noach was invited to a birthday gathering for the donor that he had been trying to meet. During the party, he recounted the story that took place in his office, and concluded, 'If by simply mentioning your name, this caused someone to give such a respectable amount, then I think that you should at least match that amount.' The host was in a good mood, so he didn't disappoint and donated an additional 36,000 dollars to the yeshiva. Since then, he has become one of the main

supporters of the yeshiva."

* * *

R' Noach wasn't satisfied with just sending the students out on mitzvaim, but each Friday he would join a group of them to do mitzvaim in the Einstein Hospital, the largest facility of its kind in all of South America. On these visits, R' Noach would put on t'fillin with many Jewish patients, give out Shabbos candles, Jewish reading material, and say uplifting words of encouragement to those who needed it.

These regular visits to the hospital generated quite a few interesting stories. In fact, the very evening before this interview, R' Noach attended a wedding held by one of the local Jewish families. He had met the family patriarch six years earlier during one of his visits to the hospital, where he had blown the shofar for this Jew and explained to him about the meaning and significance of Rosh HaShana. The man heard the sound of the shofar and broke out in tears, saying that somehow that sound makes him feel much better.

This meeting became the impetus for the man to change his whole way of life, and he slowly began to come close to Yiddishkait.

"A few months ago," tells R' Noach, "I got a call from him, and he told me that his daughter is seeing a gentile. The father thought that perhaps I would simply make another miracle like in the hospital. When he finished telling me the whole story, I told him that as a first step, the entire family, including his daughter, should be guests in my home for the following Shabbos

"The family did come for Shabbos, and they enjoyed the Shabbos meal. After the meal, I got into a conversation with the daughter. In the course of the



An Erev Yom Tov gathering at the yeshiva

conversation, she told me that she doesn't live with her family but that



R' Noach with his children who were born thanks to a bracha from the Rebbe



Rabbi Alperin cutting the hair of Shaya, R' Noach's oldest son

she actually lives in the building right across from me. I played along as if I was surprised, and asked if she lived alone or did she room with someone.

At the beginning, she tried to dodge the question, but it slowly came out that she was living with a 40-year-old gentile and his two children. Gently, I asked her what she found in this person, considering that she was only 20 years of age. I also reminded her of her pure Sephardic heritage, and how could she allow herself to get into such a situation.

"A week after that encounter, I got a call from the mother that the daughter left her gentile companion. A few weeks after that, she went on a shidduch with a Jewish fellow, and last night, I participated at her wedding. All of this started with that meeting years ago during a hospital visit."

On one of his visits to the hospital, R' Noach tried to enter a certain room but was stopped by a nurse who told him that he had no

reason to go in as the person has a severe and infectious disease. R' Noach explained to her that he didn't think this particular disease could spread from putting on t'fillin. She agreed and allowed him to enter.

When he walked in, he saw lying opposite him a man in his fifties, who looked more dead than alive. For a brief moment, he became frightened but he got his wits about him and asked the patient if he would like to put on t'fillin. To his surprise, the man said yes. As they talked, it turned out that the man had never done so before, and R' Noach excited by the opportunity, announced that he was making him a Bar Mitzva then and there.

As he was putting the t'fillin on the man, R' Noach's eyes alit upon the large tattoos decorating the man's upper arms, images of swastikas and Hitler yimach shmo. R' Noach was stunned and horrified and he thought that maybe he wasn't really Jewish, but he decided to ask the man point blank.

The patient, instead of responding to his question, burst into bitter tears. He began to tell how he grew up as a small boy in a certain neighborhood in S. Paolo, and how one day a group of gentile kids attacked him and forced him to have those tattoos put on his body. The patient cried and shook violently as he recounted the story, and it took quite some time to calm him down.

The Bar Mitzva ceremony took place in the hospital room. After it was over, they said their goodbyes and R' Noach promised to visit him again. A few weeks later, R' Noach paid another visit. The man recognized him immediately and told him that he would always remember him because of the putting on of the t'fillin and the Bar

Mitzva that he made for him.

The next time he came, the man had already moved on to a better world... Although it was expected, R' Noach still felt like it was a blow to his heart. He couldn't seem to move his feet from the door to that room where he first met that Jew. He found himself choking on his tears as he stood there for some time, reciting Mishnayos for the elevation of the departed soul.

* * *

After ten years of serving as the executive director of the yeshiva, where R' Noach succeeded in establishing the yeshiva on all fronts, he decided to open a Jewish Center to serve the youth of the city. "I had the merit to help develop the yeshiva, and that work really changed me a lot and helped me to appreciate the great power of Tomchei T'mimim. But throughout the years, I yearned to go back to working with the youth," he explains.

A little over three years ago, he opened the Centro Judaico to respond to the needs of the youth who had not been exposed to proper Judaism. The work was divided between the couple, with his wife supervising the activities for the children of younger ages, and he handling the activities with the older ones.

They set up the center in a rented building on Paolista Street, the largest avenue in all of South America, which borders on five large neighborhoods that have a large Jewish population.

It all started with a small stand set up in the area. The first two students who approached the stand became the first members, and slowly the place began to build up as the larger community became aware of the center, which grew by leaps and bounds. As R' Noach first

The patient, instead of responding to his question, burst into bitter tears. He began to tell how he grew up as a small boy in a certain neighborhood in S. Paolo, and how one day a group of gentile kids attacked him and forced him to have those tattoos put on his body.

thought, so it came to pass. The local Jewish population needed such a center and as soon as it opened its

doors, it turned into a success story within a few weeks.

The early clientele were the students who had passed through his hands in the earlier years prior to opening the center. For many of them, he had become their spiritual father, and they began to come in droves turning the place into their home away from home. As the numbers grew, the building underwent renovations and became a full-service youth club, which includes classrooms, a crafts room, computer room, game room, offices, a large yard, and a full kitchen.

Although the original plan was to provide for the children who attend non-Jewish schools, so as to give them a taste of Yiddishkeit during their off hours, it quickly turned into something much larger. Today, even the parents participate in various workshops geared specifically for them at the center.

As of today, three and a half years later, it is considered the largest Jewish youth club in all of South America. Last winter (in

THE BAR MITZVA THAT SANCTIFIED G-D'S NAME

A little over a year ago, R' Noach celebrated the Bar Mitzva of his firstborn son, Yeshaya. As mentioned in the article, his birth, bris and upsherenish turned into events that sanctified the name of Hashem and Lubavitch.

The joyous event was attended by hundreds of Jews across the spectrum of the community, shluchim, rabbanim, wealthy donors and an eclectic variety of acquaintances, whom R' Noach has gotten to know through his many years of activities in Brazil.

The letter of the Rebbe to the Bar Mitzva boy was read by the mashpia, R' Yosef Yitzchok Gansburg (thanks to whom, R' Noach went out on shlichus). Afterwards, one of the contributors stood up and translated the letter into Portuguese, as the entire crowd stood in respect.

The Bar Mitzva boy incorporated into his speech the significance of a Bar Mitzva, as well as the importance of doing mitzvos and the belief in Moshiach. His father, R' Noach, reminded the guests of the miracle involved in the birth of his son, thanks to the bracha of the Rebbe, which accompanied them throughout the years.



Yeshivas Kayitz 5761

Brazil it is considered summer), over five thousand young people took part in the various activities of the center, which include Shabbatons, organized field trips, special camps and a wide array of courses on a variety of subjects, as well as activities for the general Jewish population of S. Paolo.

Throughout the year, R' Noach holds Shabbasos in his home,

inviting around eighty kids to spend the entire Shabbos with his family. The participation of these young people in the various activities over a period of years yields many positive results in terms of their coming close to Yiddishkait.

* * *

The interview, which took a few hours, was interrupted periodically by youngsters who upon arriving at

the center stooped by his office to say hello. The telephone also rang intermittently with important messages from the secretary.

When we walked down the steps at the end of the interview, Rabbi Gansburg accompanied me as he showed me around the building. Many of the youngsters who passed us in the halls seemed to be waiting for a warm word from R' Noach or a pat on the back, which he dispensed generously. For many of them and others like them, he is a cherished father figure.

As I went upon my way, I couldn't help but think of that newly married young fellow who was concerned that he was not suited to this sort of work, and how the brief but simple answer of the Rebbe, "**If they assess that they are suited for this...**" as well as the advice of his brother, "work on yourself so that you will be cut out for it," and how this led to a string of successes in bringing hundreds of souls closer to their Father in Heaven.



R' Noach shaking hands with the governor of Paolo, standing next to him is Rabbi Alperin

THE ESCAPE FROM RUSSIA 1946-1947

BY RABBI SHNEUR ZALMAN CHANIN

*Tickets – yes; money – yes; Polish papers – yes; But in the Soviet Union a person couldn't just disappear from the city, certainly not a pair of Chassidim who were under close surveillance. * R' Chaikel came up with a daring plan which was implemented with Divine assistance. * Part 4*

WHEN YOU CAN'T GO UNDER, YOU GO OVER

Everything seemed ready: train tickets for the family from Tashkent to Moscow and from there to Lvov; loans to Anash and leaving money with R' Mendel Futterfas and Mumme Sarah for them to smuggle out of the country. My father couldn't sell his house, of course, or part from his friends. So **all** he had left to do was to plan how he would leave the city and make the trip to Moscow and Lvov without arousing suspicion.

In communist Russia of those days you were unable to travel from city to city until you received a *Praposhk*, permission to travel which was given only after you were interrogated as to the reason for the trip; permission to stay in the new city; and a certificate attesting to a temporary leave of absence from work. In addition to the pile of papers he had to have, he had to buy a train ticket from Tashkent to

Moscow, a week-long trip.

However, traveling by train was out of the question for my father. The train station was dangerous, swarming with NKVD agents looking for prey, hovering next to every passenger in order to discover a potential criminal. He had neither a travel permit nor permission to stay in Moscow. The secret police had their eye on him and woe to him if he was caught traveling out of the city.

A bus, taxi, or other form of public transportation was unavailable and of course there was no private transportation. In addition to all this, as I wrote in a previous chapter, R Nissan Nemenov would be joining him, which increased the danger sevenfold.

What could he do? How could he leave the city? Ideas were dismissed one by one. He had to think quickly because any additional delay could cost him his life. Then suddenly, as though Divinely inspired, he came up with an

idea. He decided that the safest way for him and R' Nissan to disappear from the city would be via the lion's den. They would travel by military plane (there were no civilian flights, just freight planes), which ordinary citizens could not use. Only senior military and government figures could fly, and VIP's who were in favor with the government at that time. Who would think of conducting a search of passengers like these? There were no NKVD agents at the military airport because they had nobody to search there.

There were only a **few** technical problems to solve, like how would they turn into important personages overnight? How would he obtain plane tickets and how would he reserve seats on the plane? But my father managed

There at the airport, before they parted, R' Mendel whispered a humorous line to him in order to ease the tension, "Nu Chaikel, it looks as though the ministers of the treasury and religion are leaving Tashkent!"



A military aircraft for 18-24 passengers at the airport in Tashkent in 1946

to resolve all these dilemmas.

SPEAKING TO A NEUROLOGIST

Remember the military doctor of Tashkent who helped the young Chassidim avoid army duty? Again he agreed to come to my father's aid. My father asked him to write a letter of commendation to a top neurologist in Moscow in which he would explain that my father was a wounded war veteran with a certain diagnosis. Despite the time that had elapsed since he was wounded, he continued to

suffer from headaches. He was asking his opinion in the matter and suggestions for how to treat this war veteran.

It wasn't hard for my father to obtain this letter from the military doctor. After giving him a large bribe the doctor wrote not only one letter, but two – one for my father and one for R' Nissan. These two letters looked quite "kosher" and did not arouse the tiniest suspicion that something wasn't quite right.

After my father got this referral, he called his friend the chief of the NKVD. Obviously, my father did not share the details of his plan with him, because even though he was a friend, he was a non-Jewish friend who had to be treated respectfully though with some measure of suspicion.

My father asked him to reserve two seats on the first military plane leaving from Tashkent because he had to be in Moscow as quickly as possible for his business. His friend returned empty-handed and said he truly wanted to help him but it was nearly impossible to obtain an immediate reservation and it was dangerous to buy tickets for someone else. My father got the hint and promised to pay him for his troubles.

A few hours later, the NKVD chief returned with the news that he was

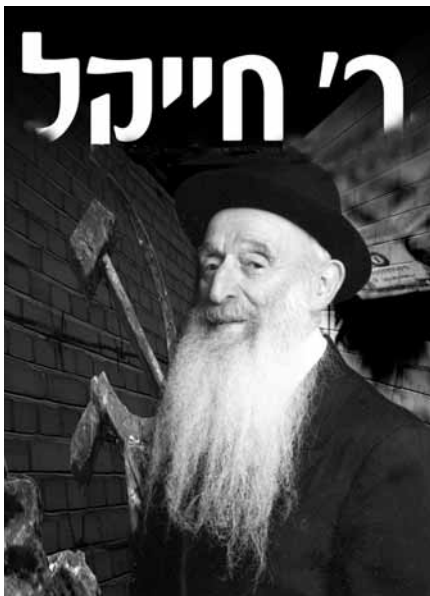
able to get two tickets but they were exorbitant. My father gave a huge sum of money so he wouldn't come up with additional excuses and baruch Hashem, within a short time he had the tickets.

He said goodbye to my mother and planned on meeting up with her in Moscow or Lvov as those arranging the trips would decide after he would arrive in Moscow. My mother knew he was going to fly that night, but in order not to cause her unnecessary worry and aggravation he didn't tell her all the details of his escape plan.

The only person who knew all the details of the plan was R' Mendel Futerfas, who even accompanied my father and R' Nissan to the airport in Tashkent. My father often said about R' Mendel that he was a clever man who always managed to say the right thing at the right time. There at the airport, before they parted, R' Mendel whispered a humorous line to him in order to ease the tension, "Nu Chaikel, it looks as though the ministers of the treasury and religion are leaving Tashkent!"

DISGUISED

My father and R' Nissan dressed in military uniform and the only thing left to do was mask themselves and leave. My father took R' Nissan to the doctor, bribed him, and the doctor bandaged



their faces so that most of it was covered as you might expect wounded war veterans to look. Even those who knew them well could not have identified them.

With this disguise, under the cover of darkness, they arrived at the airport long before dawn. The airfield? My father laughed. It was an open field, dark, unpaved, with the shriek of military transports taking off and landing. Whoever had a ticket underwent minimal checking and boarded the flight. An airplane? Again, my father laughed. It was like a wide pipe with no seats. The passengers sat on the floor and leaned on one another.

When we sat *Shiva* for my father, Rabbi Mordechai Rivkin told me that he remembered meeting my father on the street when he was dressed in military uniform and he didn't understand why Chaikel, who was always dressed as a businessman in a pressed suit, was dressed like this. It was only when they met out of Russia and they discussed their escape that he understood the reason.

CHAOTIC FLIGHT

My father and R' Nissan boarded the plane. Some of the passengers were already sitting on the floor while others were preparing a more comfortable place to sit on bundles and suitcases, which were made of tin and were locked. Most of the passengers didn't look at them and those who did glance their way gave the "war wounded" respectful and pitying looks.

The plane began to take off while chaos reigned inside, because as the nose of the plane went up and the tail down, all the passengers slid backwards on top of one another. When the plane made a right turn, the passengers fell to the right, a left turn and they fell to the left. When the nose of the plane faced downward, all those sitting in the rear slid forward. There was nothing in the plane to stop them. On this trip, they had the misfortune that the plane hit some turbulence and began to shake

right-left-forward-back like a ship in a storm and the passengers slipped and slid in all directions.

The passengers felt sick, held their stomachs, and vomited. My father looked around him with satisfaction. Everybody was preoccupied with his heaving stomach; for him and R' Nissan this was a miracle. He was thrilled that none of their fellow passengers had any desire to engage them in conversation even though this is common among people who sit together for hours. Hashem had helped them! Their greatest fear was that someone would



**R' Nissan learning Chassidus
before davening**

ask them where and how they had been wounded, or would take an interest in the war and would ask questions, and thanks to the kindness of Heaven, their fear dissipated.

A GENUINE SERVANT OF G-D

Suddenly, in the midst of the confusion, my father saw that his dear friend, R' Nissan was standing, putting his hand in his pants' pocket, taking out his gartel, and calmly putting it on. My father was overcome with terror. Oy! That's all he needed. R' Nissan

standing and davening could ruin their plan.

Most of the passengers were communists in the military who were anti-Semites to boot. If one of them realized what was going on and would begin to ask questions, they were lost! The communists were liable to open the door and push them out of the plane!

My father remained sitting in shock and watched his friend. R' Nissan pushed up his sleeve, took out his t'fillin and began to put them on, calmly. He put his face to the wall and began speaking to his Maker as though he was in shul or in Yeshivas Tomchei T'mimim.

"I spent those hours in terror, in indescribable anxiety, but R' Nissan's greatness grew profoundly in my estimation. I saw what a genuine servant of G-d is and what kabbalas ol is. I admired the greatness of his personality and his ability to set aside all matters of this world and rise up in the service of Hashem. I saw how nothing disturbed him or confused him; neither the movement of the plane nor fear stopped him from serving his Creator.

"He stood there with his face to the wall and davened with kavana and wondrous d'veikus for hours, as he was accustomed to doing. He was in another world, not the world of the flight and not the world of eating and not the world of vomiting. He was involved in service of the heart for hours on the flight and forgot that he was a wanted 'criminal' and had to act the part of the wounded vet in order to escape.

"I realized that Divine Providence had orchestrated the turbulence so that the passengers would be self-absorbed and wouldn't pay attention to two frightened Jews traveling with them illegally and so that R' Nissan could daven."

After a 12 hour flight, my father and R' Nissan arrived safely in Moscow.

BORN TO MESIRUS NEFESH

BY SHNEUR ZALMAN BERGER

R' Zalman Levin passed away on the first day of Chol HaMoed Sukkos at the age of 90. His amazing life was a tapestry of incredible acts of mesirus nefesh, resourcefulness, and cleverness alongside wholehearted service of Hashem.

MESIRUS NEFESH AND GENUNIE SACRIFICE

The Chassid R' Zalman Levin was born to a life of mesirus nefesh for Judaism and Chassidus and this is how he lived his entire life. He grew

up in the shadow of the KGB who persecuted his father who served as rav, shochet, and mohel in Belorussia. He learned in underground Yeshivas Tomchei T'mimim and despite being arrested several times he continued to study

Torah.

During the Holocaust he was drafted into the Red army and was later appointed a commander of a naval base near the Japanese Sea, far from home. There too he did not forget where he came from and as a senior officer he was able to daven every day.

R' Zalman took his mesirus nefesh for mitzvos to Eretz Yisroel with him and despite his advanced age he spent years on mitvzaim at the Tovala base near Kiryat Malachi (see *Beis Moshiach* #573). Every Shabbos, for seventeen years, he walked to the base with other Chassidim to organize a minyan for davening, for Kiddush and to bring simcha. In his final years he ran a gemach which helped many needy families with loans.

He was a Chassid with genuine mesirus nefesh that we can all learn from.

PETCHITZA

R' Zalman Mordechai Levin was born on 6 Tishrei 5677 (1916) in the town of Petchitza in Belorussia. His father was Rav Eliyahu Levin, the chozer, who was known as "Elya Paritcher," and his mother's name was Rivka.

He was only a year old when storm clouds covered the skies of



The Levin brothers

Right: R' Chaim Lipa; Left: R' Zalman

Russia. The Communist Revolution began on 22 Cheshvan 5678. Soon afterwards the authorities clamped down on Jewish life, so from when R' Zalman was a baby he lived a life of mesirus nefesh. His father, who was one of the distinguished T'mimim in Lubavitch, continued to serve as rav, shochet and mohel, despite the communists and he educated his children to go in the ways of Torah and Chassidus.

In 1921, the Yevsektzia (Jewish communists) made a pogrom in Petchitza. They wreaked havoc in the shul and cheider and anything having to do with religion. The Yevsektzia waged a propaganda campaign against religion and destroyed what they could of religious life. Rabbi Eliyahu Levin had to leave town and he moved to nearby Bobruisk.

I AM A JEW AND I WANT TO LEARN TORAH

R' Zalman Levin went to yeshiva in Paritch and when he was eleven he went to Yeshivas Tomchei T'mimim in Zhlobin. His father did not just rely on the mashpiim and magidei shiur in the yeshiva but asked Rabbi Yerachmiel Benjaminson, the rav of the town, to keep on eye on his son so he learned properly. Zalman learned in this yeshiva for four years and suffered from persecution and arrests like the other T'mimim.

Many years later he told about the arrests:

"We were taken to the police station a few times and although they couldn't prove that there was an organized yeshiva, they yelled and threatened us nonstop. We were young boys and despite the fear we continued learning. At one of the arrests one of the policemen began interrogating me and when he asked what my father did, I hid the fact

Those present waited a long time but a tenth man did not show up. Suddenly, R' Itche opened the door to the gravesite and invited the Alter Rebbe to join their minyan and that's how the nine men davened. "That was a t'filla the likes of which I never experienced again. We all trembled in fear."

that he was a rav and said he was a tailor.

"If so, go home and learn how to be a good tailor," said the policeman.

"I was afraid but I proudly replied: I am a Jew and I want to study Torah."

R' Zalman told this chilling and moving story that happened to him:

One year, during the period of time when he learned in Tomchei T'mimim, R' Zalman traveled to the gravesite of the Alter Rebbe in Haditch for 24 Teives, the yahrtzait. That year the snow was especially high and only nine Chassidim, including the celebrated Chassid, R' Itche the Masmid, arrived at the gravesite on the morning of the yahrtzait.

The Ohel was divided in half with a door separating between the two halves. In the front area was the shul in which they davened on the Yomim Noraim and in the rear, behind the door, was the holy gravesite.

Those present waited a long time but a tenth man did not show up. Suddenly, R' Itche opened the door to the gravesite and invited the Alter Rebbe to join their minyan and that's how the nine men davened. "That was a t'filla the likes of which I never experienced again. We all trembled in fear."

COMMANDER AT THE NAVAL BASE

During World War II, R' Zalman was drafted into the Red army for in those days everybody was drafted for the war effort. R' Zalman hid this from his parents but the night before he had to go, his mother found out. She began to shriek and could not be calmed until the neighbors thought that someone in the family had died.

Her husband, R' Eliyahu, remained calm. He thought for some time and then said quietly and soothingly, "Don't worry, I promise you that Zalman will return without a scratch."

His promise was fulfilled for throughout all those years of service, R' Zalman was never injured. Some of his service was done as a commander of a naval base on the Japanese Sea. Due to his senior position he was able to closet himself in his office every day to put on t'fillin and daven.

After his release he traveled to his family who had fled to Samarkand, where he married Dr. Shifra Bergman at the end of 1947 and raised a fine Chassidishe family.

The fact that R' Zalman kept Shabbos throughout the years despite holding a senior position, amazed the Lubavitcher Chassidim

of Samarkand. A few years ago, R' Zalman told *Beis Moshiach* about some of the tricks he used to keep Shabbos:

"Finding work which I could do without desecrating the Shabbos took a lot of effort. In the end, I was put to work in a government store as a manager. I was responsible for many employees. On Shabbos, after davening Shacharis and eating the Shabbos meal, I would go to the store for a few minutes in order to check if there was an inspection or if one of the top managers hadn't suddenly appeared. Then I would

return home for a few hours and then go back to the store to make sure that no surprises had arisen in the meantime. I did this until Shabbos was over.

"Occasionally an Israeli diplomat would come to the store and he would leave Jewish items that he had brought from Israel through the Israeli embassy in Moscow. For us, these emissaries represented a great salvation.

"After some years of working in the store I worked as a manager in the accounting department of a

secret factory that manufactured parts for planes. On Shabbos I tried not to show up at all, but if I had to go, I didn't sit in the office; I walked around among the people I was in charge of as though checking that all was in order.

"One morning one of the clerks told me that the head administrator asked him about me: 'why does he wear a head covering, why doesn't eat in the dining room with everyone, he doesn't come on Saturdays and when he comes he walks around and doesn't work; he seems to be religious.'



R' Zalman receiving kos shel bracha from the Rebbe

“When I heard this my heart skipped a beat. I hoped that thanks to my good relationship with the administration they wouldn’t inform on me and the most they would do would be to fire me. Miracles took place and baruch Hashem nothing happened. On the contrary, the administration was satisfied with my work.”

DIFFICULTY LEAVING

R’ Zalman’s job in a secret factory worked against him. In the 70’s, when many Russian Jews were allowed to leave the country for Eretz Yisroel, he was not permitted to leave because he had worked in a secret facility and because his wife was a doctor and his daughter-in-law a professor. R’ Zalman often visited the OVIR emigration office but he was told to try again another time.

“One of my daughter-in-law’s friends told the Rebbe what was happening and the Rebbe said: I will mention it at the gravesite. This

bracha gave us much strength to continue making efforts to obtain permission to leave.

“Erev Tisha B’Av 5733 I went to daven at my father’s gravesite. We had almost despaired. Many of Anash had already left and only we were stuck. I davened there a long time and then prostrated myself on the grave and with bitter cries I said: Father, if you want me to remain here near you in Samarkand I agree, but if you want my children, your grandchildren, to go in the way that you want, and live Jewish-Chassidishe lives, daven for us so we can leave.

“I repeated this three times with many tears. The next day, on Tisha B’Av, I received permission to leave.”

REGARDS TO THE SOLDIERS

R’ Zalman and his family emigrated to Eretz Yisroel in 5734/1974. At first he lived in an immigration hostel in Kfar Chabad

and then he moved to Nachalas Har Chabad. The Rebbe considered his mitzvaim work with the soldiers at the Tovala base very important. When R’ Zalman came to 770 for Chai Elul 5736, he submitted a letter to the secretaries and among other things he wrote about his work with the soldiers.

On Motzaei Rosh HaShana, when R’ Zalman passed by the Rebbe at kos shel bracha, the Rebbe gave him a bottle of mashke, smiled broadly and asked him to give regards from him to the soldiers. When R’ Zalman had yechidus at the end of Tishrei, he gave the Rebbe a note in which he asked for a bracha for his family. The Rebbe read the note and asked R’ Zalman why he hadn’t written again about his work with the soldiers.

* * *

R’ Zalman was a naturally cheerful person. He was clever and loved Torah. He devoted his free



The elders of Nachla at their Gemara shiur

From right to left: R’ Tzvi Milevsky a”h, R’ Zalman Levin a”h, Rabbi Levi Pressman



R' Zalman at his father's grave in Samarkand

profession which he used in order to voluntarily help Yeshivas Tomchei T'mimim in Nachalas Har Chabad. One decade ago he took on the running of the gemach of the vaad of Nachalas Har Chabad. He ran the gemach with great devotion and helped hundreds of families.

In recent years he suffered from many ailments. His doctors told him recently that due to his condition he should have been in the "next world," and every additional day of life was a miracle.

On 6 Tishrei, R' Zalman had his 90th birthday. A few days later he came down with pneumonia and on the morning of the first day of Chol HaMoed Sukkos he passed away.

Hundreds of residents of Nachalas Har Chabad participated in his funeral. He is survived by his wife and his sons, R' Michoel and R' Shmuel who go in the ways of their father, a life of Torah and Chassidus and generous g'milus chassadim.

time to learning. Many people in Nachla remember the ongoing shiur of the elders of Nachla which lasted for many years. R' Zalman was one of the participants. Rabbi Levi Pressman the maggid shiur said that R' Zalman would become deeply

engrossed in his study and enjoyed it. On more than one occasion he went home and told his wife about chiddushim he had learned in the shiur.

He worked as an accountant, a



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