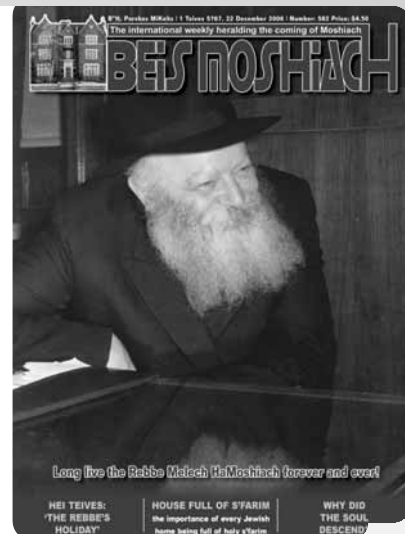


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744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
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ERETZ HA'KODESH

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

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

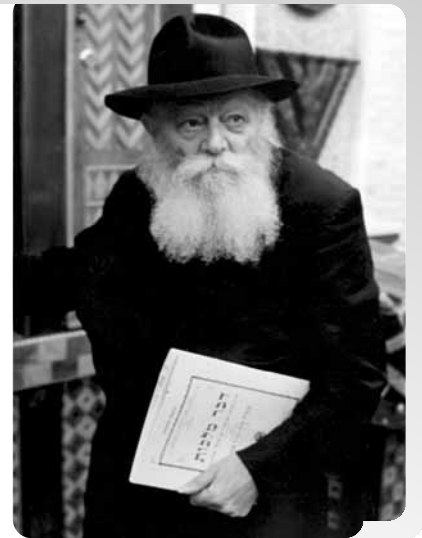
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WOMEN GOING OUT TO HELP OTHERS

LIKKUTEI SICHOS, VOL. 35, PG. 150-155
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

Accordingly we may explain why it is said that “Leah’s eyes were tender but Rachel was *y’fas to’ar vi’fas mar’eh* (of fine form and beautiful appearance)” [VaYitzei 29:17]. Rachel symbolizes the Divine service of the righteous, righteous from the outset, “of fine form and beautiful appearance,” without deformity or blemish. (“The word ‘*to’ar*’ is with regard to the visual form of the features, every part of the body as is proper for it, having the required shape...whereas ‘*mar’eh*’ is the luster of countenance, etc.” [FN 41: see also commentary of Rashi on VaYitzei *ibid*]. These two terms refer respectively to: completeness in the 248 Positive Commandments, which are called, “the 248 limbs of the King”; and the 365 Prohibitions, corresponding to the 365 sinews, connected to the glow of the face” [Seifer HaMaamarim 5628, pg. 105 ff].) And Leah symbolizes the service of repentance, which is characterized by Leah’s crying – “Leah’s eyes were **tender**” – for crying is connected with the service of repentance.

Now, regarding Yaakov it is said, “Yaakov loved Rachel” [VaYitzei 29:18], because, from Yaakov’s perspective, the main thing is the service of the righteous, as it is written, “Yaakov was an innocent man, dwelling in tents [of study]” [Toldos 25:27]. This is the service of the “inside” [*panim*], which also means “face”, within the boundaries of holiness itself [FN 44: see at length in *Likkutei Sichos* Vol. 20, pg. 110 ff]; not going out in order to elevate the outside to holiness.

This is the inner meaning of the saying of our Sages, “for everyone would say: ‘Rivka has two sons and Lavan has two daughters. The older daughter will go to the older son and the younger daughter will go to the younger son,’” for with respect to Leah’s service, which

was at the level of the service of a penitent, it was possible for her to reform Eisav, which is not so with regard to Rachel, whose service was that of the righteous.

Thus, Rashi writes [regarding Dina], “The reason she is called ‘daughter of Leah’ is on account of her outing, for Leah was also wont to go out, as it is said, ‘Leah went out to greet him.’” That is, this quality of Dina to affect the outside came to her as an inheritance from Leah, being that she was the “daughter of Leah,” whose service was with the outside, to transform the evil of the outside to good.

However, to the extent that this matter exists in its source [i.e., in Leah], it is not revealed so much. Therefore, Leah did not want to fall into the hands of Eisav. Whereas, when this matter became expressed in detail and individualized in the Tribes, then the quality of this service of “going out” was revealed, the service of inspiring others to repent.

5. In addition, notwithstanding the fact that in actuality this “outgoingness” was a stumbling block for Dina, the reason for this is as Rashi interprets (as mentioned above) – that this was Yaakov’s punishment for withholding Dina from his brother [Eisav]. Indeed, from this itself it is understood that her outing [in Sh’chem] was not something unseemly; her intent was for the sake of Heaven, to bring them back to virtuous conduct.

Perhaps we may assert that Dina’s motive for her outing – to inspire others to virtuous conduct, something positive – was in a sense **fulfilled**, finding expression in Yaakov’s children influence over the people of Sh’chem to circumcise all the men [VaYishlach 34:24], which was the concept of conversion [see FN 48] that was customary in

those days, in order to bring them into the family of Avrohom. Indeed, it is plainly understood that this entry to the family of Avrohom was not only with regard to the men but also “the young ladies of the land,” the women and girls, as Scripture relates, “with this we will consent to you, etc., that every male will be circumcised, etc., and **we will take your daughters for ourselves**, etc.” [34:15-16].

That is, although in actuality the people of Sh'chem were punishable by death for their sin [see FN 50], for which reason they were killed by Levi and Shimon, Dina's brothers, nevertheless, in order that the will of this righteous individual, “Dina, daughter of Leah,” should be fulfilled at least in part, before they were killed they were circumcised [see FN 51], the sign of establishing a convent with the family of Avrohom.

Moreover, the **young ladies** of Sh'chem, to whom Dina set off to reform, were taken into captivity by Yaakov's children [34:29] and surely they became maidservants in the homes of Yaakov's children [an expression of acceptance within the realm of holiness, the family of Avrohom, on account of Dina's influence].

6. From here we learn a general lesson with regard to Jewish women:

Even though “All honor [awaits] the king's daughter, who is within” [T'hilim 45:14], and women are called the “mainstay of the home” [to note that this is said regarding **Rachel** (Rashi VaYitzei 31:4; VaYigash 46:19; etc.) – see FN 54], since their principle role is to build the Jewish home, for which sake they need to remain “inside” (*panim*), as the verse specifies, “within” (*p'nima*), nevertheless, it is incumbent upon those women who are

graced with the particular qualities that enable them to also influence the outside to utilize this quality in a modest manner **for the sake of Heaven**, drawing others' hearts towards the service of G-d and bringing those Jewish women and girls who are “outside” back to virtuous conduct.

It is understood and **obvious** that a Jewish woman must approach this effort in the proper modest fashion, to the extent that it must be recognized in her, on her “outing,” that “All honor [awaits] the king's daughter, who is within.” Nevertheless, together with the utmost caution of following the boundaries of modesty, they must bring all Jewish women and girls who are off the path, back to goodness.

In fact, the nature of women's warmth and gentleness helps them draw others' hearts towards the service of G-d with a degree of success that surpasses men, as is plain to see. When one exerts effort in ways of pleasantness and peace to draw others close to G-d's Torah and the service of G-d, there is much greater success (and the effect is more internal and lasting) than the effect brought about through rebuke and confrontation, etc. (as is the nature of men, for “a man's way is to **conquer**” [commentary of Rashi

B'Reishis 1:28]).

Since the Holy One Blessed Be He created women with this quality, it is understood that they must utilize it fully – not only in their conduct at home, but also on their influence on the outside – to draw Jewish women and girls to their Father in heaven. [FN 56: See a lengthy discussion on all this in *Seifer HaSichos* Vol. 1, pg. 83 ff]

(From the addresses of Shabbos Parshas VaYishlach and Shabbos Parshas VaYeishev 5746)

From this itself it is understood that her outing in Sh'chem was not something unseemly; her intent was for the sake of Heaven, to bring them back to virtuous conduct.

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WHY DID THE SOUL DESCEND?

BY RABBI CHAIM ASHKENAZI

TRANSLATED BY MICHOEL LEIB DOBRY

If a person constantly sees this question crying out before him, “Why did the soul come down to this world? What I am doing here?” – this is the only way to guarantee that he is already heading in the right direction – building and ascending. He doesn’t waste his time and effort for nothing; he utilizes them solely for more desirable pursuits.

A QUESTION, AN ANSWER, AND A STORY

There’s a simple and well-known question that appears in chassidus quite frequently, and in principle, the answer remains the same. The question: Why did the soul descend? In general, this question is accompanied by a lengthy explanation about the lofty place where the soul was located prior to its descent. The answer: This descent is for the purpose of an ascent. In most cases, this is followed by a detailed description of the ascent that the soul attains as a result of this descent.

In essence, this arouses a simple question: Why is this question asked so many times, particularly when the answer is still the same? Sometimes, there are certain changes in the

explanation of the soul’s original location and where it reaches after the descent, but the principle remains the same. If so, then what’s the reason why we keep asking this question again and again?

To understand the explanation properly, we will begin with a story about one of the customs of the chassid, R. Chaim Shaul Brook, of blessed memory. When he would get up in the middle of the night (even when he was much older and *r”l* weak due to illness) to go to the bathroom, he would then sit down and learn something for a while, and only afterwards go back to sleep.

When his grandson asked him why he did this, R. Chaim Shaul explained: During sleep, the soul rises above to one of the chambers in the spiritual worlds – according to its Avodas

Hashem during the day – and draws life from there in preparation for the next day. All of a sudden, it descends to earth, and after waiting a little while, it returns back to that chamber. When the heavenly beings ask the soul where it went, what will it say? I went down to this world to answer a call of nature? That will surely unleash torrential waves of laughter above: You left your place in the chambers of Heaven for that? However, if the soul can reply that it went down into a physical body in order to learn Torah – that makes sense and sounds entirely different.

R. Chaim Shaul’s words bring us to the marvelous explanation of our original point: The question “Why did the soul descend?” appears so many times in chassidus because the objective is for a person to ask him constantly, “Why am I here?” and then he won’t always be involved in the nonsense of this world (on the level of going to the bathroom), rather he will make certain that his material pursuits will be interwoven with the general direction of “a descent for the purpose of an ascent.”

Chassidus allegorically compares the soul to the son of a king who was sent by his father to remote towns and villages in order to teach them that there is a king. However, when the king’s son reaches the place of his shlichus, he is drawn after the boorish

villagers and becomes absorbed with them in all their nonsense. Why and how was he prepared to forget his father and his heritage? Because he had forgotten himself, i.e., why he had been sent there in the first place. The comparison is clear.

NEGATING DISENGAGEMENT

There are those who think that in order not to suffer embarrassment when people ask them (or when they ask themselves) why the soul came down into this world, they have to minimize the descent by adopting the approach of cutting themselves off from the world and shutting themselves into the *Daled amos* of Torah and mitzvos. In essence, however, this does not constitute an answer to the question, “Why did the soul descend?” as this is not a descent at all. Such a person makes certain that his soul will be in a lofty world and will neither deal with material concerns nor descend into the physical world whatsoever.

Even if we say that the soul still undergoes a descent in relation to its previous state, since it has descended into a physical body, despite the fact that it is secluded in the *Daled amos* of Torah and mitzvos, we can respond to this claim in two ways: a) This person doesn’t feel the descent, and it remains pleasant for him because he is involved in Torah and mitzvos. b) Even if he does feel the descent, he reasons that the ascent will come at a certain point – after the soul leaves the body – and as long as it is in its current state of descent, he doesn’t bother trying to deal with it.

Chassidus, however, offers us a different approach. Chassidus does not agree with cutting oneself off from this world. It negates the premise that involvement with this world is always on the level of a physical “answering the call of nature” and no more. It teaches that a person has the ability to be in this world, a literal descent, at the same time that he is in a process of ascent.

To grasp the great importance of this state of simultaneous ascent and descent, we must first understand the depth of the soul’s descent. This is a descent “from a high peak to a deep pit,” from the highest state to the lowliest. This change takes expression in the fact that it previously saw nothing material, and its entire comprehension and perception was merely on the spiritual level. Now, however, it sees only gashmius.

The difference between materialism and spirituality is not just a matter of a few thousand levels but one beyond any comparison. This is similar to the difference between the pleasure



derived from a shining light that enables us to function because we can see the objects located in our surroundings, and a state of intense darkness where we *ch”v* stumble over things and get hurt. In essence, the difference is so great and immeasurable that it is beyond any description, to the point that the descent is simply frightening.

The only thing that can raise us up from such a deep fall is the question that we must constantly have in mind: Why am I here? What am I doing here? If a person asks himself this question every moment of his life, it causes him to carry out the true

purpose for which he was sent here. Thus, he utilizes every minute in accordance with the teachings of the Torah, and therefore, despite the fact that he is in a “deep pit,” he is not descending, but ascending, even when he has not yet gone out towards “the high peak.”

AS A BUSINESSMAN AWAITING PROFITS

The Rebbe shlita explains a similar situation in a sicha regarding the destruction of the Beis HaMikdash. The Rebbe MH”M asks: How was it permissible for G-d to destroy the Beis HaMikdash? He also fulfilled all the mitzvos, as is written (T’hillim 147:19), “He tells His words to Yaakov, His laws and statutes to Israel,” and after the commandment to destroy the houses of idol worship, the Torah states, “You shall not do so to Hashem your G-d.” Thus, G-d is obligated to refrain from destroying the Holy Temple. The Rebbe replies that since it is permissible to destroy a shul in order to build a newer, more attractive, and more elaborate one, even G-d had permission to destroy the Beis HaMikdash, because at any moment since its destruction, the new Beis HaMikdash would be rebuilt, greater than its predecessor. Thus, in order to achieve such a renewal and elevation, there had to be a destruction of the previous Beis HaMikdash to reveal this ascent.

By the same token, we can refer to the soul: If a person constantly sees this question crying out before him, “Why did the soul come down to this world? What I am doing here?” – this is the only way to guarantee that he is already heading in the right direction – building and ascending. He doesn’t waste his time and effort for nothing, and he solely utilizes them for more desirable pursuits. In light of this question, he inspects himself – his thought, speech, and action – and he asks himself if these things are in a state of ascent, and if they are, this justifies the descent that preceded.

This self-inspection is similar to the owner of a business determining how much profit he has earned. A businessman who invests large amounts of money in the purchase and development of his establishment and the hiring of employees does so with the objective of earning profits. Investing sizable funds carries with it a sizable risk of loss, but also the possibility of considerable profit. To make certain that all this money doesn't go to waste, one thought must be prevalent in the mind of the businessman: All of his devotion to the tremendous pressures of his business is in order that it should be profitable. He's not into purchasing buildings and equipment or hiring workers except for the sake of earning money. Faced with this objective motivates him to work, to overcome difficulties, and to push forward until he achieves his desired goal.

If over a certain period of time, he sees no profits, only losses, because his produce is not in demand, its price is too high, etc., and he suddenly sees how the business is on the verge of collapse and perhaps even *ch"v* bankruptcy – it's easy to imagine the panic that grips him. The fact that he invested his money in something is no comfort to him, and he asks himself: What did I work so hard for?

IMAGINATION VS. REALITY IN THE PARABLE AND ITS MORAL

There's another type of businessman – one who invests large sums in his business because he sees large profits ahead of him, imagining himself to be one of the world's biggest tycoons. Losses don't change his rosy dreams, and he calms himself by the fact that he has lots of property – buildings, automobiles, merchandise. He doesn't ask himself why he exchanged all his money for this property. Such a person can continue to sleep soundly and peacefully, traveling the world based on his

imaginary visions, until he finds himself one fine day thrown out in the street *r"l*.

On the other hand, there is the one who constantly asks himself: Why am I running this whole business anyway? He doesn't wait for a big collapse: Any minor deviation or slight financial loss gets him moving. Furthermore, he will not forgive himself even if the loss stems from events for which he is not responsible or from circumstances simply beyond his control. This is no comfort to him, because it makes no difference what the reasons are, only the results. He takes every step necessary to achieve (economic) ascent, and he essentially makes the mistake of his life: He had a lot of money that he and his family depended upon, and he buried it in wood and stone.

These two types of businessmen – the imaginary and the realist – also exist in the derived moral lesson. The cure to help the one detached from reality turn into a person of practical action is hidden in the study of chassidus and the actual implementation of chassidic principles.

The spiritually delusional millionaires are the allegory for those who believe that they should be considered people on a very high level, when in fact they are deeply sunk into the mire of material pleasures, fun, and enjoyment. They think, as did R. "Lazhe" from Tzfas before he was a chassid (in the well-known story about his journey from Tzfas to Liozna after he heard a maamer from the Alter Rebbe), that G-d may not have a Gan Eden big enough for their Avodas Hashem!

Chassidus teaches them and demands that they must be true to themselves, to those who "speak truth in their hearts," lying neither to themselves nor to others. It also guides them not to wait for *maspiim* (financial advisors in the allegory) to open their eyes so they will see that the animal soul and its attributes have

not yet been refined, rather they are dragged after them.

Chassidus shows them that they shouldn't wait until people ask them, "Why did your soul descend into a physical body?" rather, they should ask the question themselves and constantly demand from themselves: What is truly important to me in life? What gets me "riled up" with my children? – Eating without a bracha or breaking something valuable? What is my personal situation? – Am I really doing something about anger, laziness, criticism, and haughtiness? They persistently ask until they are prepared to give the only possible answer: My soul descended for the purpose of an ascent, a purification of the middos, a renewed closeness to "the G-d Who gave it," and as long as the soul breathes in my nostrils, I will try to make this the only thing I truly care about, and then I will educate myself and my children accordingly.

LOOKING AT THE WORLD "FROM ABOVE TO BELOW"

To the realists – those who are aware how great the descent is, chassidus emphasizes the intensity of the loss that a person endures when he fails to direct himself upwards. It instills within them the sense of pain over their lowly state and the feeling that if they don't make the appropriate change, it will be the greatest mistake of their lives.

In addition, chassidus gives them a very helpful tool in the form of an ability to have scorn for the material world and all its temptations, which cause a person to make the soul's descent permanent *ch"v*. This ability within a chassid is a result of the knowledge that the world's physical pleasures are the waste material of the *ofanim*, the lowest angels in the spiritual worlds, and this world is made from their garbage.

There's a story about R. Avrohom HaMalach, the son of the Mezritcher Maggid, who was so purified that he

wasn't able to eat, because due to his great merit, he actually felt that food was on the level of human waste. Therefore, he asked the doctors, who told him the minimum amount that he must eat in order to live and not die – and this took him a great deal of effort.

There are also stories about great chassidic elders, who proved how they related in a similar fashion to material matters, i.e., not being affected, and even despising and being repelled by them.

One such story is told about one of the chassidim in America, when people showed him the world's tallest building in those days, the Empire State Building. The chassid stood and looked it for a while, and then said, "*Haht zich a malach dah ahngidast*" (What tremendous things the angel made here). Another chassid added that from the size of the product, it's possible to estimate the greatness of the angel.

We have been given the task of "recycling" these items from which our lowly world has been created and raising them up to holiness.

The only guarantee that "he that is banished be not cast from Him" – i.e., when every Jew is privileged to reach the ascent for which the soul descended into this world – is by being equipped with the chassidic vantage point that looks upon the physical world "from Above to below," and the realization of this chassidic outlook in our daily conduct comes when we fulfill the *Shulchan Aruch* as it is illuminated in the light of *p'nimius ha'Torah*.

THE ADVANTAGES OF THE MORAL OVER THE PARABLE

Let's now return to our parable of the businessman in order to clarify the differences appropriate to contemplate upon that exist between it and the moral it teaches us.

In the parable, if the factory had no profits and its owners sustained losses and heavy debts, he has no control as

to whether he will get out of all this. In essence, even the losses don't depend upon him, as everything is decreed from Above. Nevertheless, it still hurts very much, and he is depressed to the depths of his soul. In the moral derived from this parable, everything depends upon him! If so, the pain over the loss must be deep and genuine many times over.

Another difference: In the parable, the business owner has the ability to close the factory, sell the equipment, save the initial money that he invested, and get out of this problematic commerce and into another field. In the analogue, he has nowhere to run.

*The only thing that
can raise us up from
such a deep fall is the
question that we must
constantly have in
mind: Why am I
here? What am I
doing here?*

There are no other possibilities, no other directions to take. The descent of the soul into a physical body is for only one purpose – to uplift and rise higher – and this form of elevation can be achieved along only one path – *Avodas Hashem*.

Accordingly, we apparently see an advantage to the physical businessman over the business of the soul and the purpose of its descent into this world. However, if we look into the matter carefully, we find that there is another essential and meaningful difference that provides hope and encouragement to the spiritual businessmen, since their advantage places them in an

especially profitable light. How so?

In the parable, the ability to turn to alternative channels of investment is only taken into account if the businessman is smart enough to stop the factory's economic deterioration before debts consume all the capital invested in the buildings, equipment, and merchandise. But if he had also mortgaged them with loans, the business will never recover and he will *ch"v* turn into a pauper. In the moral, however, even if the descent is considerable, there's always a way back. In His abundant Mercy, G-d enables a person to correct himself and straighten out his ways, even if his past spiritual "debts" are unbearable. Whenever he decides to ask himself the key question and respond with the proper answer, he is already taking the right path – the path of the King of all kings, G-d Alm-ghty, which only goes in one direction – onward and upward!

MANY QUESTIONS AND ONE ANSWER

The penetrating question, "Why did the soul come down into this world?" has many angles to it.

A yeshiva bachur, who travels to the Rebbe for Tishrei and returns, has to ask himself: Why did I travel to the Rebbe? Why did I leave? What is the importance of the task for which I was sent back to my place of origin, my yeshiva, my friends, my regular *mivtzaim* route?

A bachur after his year in *k'vutza* poses the question in a far more meaningful way, because the answer will lay the path for his future life: Why have I returned to a mundane life after an entire year of spiritual elevation in the holy court of the Rebbe MH"M?

A shliach, upon returning from the Shluchim Conference, must give a proper accounting to himself: I could have continued my visit to 770, chosen to live in the king's holy neighborhood – Crown Heights. Why did I leave? Do the benefits I reap in my shlichus

justify the extent of the spiritual descent?

Upon getting married, an avreich has to ask himself: Why did G-d give me this particular wife? What is my shlichus in relation to her, and what is the task that G-d gave her in connection with my journey of ascent? What is the lofty ascent for which our souls have undergone another descent – into the materialistic world of married life?

A parent asks himself: *Why did G-d give me such a child?* If the child is similar in nature to him, perhaps this is so he can see a reflection of himself and distinguish his own defects in order to repair them. If the child possesses qualities in contrast to his own, perhaps this is to show what else he must complete in his own personality. If the child experiences a lack of spiritual strength, perhaps this alludes to the need for the father to be stronger and walk along only one path, the one leading higher.

Similarly, we can ask about where we live, our neighbors, our place of

Today we have to ask, “Am I doing what I should in order that the Redemption will be realized now?”

employment, etc., and then the G-dly intention for which G-d planted us in all these places and situations will be realized.

As we have said, all these questions have always been according to the first question since the beginning of time. In our generation, we have added the most important and central question: Why has our soul descended to the world specifically in this unique generation – the seventh generation? As the Rebbe MH”M explains in his first maamer *Basi L’Gani* 5711, it was not according to our will that we

descended into the world, particularly not in this generation. It’s not for naught that we were chosen to descend into the seventh generation to fulfill the special mission of the generation – bringing Moshiach. After the Rebbe MH”M announced publicly, and with the greatest possible fanfare, that we are standing ready to greet Moshiach Tzidkeinu (“*Hineh Zeh Ba*”), and he has already revealed to us how Moshiach is standing on the roof of the Beis HaMikdash, who Moshiach is, and what he wants from us – that we should greet him and cry out, “How much longer must we wait for the Redemption?” – today we have to ask, “Am I doing what I should in order that the Redemption will be realized now?”

At the moment that we all respond positively to our own personal question, the answer will come to the general question of the entire Jewish People: Why have we descended into the Exile? For the sake of the true and final ascent of the True and Final Redemption!

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*A compilation of excerpts from the Rebbe's sichos regarding the importance of every Jewish home being full of holy s'farim for all members of the family. * In honor of Hei Teives, the Yom Tov of the s'farim.*

WHY IS IT IMPORTANT TO HAVE A HOUSE FULL OF S'FARIM?

In addition to every Jew having a Siddur and Chumash (and the like) in the main place where he davens communally and learns Torah with others, in shul and the beis midrash, at home he also should have a Siddur, Chumash, and other holy books as well as a pushka, including and especially in the kitchen, and s'farim should also be in the kitchen. While eating, one should say divrei Torah and when a question arises, they can look in a book which is at hand.

Furthermore, by making a home into a home of Torah, T'filla, and G'milus Chesed, the home is increased and expanded. That is, even if the house or room is small (physically), he has the strength and ability to make it into a great house and room by bringing in "big things," things associated with Hashem, His Torah and His mitzvos: a Siddur – davening to Hashem; a

Chumash – Hashem's Torah; a pushka – a general mitzva which is comparable to all the mitzvos.

In truth, the word "full" in the phrase "house full of s'farim," means that you cannot fill it up anymore because as long as you can fill it up some more, it is not completely full. So too, as long as there is a book in the world that belongs to this house which is presently outside the house, it is not truly a "house full of s'farim." Therefore, one should continue in this vein in a way of "the one who begins a mitzva is told to complete it," until the matter is completed.

(VaYigash 5 Teives 5751)

ADDING TO THE S'FARIM THAT ONE HAD PREVIOUSLY

Everyone, men, women, and children should do a similar act by bringing into their home or library new s'farim of divrei Torah in addition to the s'farim that they have from before in their "house full

of s'farim."

The one who hurries is praiseworthy – to make decisions about this already, now, and to carry through on them at the earliest opportunity, including ordering in advance and paying for a subscription for new s'farim to be published later.

(sicha VaYigash 7 Teives 5752, edited)

THE S'FARIM SHOULD NOT REMAIN ON THE SHELF OR IN THE CLOSET

In all the aforementioned there is G-d's commandment, "and you shall walk in His ways," just as Hashem does kindness, so too, as it were, you also do kindness, etc., the "miniature sanctuary" in every Jew's home must contain within it all three pillars:

Torah – "a house in which Torah is made great," a house in which Torah is studied regularly and in a way of "making great," greatness in quantity and quality, including that the house be "a house full of s'farim," that the s'farim do not remain on the shelf or in the closet but the house should be full with (the content of the) s'farim.

(a general letter from the days between 14 and 15 Shvat 5747)

EVERYBODY SHOULD HAVE S'FARIM IN HIS HOUSE

The theme of "house full of



through eating and drinking but also by supplying spiritual pleasure by reading and learning in these s'farim.

(Mishpatim 5743)

HOUSE FULL OF S'FARIM FOR CHILDREN TOO

I will mention again that which was said several times that every boy and girl (even the youngest who has attained understanding, starting from a child who is learning to talk, etc.) should have their own s'farim, such as a Siddur, Chumash, T'hilim, s'farim that belong to them, which they are responsible for and keep in their room. They will certainly make it a room of Torah and t'filla by davening and learning in them, and a room of tz'daka by having a pushka in their room in which they put tz'daka every weekday (as mentioned several times that every private house and every private room should be a Beis Torah, T'filla, and Tz'daka so that it should be fulfilled, "and they make Me a sanctuary and I will dwell in it," as a "miniature sanctuary.")

Surely they will explain to the children that they shouldn't worry about using the s'farim a lot in fear that they will get ruined or tear, since they promise them they will buy new and even nicer s'farim.

(Sicha VaYigash 5 Teives 5748)

s'farim" is comparable to the theme of mezuzah (in addition to the fact that this phrase – "house full of s'farim" – is brought in connection with the mitzva of mezuzah (BaMidbar Rabba 18:2)).

It was mentioned several times about the precision in the phrase "house full of s'farim" – that the entire house and its affairs are full and permeated with the contents of the s'farim, the holy books. Like the concept of the mezuzah – that all

household affairs are permeated with the content of mezuzah: holiness and G-dliness.

This matter of "house full of s'farim" pertains to every Jew, for even the simplest Jew who does not understand the content of the s'farim (he can read but does not know what he is saying), needs to try to have s'farim in his house so that when a guest or a meshulach comes to his house, he can fulfill the mitzva of hospitality not only

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THE UNDERGROUND

THE MASHGIACH

In the previous chapter we told of the difficulties and fear that were our lot in maintaining the Chassidic underground, but there were also many points of light. These helped us overcome the challenges and move forward on the path of Chassidus despite the difficulties.

Surprisingly, the Mashgiach of the yeshiva was a Gerrr Chassid by the name of Rabbi Moshe Shmuel Cohen. The job of a Mashgiach is similar to that of a Mashpia. He doesn't have too

many personal conversations but there are his weekly Musar talks to the yeshiva as well as guidance for the talmidim, such as which Musar s'farim are suitable for each individual.

We, the members of the Chassidic underground, discovered that Rabbi Cohen knew Chassidus! He was able to explain a difficult passage in *Likkutei Torah* or an acronym that we couldn't decipher, and for us this was a precious commodity. It also gave us the feeling that we had someone connected with Chassidus, at least not

all the rabbanim were antagonistic towards us. The Mashgiach even helped us and explained things in Chassidus to us.

This help cost dearly though. The Mashgiach did not refrain from censuring us about various things, specifically because we were Chassidim. One Lag B'Omer the Mashgiach found out that after the dancing around the yeshiva's bonfire, a few of us bachurim made a small bonfire with a few potatoes.

The Mashgiach waited for the first

*Eight Litvishe bachurim learning in Yeshivas Itri discovered Toras HaChassidus and thus began a secret and exciting life in which they learned Chassidus and began practicing it under the noses of the roshei yeshiva and other staff members. * Rabbi Yaakov Shmuelevitz, Shliach in Beit Shaan, describes their experiences and adventures in those days. * Part 2*



Rabbi Shmuelevitz when he learned in the Litvishe yeshiva

opportunity when I would come to ask him some question in *Likkutei Torah* and then, with a sad look on his face, he said he was very disappointed in me. He had heard that Shmuelevitz had made a Lag B'Omer bonfire with potatoes.

"That's Lag B'Omer?! Where is your Chassidus?"

On another occasion when I went over to him, he said, "You're a Chabadnik? Do you fulfill the last horaa in *Tanya*?"

I didn't know what he was referring to, but he didn't want to tell me.

"Go and see what it says at the end of *Tanya*," he said mysteriously.

I went to check and saw that the Alter Rebbe explains that according to Chassidus, on Shabbos you need to cease from all talk of material concerns, not to speak at all about material matters. That is what the Mashgiach wanted from me.

I didn't manage to fulfill this on many Shabbasos but I remember the Mashgiach fondly for encouraging and challenging us as we took our first

steps on the path of Chassidus.

At that time, *Toras HaChassidus* consumed us. Nearly every day we learned or heard of another Chassidic custom, or another old pamphlet on Chassidus came our way, some new niggun or Chassidic aphorism. Among the underground brotherhood we constantly conveyed Chassidic messages. It was exciting, uplifting, and the apex of our dreams throughout the entire day.

I cannot properly describe how enthusiastically we ran to the mikva in the Arab village, Beit Tzfafa near the yeshiva (see box). To tell you the truth, we didn't have much time for the mikva. Wake-up was at 6:40 and davening began at 7:00. This gave us just enough time to get up, wash our face and brush our teeth, and run to daven.

However, we wanted to use the mikva before davening. At the same time we resolved that we could not delay davening because of the mikva, because then the rabbanim in yeshiva would forbid us to go there. In general, they were not supposed to know that we were fulfilling "odd"



Yaakov Shmuelevitz and other talmidim of the yeshiva making a Lag B'Omer bonfire

MEMOIRS OF MEMBERS OF THE CHASSIDIC UNDERGROUND

Rabbi Aharon Shiffman, a talmid in Yeshivas Itri, is now a senior teacher and shliach in several moshavim near Tzfas. He relates:

I remember the secretiveness and how careful we were not to get caught when we went to hear the broadcasts in the middle of the night as well as every Shabbos when we went to the nearby Mekor Chaim neighborhood to make Mesibos Shabbos for the children.

One time we were caught! The Mashgiach himself saw us returning from Mesibos Shabbos and sneaking into yeshiva through a hole in the fence. On Sunday, he called me over and began interrogating me about where we had been. I was very afraid to tell him the truth. The Mashgiach didn't give up and demanded to know where we had gone. I finally told him that we made Mesibos Shabbos for children.

The Mashgiach nearly began to dance. "So what are you afraid of? That's wonderful!"

A stone rolled off my heart and most important to me, we were able to continue mitzvaim and Chassidus. We were quite fortunate that the Mashgiach was a (Gerrer) Chassid himself.

One day the Mashgiach told the bachurim that they could form small groups, five to ten bachurim, and come to see him to discuss any topic they chose. Our underground group asked to discuss Chassidus with him. Each time we picked another topic in darkei ha'Chassidus: t'filla, ahavas Yisroel, etc.

One day we asked to speak about Rebbe-Chassid. The Mashgiach began to talk but since he was a Gerrer Chassid he emphasized the Chagas approach. We, who already knew some Chassidus, began to tell him that it doesn't work that way with us. A debate ensued. But all in all, we owe a lot to that Mashgiach who helped us at the beginning of our path.

I remember that I bought *Ohr HaChassidus* and brought it to my dorm room. One of the boys yelled that he wasn't going to allow heresy in our room and

he took the book out. I brought it in and he took it out and finally we went to the Mashgiach, who after a long discussion decided that it wasn't heresy and it could be brought into the room.

* * *

Rabbi Shmuel Chermeitz, today a teacher in a Chabad Talmud Torah in B'nei Brak and one of the founders of a Talmud Torah in Petach Tikva, relates:

The person who had the greatest impact on me was Rabbi Berel Shur a"h, shliach in Eretz Yisroel. He came every week to give us a *Tanya* shiur or a shiur in *Likkutei Torah*. I remember how we spread out a blanket over the window so the light in the room wouldn't be apparent outside.

When the shiur was over, we walked R' Berel to the bus stop. We continued talking to him about Chassidus and even when one bus after another came, we continued talking. Sometimes the conversation went on so long that he missed the final bus and had to take a taxi home.

He was tremendously influential. Even though he didn't know much Ivrit, a light of k'dusha and ahavas Yisroel radiated from him. He knew how to speak to each one of us in

his language and could relate to each of us in his way. If only today too we knew how to speak like this and be mekarev bachurim from Litvishe yeshivos, because then we would be mekarev many of them to the light of Chassidus.

I will never forget the special farbrengens we made on our own in a shul. We didn't know what you were supposed to do at a farbrengen since we were only beginners but there was such a sweet innocence. Each of us said some idea. We were very united. Someone even reviewed a maamer Chassidus – these were bachurim from Lubavitcher homes whose parents sent them to a Litvishe yeshiva. It was there, thanks to the underground and the new Lubavitchers that they, from Chassidishe homes, became stronger in their study of Chassidus until finally all of them switched to Chabad yeshivos.

Sometimes the conversation went on so long that he missed the final bus and had to take a taxi home.

customs such as these.

So what did we do? We ran! Ran? We flew! We learned how to run at top speed and within 6-7 minutes we had been there and back and had immersed, and we managed to get to davening on time.

This pathetic mikva was one of our points of light at that time when Chassidus consumed us.

PROBLEMS WITH AN ALUMNUS FROM PONOVEZH

One day I went over to the Maggid Shiur of my class with a question in Gemara. This was half a year after I had started learning *Tanya* and I was completely involved and thrilled by Chassidus. Out of the blue he asked me, "I heard you learn *Tanya*, is this true?"

"Yes," I answered.

"Nu, fine. Learning *Tanya* is not forbidden. I once learned *Tanya* from cover to cover myself, but it's not necessary to get too involved with it, to get overly excited by *Tanya* and Chassidus."

Since I was taken aback by his direct question and his knowledge of what I was up to (who knows what else he knew?), I said, "Fine, not too much," but immediately after our conversation had ended I regretted what I had said. How did I agree with him? Why didn't I answer him that you have to go all the way with Chassidus?

I felt that I had made a mistake and I decided that the next time I would speak to him I would let him know my true feelings about Chassidus. Indeed, the next time was soon enough and I told him that regarding what we had discussed the previous time, I think that Chassidus is very important and one should get fully involved with it. I continued to explain to him that Chassidus is p'nimius ha'Torah, whereas Gemara, etc., is the chitzonius ("the body of

Torah").

He listened to me and was shaken by what I said. He said he had to tear kria for talk like that, to say that a d'var Torah from the Rebbe Rayatz was worth more than the Gemara of Abaye and Rava! I said a bit more about p'nimius and chitzonius and the conversation ended.

The shiur began a few minutes later and he began to speak. I couldn't believe my ears! He began the shiur by saying, "*Zogt di heilige Gemara* (the holy Gemara says), and why do I say 'holy Gemara'? Because the words of

Gemara are not just literal but within the words there is a p'nimius and there are additional explanations according to Chassidus and Kabbala..."

Here was the Litvishe rabbi acknowledging and explaining that Gemara has an outward aspect and an inward aspect, p'nimius ha'Torah, and this is really the core essence of Toras HaChassidus.

For me this was another ray of light of consent, even from that Maggid Shiur, to the spiritual wealth that we derive from Toras HaChassidus.

A MIKVA IN AN ARAB VILLAGE

In this article I wrote about the mikva we would go to each morning which was located in an Arab village, Beit Tzafafa. How did a mikva end up in an Arab village?

During the Six Day War, with Israel's lightening victory, thousands of Arabs left their homes and fled to neighboring Arab countries. The Arabs who left were primarily those who hated Israel who knew that they deserved serious punishments for their war crimes and threats to massacre the Jews.

The Jews came and took over these abandoned homes. One such person was Rabbi Elifant, founder and director of the Itri yeshivos in Yerushalayim and Chadera. He took over several buildings in Beit Tzafafa, which was near his yeshiva in the Talpiot neighborhood of Yerushalayim. He and his family and other families of rabbis in the yeshiva lived in some of the homes and they built a mikva in another building.

Over the years most of the buildings were abandoned but the mikva remained. With the blossoming of the Chassidic underground in yeshiva, we revived the mikva. It needed some renovations and we got a pump to change the water. One of the bachurim volunteered to clean the water and heat it, and we had a mikva in Beit Tzafafa!

We ran like mad from yeshiva to the mikva, through fields of barley that an Arab plowed with the help of a donkey and between houses in an Arab village. More than once, an Arab came out and cursed us, but overall it was fine.



BEIS RIVKA'S NAALE PROGRAM

*What seemed like a dream at first, got underway three months ago at the beginning of Elul when the girls started their first class. Despite the skepticism ("nobody gives something for nothing"), dozens of girls from Lubavitcher homes from around the world came to the Beis Rivka campus in Kfar Chabad as students in the "Naale Chabad" project. * Three months after the start of the program, Beis Moshiach investigates whether the promises came true and the dream became a reality.*

When half a year ago, Chabad media announced a special program that had become available for Lubavitcher girls from abroad in which they could study in Eretz Yisroel free of charge, many an eyebrow was raised. "What's the catch?" they said.

It all began when Rabbi Sholom Bar-Sheishes, a shliach in Eretz Yisroel, became aware of a project called Naaleh of the Ministry of Education. This project is the initiative of the Israeli government through the Ministry of Education and Culture and it began before the school year 5753.

In those days many families from the former Soviet Union wanted to send their children to study in Eretz Yisroel. The Israeli government recognized the potential of this project to encourage aliya, realizing that parents and families would follow their children and so it dedicated enormous sums of money towards youth.

It prepared a special course of study along with a wide array of extracurricular activities, trips and attractions, all for the purpose of attracting young people to make aliya. Needless to say, the

government paid for it all and over the years many young people made aliya.

When Rabbi Bar-Sheishes found out about this program and studied it closely he realized it had enormous potential to help Chabad girls from around the world as well as families of shluchim around the globe. He spoke to Rabbi Shmuel Chefer, director of Beis Rivka in Kfar Chabad and shared his simple though revolutionary idea with him.

Rabbi Chefer, who also realized the great potential here to help Lubavitcher families worldwide, was happy to provide girls with a Chassidishe program in Beis Rivka along with courses in an array of subjects.

After the Ministry of Education approved it, the Naale Chabad project got underway. What seemed like a dream at first became reality three months ago at the beginning of Elul when the girls entered their first class. Despite the skeptics ("nobody gives something for nothing"), dozens of Lubavitcher girls from around the world arrived at Beis Rivka's campus in Kfar Chabad as students of the "Naale Chabad" project.

We spoke to Mrs. Tzipora Vishetzky, principal of Beis Rivka high school, who is responsible for the Naale project, to hear how the

girls are acclimating.

Three months already – how is it working out?

The project, which was a daring idea, certainly gave us a special feeling which was apparent on the very first day. Girls from around the world: Holland, Italy, France, Austria, and North America arrived at the campus and we were happy to greet them. 80% of the girls are daughters of shluchim, which only increases our sense of satisfaction.

Although it's only been a short time, we can already see success and anybody involved is amazed by the results. Even those parents, who didn't believe at first that this project wouldn't cost them anything, were amazed to see that it's true. Not only is there no out-of-pocket cost, but the girls even get an allowance and calling cards. This is in addition to a ticket to Eretz Yisroel, full room and board, medical care and dental care!

"All beginnings are hard" – is this true of this project?

Although the language is hard for the girls, most of them came with some knowledge of Ivrit. The girls who studied previously in Chabad schools also came on fairly high scholastic and Chassidic levels.

In order to master Ivrit, the girls have a few extra hours of Ulpan as well as tutoring in various subjects by a terrific staff, whose job is to see to their complete integration into the classes.

As time goes by, the dedicated staff members are getting to know the girls and integrate all the girls who come from different countries. The dormitory staffers are open to the unique needs of each student

and try to be responsive to their needs and provide some food items for each girl according to what she's used to from her home country. It could be an Italian treat, or American or French.

Aside from the daily study schedule what do the girls do in their free time?

The staff runs an array of courses in the afternoon: social activities, trips, aerobics classes, etc. In order to encourage their spiritual progress, the staff takes the



Rabbi Sholom Bar-Sheishes

girls on supervised mitzvaim and farbrengs with them weekly and on special days.

The Naale girls also participate as members of HaShura HaRishona, which is a successful program in the school that encourages excellence in Chassidishe conduct. The girls participate in farbrengs and receive guidance tailored to the individual level of each student.

Mrs. Vishetzky concludes: It makes me happy to hear the

teachers praise the girls and express their satisfaction and positive impressions whether about their scholastic achievements or their spiritual attainments.

* * *

Mrs. Vishetzky thanks Rabbi Sholom Bar-Sheshes and his wife Rivka who work hard to make the program a success.

Rabbi Bar-Sheshes told me that the project is supported by the Ministry of Education and the Jewish Agency as part of a three-year educational program for girls going into 9th, 10th, and 11th grades – all for free.

Rabbi Bar-Sheshes is a man of action and few words. Aside from his involvement with the current group, he is already working on next year's program. "Registration has already begun for 5768." The number of openings is limited and those who are interested are asked to call as soon as possible to reserve a place.

"It's not only girls born abroad who are entitled to special benefits but even girls with Israeli citizenship who have not been registered with the Ministry of Education for five years, for example a girls who went on shlichus with her parents. She can also join the program.

"With this project we can see how the world is helping the Rebbe's shluchim and his Chassidim around the world as the Israeli government seeks out and funds the education of future shluchos, thus preparing the world for the hisgalus of the Rebbe MH" H.

For more details please call: 972-3-960-3307
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Rabbi Moshe Orenstein, Rosh Yeshivas Tomchei T'mimim in Netanya, in an exclusive interview with Beis Moshiach:

HEI TEIVES: THE REBBE'S HOLIDAY

*To Rabbi Orenstein, rosh yeshiva of Tomchei T'mimim in Netanya, the farbrengen in honor of Hei Teives is incomparable to other farbrengens. At this farbrengen, which lasts all night long, he relates his memories of this day with a special koch. * Mendel Tzfasman, an alumnus of the yeshiva, returned to his rosh yeshiva and spoke to him about this special day and took the opportunity to hear an educational-Chassidic outlook whose foundation is: love for the Rebbe! * An interview which is actually a Chassidishe farbrengen.*

The flavor of farbrengens on special days, with the rosh yeshiva of Tomchei T'mimim in Netanya, is still fresh in my mind. Even today, after having participated in countless farbrengens afterwards in yeshiva g'dola, on K'vutza, while on shlichus, etc., for us graduates of the yeshiva in Netanya, the farbrengens we experienced there stand out as something special.

These were p'nimius'dike farbrengens in which it was demanded of us that we "belong to

the Rebbe" and "turn to the Rebbe" in all situations. Rabbi Orenstein did a good job of describing to us the Rebbe's role of father, the Rebbe's love for his children no matter what.

Of all the farbrengens, "The Farbrengen" that topped them all was the farbrengen in honor of Hei Teives. Hei Teives is the Rebbe's chag, and when speaking of a celebration pertaining to the Rebbe, the love bursts forth and finds its full expression, love without limits.

There are other special days in the Chabad calendar, but when the Rebbe celebrates his own chag; when the Rebbe's opponents are demolished; when the gentile court acknowledges the fact that "there is a Rebbe in Israel" – it's no surprise that we are so joyous. No surprise that we rejoice till dawn. No surprise that we do all we can to be in the Rebbe's proximity.

This is Hei Teives from my perspective as an alumnus of the yeshiva in Netanya. I will try to convey this special chayus on the "Rebbe's chag" in the following interview with Rabbi Orenstein.

What actually transpired in the case of the s'farim?

Hei Teives obviously marks far more than a technical return of the s'farim to the shelves of the library. In one of the sichos, the Rebbe drew a parallel between 5 Teives and 19 Kislev. In the case of the s'farim it involved "imprisonment" and a heavenly accusation, and we saw this expressed in many ways, such as the daily trip, during that long period of time, to the Ohel. The Rebbe would fast until he returned from there late in the evening.

We all remember the time that the Rebbe suffered so much from problems with his feet, to the point

that he could barely walk. We all remember the painful statements at farbrengens like when the Rebbe said he couldn't concentrate, etc. It was truly a matter of imprisonment.

What lesson should we take from the episode of the s'farim?

At the beginning of the court case, the lawyers came to the Rebbe and asked him which point to base their case on. The Rebbe pointed at the letter written by the Rebbe Rayatz to Professor Alexander Marcus in which the Rebbe wrote that the library belongs to the Jewish community.

This was the very point that was being contested! The other side maintained that the Rebbe Rayatz worded it that way to serve his own purposes, in order to extricate the library from devastated Poland, saying the library was communal property and wasn't privately owned. They said the Rebbe hadn't meant what he said literally.

The lawyers said they could bring other proofs that

were more solidly based to show that the library was communally owned, such as the money with which the Rebbe Rayatz bought the s'farim, his writings and expressions that the library belongs to Lubavitch, etc.

Yet the Rebbe insisted that this point be central in their case saying that even the gentile judge, who did not understand what a Rebbe is or what Torah is, would understand that the Rebbe Rayatz meant what he said literally, for what he said was absolutely true. In one of the notes, the Rebbe responded sharply in what seems an unprecedented manner: **The consideration that perhaps he wrote it only for appearances' sake is foolish and one who says so makes the greatest chilul Hashem – to the point that one who says so (deliberately) should be excommunicated, Heaven forbid!**

In that same note the Rebbe wrote: **As with all the Chabad Rebbeim, the first principle is ... his being a Rebbe. This is a soul and primary mission to guide and encourage them in Torah and mitzvos in general (starting with belief in Hashem, observing the *Shulchan Aruch*, etc.) to be a living example of this (to the point of actual mesirus nefesh) and obviously, to negate every action that one could mistakenly interpret in the opposite manner.**

This is the main lesson to derive from Hei Teives: whatever the Rebbe does is to show us a living example to the point of mesirus nefesh, "and obviously, to negate every action that one could mistakenly interpret in the opposite manner." In other words, everything the Rebbe said about "hinei zeh Moshiach ba," including encouraging the proclamation of "Yechi" to the point of mesirus nefesh, needs to be taken and learned literally. That's the lesson.

How do you get the T'mimim of today to "live" with this date and not just view it as a historical event?

Lots of farbrengens. Simply to talk about it again and

Each time that I try to imagine what the hisgalus of the Rebbe will be like, I am reminded of what I saw when I went that night straight to 770 from the airport. It's hard to describe. We must do all we can so that this simcha returns, now!



again. I once heard a vort on the pasuk, “faith is lost, it is cut out from their mouths.” Why was their faith lost? This is because it was excised from their mouths.

It’s important to mention another point. We in chinuch have to serve as an example of this. In my humble opinion, it is wrong for the hanhala of a yeshiva to give bachurim an “off Shabbos” on days such as 9-10 Kislev and other significant Chabad dates.

Although there are always other pressures, it’s possible. Our yeshiva has been around for twelve years, baruch Hashem, and we never allowed the bachurim to go home on special dates or on Shabbos Mevarchim. There are always pressures and excuses but this is something that should not be allowed to occur. How can we expect talmidim to treat these days with due respect if we ourselves do not?

You have farbrengens in your yeshiva on every special date but the farbrengen on Hei Teives lasts till dawn...

I am absolutely convinced that when Hei Teives comes around, every one of our graduates, no matter where he is, remembers the farbrengens in yeshiva in Netanya.

Why do you go all out in the celebration of Hei Teives more than other dates?

Firstly, because Hei Teives is the day when “and the spirit of their father Yaakov was revived.” It’s the Rebbe’s day of simcha in his absolute victory over all opponents. Hei Teives is the Chag HaChagim of our generation, the seventh generation.

Furthermore, although there are many dates on the Chabad calendar that were added in our generation (like Rosh Chodesh Kislev, 14 Kislev), these are holidays that the Chassidim added and were accepted by the Rebbe. Hei Teives is the only holiday that the Rebbe personally

established as an auspicious day for generations, with a host of directives to be carried out on this day.

The establishment of this date came from above, from the Rebbe himself. In the first year of the celebration (in 5748), when the Chassidim were apprehensive about marking the date (because of what happened on 2 Kislev (the date the s’farim were actually returned, regarding which the Rebbe negated any additional celebration and

“The consideration that perhaps he wrote it only for appearances’ sake is foolish and one who says so makes the greatest chilul Hashem – to the point that one who says so (deliberately) should be excommunicated, Heaven forbid!”

instead stated sternly that the event should be marked by learning and not partying)), it was the Rebbe who spoke about it at every farbrengen. There is nothing else that is comparable.

You are, no doubt, particularly sentimental about this day...

One of the first times that I went to the Rebbe for Rosh HaShana (I think it was 5744), I saw the Rebbe’s avoda from up close. The most

amazing thing that I saw was how the Rebbe treated the shofaros of the Rebbeim. The Rebbe spread out a kerchief on the bima and arranged the shofaros in an order that was deliberate and precise. It was very apparent, even to a young bachur like myself.

Since then I began to treat the Rebbe’s things entirely differently. At the time I had a collection of coins, dimes and nickels, which I had received as a bachur. From that day on I handled them differently.

This idea is more pronounced in the s’farim, where there is the inyan of “I have written myself into the writings.” The Rebbe regards s’farim, especially manuscripts, as living people and when they aren’t in the library, it’s a mitzva to redeem them. Over the years, my friends and I had a koch to bring the Rebbe old s’farim and manuscripts and we always saw what pleasure the Rebbe took in this.

Can you give an example?

There were many things. There were also open miracles and amazing responses.

A small example?

I was once with my friend, Rabbi Meir Ashkenazi of Tzfas on shlichus in Charson in the Ukraine. Upon our return, we brought a nice shipment of old s’farim and manuscripts that we had gotten hold of. At the security check I had two suitcases with me, one full of s’farim and one with my personal belongings. They turned the suitcase with my personal belongings upside down but didn’t touch the other suitcase.

Afterwards, we brought all the s’farim to the Rebbe. A few months later, Rabbi Krinsky of Vilna told us that when he had come back from shlichus as a bachur, he brought two s’farim with him. He asked his uncle Yudel to give them to the Rebbe. When he gave it to the Rebbe, the Rebbe asked: This is also from

Charson?

He didn't know what the Rebbe was referring to and the Rebbe told him about our shipment.

Let's get back to Hei Teives 5747. How did you feel then?

I was a talmid in yeshiva g'dola and we were very concerned and involved in what was going on. The Rebbe's great pain over this became our constant, daily tension. It reached the point that we even dreamed of the court case and the verdict. It was a very stressful time. We said a lot of T'hilim and committed to many good things, and we tried to report good news to the Rebbe in order to bring him joy.

"According to the pain is the reward" – when the news of victory came, the excitement and joy reached levels we had never experienced before in our lives. That was when we understood for the first time the saying: drunk but not from wine (although mashke wasn't lacking either). We were simply drunk from joy.

What happened in yeshiva?

In yeshiva? We went straight to the Rebbe! The first thing that occurred to me was to be with the Rebbe at his time of joy. I asked the mashpia R' Mendel and he responded as expected, "The sooner [the better]." One of the mashgichim who had already taken a lot of mashke, also gave me his approval on the part of the hanhala and I left immediately.

There was a little miracle involved there...

Two months earlier, in Tishrei, I was with the Rebbe, like all the bachurim, and so the draft office didn't want to let me out again. However, the desire to be with the Rebbe made staying in Eretz Yisroel out of the question.

I went over to one of the female soldiers who sat in the foreign travel

This is the main lesson to derive from Hei Teives: whatever the Rebbe does is to show us a living example to the point of mesirus nefesh, "and obviously, to negate every action that one could mistakenly interpret in the opposite manner." In other words, everything the Rebbe said about "hinei zeh Moshiach ba," including encouraging the proclamation of "Yechi" to the point of mesirus nefesh, needs to be taken and learned literally. That's the lesson.

department and asked to speak with her. I asked her whether she had some request, something she wanted in life. She didn't respond and I went on to tell her that today was a day of great rejoicing for my father and if she arranged my exit visa I would write down her request for my father and he would fulfill it.

"Who is your father?" she asked hesitantly.

"The Rebbe," I said.

After a few seconds thought she went and got my file and ran up to the third floor, where the supervisor's office was. In the meantime I waited with the person from Kfar Chabad who had won the raffle. He was also waiting for an exit visa. He waited there since the morning as R' Shloimke Maidanchek a"h traveled specially to intercede on his behalf so as to arrange it for him, in the meantime, without success.

After three minutes of waiting the soldier returned with a big smile and an exit visa for me. She didn't forget to make her request which I am sure was fulfilled since the Rebbe spoke then about it being an auspicious time.

What did you find in 770?

Each time that I try to imagine what the hisgalus of the Rebbe will be like, I am reminded of what I saw when I went that night straight to 770 from the airport. It's hard to describe. We must do all we can so that this simcha returns, now!

I'll focus on one point that made that trip stand out for me, a point that today, as a "balabus" I understand and feel even more. We go to the Rebbe like Polish Chassidim. We come with an "ATM card" and press the button and ask (justifiably) for health. Then we press the button and ask for parnasa and nachas. If we are shluchim, we ask for money so we can build a shul, a yeshiva, etc. We don't come to the Rebbe simply to be with him.

This "illness" is more widespread among married people. Yes, we need to ask and this is what the Rebbe wants, but it seems to me that there should be times to go to the Rebbe just because we are his and he is ours; to be with him in a manner of "Yisroel and The King alone" with no agenda, just to unite, to ignite and to strengthen the fire of love.



remain in captivity?

This question can be asked about Yud-Tes Kislev today, many years after the Alter Rebbe returned home and to his Chassidim. We all know that the message is eternal.

The truth is that regarding Hei Teives, we are still in the midst of having the s'farim and manuscripts returned to the Rebbe. It's a z'chus and obligation on every Chassid to work on pidyon shvuyim whether bodily, by fulfilling the Rebbe's horaa and learning and buying s'farim which hasten their redemption, or by saying a chapter of T'hillim.

On a few occasions the Rebbe expressed his sorrow in public about several manuscripts of his father, Rabbi Levi Yitzchok, that are still in captivity. On 28 Teives two years ago it was 125 years since the birth of the Rebbe's mother, who was so concerned about these s'farim.

In yeshiva we had a large farbrengen in her honor in the course of which the talmidim committed to saying the chapters of T'hillim of the Rebbetzin and Rabbi Levi Yitzchok, as well as to learn the Torah of R' Levi Yitzchok every week (each week we hang up photocopies of his teachings that pertain to that sidra). All this is designed to hasten the redemption of these s'farim.

I will remind all those who are able, to bring old (or new) s'farim to the Rebbe's library or manuscripts. It's a great z'chus.

[To be continued be"H]

In this aspect, Hei Teives was different for balabatim. They all came to the Rebbe for one purpose: to rejoice along with the Rebbe – with no requests. Perhaps Hei Teives is a good time to find a cure for these problems.

In the diaries of Teives 5747 you read about T'mimim dancing in great joy for a week, day and night, with the Rebbe allowing them to do so, but at the end of the week, the Rebbe said a sharp sicha in which he told the T'mimim to return to yeshiva, to even be tested and for all test results to be submitted to him. What was the reason for this?

In order to explain "daas elyon" you have to be "elyon." I would phrase the question a bit differently:

The main source of the joy, I

think, was that the Rebbe said a sicha every single night that week after Maariv. This was not routine. The Rebbe said these days were auspicious and on the final day he said it was the conclusion of the "seven days of the cycle" (in that sicha the Rebbe also thanked all those who came to participate in his simcha). So the question ought to be, why did the Rebbe stop the simcha which was expressed in the saying of sichos. How the Chassidim conducted themselves is a side point. Perhaps the answer can be found in the Rebbe's own words concerning the "seven days of the cycle."

How is Hei Teives relevant today when it's been years since the s'farim were returned and while we still cannot retrieve the s'farim that

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DEVOTION TO A SHIUR

A touching story about a shiur that took place with mesirus nefesh.

BY P. ZARCHI

There have always been shiurei Torah and Chassidus though in our seventh generation this was greatly expanded under the slogan of “U’faratzta,” as shluchim set up shop in various places around the world. In addition to regular shiurim in Chabad shuls, Chabad houses began to spring up and these also offered shiurim. There are also *Tanya* classes in various yeshivos. Many of Anash became Lubavitch as bachurim thanks to these *Tanya* shiurim.

On Shabbos Parshas BaMidbar 5734 the Rebbe turned the familiar shiurim that always existed into one of five mitvzaim: **Mivtza Torah**. From that point, shiurim were in a different, more urgent category. It was no longer just an inyan of Torah study but another component in the campaigns of “protection,” as the Rebbe quoted many times, “Torah protects and defends!”

The Rebbe asked that every Jew have a daily study commitment and in those years we started a *Tanya* class for women. The shiur rotated from house to house and in addition to the learning, all the women became friends.

Over the years the shiurim had their ups and downs depending on my family situation. When I was due to give birth the shiurim were on hold and after I recovered and

rested the shiurim resumed, until ...

5752 SHNAS NIFLAOS BA’KOL

One of the ongoing shiurim that took place in the local shul was moved to a private home upon the request of two of the women, Chana and Aliza. The two women, sisters-

*After we calmed
down from our warm
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the gift which she was
very happy to receive.*

*This was something
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wanted – a dollar
from the Rebbe.*

in-law as well as neighbors, found it hard getting out in the evening. Their husbands worked in the evenings and they didn’t have anybody to watch their children.

Although it was more comfortable for me to teach in a neutral place, I went along with their request and the shiur was

moved to their homes, alternating each time, one week in Chana’s home and one week in Aliza’s home. This way, the sisters-in-law, who lived right next door to each other, didn’t miss a single shiur.

KISLEV 5752, 770

Heaven on earth. I put everything out of my mind and immersed myself in the atmosphere. If I would have been asked my name and address, I don’t know if I would have remembered what they were ... Nothing was important except for absorbing more and more, another sicha, another dollar ... and the Rebbe showered us with an abundance.

One fine day I was called to the phone by my hostess. It was a call from home. Oh, right, home. There was a place like that overseas ... so far from my present reality. One of my daughters was on the line. She told me that Chana, one of the women in whose house the shiur took place, had given birth to a boy. The bris had already taken place and the baby was named “Menachem Mendel.”

That was definitely good news and I was very happy to hear it. I felt that my shiur had borne fruit, that what I taught, which was actually what the Rebbe taught, had

penetrated. At the shiur we already had some “Chaya Mushkas” in several variations but this was the first Menachem Mendel.

In my next letter I wrote the news to the Rebbe for bracha and hatzlacha, materially and spiritually, and that they merit to raise the child along with all their children to Torah, chuppa, and good deeds, with the main thing being to give nachas to the Rebbe.

I came down to reality and thought that if Chana had a son and I was in the US then I should buy a baby gift. Crown Heights had a big selection of appropriate gifts but I was unable to select a gift that was both suitable and inexpensive. I hadn’t counted on purchasing a gift and my budget was limited.

I finally came up with a brainstorm. What better gift could I bring my neighbor than a dollar from the Rebbe! That was it. Chana deserved a dollar from the Rebbe. She put so much effort into hosting the shiur and had made many changes in her personal life and had even named her son Menachem Mendel. I was sure that her relatives had laughed at her old-fashioned choice of a name and I thought that a dollar from the Rebbe was a great idea.

* * *

I landed in Eretz Yisroel on Sunday night. The weekly shiur would be taking place Tuesday night after a three-week break. I knew that the shiur would also be a

farbrengen this time, with greetings from Beis Chayeinu. That afternoon my daughter put the dollar in a special case.

Then I received a phone call from Aliza. She was thrilled that the shiur was starting up again. She was calling to inform me that the shiur would be hosted by her because Chana had just given birth.

I got on the bus and headed for the building where Chana and Aliza lived. I went up the dark stairs and when I got to the floor I wanted, light was pouring out of the two apartments. Their doors were open, as usual, to enable the children to go from house to house. The mothers also went in and out, especially when the shiur took place at one of the sisters-in-law as the other one went to check on her sleeping children.

Instead of entering the door on the right, to Chana’s apartment, I turned left, to Aliza’s apartment. Chana, who heard me coming up the steps, came out for a hearty hug. After we calmed down from our warm greeting I gave her the gift which she was very happy to receive. This was something all the participants wanted – a dollar from the Rebbe.

In the meantime, Aliza sat on an armchair in the living room, watching the scene, the reunion, the hugs, and ... the dollar. She didn’t say a word, just watched.

I knew that both Chana and

Aliza were due around the same time. I asked Aliza, who was dressed up for the farbrengen, shoes and all, even though the shiur was taking place in her own living room, how she had been and about the impending birth. Aliza answered briefly, with a bombshell: “I gave birth already!”

On shlichus, your mouth is your most important asset. You always have to be ready with the right words at the right time: greetings, responses, Chassidic sayings, quotes from the Rebbe. To tell you the truth, I felt at a loss.

“You don’t believe me? Come and see!”

Aliza got up and began walking to the bedroom and there was an infant! Yes, Aliza had given birth. I left the bedroom still in shock. We did the hugging and kissing routine again and then I asked, “When did you give birth?”

Aliza answered, “Two days ago.”

“And when did you come back from the hospital?”

“This afternoon!” She hadn’t even changed into slippers. She had put the baby down, prepared supper and arranged the living room for the shiur.

“Why didn’t you tell me on the phone that you had given birth?”

“Because I knew that you wouldn’t agree to have the shiur here and then Chana and I would lose out!”

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TOPSY-TURVY WORLD

BY SHAI GEFEN

FATAL DISEASE?

PM Ehud Olmert gave an interview to the German newspaper *Der Spiegel* in the course of which he declared yet again that he was ready to give away land to our enemies and even to dismantle Jewish settlements for this purpose. Many have certainly read about this and have dismissed it thinking: So, he said it... He can't do it.

That's not the way it is though. The very fact that he said such a thing endangers millions of Jews as the Rebbe said several times.

In this column I have written about declarations made by members of the government and have reported about the Arabs taking an even more firm hard line position soon after. Seemingly there is no connection between them, but for those trained by the Rebbe, there is no doubt that talk like this results in immediate danger to millions of Jews in Eretz Yisroel.

A few hours later, the PM of the Palestinian government met with senior officials in Iran and strengthened the Evil Axis of Teheran-Damascus and the P.A. This received the blessings of the president of Iran when he announced that Israel would disappear off the map.

While Olmert extends his hand in peace, security forces conducted an exercise in Kiryat Gat involving the police in which they simulated the

falling of missiles on the city from the direction of the Gaza Strip. This exercise indicates the assessment of the intelligence community that the day is not far off when missiles from the Gaza Strip will reach Ashdod and Kiryat Gat.

As of now, the government has done nothing to stop the smuggling of thousands of tons of weapons into the Strip. Nobody has retaken the Strip despite the urgent security need to do so (according to all security experts). The government continues to act as though it's business as usual, agreeing to an imaginary ceasefire that helps our enemies arm themselves and to organize while Olmert talks about peace.

It's not that the PM doesn't know what's going on. In the most recent government session he heard firsthand from the head of the Investigative Unit of Military Intelligence, Brigadier General Yosef Beidetz, a report on the preparations of Military Intelligence in the face of the current situation. Since the ceasefire 17 Kassam rockets were shot, 13 on the first day of the ceasefire! Beidetz noted that Hamas continues to build its military capabilities and that security forces of the PA have done nothing since the announcement of the ceasefire to stop this.

Additionally, Hamas has begun to expand into areas where it had no

prior influence, which indicates a broadening of its political base. Beidetz noted that Hamas is the main beneficiary in this lull and in Yehuda-Shomron they are continuing to attempt attacks. He said that the Syrians have also stepped up their production of long range missiles and they are moving large numbers of anti-tank weapons to the front in the Golan Heights.

If the government still hasn't come to grips with what is going on despite what happened in the north this summer and in the south, and despite all the gloomy prognostications, we've reached the point of no-return. What else needs to happen for the madness to cease?

THE GOY'S CHESED

In the past many decades, the government (and unfortunately, the military too) based their decisions on what America would say and on many occasions, political steps were taken solely because that is what the United States wanted.

The Rebbe screamed often about this, about how this approach was dangerous and how even though the US ought to be treated with respect, when it comes to security Israel needs to learn from the US not to take other countries' opinions into account even at the price of a disagreement. As an example, the Rebbe told Mr. Elyakim Rubinstein that the US quarreled with France and Britain because of security



reasons and did not reckon with anything or anybody.

Israel just received red warning signs about how far we can rely on America's foreign policy. The government in Washington just received the Baker Report, a document whose bottom line is that the US commitment to Israel's security needs to become a secondary priority. The acceptance of this document by senior officials clearly shows that the US is ready to sell out Israel in favor of their own interests and as soon as they feel that we are not supplying the goods, they'll drop us.

The Baker Commission was appointed by the president to investigate the situation in Iraq. James Baker, former Secretary of State, is not known to be warmly disposed towards Israel. Baker and former Democratic congressman Lee Hamilton came to the conclusion that it is in America's interest to open a dialogue with Damascus and Iran. It demands that the Golan Heights be given to Syria and the Right of Return discussed with the Arabs. The report calls upon Israel to recognize the establishment of a Palestinian state. This is all so that the US can extricate itself from Iraq.

This is a simple equation: for the good of American interests, we will have to pay the price even at a time when we hear threats against our existence and war clouds are rapidly heading our way, r"l.

If the military and political leadership in Israel had built a purely non-political security strategy these past years, even the US would respect us and accept our opinion. We would not reach this absurd state in which we have to pay the price, which for us, means the price of life and death.

Some console themselves by thinking that President Bush won't adopt all the recommendations in the

Baker document. We've already gotten the signal that we have no one to rely on and that "the chesed of the nations is a sin."

(The Rebbe said that during the Holocaust, the US and its allies could have bombed the railroad tracks to Auschwitz but opted not to.)

MILITARY MADNESS

In recent weeks I've written about the army having turned into a political army. We saw this with the Disengagement and other instances in which the military spoke like politicians. We saw an upside-down world in which the politicians acted like security experts while the military turned into politicians. When this is the situation, it's no wonder that the war in Lebanon looked the way it did and why the situation in Gaza continues to deteriorate.

Since the Oslo Accords we have heard generals and chiefs of staff speaking politics, combining politics and security. This is what has led the IDF downhill.

We recently received a report from the National Auditor, which put things openly out on the table. The report said that most senior officers in the IDF are not suited to their tasks, and the system of officer training is deficient, and so on. The report, which was written by the Security Section of the National Auditor's office, under the leadership of Gen. (Res.) Yaakov (Mandy) Ur, presents a bleak picture of the suitability of the top leadership in the IDF and points at many failings in the training, selection and supervision processes.

I won't get into the details of the report but it definitely gives us background for understanding what's really going on. When there is no professional training the officer turns into a politician and changes his opinions according to what is politically correct while seeking to

As of now, the government has done nothing to stop the smuggling of thousands of tons of weapons into the Strip. Nobody has retaken the Strip despite the urgent security need to do so (according to all security experts). The government continues to act as though it's business as usual, agreeing to an imaginary ceasefire that helps our enemies arm themselves and to organize while Olmert talks about peace.

find favor in the eyes of those who can promote him.

We have begun to hear, yet again, senior officers saying that we can leave the Golan Heights and we can defend Israel even from the banks of the Kinneret, and that there's a "ripening" in Syria towards peace and recognition of Israel. When those who hold vital positions are not suitable or properly trained, it's no wonder that after all the disasters we still hear them sing this tune which can only lead Israel to tragedy after tragedy, Heaven help us.

WHEN YOU CANNOT RELY...

This column dealt with three main issues connected with the army, politics, and security: the blindness of Olmert in light of the military buildup of the terrorists in Gaza while he holds out a hand in peace; the US prioritizing its own interests over the peace "under its auspices"; and the politicization of IDF ranking officers and their lack of preparedness to serve in the jobs they are in.

When these three issues are drawn as three sides of an equilateral triangle, the image is frightening. Very frightening. More than ever we need miracles, wonders, and salvation. May we see it soon.

IN THOSE DAYS, AT THIS TIME

Chanuka celebrates Jewish heroism and Jewish pride when facing

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the goy and the Hellenist even when in exile. The Rebbe derives special lessons from this for our times:

The victory of the Jews during Chanuka is that they remained loyal to the Jewish nation, to Torah and its mitzvos, and they went with the strength of Jewish pride without being fazed by pressure from the Greeks or Hellenizers, Jews who chased after the Greeks, were subservient to them, and who tried to find favor in their eyes at any price.

Unfortunately, there are Jews today who follow the approach of the Hellenizers and they are the ones who cause all the failures, whether in the Yom Kippur War, the Camp David

Accords, Peace in Galilee and other things in between!

Incredibly, in every instance these Hellenizers have managed to influence and get everybody to agree with them. These Hellenizers can be Jews who put on t'fillin every day but in this matter they are "captive children," since they received an education which says they need to be impressed by the goy and to be obsequious to him and to try to find favor in his eyes. In their words: a Jew at home and a man when you go out!

(Mikeitz 5744)

There is the "wicked Greek kingdom" in Syria, Amman, Saudi Arabia, and the like. Their hand is extended to rule, Heaven forbid, over the nation in Zion. For this purpose, they look for Hellenizers, including a Jew who received a religious education, who in his private life does many good things, to help them, Heaven forbid, realize their goal.

After we have said, "Al HaNissim," for eight days of Chanuka, we are confident that despite our being weak and small physically, while the "wicked Greek kingdom" is strong and many physically, in a brief moment we will merit "to thank and praise Your great name" for the open miracles that are visible to our eyes of flesh, till the main miracle – that should be seen with eyes of flesh – the true and complete Redemption through Moshiach Tzidkeinu.



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MAKING HISTORY IN HISTORIC YAFFO

BY MENDEL TZFASMAN

*Even before the establishment of the kingdom of the House of Dovid, Yaffo (Jaffa) was a prominent city. It is through the port of Yaffo that Shlomo HaMelech imported the cedars from Lebanon to build the Beis HaMikdash. Today as well, Rabbi Eliyahu Tamam, Shliach of the Rebbe MH"M in the city, is working to help rebuild the Holy Temple through his efforts there in preparing the residents for Moshiach. * I spent a long day circulating with Rabbi Tamam through the alleyways of Yaffo. We visited and surveyed the unique activities being done in this ancient and beautiful city.*

Each Yom Kippur, as we daven Mincha dressed in white, we read the story of Yonah and are transported back to the ancient port city of Yaffo. It is there that the prophet Yonah goes to find transport on a ship, in order to avoid repeating the harsh prophecy aimed at the people of Ninveh. Indeed, he found such a ship and set out on his journey...

Many waves have crashed up against the rocky shores of Yaffo from

that time until now. Thousands of years have passed over this small, prosaic city situated on bluffs forty meters above the waterline of its beaches. It is rich in history and has passed through many hands. Dovid HaMelech and his son Shlomo ruled the city, through which came the cedars from Lebanon to construct the first Beis HaMikdash. During the reign of the Judean kings, it served as the primary port for the Jewish citizens of that kingdom, and during the rule of

Chizkiyahu, it was the point of entry for the hordes of soldiers led by Sancheirev.

Since biblical times, the city has changed hands countless times, including the Persian Empire, the Hasmonean kingdom that peaked under the rule of Alexander Yannai and his wife Queen Shlomit, Pompeii, Julius Caesar, the Roman army (who called the city Flavia Jupei after the family of Flavius. During that period, the city was populated by Jewish residents). They were followed by the Moslems, Crusaders, Mamalukes, the Ottoman Empire and the British mandate, until it was recaptured during the 1948 War of Independence. At that time, most of its Moslem inhabitants fled, and their homes were settled by many Jews recently arrived from Bulgaria.

As I wander the ancient pastoral alleyways of Yaffo with Rabbi Eliyahu Tamam, it doesn't require much imagination to sense, to almost touch, the astounding history of this city, one of Israel's smallest in size but great in importance.

We began our tour at the Clock Square, which serves as the very center of city life in Yaffo. There is probably not a single resident in the city who is unfamiliar with the clock-tower, built exactly one hundred years ago in celebration of the twenty-five years of rule under Sultan Abdul al Hamid the second.

Most of the interview and visit took place far from the comforts of the air conditioned office. We chose to go through with it while on the Mivtzaim Tank as it made its way to organizing a minyan, a class in Chitas, and other such “small” activities that have made Yaffo what it is today.

Rabbi Tamam's style of outreach is no less fascinating than the history of the city. He is possessed of an endearing simplicity that can break through even the fortified walls of ancient Yaffo. It is this unique approach that has helped him through the years to pave the way, not always easily, but always with success.

R' Eliyahu pulls out in the huge mitzva tank, which certainly is an attention-grabber, and matter-of-factly recounts a “miracle” in regard to its purchase:

“It was five years ago. I wanted to acquire a large mitzva tank for our outreach activities. I had a clear picture of the tank in my mind; a large truck cab with an enclosed rear compartment, which would contain a library, video machine, t'fillin stands, room for children to sit for Tzivos

Hashem activities, room to



Rabbi Eliyahu Tamam

hold prayer services for Mincha and Maariv at the ‘Shuk HaPishpeshim’ (the famous Yaffo flea market) and so much more.

“At that time, I approached Mr. Yehuda Broitman, an artist and craftsman, who is one of our mekuravim, and I asked him to draw my vision on paper. When I finally held the picture of my dream-tank, I began circulating amongst my friends and acquaintances asking

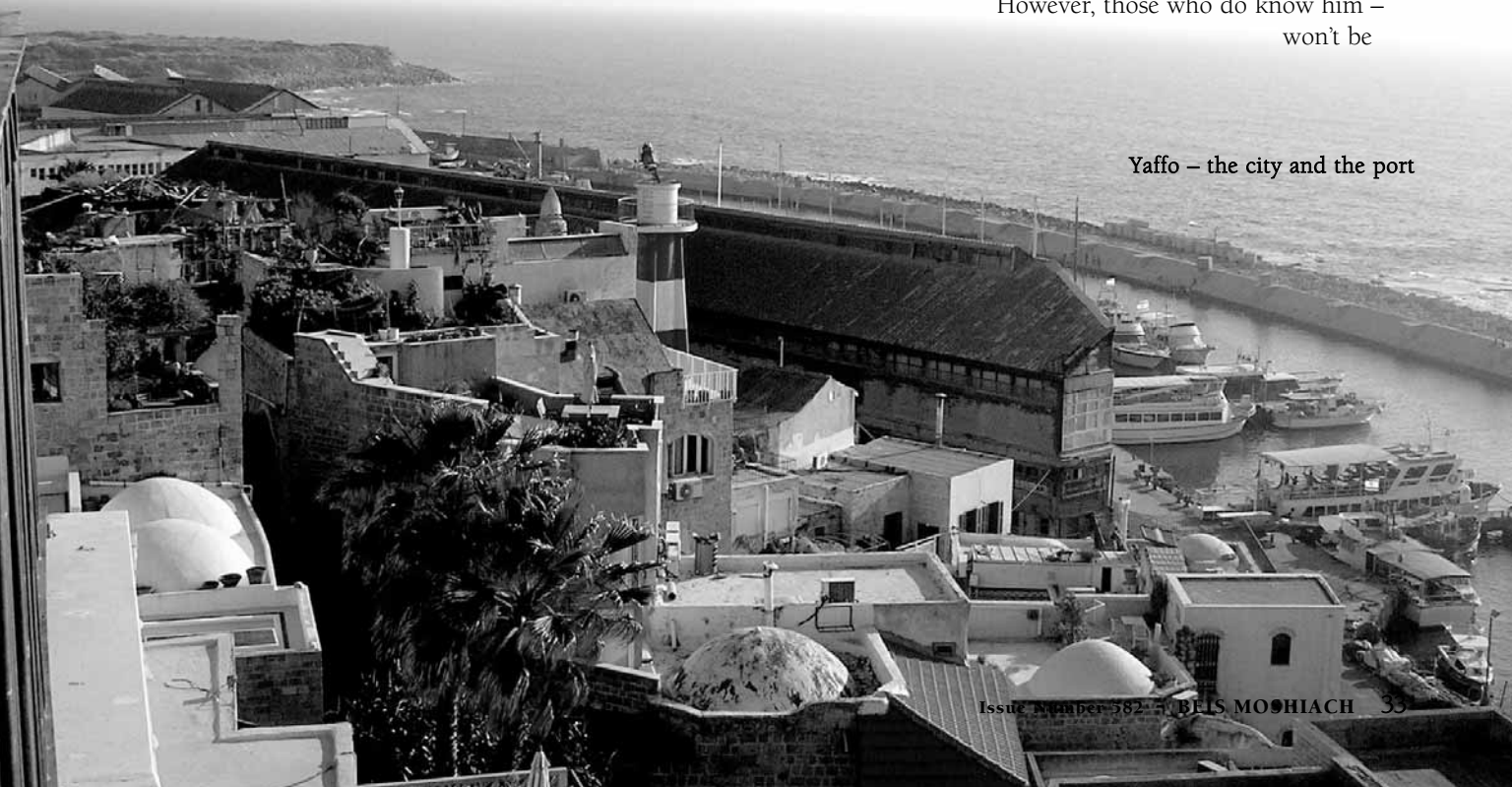
each to pledge one thousand dollars, so that when the time came, I could actually buy it.

“Within one day, thirty-five people agreed to pledge! Only then did I actually go out and make the purchase on loan. After the actual acquisition, the problems began to crop up. Not all of those who pledged to donate could come up with the sum immediately. Due to the financial difficulties, the bank foreclosed on the tank shortly after it was bought, with about thirty thousand dollars in payments outstanding, nearly half of the original price.

“Just then, as I was standing in the bank – only moments after hearing the news – I was approached by one of the wealthy local Arabs, who offered to donate **the entire remaining sum!** Later, I found out that this Arab had come to apply for loan guarantees for a business deal that he was about to go through with, and the banker presented him with a challenge: If you donate to the Rabbi the entire amount that he is lacking, I will see that you are serious and reliable.”

(Anybody who doesn't know R' Eliyahu would probably be overjoyed at reading about the amazing miracle. However, those who do know him – won't be

Yaffo – the city and the port



surprised by the continuation of the story.)

"I told him, 'No, thank you, I am not interested!'"

The Arab would not give up so easily and continued to nudge him daily over the telephone, but his resolve remained strong. When I expressed my surprise about his strange conduct, which contradicted the ironclad rule that "when someone gives – you take," he answered with his characteristic simplicity, "I knew that this tank would accomplish much amongst the Jews of Yaffo, and I didn't want a gentile to have a share in those merits."

The remaining sum was raised at a dinner held in the city to benefit the Chabad House and the tank. Since then, its activities are constantly expanding, and reach all parts of the city.

As the tank made its way through one of the Arab neighborhoods on the way to the port, I noticed a group of children calling out, "Moshiach! Moshiach! Moshiach! Turn on the music..."

It turns out that the tank and its driver make a profound impact not only on the Jewish residents of Yaffo, but also on the Arabs, both young and old.

* * *

R' Eliyahu Tamam arrived in Yaffo after two years in 770 on "K'vutza," beginning from 11 Nissan 5745/1985 until after Pesach 5747/1987. Many will certainly respond with puzzlement, as K'vutza is generally for one year. In actual fact, R' Eliyahu merited the rare privilege enjoyed only by a select few. When Reb Dovid Raskin gave him the highly coveted documentation allowing him to stay an additional year, he explained, "It is because you are a true soldier of the Rebbe!"

When he returned to Eretz Yisroel,

he went back to learn in the main yeshiva in Kfar Chabad, and it is from there that he began his involvement with Yaffo. He would go to put t'fillin on with the locals, he held Tzivos Hashem gatherings throughout the week, and organized large-scale

activities during holiday seasons and for special days in the Jewish and Chassidic calendar.

After about a year – still as a "Tamim" prior to marriage – he decided to establish his activities and move it into a permanent home to

IN THE MERIT OF RABBI SHIMON BAR YOCHAI

Rabbi Eliyahu Tamam, shliach in Yaffo, relates:

Every year before the parade, I learn one of the Rebbe's sichos about the special day of Lag B'Omer and about the power of the G-dly Tanna, Rabbi Shimon Bar Yochai.

One year, I met a couple, mekuravim of ours, who sadly told me about their seven-year-old son who was sick with muscular dystrophy, and the doctors did not offer any hopes of his recovering. They told me about how hard it was, how he couldn't walk and had to be pushed in a baby carriage.

I told them that the night before I had learned a sicha that quoted the Chazal that says Rabbi Shimon Bar Yochai is worthy enough to rely upon in a time of difficulty. In the sicha, the Rebbe even promised yeshuos on this day.

I told them to bring their son to the parade. I suggested that with Hashem's help, in that merit, he would be helped. I added that this was the Rebbe's promise. The father hesitated because he didn't want his son to be embarrassed when all the children were marching and he sat in a stroller.

The parents were finally convinced and the boy was brought to the parade that left from the center of Yaffo. Suddenly, the boy told his mother that he wanted to walk like all the children. The mother was afraid that he would fall and hurt his head. My wife persuaded her to let the boy walk and the mother finally agreed if he held on to the carriage.

The boy got up and while holding on, began to walk. From then on, the child has been walking just fine.

And another story from Rabbi Tamam:

In Yaffo there was someone sick with leukemia. I told his family that the Rebbe often said that Rabbi Shimon Bar Yochai was worthy enough to rely upon in a time of difficulty, and so they should bring him to the parade in Rashbi's honor.

The family said he was too weak and so I suggested that they bring him in an ambulance, even for a few minutes. The family agreed and he was brought in an ambulance and during the actual parade he was in a wheelchair.

When I saw him, I went over and suggested that he get up, and take a few steps in order to be a part of the parade. The man did so and then returned home. From that point on, he had a full recovery.



Shul in the Chabad House



Mitzva Tank with illustration of the Rebbe and the Ten Mitzvaim



The message of the Rebbe is proclaimed from the Chabad House vehicles

serve as a Beis Chabad, in addition to his itinerant outreach efforts throughout the city. He inquired of the Rebbe if he should open a Chabad House in Yaffo, and five minutes after

sending in the question he received an answer, a line drawn under the words, "to open a Beis Chabad."

Why did you choose Yaffo of all places?

It was on the very first Shabbos after I returned to Eretz Yisroel that the Rebbe said a special sicha in which he asked that Chabad Houses be opened in every place, and he noted that this has the power to bring about the building of the third Beis HaMikdash. I remember that the Rebbe placed an emphasis then on difficult places.

Yaffo met the criteria of a "difficult

place"?

It certainly did, whether because of the frictions with the Arab residents or the mass exodus of Jews from the residential areas. Even when the city was overwhelmingly Jewish, most of the residents were of Bulgarian origins, and for some reason they had absorbed a Zionist education strongly opposed to religion. It takes a lot of work to uncover within them the latent desire to fulfill Torah and mitzvot. Additionally, Yaffo is known for its high crime rates and drug use, in short, not an easy place.

What is happening in Yaffo in recent times?

Baruch Hashem, since we opened the Chabad House with the power of the Rebbe MH"M, it is safe to say that we brought about a partial revolution, and both the demographics and mentality have changed immeasurably. I decided that I would use the approach of "a lot of light pushes away a lot of darkness," and baruch Hashem, things have turned around. As of today, there are hundreds of Baalei T'shuva, dozens of synagogues in most of which there are Torah classes and educational initiatives, many of which are directly through the efforts of the Chabad House.

In Yaffo, there is also a Chabad school for girls, which was founded by the Reshet in the Fifties. It has such a good name that it draws students from greater Tel Aviv.

* * *

R' Eliyahu and I reach the famous "Shuk HaPishpeshim." It is situated opposite the peddlers square and serves as a center for various revolving markets, such as food products, various expos, clothing and other commercial events. The market was established in the 19th century and represents a history of the centuries that Yaffo played a central role as a commercial port. Thousands of shoppers and tourists visit the market.

"I look around at the small shuttered window booths, the 'Pishpeshim,' and am reminded of the 'Pishpeshim' that were in the Beis HaMikdash," remarks R' Eliyahu. He points to various merchants who are regular fixtures in the market and says, "These are Baal Shem Tov Jews. We carry out various activities with them like putting on t'fillin, minyanim for Mincha and Maariv, Torah classes, affixing Mezuzos, etc. All of them are acquainted with the Rebbe as Melech HaMoshiach of course, and they write to him from time to time. One can definitely say that the Chabad outreach activities have become part of the everyday life of Yaffo."

* * *

One of his first actions in the city can also be categorized as being the spirit of his normal approach of "Lchat'chilla Aribber." He paid a visit to the training facility of the local soccer team, Maccabi Yaffo, which was originally formed around a core of Bulgarian immigrants and was considered a respectable team at the time, and he put on t'fillin with the players.

Immediately after that visit, he arranged a meeting with the director of the team and lectured him at length about the importance of keeping Shabbos, and requested that he desist from holding games on Shabbos. The director objected, of course, due to financial considerations, saying "What will I get from doing that? Will you

MUCH NACHAS TO THE REBBE

When Rabbi Tamam was a bachur, around Purim time he heard a sicha from the Rebbe, in which the Rebbe talked about preparing for Pesach in keeping with the Talmudic adage about "thirty days before the holiday." Upon hearing this he thought to himself, "What is required of me as a 'Tamim' to prepare for Pesach?"

Thus, he decided to publish a small Passover guide (a pis'chon in Hebrew), which contained a collection of laws, customs and stories for Pesach. Later, he produced brochures for other holidays, which paved the way for the beautiful monthly magazine that he puts out for the community in Yaffo.

One of the brochures that he sent into the Rebbe when he was still a bachur, merited a rare and unique response: **Caused great nachas to me and my family.**

"I have no idea what the answer was, or if the Rebbe ever wrote back to him, but the fact that the team has only risen in the league since that courageous decision, proves to me that the Rebbe indeed blessed them."

fund the team?"

However, R' Eliyahu answered him with his characteristic gentleness, "I am not able to give. At most, I can take," he added with a wink. "However, Hashem will give you, and I am one hundred percent certain of that!" He then suggested that the man write a letter to the Rebbe.

In the end, the director accepted upon himself not to hold any game on Shabbos, and he requested a bracha from the Rebbe, "To go up a division."

When I asked Rabbi Tamam what the answer was, he answers with a smile. "I have no idea what the answer was, or if the Rebbe ever wrote back to him, but the fact that the team has only risen in the league since that courageous decision, proves to me that the Rebbe indeed blessed them."

[To be continued be"H]

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RABBI CHAIM SHNEUR ZALMAN ITKIN A”H

Lubavitchers were shocked at the news of the sudden passing of shliach Rabbi Chaim Shneur Zalman Itkin at the young age of 54, on Friday 17 Kislev, days before his daughters' wedding.

R' Zalman was born on Chai Adar 5712 in France. His father is R' Meir. At the age of two, his parents emigrated to the US. They lived in Philadelphia and visited 770 from time to time. In 5716 the family moved to Crown Heights and later moved near 770.

R' Zalman was one of the first students in Oholei Torah, the *mosad chinuch al taharas ha'kodesh* started by R' Michoel Teitelbaum a”h. When he was five years old, he went along with his parents for a yechidus and when the Rebbe asked him where he learned he said, “By Michoel” (as is customary with Chassidim, not to use honorifics). The Rebbe said, “A complete Chassid...”

R' Zalman went through the yeshiva system and was beloved by all who knew him. He used his talents to study Torah, Nigleh and Chassidus, and was expert in the Rebbe's *Likkutei Sichos*. As a bachur he traveled in the summer on shlichus for Merkos.

The rav of Crown Heights in those days, Rabbi Zalman Shimon Dvorkin a”h, was a neighbor of the Itkins and R' Zalman was *meshamesh* him and helped him on a daily basis.

In 5736 R' Zalman married Faige Goldstein. They went on shlichus to New Orleans where they spread Judaism and Chassidus for two years. Then they moved to Hamilton, not far from Toronto, Canada.

Hamilton has a Jewish community

and the rav is Rabbi Mordechai Green who was in touch with the Rebbe. At a certain point, Rabbi Green wanted to leave his position and move to Eretz Yisroel but the Rebbe asked him not to leave his community, and gave him many brachos. Rabbi Green listened to the Rebbe and remained there.

Over the years, some people wanted to open a Chabad house in Hamilton but the Rebbe did not allow



it. When R' Zalman asked the Rebbe about going there, the Rebbe gave his consent on condition that his work would not step on the toes of Rabbi Green.

R' Zalman, who was known for his good heart, modesty and friendly demeanor, arranged his work so that he and Rabbi Green worked together. R' Zalman even davened in Rabbi Green's shul and at the third Shabbos

meal, Rabbi Green had him say a d'var Torah.

R' Zalman established a Chabad house near the university. He devoted his time to learning with students as well as the Rebbe's *mivtza* among the Jews of the city. He was known for his devotion to every single one of his *mekuravim*, many of whom would maintain the connection for many years.

He was able to acquire the building thanks to a Jew who sat in jail whom he visited frequently. When the man left jail he donated money towards a building for the Chabad house as a sign of his appreciation.

R' Zalman was beloved by all, even by the Reform. For many years he had a weekly shiur with the Reform rabbi in Hamilton.

R' Zalman was particular about the mitzva of respect for parents and whenever able, he would travel to Crown Heights to help out his father (who is in his 90's and was the *chavrusa* of Rabbi Chitrik a”h, who passed away when well over 100).

On Thursday night R' Zalman got ready to fly to New York for the Shabbos Aufruf of his new son-in-law. On the way to the airport he didn't feel well so he returned home in order to rest, planning to fly Friday morning. He passed away in the middle of the night of a heart attack.

The members of the *chevra kadisha* did what they could so that the aron could be flown to New York before Shabbos and with the help of Rabbi Green they managed to have this done. The funeral took place shortly before Shabbos. His daughter's wedding was postponed two days.

RABBI YISROEL TZVI HEBER A”H

BY A. AVROHOM

Profile of a Chassid who went from Tomchei T'mimim in Lodz to yeshivos Chabad in Eretz Yisroel and then on a wondrous shlichus to Romania behind the Iron Curtain.

Rabbi Yisroel Tzvi Heber was born in Lodz. His father, R' Chaim Eliezer was a Polish Chassid who was mekurav to Chabad through his older brother, R' Yaakov Heber, who lived in Russia for a long period of time, over twenty years, where he became acquainted with the great light of the Rebbe Rashab.

Already in his youth R' Heber was seen to be gifted with an amazing memory and a deep mind. He was especially gifted musically. His outstanding characteristics were integrity, truth and joy and especially fear of Heaven and a strong love for Torah study.

When R' Heber was 11 his father sent him to Yeshivas Tomchei T'mimim in Lodz, where he began to learn *Tanya* before his bar mitzva. Rabbi Zalman Schneersohn, grandson of the Mittlerer Rebbe, lived in Lodz and he would farbreng occasionally at the third Shabbos meal.

At his first yechidus the Rebbe said to Rabbi Heber that since he had learned in Lodz he surely knew R' Zalman Schneersohn... One of R'

Zalman's sons worked on getting the bachurim to change their nusach ha'tfilla from the Polish nusach to the Alter Rebbe's nusach.

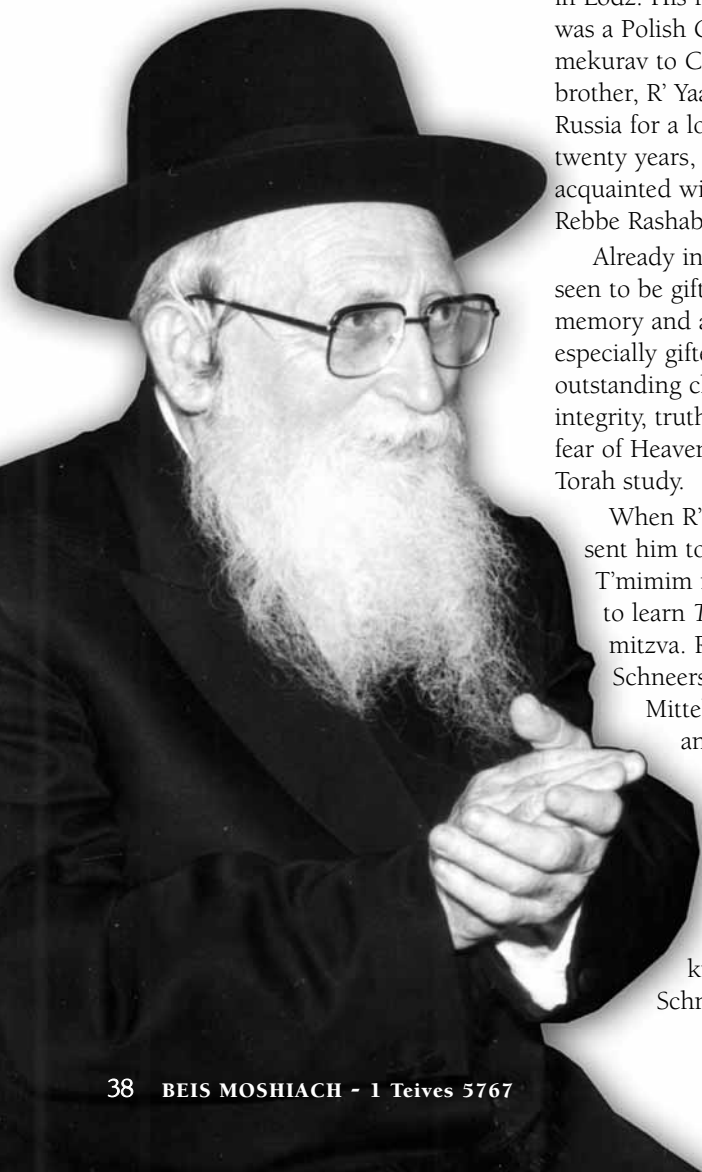
On Chanuka 5695 (1934) his father emigrated to Eretz Yisroel and on Erev Yom Kippur 5696 (1936) his family joined him. Since at that time young bachurim did not learn in Yeshivas Toras Emes in Yerushalayim, for two and a half years R' Heber learned in Yeshivas Torah V'Yira which was affiliated with the zealots of Yerushalayim.

In Iyar 5698 he switched to Yeshivas Toras Emes where the Chassid R' Alter Simchovitz was the Mashpia. On Shavuos 5701 (1941 after the passing of R' Simchovitz) R' Chaim Shaul Brook came to Yerushalayim and farbrenged there, as a result of which R' Heber decided to switch to the yeshiva in Tel Aviv where he learned until he married.

In their first years in Eretz Yisroel his family suffered from lack of parnasa. His father who tried to sell "sugar chickens" which was a candy in those days, asked the Tzaddik of Hosiatin for a bracha and from then on he was able to generously support his family and he married off his children honorably.

R' Heber did not see the Rebbe Rayatz but received a few letters from him when he was a bachur. In 1944 he married Tzippora, the daughter of the mashpia, R' Meir Blizinsky a”h with the blessing and consent of the Rebbe Rayatz.

Although the Heber family wasn't



known for its wealth, you never noticed the children lacking for anything and the house was filled with a Chassidishe atmosphere. Friday nights were noteworthy, when R' Yisroel sat at the head of the table and together with his family sang niggunei Chabad with a sweetness that enthralled the neighbors who went out on their balconies to listen to the singing.

In a letter to him, the Rebbe Rayatz told him to learn sh'chita and b'dika, a heavenly instruction which was understood only many years later when knowing sh'chita was the way R' Heber got into Romania.

For Rosh HaShana 5710 R' Heber received a letter of blessings for a good year from the Rebbe Rayatz, signed by the Rebbe with the trademark letter Yud formed in Ashuris (the writing used in Torah scrolls and the like).

In 5711, after the Rebbe shlita accepted the nesius, R' Heber wrote a seven-page letter to the Rebbe in which he described his life and his connection with the Rebbe Rayatz and asked what he should do for a living. The detailed response he got from the Rebbe implanted within him a strong hiskashrus to the Rebbe and engraved in him the awareness that the truth

was all that mattered to the Rebbe, with no veering right or left.

In those years he worked in a weaving factory in Tel Aviv. He was tormented by the workers and he wrote about this to the Rebbe. The Rebbe wrote that these men **"were not lacking per se, but [needed] someone to arouse them and reveal to them their inner 'point,' and through the breath of life this spark would turn into a large flame that would illuminate their bodies and animal souls, and afterwards also their homes and surroundings. Since your parnasa comes, in great measure, via this factory, it is reasonable to say that your spiritual parnasa is there too."** As a result, R' Heber began to befriend the other workers and influenced them in the fulfillment of Torah and mitzvos.

The Rebbe encouraged Mrs. Heber to be involved in N'shei Chabad and called her one of the **"leading [women] involved"** in this. At a certain point, R' Heber felt that his wife's protracted absences from home were adversely affecting her dedication to the home. Without writing to the Rebbe about this, he was surprised to receive a letter which said, **"It's surprising that the men don't help the women in their holy work in organizing N'shei U'Bnos**

Chabad..."

R' Heber went to the Rebbe for the first time in Tishrei 5726 and had yechidus twice, upon his arrival and before he left. In yechidus he received many detailed instructions concerning his personal life. For example, he had written in a note that if the Rebbe was mekarev him this would be good for many people since many people in his neighborhood in Tel Aviv and elsewhere knew he had gone to the Rebbe.

The Rebbe responded strongly and said: **You say it will be for the general good – for me, your personal good is enough.**

At the farbrengen on Sukkos, which took place in the courtyard of the *shalash*, after the Rebbe had the person who had won the raffle say l'chaim, he said, **"And the Lodzer Tamim** [should say l'chaim]." Then the Rebbe said, **"And the Lodzer mekubal"** (referring to Rav Gringlas).

At the distribution of kos shel bracha at the end of that farbrengen, the Rebbe asked R' Heber, **"Did the oil come out already?"** Seeing that R' Heber did not understand the question the Rebbe added, **"It says, 'you squeeze it until the oil comes out,' and you were squashed ..."** R' Heber thought of what to say and answered, "A little bit." The Rebbe said, **"That means you need to be squeezed some more."**

At one of the yechiduyos R' Heber asked for a bracha for his work as a shochet, that everything should go well. In reply, the Rebbe's tone changed and he said these Heavenly words, **"Love your fellow as yourself. It says in the writings of the students of Ramak that sometimes the souls of tzaddikim are reincarnated into animals and birds..."**

R' Heber was taken aback by this. Later on, when he was already in Romania and had shechted a chicken he wasn't sure whether he had shechted it properly. In such a case the chicken is set aside until it dies and then it is checked to see whether it was



At kos shel bracha

done properly. But then there is another concern – that the chicken will flutter about and tear more than was shechted even though the actual sh'chita only cut through an insufficient portion of the neck.

That's when R' Heber remembered what the Rebbe had told him, "Love your fellow as yourself." He thought: Who knows, maybe the Rebbe was referring to what has happened now and a neshama of some tzaddik needs to be saved. He grabbed the chicken and didn't allow it to move until it died and then he checked it.

On that visit he asked the Rebbe in yechidus whether to accept offers to travel abroad in order to work in sh'chita because of the great debts he had amassed at that time. The Rebbe told him that since this meant leaving the Holy Land, he had to ask a rav. The Rebbe added that since at the time he would ask the question of a rav he would probably know where he planned on traveling, and it might be a place where he could strengthen Judaism, he should mention this fact to the rav "and this could help to find a leniency."

When he returned to Eretz Yisroel, he spoke to Rabbi Efrati who worked in this and he said that first R' Heber had to learn how to shecht large animals too so he could get employment outside the country.

After R' Heber learned and did shimush, around the end of 5732, he got an offer to go to Romania to work as a shochet there. He spoke to Rav Yudasin, the mara d'asra of the Chabad community in Tel Aviv at that time, and asked his opinion. Rav Yudasin thought a little and then asked him whether in addition to working he could use the opportunity to help spread Judaism in that country. R' Heber answered affirmatively and Rav Yudasin thought about it again and then allowed him to travel. It was only later that R' Heber told Rav Yudasin the Rebbe's answer to him in yechidus and Rav Yudasin was amazed by the

Rebbe's open ruach ha'kodesh.

R' Heber traveled to Romania where he got a contract for a year and he lived in the capitol city of Bucharest for all of 5733 (1972-73). The Yom Kippur War broke out in Tishrei 5734. His wife was in Eretz Yisroel and he was very worried about her. He decided to return to Eretz Yisroel after spending Sukkos with the Rebbe.

He bought a ticket from Romania to New York to Eretz Yisroel. Rabbi Rosen, the chief rabbi of Romania, who was in touch with the Rebbe throughout the years, had already told

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the Rebbe that he wanted R' Heber to remain in Romania for another year.

When he went to the Rebbe he understood from various hints that the Rebbe expected him to stay another year in Romania. He sent in a note to the Rebbe in which he enumerated the hardships this would entail (among other things he was afraid that he would lose his pension at his place of employment in Ramat Gan).

On the Monday following Simchas Torah, R' Heber had a yechidus and he held a copy of the note about the trip

to Romania. The Rebbe asked him for the note and then said: "**Regarding my wanting you to stay for another year, you will not lose your pension in Ramat Gan by paying into it from there.**" As far as the question about what to say to Rabbi Rosen, the Rebbe said, "**You can do that with a phone call.**"

R' Heber said that since his wife was alone throughout the war and waiting for him, could he first go and visit her and the Rebbe allowed this. Then he asked whether someone else could take his place in Romania and the Rebbe answered with this amazing line, "**You, with your appearance, should stay another year in Romania.**"

By the way, because of this answer, R' Heber made it a point, upon his return to Romania, to walk on the main streets, although previously he had tried to keep a low profile. He realized that part of his shlichus was just the very presence of a religious Jew with a beard and the "tziyur" of Tomchei T'mimim, etc., in that place.

He returned to Romania and from there went to Eretz Yisroel to visit his wife. When he arrived in Bucharest he discovered that that very day, Rabbi Rosen was going to Eretz Yisroel and he went with him. During the flight, Rabbi Rosen asked him, "Did the Rebbe receive you?" From this R' Heber understood that it was Rabbi Rosen who asked the Rebbe that he stay another year.

During 5734, R' Heber lived in Kloisenberg, Klois in Romanian, and then he went to Eretz Yisroel. He thought that this ended his adventures in Romania but the Rebbe thought otherwise.

In 5741 Rabbi Binyamin Gorodetzky a"h, the Rebbe's representative, asked him to go back to Romania to do sh'chita and spread Judaism. Later on he found out that this was an explicit order from the Rebbe.

He traveled with his wife this time and stayed from the beginning of 5741



At dollars

(fall 1980) until Pesach of 5748 (1988), over seven years. The official excuse was his being a shochet for the community, and he renewed his contract each year as the Rebbe told him to. While living there he was involved in hafatzas ha'Yahadus not only in Bucharest but in many cities of Romania.

Carefully adhering to the Rebbe's instructions enabled him to succeed on this impossible shlichus in Romania which was an anti-Semitic and crime-ridden country. At that time the dictator Nicolae Ceausescu ruled Romania. Although religion was officially allowed, and unlike in other communist countries people openly and officially observed a religious life, this was just a front for a dictatorship the likes of which did not exist in the communist bloc.

The omnipotent Ceausescu ran a totalitarian state and had international ties with the worst of our enemies. He was a virulent anti-Semite and searched for ways to make the Jews of his country suffer.

Generally, the approach was that anyone whose head they wanted was followed closely and his conversations were recorded and if he said one word



At the chuppa of one of his grandchildren

that could be construed as talk against the government, he was arrested and sent away, never to return. At any event, whether davening in shul or a farbrengen for a private simcha, police were present in order "to preserve order." These were members of the Securitate who had recording devices under their clothes.

When R' Heber first arrived in Romania, he was followed wherever he went. It was only after a long time in which they saw nothing suspicious in

his activities that they eased up a bit. Every Shabbos he reviewed a sicha in shul and an easy rendition of a sicha was publicized in the Jewish newspaper. Every word was scrutinized and R' Heber was extremely careful not to say or write anything that could be construed as anti-government. He was successful in this.

Great care was the byword whether in phone conversations to the secretariat and in his correspondence with the Rebbe; whether in trips he made to the Rebbe and in all his private and communal activities wherever he was.

R' Heber explained to Romanian Jewry who were utterly ignorant of things Jewish that Judaism cannot be bought with money. They were used to paying a "gabbai" a bribe and he would arrange a chuppa and kiddushin "k'das Moshe v'Yisroel." R' Heber taught them that Judaism is something serious and a kosher chuppa can only be made under specific circumstances and a mikva is kosher only on certain conditions and a chicken can be shechted properly only according to *Shulchan Aruch* and so on. Thanks to his firm stand, the practice of playing an organ in the central shul in Bucharest on Shabbos and Yom Tov was abolished.

R' Heber was also involved in spreading Chassidus and the Rebbe's holy enactments. He held siyumim on Rambam and farbrengens on Yud-Tes Kislev, Yud Shvat, and Yud-Alef Nissan in the most open way. Rabbi Rosen's close ties with the Rebbe made his work easier.

One of his most important accomplishments in Romania was printing the *Tanya*. The Rebbe told him to do so in the winter of 5744 and he asked Rabbi Rosen for help since Rabbi Rosen had the responsibility of getting government permission to do so.

Rabbi Rosen's reaction was that since the beginning of communist rule, not one Jewish book had been printed

in Romania! He had no reason to ask that the *Tanya* be printed for the Jews of Romania who could barely read it anyway. The only possibility, he concluded, was to say that the Lubavitcher Rebbe – who was known in the Eastern bloc – had ordered that the *Tanya* be printed all over the world, wherever there are Jews, which is why he was asking that it be allowed to be printed in Romania.

In those days, an article in a major Romanian newspaper appeared which attacked Rabbi Rosen. Rabbi Rosen was certain that this wasn't merely the whim of some journalist since in Romania there was no such thing as the free press. All communication was subservient to the government and if so, this was an open hint directly from the top that something had happened.

This aroused a storm of protest on the part of Jewish leaders worldwide but Rabbi Rosen was terrified and he asked R' Heber to ask the Rebbe to also send a telegram of protest to Ceausescu. The Rebbe's answer was the merit of printing the *Tanya* would stand by him. This was Purim 5744.

The end of the story was that the Romanians were pressured by the worldwide protests and they decided to make a concession that would appease Rabbi Rosen which they could show as "a goodwill gesture" on their part. This entailed allowing the *Tanya* to be printed! Rabbi Rosen got the permit from Nicolae Ceausescu on Yud-Alef Nissan 5744!

This was the first miracle but actually having the *Tanya* printed took much more work. Additional permits and signatures from a long list of anti-Semitic bureaucrats had to be obtained. It was first in mid-summer that all the necessary paperwork was done and they could start printing.

In order to prepare the plates for printing, R' Heber gave his copy of *Tanya* which had been one of the first copies to be made in Kfar Chabad. This edition was missing all the additions at the back, including a list

of printings etc. and this had to be brought from abroad.

R' Heber called his son Shmuel who lives in Crown Heights and asked him to bring the missing plates. His son went to Kehos who gave him the missing plates and he got on a plane and flew to Romania and immediately returned to New York. At that time he had been preparing to travel on a mission for Ezras Achim to Russia. When he asked the Rebbe for a bracha before his trip, the Rebbe asked him, "What's happening with the printing of *Tanya* in Romania?"

Preparing the rest of the plates, as well as the actual printing, was done at a printing press in Bucharest. After they finished preparing the plates, R'

"Since your parnasa comes, in great measure, via this factory, it is reasonable to say that your spiritual parnasa is there too."

Heber checked them over. He worked with his wife for a few nights in a row in order to make order out of the mess that the gentile employees had made: upside down pages, the wrong order, and so on. After making the corrections he returned the plates to the printer and the printing was completed on Chai Elul.

Erev Rosh HaShana a member of the Jewish community was planning to fly to New York. R' Heber took this opportunity to send a few fresh copies of the *Tanya* to the Rebbe, though not before he rebound the volumes because they had been bound, of course, in the wrong order like a book that is read from left to right.

He reported to his son Shmuel and asked him to wait in the airport (with signs by which he could identify the man) and take the copies of *Tanya* and have them put on the Rebbe's desk before Rosh HaShana.

On the Yomim Noraim of that year (5745) R' Heber served as chazan in the shul in Bucharest but for Simchas Torah he traveled to the Rebbe with 150 additional copies of the *Tanya* that were printed in Romania, for the Rebbe. He was told "**t'shuos chein**" (thank you) for his share in having the *Tanya* printed. One of the *Tanyas* had Rabbi Rosen's personal dedication to the Rebbe. Rabbi Rosen wrote that since "a tzaddik decrees and Hashem fulfills," the Rebbe should decree that the true and complete Geula come already and certainly this would be fulfilled!

In 5748 R' Heber wrote to the Rebbe that were other shochtim in Romania and it was time for him to leave. The Rebbe approved of his leaving Romania but didn't say where he should go. In Tishrei 5749, at "dollars," the Rebbe asked him, "**Where are you – here or in Eretz Yisroel?**" R' Heber understood that these were his choices. Later on, the Rebbe told him to go to Eretz Yisroel immediately.

When the Hebers were deciding where to live, the Rebbe wrote, "**do as your wife wishes,**" and they settled in Kfar Chabad, where R' Heber served as Mashpia in the new developments.

In recent years R' Heber fell sick but despite this he didn't allow his family to sense it and he maintained an atmosphere of Chassidishe simcha. He used his time to study Torah and recite T'hillim.

On Wednesday, 15 Kislev he passed away. He is survived by his wife and his sons: R' Avrohom Alter of Nachalat Har Chabad, R' Shmuel of Crown Heights and his daughters: Mrs. Rachel Hendel of Tzfas and Mrs. Tovredovitz of Kfar Chabad.

MANY HUNDREDS JOIN SEIFER CELEBRATION IN LONDON

More than 400 people joined the celebrations at Beis Moshiah - Beis Menachem London last week as a new seifer Torah was dedicated in memory of HeChover Moshe and Yacat Lewin of blessed memory. The seifer Torah was donated by their family.

Participants danced as Beis

Moshiach's latest seifer Torah was paraded through the streets under police escort into the shul's forecourt, where many Rabbanim, Askanim, and distinguished family members held the seifer Torah. This was followed by the customary Hakafo, when lively dancing and singing continued for a long time.

Chaim Yitzchok Cohen, Menahel

of Beis Moshiah, said: "It was a very exciting occasion. People felt a great sense of pride that Beis Moshiah in London has successfully accomplished the writing of three new sifrei Torah in a matter of six years. On each occasion, the Hachnasas Seifer Torah was included in the program of the European Moshiah Congress, which is hosted by Beis Moshiah UK."



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