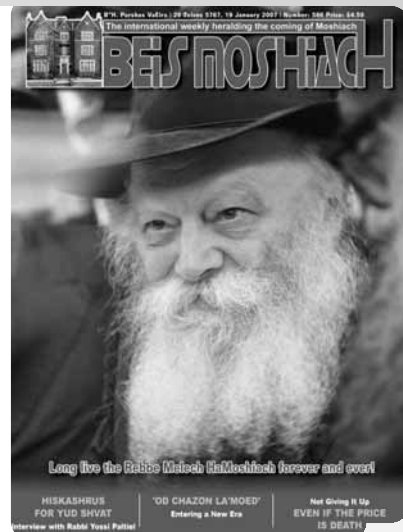


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### U.S.A

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

### ERETZ HA'KODESH

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

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

Boruch Merkur  
editor@beismoshiach.org

### HEBREW EDITOR:

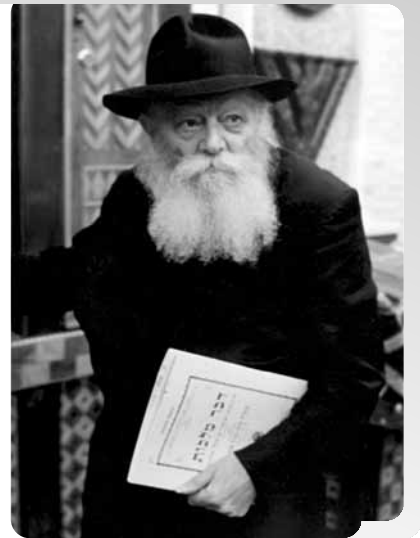
Yaakov Chazan  
editorH@beismoshiach.org

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# TO REVEAL THE SECRET OF THE END OF DAYS

LIKKUTEI SICHOS, VOL. 10, PG. 167-172  
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

8. In Rashi's commentary on our Torah portion, there are three aberrations from the wording of the Talmud: a) He leaves out the words, "(Yaakov wished to reveal) to his children"; b) he leaves out the word, "(the end of) days" (*keitz ha'yamin*) [sufficing to mention only "*ha'keitz*" (the end)]; c) he adds, "and he began saying other things" (which begs the following questions: 1) What is the significance of this supplement? 2) Why does he use the verbose expression, "and he began saying"?)

We must, therefore, say that all of the above is necessary and precise for the purpose of expounding the literal reading of the text, which is the approach of Rashi in his commentary on the Torah.

To answer in brief: a) Rashi comments here on the words, "and I shall tell **you** (*v'agida lachem*).". Thus, the context does not lend itself to reiterating the words, "to his children." b) The difference between "*keitz ha'yamim*" and "*keitz ha'yamin*" [see FN 32] is not relevant here. Therefore, Rashi renders the term simply, "*ha'keitz*" (for even the Midrash on this verse explains [the expression, "*acharis ha'yamim*"] in this manner – certainly then this works for Rashi's commentary, the literal reading of the text). Alternatively we may assert that according to the

opinions of both the Midrash and Rashi, [the meaning of the terms] "*keitz ha'yamim*" and "*keitz ha'yamin*" is just that [i.e., *ha'keitz*, the time of the end of days] [see FN: 33]. c) The proof that Yaakov wished to reveal the *keitz* insofar as "I shall tell" (*v'agida*) signifies "words of wisdom" (as above Section 3) has no place in the literal

interpretation, giving rise to the difficulty (as above Section 2, end): how is this **innovation** derived? Indeed, it is conceivable that Yaakov wanted to relate further details of "what will happen...in the end of days" in addition to those he had said before. It is for this reason that Rashi comments – after citing the words, "and I shall **tell** you," to which we don't find a **continuation** – that subsequently he **began** saying **other** things [FN 34: referring to all the blessings, including Shilo, the Messianic King. Therefore, it follows necessarily that "the end of days" mentioned **here** does not predate this time.]

That is, the necessity of saying that there was a subsequent "**beginning**" is understood in the

literal reading of the text (to the extent that Rashi does not need to explain it) from the fact that Yaakov said **anew**, "Gather, etc.," as mentioned above in Section 2.

9. This is also the lesson with regard to our personal service of G-d: There are those who consider the state of the world with regard to the [spiritual, moral, etc.]

---

*Through Yaakov's wish to reveal to his children "keitz ha'yamin," the ability is granted to effect, in one hour and in one moment, the revelation of the keitz with the true and complete Redemption.*

---

descent of the generations and say: How is it possible that our generation, this orphaned generation, should have a connection with the revelations of the future Redemption, revelations which the lofty, previous generations did not merit? [As the saying of our Sages goes] "The generation is worthy? the question is asked rhetorically."

In response to this comes the teaching that through Yaakov's wish to reveal to his children *keitz ha'yamin*, the ability is granted to all the Jewish people in all times – from the time when "the Divine Presence withdrew from him" until the time of the greatest withdrawal and concealment of our generation, when the darkness is double and redoubled – that even now, the potential is always available to effect, in one hour and in one moment, the revelation of the *keitz* with the true and complete Redemption.

In fact, those who argue that the generation is not worthy and etc. – this itself proves that now is the time for the revelation of the Messiah, as our Sages say that

Moshiach will come *b'hesech ha'daas* (when we are not paying attention). That is, when people are situated in such a state that conscious awareness (*daas*) and intellect do not see any means whereby the Redemption could arrive, this "*hesech ha'daas*" is an obvious sign that the Redemption is nigh.

This [saying of our Sages that Moshiach will come *b'hesech ha'daas*] is not intended to mean that one should not think about and eagerly anticipate the Redemption, G-d forbid, in order that there should be *hesech ha'daas*. On the contrary, an important principle of the faith of a Jew is that "I await his coming every day." Rather, the intent is that notwithstanding the fact that conscious awareness and intellect do not perceive any means whereby this may occur, we believe it will with the force of faith that is beyond reason and intellect (*daas*). This is the service of "*hesech ha'daas*" [see FN 37]. And through this faith, the son of Dovid will arrive imminently.

(From the address of Shabbos Parshas VaYechi 5725)

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# A DAILY DOSE OF MOSHIACH & GEULA: 29 TEIVES – 6 SHVAT

*Selected daily pearls of wisdom from the Rebbe MH”M  
on Moshiach and the Redemption.*

COLLECTED AND ARRANGED BY RABBI PINCHAS MAMAN, SHLIACH, RISHON L'TZION, ERETZ YISROEL  
TRANSLATED BY MICHOEL LEIB DOBRY

## 29 TEIVES: THE REDEMPTION AND T'SHUVA

The Redemption will come even before the Jewish People do t'shuva, as is written (T'hilim 130:8), “And He will redeem Israel from all its transgressions,” and the commentaries (Metzudas Dovid) explain: “Even sin will not delay the Redemption, for He will redeem Israel from sins.”

It is written (Micha 7:18): “Who is a G-d like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.” The commentaries explain: “The remnant of His heritage – those who remain from the birth-pangs of Moshiach (the brand rescued from the fire of this generation), He does not stand upon the crime to watch over it as payment, rather He passes over the crime and goes further, as if He doesn't see it” (Metzudas Dovid). “Those who remain at the coming of the Redeemer...even though they are subject to the punishment of not going out from the Exile on account of their evil doings, ‘He will not turn forever towards their deeds, because He desires kindness...and His kindness will overcome their transgressions when the time of the Redemption will arrive” (Radak).

(Shabbos Parshas VaYechi 5751)

## 1 SHVAT (THE DAY MOSHE RABBEINU BEGAN TO EXPOUND THE TORAH IN SEVENTY LANGUAGES): TEACHING THE TORAH IN EVERY LANGUAGE

The concept of “Moshe began to expound the Torah,”

“in seventy languages,” is relevant to the avoda of every Jew on account of the aspect of Moshe Rabbeinu within him. In other words, on Rosh Chodesh Shvat, there is a special bestowing of strength in the avoda of every Jew to spread Torah and Yiddishkait in the language of all nations, “in seventy languages” – both in relation to Jews in the necessity to teach them Torah in the language of every nation, since they don't yet know *Lashon HaKodesh*, and (l'havdil) in relation to the influence upon the nations of the world “to fulfill the mitzvos commanded to the children of Noach.”

(Seifer Hisvaaduyos 5746, p. 345)

## 2 SHVAT: THERE WILL BE NO NEED FOR THE WRITTEN LETTERS IN THE TIME OF THE REDEMPTION

Then (in the time of the Redemption), they won't even need the written letters, since all the Jewish People will hear Torah from the Essence and Being, as is written, “a new Torah will come forth from Me.” This will happen through the true expert student, Moshiach Tzidkeinu, who will teach the new Torah to the entire nation from the Essence and Being, with added explanation and interpretation, etc., learning specifically from the aspect of seeing [G-dliness], in a manner that there will be no need for written letters.

This is further understood from the pasuk, “And no longer will one teach his fellow, for everyone will know Me, from their small to their great.”

(Shabbos Parshas Eikev 5751)

### 3 SHVAT: P'SAK DIN OF THE LEADER OF THE GENERATION – THE TIME OF THE REDEMPTION HAS ARRIVED

The beginning of the fulfillment of the destiny of “And they will beat their swords into plowshares” is the ruling and proclamation of “the kings, the rabbanim” that “Here comes (Melech HaMoshiach),” beginning with the ruling of my revered father-in-law, the Rebbe, leader of the generation, that our work and avoda has already been completed during the time of the exile, and we are already prepared to greet Moshiach Tzidkeinu.

Similarly, there is the ruling of rabbinical authorities among the Jewish People that the time of the Redemption has arrived, “a king will arise from the House of Dovid, etc., presumed to be Moshiach,” until the state and situation of “this is definitely Moshiach” – a ruling “from Sinai” that has been drawn down and instilled even within the limitations of the world.

(Shabbos Parshas Mishpatim 5752)

### 4 SHVAT: LITERALLY IN THE STAGE OF THE REDEMPTION

In our generation and in our times, according to the signs of the sayings of our Sages, of blessed memory (Tractate Sanhedrin, Midrashim, etc.), we are already literally at the stage of the Redemption.

Furthermore, as has been discussed many times recently, after the sizable amount of our deeds and avoda throughout all the generations, particularly after the avoda of our Rebbeim...up to the avoda of my revered father-in-law, the Rebbe, leader of the generation – all of the birurim have already been completed.

(Shabbos Parshas VaYitzei 5752)

### 5 SHVAT: THE TIME AND SIGNS OF THE REDEMPTION – MIRACLES AND WONDERS IN THE CHANGE OF REGIMES

Large and strong countries continue to change the order of their regime and government for the better – goodness, justice, and honesty (including in relation to the Jewish People, granting freedom in everything connected with matters of Yiddishkait, Torah, and mitzvos).

This phenomenon serves as a resemblance and preparation to the repair and completion of the world in the days of Moshiach.

...This is one of the miracles and wonders occurring throughout the world, revealed for all to see, which resemble the miracles and wonders of the Future Redemption, regarding which it is said (Micha 7:15), “As the days of your going out from the land of Egypt, I will show you wonders.”

(Shabbos Parshas B'Reishis 5751)

### 6 SHVAT: THE TIME AND SIGNS OF THE REDEMPTION - THE FULFILLMENT OF THE CONCEPT OF T'SHUV

Thus, at the conclusion of this era, without the slightest possible doubt, the time of the Redemption has surely already arrived...and in the words of our Sages, of blessed

memory (Sanhedrin 97b), “All the appointed times have been completed.”

Furthermore, even the concept of t'shuv (as in the saying “The matter [the Redemption] depends only upon t'shuv”) has been fulfilled, including the realization of “Moshiach comes to bring the tzaddikim to repentance” (Zohar III 153b), from the vantage point of the spark of Moshiach within every Jew.”

(Shabbos Parshas Balak 5751)

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*Even the concept of  
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# WORKING ON HISKASHRUS

INTERVIEW BY RABBI SHOLOM YAAKOV CHAZAN

*Hiskashrus is a serious matter, internal, and deep and consequently difficult to achieve. Difficult though it may be, it's the goal! A Chassid needs to know that his goal as a Chassid is to cleave to his Rebbe, both with his intellect as well as with his middos, and then in his actions. \* A fascinating interview with Rabbi Yossi Paltiel, mashpia in Yeshivas Chovevei Torah and a popular lecturer on Chassidus. \* Presented for Yud Shvat.*

We are well within the “thirty days before the chag” of Yud Shvat, the day the Rebbe MH”M accepted the nesius. Before every Yom Tov, Chassidim make the appropriate spiritual preparations. What are the preparations we need to make before the day of the Kabbalas HaNesius?

About thirty years ago, during the period of preparing for Yud Shvat, R’ Shmuel Tzvi Fuchs, our teacher, told us: For me, Yud Shvat is a day of mourning for the passing of the Rebbe Rayatz and a day of simcha that the Rebbe accepted the nesius. For you, Yud Shvat is all simcha because you weren’t Chassidim of the Rebbe Rayatz, and you only have the kabbalas ha’nesius of the Rebbe.

When we speak about Yud Shvat

and the preparations for it, we mean the acceptance of the Rebbe’s nesius. Therefore, it is obvious that preparations for this day need to be expressed first and foremost in strengthening our hiskashrus to the Rebbe, by studying his teachings and fulfilling his horaos.

Preparations consist of two dimensions, the outer and the inner. The outer dimension of preparations is action. Action leads a person to the inner dimension, as it says in the *Seifer HaChinuch* (mitzva 16) that the heart is drawn after one’s actions. When talking about preparing for Yud Shvat, first we learn the maamarei *Basi L’Gani* that pertain to that year. Each person, on their level, can add to their study of the maamarim, but the main intention

in learning these maamarim is to create the inner feeling that Yud Shvat is approaching and we need to strengthen our inner hiskashrus.

The inner dimension of the preparations for Yud Shvat is strengthening genuine hiskashrus to the Rebbe. This hiskashrus is a p’nimius’dike thing, deep and real. That means that it requires avoda, effort to achieve it. It’s not something you’re going to accomplish in a day, a week, a month or a year. It’s an avoda p’nimis throughout one’s life.

Real hiskashrus means to be completely permeated with the idea that since the Rebbe is the Nasi, and “the body is drawn after the head,” we must work hard until all our thoughts, feelings, and actions are in line with the thoughts, feelings, and actions of the Rebbe, i.e., his outlook on Torah and mitzvos in this physical world as he conveys it in his sichos.

This means not sufficing with fulfilling the Rebbe’s explicit horaos, but being permeated with a genuine and essential desire to understand the Rebbe’s thinking through the sichos, his approach towards every aspect of life, and implementing it in our daily lives. There shouldn’t be one detail of our daily lives that is not connected and permeated with d’veikus to the Rebbe.

Since this is an avoda p’nimis and atzmis, it’s very difficult. Hiskashrus is serious, p’nimi and deep, which is why

it's hard to acquire. It's hard work, no less than the avodas ha't'filla and maybe even harder, since genuine hiskashrus constantly affects our conduct while davening, learning – every moment of our lives!

However, with all the difficulties it entails, this is the goal! A Chassid needs to know that his goal, as a Chassid, is to cleave with every fiber of his soul, to the Rebbe. When we say, “cleave with every fiber of the soul,” it's not just flowery talk; it's an avoda atzmis whose goal is to fully connect to the Rebbe – intellectually, in middos, and in action.

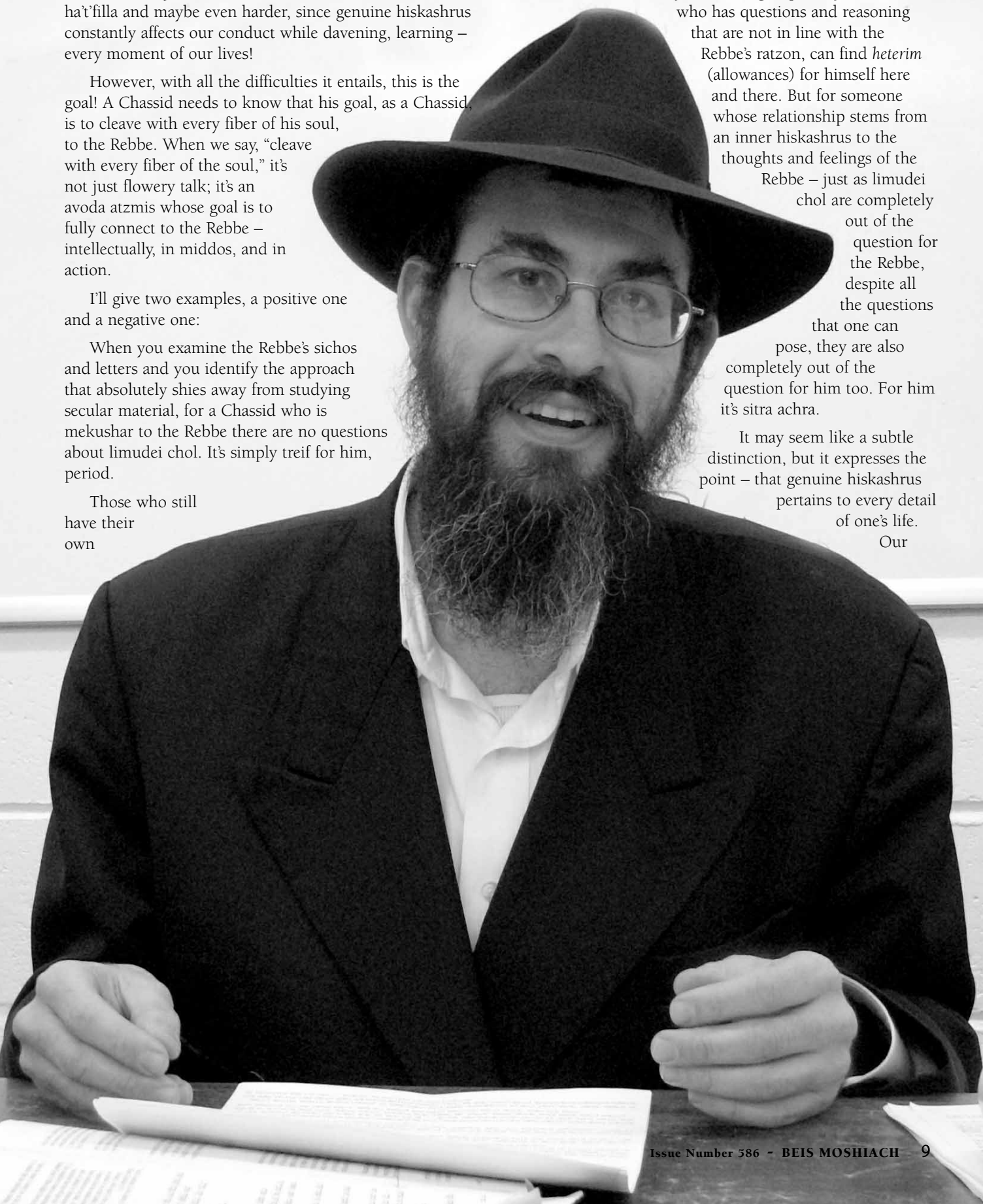
I'll give two examples, a positive one and a negative one:

When you examine the Rebbe's sichos and letters and you identify the approach that absolutely shies away from studying secular material, for a Chassid who is mekushar to the Rebbe there are no questions about limudei chol. It's simply treif for him, period.

Those who still have their own

way of thinking, especially someone who has questions and reasoning that are not in line with the Rebbe's ratzon, can find *heterim* (allowances) for himself here and there. But for someone whose relationship stems from an inner hiskashrus to the thoughts and feelings of the Rebbe – just as limudei chol are completely out of the question for the Rebbe, despite all the questions that one can pose, they are also completely out of the question for him too. For him it's sitra achra.

It may seem like a subtle distinction, but it expresses the point – that genuine hiskashrus pertains to every detail of one's life.  
Our



entire worldview and every action we take in life, needs to be directed by this *hiskashrus* to the Rebbe. As I said, this isn't a one-day *avoda* but a lifetime's work.

Another subtle but important example can be derived from the following story:

R' Itche der Masmid was known as being extremely punctilious in his *mitzva* observance. An onlooker would think he was *machmir* (stringent) because that is what he decided he wanted to be, but the following story will prove that for R' Itche, even the greatest stringencies came from his *hiskashrus* to the Rebbe and the fulfillment of his *horaos*. This is what happened:

R' Itche once went to the home of R' Lazer Nannes for Shabbos. R' Lazer's mother asked R' Itche to eat the Shabbos meals with them. He agreed on condition that his stringencies would be adhered to. One of them was that the slaughtering knife be checked immediately before and after the *sh'chita*.

R' Itche's conditions were met and he ate the Shabbos meal with the Nannes family. Shabbos afternoon, when R' Itche returned from shul, they served him *kugel*. Since *kugels* were made with *schmaltz*, R' Itche asked whether it came from "his" chicken. Although he was told that it was, he preferred not to eat the *kugel*.

Later on it turned out that there had not been enough *schmaltz* from R' Itche's chicken and they used *schmaltz* from another chicken. A Chassid who was present who was older than R' Itche, who hadn't yet eaten *kugel* said that since R' Itche wasn't taking his portion, he would eat it.

R' Itche looked at this older Chassid and thought to himself: If he doesn't have this *chumra*, maybe I'm not doing the right thing with this *chumra*. A few months later, R' Itche had a *yeichidus* with the Rebbe Rashab.

That night, the secretary in charge of the *yeichidus* had to leave for two hours and he asked R' Lazer Nannes to take his place.

When R' Itche came in for his *yeichidus*, R' Lazer left the door open a crack and listened to R' Itche telling the Rebbe what had happened. In bitter tears he said: Rebbe, I took a *chumra* upon myself and I didn't ask the Rebbe first. Maybe I made a mistake. Maybe I wasn't supposed to take on this *chumra* that even a Chassid older than me doesn't have.

The Rebbe calmed him and said: Itche, for you it's a good *chumra*!

This story is amazing. R' Itche der Masmid is seen here as utterly *mekushar* to the Rebbe. His *hiddurim*

*There shouldn't be  
one detail of our daily  
lives that is not  
connected and  
permeated with  
d'veikus to the Rebbe.*

and *chumros* were in accordance with the Rebbe's *ratzon*. It's possible that there were *chumros* that he suggested and after the Rebbe told him they weren't appropriate for him, he didn't keep them!

This means, R' Itche wasn't just *machmir*. His *chumros* were part of his *avodas Hashem* and his *hiskashrus* to Hashem was via detailed and constant instructions from the Rebbeim. True *hiskashrus* is when the *hiddurim* and *chumros* are not just one's independent choices and *frumkait*, but are guided directly by the Rebbe.

**The problem is when a bachur or married man decides to learn the Rebbe's teachings, he generally takes a *maamer* or a volume of *Likkutei Sichos***

**in which the Rebbe focuses on explaining kabbalistic or Torah topics which pertain less to daily life. The *Sifrei Hisvaaduyos* and *Igros Kodesh*, in which the Rebbe addresses every possible topic, are not learned much. Perhaps, when talking about the *avoda p'nimis* of *hiskashrus*, it is necessary to emphasize learning the Rebbe's letters and *Hisvaaduyos*?**

You're right in principle that there needs to be a great arousal regarding learning the *Igros Kodesh*, *Sichos Kodesh*, and *Hisvaaduyos* and we cannot suffice with just learning *maamarim* and *Likkutei Sichos* that deal more with the learned aspects. It is very necessary, since as we said, we need to know the Rebbe's *hashkafa* on everything and if we don't know, "an inadvertent error in study leads to intentional sin"!

However, that's a general issue that pertains all year round, not necessarily to Yud Shvat. In the days preceding Yud Shvat we need to learn the *Basi L'Gani* *maamarim* and derive practical *horaos* from them. The Rebbe says that these *maamarim* have all the *horaos* for our generation.

This is why we need to focus on these *maamarim* and internalize what is said there about *dira ba'tachtonim*, *iskafia* and *is'hafcha*, refining the animal soul, transforming the folly of the other side to folly of *k'dusha*, transforming *sheker* to *keresh*, *Tzivos Hashem*, the attribute of *nitzachon*, squandering the treasures, and the bottom line – about the special role of the seventh generation to bring *Moshiach* in the literal sense.

Furthermore, that is not the main problem. Today, there are anthologies that give the reader the Rebbe's view on just about every subject. If someone wants to know the Rebbe's view on a particular topic, he can easily get all the relevant quotes. The real problem is that there is no real desire to acquire the Rebbe's outlook on every detail, and no real sense of how vital it is to learn it, so that his *hashkafa* becomes



our hashkafa. People don't realize how difficult and serious this is, nor how realistic and relevant and beneficial it is to us.

The secular view is that this world and Torah are not a shidduch. The truth is, as the Rebbe noted many times, the world was created in accordance with the Torah. As the maamarim of Yud Shvat put it, "the world is Hashem's garden," and therefore, there is nothing in the world that can oppose the fulfillment of Torah and mitzvos.

If it seems otherwise to us, it's merely a test. But the truth is that the world and the Torah are one entity. To believe this, to live with this, and with joy – this is a lifetime's avoda!

When bachurim come with

questions, they're not coming because they lack information. They know the Rebbe's hashkafa and their questions are "why questions." Why questions are the world's assumptions that contradict the Rebbe's assumptions, which are the assumptions of Torah and p'nimius ha'Torah.

When true hiskashrus is lacking – i.e., a powerful and sincere desire to cleave to the Rebbe in action, speech, and thought, and to truly align ourselves with the Rebbe's desire and way of thinking – then even when we know the Rebbe's horaos, we can stumble. Just knowing the horaos is no guarantee that one will do them, since the *Kluginker* (the evil inclination) can always appear and say: I know the inner meaning of the Rebbe's horaa and even though I won't fulfill it as he

said, I won't separate myself from the Rebbe thereby.

The Rambam at the end of Hilchos T'mura, which the Rebbe quoted enthusiastically many times, says: "The Torah plumbed the ends of a person's consciousness and some of his evil inclination." The Rebbe's horaos are predicated on this approach. The Rebbe plumbed the depths of our thinking and took into account all the rationalizations, and still gave the instructions that he gave.

We have to internalize the fact that the Rebbe combines within his person the Supernal Tzaddik whose essence is Torah, and along with this he merges the highest and the lowest, and lives in this world. His horaos are based on the reality, the reality of uncompromising Torah and Chassidus, with the deep understanding and awareness of the yetzer ha'ra in this world in which the Chassidim live.

For this reason, when we know of a certain horaa of the Rebbe, it has to be clear to us that this is the best way for us in the reality in which we live.

**Most of the bachurim who learn in yeshivos today did not see the Rebbe and this painful reality makes it hard for them to be truly mekushar to the Rebbe. How can they overcome this and live with the Rebbe even now?**

You're right that in the past when we saw the Rebbe it was easier to be mekusharim to the Rebbe. The palpable love aroused in every Chassid's heart when he saw the Rebbe was powerful enough to arouse a strong desire to be mekushar to the Rebbe heart and soul.

However, the reality in which we are living is no excuse for a lack of hiskashrus to the Rebbe, because the Rebbe is a powerful G-dly-spiritual force of emuna and living love and fear, that enlivens all who come in contact with it.

If you think of the bachurim of thirty and forty years ago who saw the



Rebbe every day, heard the Rebbe at every farbrengen, and even had yechidus with the Rebbe – did this make them into Chassidim? Did seeing the Rebbe make them into Chassidim? Did hearing his sichos generate an inner feeling of desire and longing to cleave to the Rebbe, i.e., to follow his horaos and worldview in every detail, heart and soul?

No! They didn't become Chassidim until they worked on their animal soul with arduous toil, and they refined it until it too understood that true good is to be found within the fulfillment of the Rebbe's horaos. Without avoda p'nimis they could see the Rebbe daily and not be any different than the goat in the Rebbe's courtyard in Lubavitch who also saw...

It's a fact that all the mashpiim in our yeshivos today are amazed by the seriousness of today's bachurim and

*In the days preceding  
Yud Shvat we need to  
learn the Basi L'Gani  
maamarim and  
derive practical  
horaos from them.*

*The Rebbe says that  
these maamarim have  
all the horaos for our  
generation.*

how invested they are in everything connected with hiskashrus. If you take into consideration that these bachurim did not merit seeing the giluyim we

saw, it's absolutely astounding.

The reason for this is the ratzon of the bachurim today, as always, to live a true life and the knowledge and awareness that true life is possible only through hiskashrus to the "tree of life," and it depends on them. As it's brought in several places, as far as the Rebbe is concerned, there is no interruption, on the contrary.

It's not that we make our peace with the situation, Heaven forbid, but even as we don't, hiskashrus to the Rebbe is an inyan p'nimi which is not based on giluyim. Even thirty years ago, seeing the Rebbe wasn't the main thing; rather, it was avoda p'nimis and the awareness that the Rebbe is our Rebbe and we need to cleave to him. In this essential point there is no change.

[To be continued be"H]



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# ‘EVEN IF THE PRICE OF TRUTH IS DEATH’

BY ELI SHNEURI

*The Admur's answer astonished her. He said, "His behavior caused this! If he persists in his rebellion, he will die within two days!" \* "If we have it somewhere else, not in yeshiva, nobody can tell us what to do. Now that we've discovered Toras HaChassidus, we're not giving it up! If not for Toras HaChassidus, our lives aren't worth living!"*

This story took place before World War II. In Warsaw, the capitol of Poland, Jewish life flourished. There were tens of thousands of Chassidim who belonged to various Chassidic groups and among these Chassidim were prodigious Torah scholars, learned men, and those who esteemed Torah scholars.

A Chabad Chassid by the name of R' Zalman Shmotkin lived in Warsaw. He was a businessman who, every afternoon, left the business center and went to the nearby yeshiva, where he davened Mincha followed by in-depth learning with the talmidim of the yeshiva.

One day, one of the yeshiva bachurim by the name of Meir asked him, "Why don't you teach us Chassidus? You are a Chabad Chassid and it would be fitting for you to give us a shiur in Chassidus."

Zalman looked at the young, serious face of the bachur. The sincerity with which the request was made touched his heart and he agreed to give a daily *Tanya* shiur.

Zalman gave the shiur for several weeks and every day additional curious bachurim joined. They were carried away by Zalman's wonderful explanations and they soon became regulars at the shiur. The shiur was attended by the best bachurim of the yeshiva. As time passed, their love for Zalman grew. They yearned to hear his explanations of Chassidus and within a short time they even began consulting with him about their religious conduct and asked for his wise advice which was permeated with *Chassidishe gefil* (Chassidishe feeling).

The Chassidishe atmosphere in yeshiva changed the yeshiva.

Talmidim began observing Chabad customs. Zalman was very happy for he saw results from his efforts. However, it was hard for the Admur who was the Nasi of the yeshiva to make peace with the fact that his best talmidim were participants at the Lubavitcher's shiur. He knew that he had lost the hearts of those talmidim and this bothered him tremendously.

One spring day before Pesach, when Zalman came as usual to yeshiva, one of the staff members told him that the rosh yeshiva wanted to speak to him. Zalman went to the rosh yeshiva's room, wondering what this was about.

"We know about the *Tanya* shiur that you give here every day," began the rosh yeshiva directly. "As you have noticed, since you've come here there has been a change in the ruach of the yeshiva and many of the outstanding talmidim are turning towards the derech of Chabad. Although we respect Chabad Chassidus, we don't agree with it and our derech is different. Consequently, I've received an order directly from the Admur not to allow your shiur in yeshiva."

Zalman nodded and kept quiet, waiting to see how things would work out. Shvii shel Pesach a group of talmidim gathered at Zalman's house for the Seudas Moshiah. At some point Zalman told them about his conversation with the rosh yeshiva. Zalman sighed and said, "I can't give

the shiur in yeshiva anymore.”

The talmidim's faces expressed their dismay and they said, “If we have it somewhere else, not in yeshiva, nobody can tell us what to do. Now that we've discovered Toras HaChassidus, we're not giving it up! If not for Toras HaChassidus, our lives aren't worth living!”

They resolved to move the shiur to one of the apartments near the yeshiva. The shiur was reestablished and it drew many talmidim. When the Admur heard about this, he placed a cherem on the talmidim and forbade their parents from meeting them. They became outcasts in the Admur's k'hilla.

Zalman had to turn the shiur into a full yeshiva program, so he moved the yeshiva far from the local k'hilla. The bachurim were extremely upset. They were isolated and in addition they feared their Admur's *k'peida* (that his annoyance would have a harmful effect on them). Nevertheless they did not refrain from joining the new yeshiva and its derech.

After a few months, Meir's brother appeared at the yeshiva with a message for his brother, leader of the “rebels.” By order of the Admur he was to come to his room after Mincha. The ilui Meir, though not agreeing with the Admur's derech, still esteemed him as a Torah scholar and holy leader. He went to the Admur, imagining what was to come and resolving that no matter what, he would continue on the derech Zalman had taught him.

The Admur softly asked him, “What are you learning now?”

“We are learning the maamer *V'Hiskadishem* in *Likkutei Torah* of the Alter Rebbe.” Meir began to enthusiastically explain the maamer. When he finished, it was apparent that the Admur was impressed by the depth of the maamer, but not by the derech.

Meir tried to explain the new derech, the motivation, the yearning to rise higher, but the Admur didn't change his opinion. At a certain point Meir referred to the Rebbe Rayatz and the Admur replied sharply. The stunned bachur couldn't take it anymore and he left.

The day after the painful conversation with the Admur, Meir began to feel a weakness overcome him. He was sick and his temperature rose and he was hospitalized. Meir's mother, who had until then had refrained from visiting him because of the Admur's cherem, asked the Admur



**Rabbi Meir Blizinsky in his fifties**

to bless her son that he recover. The Admur's answer astonished her. He said, “His behavior caused this! If he persists in his rebellion, he will die within two days!”

She rushed to the hospital and asked to speak to her son, who lay there unable to move. She did her best to plead with him and convince him to return to yeshiva and the Admur's derech. Her tears affected Meir greatly and after her nonstop entreating he told her, “Mother, give me two hours to think about it.”

She looked silently at her son and

nodded slightly. He had given her reason to hope.

When two hours were up, she returned to his bedside, leaned over and listened expectantly to what Meir had to say, but he disappointed her.

“After I have been exposed to the truth, I must continue on this derech even if the price of truth is death!”

All her beseeching fell on deaf ears; Meir refused to reconsider, though his heart broke as he heard his poor mother wail.

One day passed and Meir's condition deteriorated. This was at the time of the Yomim Noraim. News of the Rebbe Rayatz's arrival in Warsaw spread quickly and Meir's friends, who feared for his life, heard it too. After consulting with Zalman, two of them went to the Rebbe to ask for his bracha.

They told the Rebbe Rayatz about Meir and cried bitterly. The Rebbe, as though ignoring what they said, stared at some distant point. Then he made a dismissive movement of his hand and with a slight smile he indicated that the yechidus was over.

The two bachurim did not understand the meaning of the Rebbe's movement and they were utterly broken. They went back to the hospital and nervously approached Meir's room and could not believe their eyes. Meir, who until their trip had lain there unable to move, had gotten up. Just two days passed and his strength returned.

Meir, the Chassid R' Meir Blizinsky a”h, became one of the g'dolei ha'Chassidim. He was looked up to by hundreds of his mushpaim and talmidim who enjoyed his Chassidic cleverness along with his fine middos and yiras Shamayim.

This story was told by R' Meir himself at the Yud-Beis Tamuz farbrengen of 5745 in Yeshivas Tomchei T'mimim Kfar Chabad in the presence of R' Mendel Futerfas a”h.

# TRUE HEARTFELT LOVE WITHOUT COMPROMISE

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

TRANSLATED BY MICHOEL LEIB DOBRY

*This demonstration of true heartfelt love and respect, while simultaneously making no compromises whatsoever, will have an effect upon the other person, convincing him eventually to return from his deviant ways and take the straight and narrow road that Rabbi Akiva taught us – without p'shetlach.*

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

In the years of the Second World War, many Anash members fled from the scourge of the Nazis, may their name be erased, roaming eastward in the direction of Bucharia and particularly to the cities of Samarkand and Tashkent. In those times, many of Anash were starving for bread, as it was extremely difficult to obtain even the most basic sources of nourishment.

Yet, despite the harsh conditions, countless refugees continued to stream in from the

western Russian front. The refugees came without any clothes, lacking everything, not a grush in their pockets, weak and starving, and with no possibility of maintaining their existence on their own. Things reached the point that people simply expired from hunger, collapsing and falling in the middle of the street, their bodies rolling like inanimate stones on the ground. Many Anash members took upon themselves to be involved in “chesed shel emes” activities, finding the Jewish refugees who died from starvation and preparing them for proper Jewish burial.

One of these “chesed shel emes” volunteers learned each day

regularly with R. Mendel. After working and toiling the whole day for the Chevra Kadisha, he would come at a very late evening hour, totally exhausted, physically and especially emotionally, in order to sit and learn with him and not get “dried up” completely. He also took the opportunity to chat a little with his friend and get some things off his chest.

During these hours, he would tell about the horrible sights of bodies in the street, the physical and emotional hardships of finding the Jews and identifying them, and the heavy burden placed upon the “chesed shel emes” volunteers, when sometimes the piles of dead bodies accumulated so much that there was not enough time to prepare all of them for burial the next day, postponing some of the burials. R. Mendel knew how to listen attentively and throw in a few words here and there in the appropriate places, words of comfort and encouragement that would help this Jew to stand firm with his heavy load.

On one occasion, this Jew came for his regular learning with R.

Mendel, feeling especially tired and exhausted, even more than before. His emotional state spoke for itself, and there was no need for him to wait for an invitation to say what was on his mind. “Today,” this Jew related, “a huge pile of dead bodies accumulated for the Chevra Kadisha. With tremendous effort, far more than our strength, we succeeded in preparing all of them for Jewish burial, clothing them in linen garments, and laying them one next to another, ready for funerals and burials to be held the following day.

“When we completed the tiring work at a late hour of the evening,” he continued, “I thought about the deceased lying one next to the other, and then I discovered the ‘true problem’ of the dead: Each one of them is lying directly beside the other, but they can’t even look at each other and think a little bit about the other’s needs.” This Jew then added with a tinge of irony: “There are also ‘dead’ who walk, breathe, live, and even work successfully. However, they can’t even look for a moment in the other person’s direction and be concerned about him and what he needs.”

The original chassidim used to say: If you want to know the difference between alive and dead, look towards the river flowing with great intensity, filled with fish floating in the water. Notice how the dead fish are always dragged in the direction of the current, whereas, the living fish usually move against the current. What does this come to teach us? Anyone who’s alive, anyone who possesses a soul with knowledge and intellect – is not dragged after the current and pays no attention to “What will the world say?” or “What is everyone doing?” He constantly thinks and tries to understand what the real truth is and what it isn’t, “What does Hashem, your G-d, ask of

you?” What does the Rebbe want from me? He prays to G-d that He should guide him along the true path in order that he can understand what is demanded of him and conduct himself accordingly with all his heart and soul. Furthermore, since G-d does not come with severe complaints towards His creations, and He doesn’t make requests according to His strength but according to the abilities of each and every individual, G-d shows him the correct path. But then he usually finds himself swimming “against the current.”

It is impossible for us to ignore the chain of tragic events that have occurred recently among Anash and T’mimim, particularly those who were taken in the middle of their journey on the Rebbe shlita’s shlichus to bring the joy of Chanuka to Jewish soldiers. The Rebbe teaches us not to relate with indifference to what happens, and certainly not to say *ch”v* about such things that they are merely “coincidental,” and then move on to other matters.

Each and every one of us, as individuals and as a family, must make the necessary cheshbon nefesh and fix what requires fixing, according to what we are shown from Above.

Our answer to events of this type must be: On the contrary, “so [Israel] multiplied and spread forth,” according to what the Rebbe said on Shabbos Parshas Naso 5734 (see Issue 583), after additional frightful tragedies befell a certain Anash family over the years. In addition, the Rebbe continually emphasizes that we simply don’t understand the ways of G-d, and we must constantly cry out, “*Ad Masai?*” Furthermore, we surely must not look to place guilt upon others, as human nature dictates,

for when something happens that arouses feelings of *t’shuva*, a person is immediately ready to say “*Al Cheit*” and beat someone else’s chest, certain that “*he* is to blame.”

(I once heard from the chassid, R. Eliyahu Landa, that he was present at a farbrengen, when the Rebbe shlita came with complaints against a community that has members who think that it never refers to them; it’s always someone else’s problem. The Rebbe said: Go out from yourself a little, take matters truthfully, and start thinking that people are really referring to you, not someone else! At that moment, the person hears someone whispering: Do you hear that? You always say that they mean someone else, not you. Well, the time has come for you to start thinking that they really mean you!)

We have to review the message that the Rebbe MH”M taught us regarding the death of Rabbi Akiva’s twenty-four thousand students because “they did not act respectfully towards one another,” and the instruction for us in these times (see *Likkutei Sichos*, Vol. 7, from p. 342, Vol. 22, from p. 139, Vol. 32, from p. 149, et al.)

The Rebbe asks in his sichos: How can it possibly be that Rabbi Akiva’s students would be the ones to act in a manner contrary to Ahavas Yisroel? We’re talking here about outstanding Torah scholars, declared in Torah to be true students of Rabbi Akiva, the very same Rabbi Akiva who said, “Love your fellow as yourself: This is a fundamental principle of the Torah.” If so, how is it possible that they failed in the area of Ahavas Yisroel of all things?

But on the contrary. Specifically because they were students loyal to the path and teachings of Rabbi Akiva, especially including the concept of “Love your fellow as

yourself” – it was most difficult for them to give each person the honor befitting him, to the point that “they did not act respectfully towards one another.” Each one of them heard and understood, learned and contemplated the teachings and approach of his master, Rabbi Akiva. Each devoted his whole life to implementing Rabbi Akiva’s teachings in the world, and to influence everyone to walk in his ways, as Rabbi Akiva taught – “Love your fellow as yourself: This is a fundamental principle of the Torah.” However, to his great surprise, this student discovered that his best friend and closest colleague (of all people), who heard and learned Rabbi Akiva’s teachings together with him, and afterwards worked in partnership with him to explain, publicize, and convince everyone of the righteousness of their master’s ways – goes off the path and takes a different course:

\*He is embarrassed to mention Rabbi Akiva’s name, giving the excuse that public opinion polls prove that this is the very best way to get the message accepted.

\*He ignores Rabbi Akiva’s explicit instructions, saying that in his opinion, this doesn’t represent the “inner meaning” of Rabbi Akiva’s teachings.

\*He fervently cries out that when Rabbi Akiva spoke about “proclaiming and publicizing,” he only referred to the “inner avoda” with oneself, etc.

\*He tries to prevent Rabbi Akiva’s words from attaining wide publicity, limiting their level of revelation to the current narrow framework.

\*He does everything in his ability to cool off the simple and enthusiastic faith of simple and honest Jews in the words of Rabbi Akiva.

As one faithful to his rabbi’s instructions, “Love your fellow as yourself: This is a fundamental principle of the Torah,” the student tries with all his strength to convince his good friend, and to show him the error of his ways. He explains and proves with all his heart how far he has drifted from the path and approach of Rabbi Akiva, whose most basic principles were “Don’t give consideration to the world” and “Don’t be ashamed in the presence of scoffers.” Furthermore, he can’t allow himself to remain indifferent when confronted by his good friend’s actions. He simply cannot agree whatsoever to an approach of “Live and let live” or “To each his own.”

“How can I agree to such things?” he cries. “How can I let someone abandon the living waters – the teachings and approach of Rabbi Akiva – to go off in search of ‘broken wells that cannot hold water?’”

Thus, when he sees that despite everything, all of his efforts of convincing were for naught, and his friend continues even further along his crooked path – being the true and principled man that he is, averse to the concept of “saying one thing and feeling another,” he simply can’t act respectfully towards his friend!

In contrast, the friend and colleague of the first Torah scholar is also one hundred percent convinced that Rabbi Akiva’s approach corresponds specifically to his perception of things. He is unable to endure when Rabbi Akiva’s name is not respected enough in the world. Thus, in his opinion, his friend is engaging in irresponsible and uncontrollable actions.

\*He waves the banner of instructions issued long ago, turning only to authoritative

figures, not the two or three who “stubbornly” do everything in their ability.

\*In his opinion, he’s the only one with the authority to establish what the path and approach of Rabbi Akiva is and how it should be publicized and spread to the world at-large.

So when he sees that all of his efforts have been in vain, and his friend arduously continues to publicize the announcement of the Redemption and the Redeemer, while “the world is not ready” from his vantage point – being the true and principled man that he is, averse to the concept of “saying one thing and feeling another,” how can he act respectfully towards this friend, whom he firmly believes is falsifying the words of Rabbi Akiva?

The Rebbe teaches us that all these desirable intentions were useless to change the decree and lessen the punishment of Rabbi Akiva’s students. The fact that they did not act respectfully towards one another (with the added dimension of time and place, as an evil eye was cast upon them at that moment – see *Likkutei Sichos*, Vol. 32) – brought them to the terrible decree for which we mourn during S’firas HaOmer to this very day.

The Rebbe says that we must learn from the proper conduct of Rabbi Akiva’s students, whose entire lives were instilled with their master’s approach, and were prepared to do everything to publicize them among the people, including trying to convince close colleagues who have diverted from the course. All this applies even when the spreading of their rabbi’s teachings causes them to reach a situation where they cannot act with appropriate respect towards their best friends, who are also students of Rabbi Akiva. Nevertheless, they did not

compromise their principles – not one iota.

Yet, we must also learn from them what was inappropriate for people of their great stature, i.e., how we must work on ourselves to love, bring closer, and have true (not imagined) honor and respect – even towards those who have taken a different course or gone off the path entirely.

However, Ahavas Yisroel is not meant to be synonymous with shutting one's mouth, and surely not with a mode of conduct contrary to the explicit instructions of the leader of the generation, even if they do so through waving the banner of love and unity desired by all. Love and unity does not mean that I have to agree with the other person's point of view, when I believe that it stands in direct contradiction to the will and the teachings of the Rebbe.

It would have been possible to attain total love and unity with the misnagdim, if only the Baal Shem Tov and the Alter Rebbe wouldn't have been so stubborn about the path of chassidus. It would have been possible to attain total love and unity with all other chassidim, if the Alter Rebbe would have refrained from bringing the innovation of Chabad chassidus, etc., etc., until the innovation of the Rebbe of our generation, i.e., the Mitzva Campaigns and Mitzva Tanks that were a source of such annoyance to many Jews from the religious, chareidi, and chassidic world.

In addition, everyone surely remembers the clear and firm answer the Rebbe gave in the spring of 5750 to the representatives of Gerer chassidim, who requested in the name of unity among chassidim that the Rebbe remove his steadfast opposition to a Labor-led government. The Rebbe said in a

clear voice that pikuach nefesh is above all else.

The Rebbe has taught us throughout the entire path of his holy teachings – in sichos, maamarim, and correspondence – to do everything possible, without the slightest compromise or concession, to influence others even when the other person says, "Leave

*Anyone who's alive,  
anyone who possesses  
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understand what the  
real truth is and what  
it isn't, "What does  
Hashem, your G-d,  
ask of you?"*

me alone!" "I'm against it!" "You're missionaries!" and the like.

Together with this fact, we must display true love and respect, even towards those we do not agree with whatsoever, doing everything possible to show him where he's gone wrong and firmly opposing what he does. Ahavas Yisroel, reaching out to others, expressing

unity and brotherhood among our fellow Jews, especially among the students of Rabbi Akiva – even those who we think have departed from his path – this is specifically the path towards true love and unity. On the contrary, our conduct stems from an uncompromising loyalty to the teachings of the revered and holy Rabbi Akiva.

Furthermore, this demonstration of true heartfelt love and respect, while simultaneously making no compromises whatsoever, will have an effect upon the other person, convincing him eventually to return from his deviant ways and take the straight and narrow road that Rabbi Akiva taught us – without *p'shetlach*.

As is known from the Rebbe's explanation of what the Rambam says regarding Melech HaMoshiach, "he will compel all the Jewish People," this will be achieved specifically "in the ways of pleasantness and the ways of peace." The concept of compelling someone by force applies only to actual deed, however, it is impossible to force someone to feel or be something. The task of Moshiach is not just that Jews should **do** things in an appropriate manner; they must also **feel and exist** as is fitting. Only through love and kinship can Moshiach "compel" the Jewish People.

The main thing is that all this will bring about the complete revelation of the Rebbe MH"M for all to see, at the True and Complete Redemption, immediately *mamash*, when everyone shall behold the truth, recognizing and proclaiming together, as Rabbi Akiva himself taught in the practical sense about the one "presumed to be Moshiach" in his time – "This is Malka M'shichei!"

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



# FIRST THE SEED ROTS...

BY SHAI GEFEN

## THE DECAY BEFORE THE GROWTH

The Tax Authority story has woken many people up and has made them realize that everything here in the State is rotten and there is no government sector that isn't corrupt. When the story of corruption and the investigation into bribery and fraud in the Tax Authority broke, the headline in *Maariv* screamed, "Everything Is Rotten." People are left wondering, is this the Jewish country we dreamed about? An article written by Yoel Marcus in *HaAretz* shows to what extent our despair has reached:

*There is nearly no government body, starting with the president of the country, the government, the police, the army and ending now with the tax authorities, that is not under investigation. The sense of security in government of the citizens of this country is in decline, due to the loss of faith in the governmental and community services.*

*The district council of 11 yishuvim surrounding Gaza decided on an orderly evacuation of 6000 of their residents if the Kassam attacks increase. They have simply ceased believing that the army can stop the Kassams just as most people have stopped relying on the police in a country in which organized crime has spread its wings, no longer believing*

*that the police can provide for their personal security.*

*The members of the High Command of the various security branches are involved on one level or another of investigation and in a battle to restore their lost dignity. Now, the top executives of the Tax Authority are under investigation by the Fraud Investigations Unit. The scandal at the Tax Authority alleges that high ranking officials forgave debts and provided other favors for businesspeople. While President Katzav anticipates being indicted in coming weeks, he chastises the people on how to improve the governance of the country, which shows that cynicism has no limits.*

*The prime minister himself is waiting for all sorts of decision of the government's Attorney General. Due to wiretaps of Olmert's bureau chief Shula Zaken, who was taken in for questioning by the fraud squad on suspicion of bribery, well-known and senior executives of the Tax Authority were arrested, some of them still there from the days when Olmert was Minister of the Treasury. The National Fraud Investigations Unit raided 30 homes following a ten month investigation into allegations of corruption in the Tax Authority.*

*What is happening in the State can be compared to a game of dominoes, where one tile knocks over another tile which knocks over another. There are signs of the deterioration and decline*

*of the current ruling government, because of a series of diseases. What stands out is a lack of leadership which is above any suspicion and leaders who do not have skeletons of all types in the closet.*

*The public is losing trust in its government; it is living with the reality of no judgment and no judge, no authority and no direction. This is not the time for apathy, but for mass protest that will show this craven government the door; even at the price of early elections.*

Marcus' article expresses our feelings. The situation is one which could plunge plenty into despair yet I have written many times that it is just in such a bleak situation that we Lubavitcher Chassidim have to be the pillar of fire that leads the camp. The collapse of the bureaucracy and government rot, which is not a one-time occurrence, testifies to a process which is ongoing. If you see what Chazal say about the period preceding the Geula, you see it written black on white, how all existing infrastructures will collapse like a house of cards. "Ben Dovid will not come until the lowly kingdom will be abolished from Yisroel."

In Chassidus and the writings of Maharal, the situation is compared to a seed that is planted in the earth which decays before it begins to grow. Am Yisroel will definitely emerge strengthened from the



current situation but we must stop speaking in galus “code.” The current situation leads us to one thing only – the hisgalus of the Rebbe MH”M with kindness and mercy. Those who dream of “rectifying the Medina” and “a change from within,” or “burrowing inside the media, thus bringing about a revolution,” are talking nonsense and have lost touch with reality.

The one and only topic to focus on is preparing to greet Moshiach, for the Rebbe assigned us this final avoda in which all our actions are supposed to be permeated with this point. We cannot avoid this avoda. The times in which we live are unique and momentous, the only question is how we respond to them. Will we be ready as soldiers or will we shirk our shlichus? Am Yisroel is waiting for us, hearts are open and we just need to give them a taste of the teachings about Geula and revive their spirits.

When all ideologies are bankrupt, all dreams of utopia shattered in the face of reality, this is the time to spread genuine emuna that the Geula will come only through a king of the house of Dovid. He will be the one to restore the Malchus Dovid, may it be now.

### **PARDON OR CENSURE**

Since last summer, especially after the second Lebanon war when many of our politicians’ illusions were shattered, we hear talk of regret and apologies for the Disengagement crime. Foreign Minister Livni suddenly realized two weeks ago that carrying out the Disengagement she lobbied for, unilaterally, was a mistake and we needed to coordinate it with the moderates among the terrorists.

There is no limit to the chutzpa. The same Livni who, in order to

advance her political career, sold out all her previous views, and who continues to babble on about giving away even more land, including negotiating under fire, suddenly realized that something was out of whack in the delusional plan that she and her colleagues brought upon Am Yisroel.

Basic public decency says that such a serious error that led to the establishment of a terror state in the south, would at a minimum, obligate her resignation from the government. It is incomprehensible that a senior official can do as he or she pleases and then after causing grievous damage to the country, to admit their mistake and not pay for it. It’s only in Israel that she could still be a potential candidate for the position of prime minister.

Ehud Barak, one of the most dangerous prime ministers we’ve ever had, the man who irresponsibly withdrew from Lebanon while seriously compromising our security; the man who prepared the ground for the kidnapping of three soldiers six years ago and two soldiers half a year ago; he has suddenly become “Mr. Security,” who is being courted to replace the present Defense Minister. After what Barak did, the man should be put on trial or at least strongly censured by the public, but what do we see? He is not ashamed to offer his security expertise.

This is yet another example of a country whose leaders are failures and corrupt.

### **“CONCESSIONS AND WITHDRAWALS ARE PREPARATIONS FOR THE NEXT WAR”**

On January 4<sup>th</sup>, Olmert met with Egyptian president Hosni

*Will we be ready as soldiers or will we shirk our shlichus? Am Yisroel is waiting for us, hearts are open and we just need to give them a taste of the teachings about Geula and revive their spirits.*

Mubarak in Sharm el-Sheikh in order to convince him to prevent the movement of weapons along the Philadelphi Corridor to the Gaza Strip. Hamas is readying its army there, similar to Hezbollah in the north.

Olmert didn’t expect to be chided by Mubarak for the civilian deaths in an IDF raid in Ramallah. The meeting was described as tense and did not accomplish anything.

Once again we see the incomprehensible subservience of the ministers, who began to complain about why we had dared to carry out an anti-terrorist raid in Ramallah as the Prime Minister was meeting with the Egyptian president. According to those ministers, it is preferable that Jews be attacked, the main thing being the success of a political meeting. Woe to such success. This can only

occur when they don't know how to distinguish between good and evil and their ambition is for the Egyptian president to meet with them so they can show how they desire peace.

Egypt, considered our "peace partner" till this very day, makes a mockery of us time and again. On the eve of the Disengagement, the Knesset changed the peace agreement with Egypt and allowed Egyptian soldiers to approach until the Philadelphi Corridor for the express purpose of preventing the smuggling of weapons into the Strip.

What actually has been happening is that Egypt allows and even assists in the smuggling of weapons, and nobody says a word. We continue to refer to Egypt as the anchor of peace in the Middle East. Yet whoever knows what is going on in Egypt knows that it is our biggest enemy and its army is preparing for war against us.

We prefer, as always, to hide our heads in the sand like an ostrich and proclaim that we have managed to prevent another front in the Middle East. It's only because of our

***Whoever knows what  
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"peace agreement" with Egypt that it received advanced weapons from the US.

The following is an astonishing excerpt from a sicha of the Rebbe in which he says that every concession and withdrawal are preparations for the next war, and that claims that peace with Egypt prevented another front is a lie:

Not only is this their personal view but they do all in their power to force their view on the military and prevent them from doing their work faithfully, when according to the military it is 100% clear that the only way to instill genuine security (and more, genuine peace) is by finishing the campaign of Peace in Galilee!

As we see, all concessions and withdrawals in the past were a preparation for the next war! The claim that signing the "peace treaty" at Camp David prevented an additional front is no claim at all.

If they stood with the requisite strength against returning oil fields and strategic areas (most vital for security), they would have signed the "peace treaty" anyway, and then Egypt wouldn't be in a position of strength, and consequently, they wouldn't have to face any front, as is known that most of the money and weapons in the hands of terrorists was received from Egypt!

Furthermore, Egypt admitted that it transferred to the Arabs and subsequently to the terrorists – military information that it received following the signing of the "peace treaty" when Israel and Egypt became "loyal friends" who don't hide secrets from one another!

Although they knew this months ago, they continued to give away the oil fields and strategic areas, area after area, until they moved the border up by several kilometers.

(sicha 12 Tamuz 5742)

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# 'HURRY THE SHIDDUCH'

BY C. PALDI

Whoever is involved in shidduchim, whether a parent, shliach, or shadchan, knows that in Lubavitch there are many more girls than boys. That's the way it is. Rumor has it that in a certain Chassidic enclave, in one yearbook there is no boys' class. Seems this is another sign of the times, "*n'keiva t'sovev gever*."

In any case, it's hard to find a shidduch for girls. When it entails a shidduch for baalei t'shuva, it's even harder. Our story will serve to encourage those who are involved in shidduchim. We are not bereft. We have a Rebbe and he looks out for his children.

## A NEW LIFE

Chanita lived in a small northern town. Fortunately for her, the Rebbe sent a family of shluchim there, so she belonged to Tzivos Hashem, with all that entails. She belted out

the 12 P'sukim and slogans and participated in Mesibos Shabbos, clubs, and camps.

She went through the Israeli system: high school, the army, Thailand and India. Unlike most of her fellow tourists in the Far East who travel around because everybody else is doing so, Chanita had depth and she thought for herself. She was there because she was searching for meaning in life, a direction to follow.

In Thailand she encountered Chabad. The permanent shluchim, Rabbi and Mrs. Nechemia Wilhelm were away and there were several T'mimim who took their place. Chanita doesn't remember the name of the bachur who introduced her to the secrets of Chassidus and the concept of Rebbe.

It's not like the Rebbe was a new idea to her, since she had grown up

singing, "*HaRabbi shlita, ein kamocha ba'olam*." It took on greater meaning though. It didn't take Chanita long to realize that she had found what she was looking for and she resolved to be mekushar to the Rebbe MH"m.

Chanita returned to Eretz Yisroel in order to follow through on her commitment which entailed changes in her thoughts, speech, and actions. To her dismay, the other members of her family, which is very traditional, were not pleased with her decision. They didn't believe that she, their Chanita, who had tried everything, was suddenly committing herself to a constrained life of mitzva observance.

The more her family tried to change her opinion, the more Chanita dug in her heels. Step by step, she took on the ways of a Bas Chabad. She tried to assimilate

every crumb of Chassidus that she could and at some point realized she could not continue on her own. She needed guidance.

On Shabbos, 10 Nissan 5764, Chanita went to a shiur given by the shlucha who had hosted her when she was a child in Tzivos Hashem. She happily joined the other women there and was invited, with the rest of the women, to a Melaveh Malka farbrengen in honor of Yud-Alef Nissan in the nearby town.

Chanita was one of the first ten to show up at the farbrengen. She listened eagerly to every word, every niggun. Within a short time she had gotten acquainted with most of the women and had invitations to visit them. They could all see that Chanita was a young woman who was worth cultivating.

Chanita set times to learn Chassidus and took a mashpia (the local shlucha) and began to learn through sifrei Chassidus one after the other. Whatever she learned, she put into action; every horaa was implemented in the finest way.

Her mashpia certainly had nachas from her. There was no need to explain things repeatedly to Chanita since she had a good memory and excellent grasp. She was every shlucha's dream.

Chanita also registered at a school for baalos t'shuva and continued learning at a rapid pace. She also continued her academic studies and supported herself with various jobs. Her family continued to be dissatisfied with her choice and was not at all supportive of her.

## LOOKING AND LOOKING

One fine day, Chanita shyly brought up the topic of shidduchim with her mashpia. How should she go about it?

The truth is that her mashpia was not at all happy to get involved with shidduchim. It was so difficult. You needed to be diplomatic so people's feelings weren't hurt and it was hard to be truthful, and one very necessary ingredient was lacking and that was money.

Nevertheless, Chanita did need to get married. She wasn't a young seminary girl, and there were plenty of other girls out there who were also waiting to get married and very few available bachurim.

The mashpia gave Chanita a list of known shadchanim and suggested that she introduce herself to them and have her name added to the list of eligible girls who were interested in a shidduch. They both knew that Chanita would have neither financial nor moral support from her family. There would be three partners in the shidduch: the Rebbe, Chanita, and the shlucha!

Surprisingly, there were many suggestions but to Chanita's disappointment none were suitable. Chanita's family scoffed at this unusual approach to dating. They tried to convince her in every way possible, pleasant and unpleasant, that she could not marry someone if she didn't know that person for a minimum of a few years.

Every shliach can write a book about every couple whose marriage he was involved with over the years. No doubt there would be some humorous chapters too, but when you are actually in the middle of the story, it's not funny at all.

Chanita had her share of peculiar incidents which she cataloged in the file, "amusing episodes." The first bachur she met spoke and looked nice and everything was going along just fine until he told her that she was #101 and apparently, she was not the winning number!

Due to financial constraints, Chanita and her mashpia looked for bargain shadchanim who wouldn't charge an arm and a leg for their services. One day, Chanita noticed a small ad in a Chabad publication with the number of a shadchanis who had a bracha from the Rebbe. She told her shlucha, who called the woman up. From the very start, the shlucha realized this was no-g, o but she felt she had to give the woman a chance.

She described Chanita and explained what she was looking for in a husband: a Chassid, yerei Shamayim, and a lamdan, who would build their home on the foundation of the Rebbe's horaos and live with inyanei Moshiach and Geula, someone pleasant to converse with and who had common sense.

The shadchanis asked about Chanita's background and the shlucha repeated what she had said many times before. She noted that Chanita was an outstanding student at Machon Alte.

"Where – Machon Alfa?"

Oh, never mind ... and that was the end of that.

A Chassid started a "shidduchim agency" specifically to aid those boys and girls whose parents do not have the ability to help them marry in the Chassidic way. Aha, that sounded right.

The shlucha called up and repeated her speech for the umpteenth time. The man was very encouraging. He had a bachur from a similar background, with similar ambitions, who seemed to be very Chassidishe. Everything matched.

They got the information and the name of the rav in his town who knew him well, who was also his personal mashpia and was in daily contact with him.

Chanita began smiling again.

Things were moving and maybe this would be her bashert! Everything sounded wonderful. A call to the mashpia was positive, all responses were positive.

One of the things that was important to Chanita was that the bachur wear a hat and jacket all the time. She always asked about this when a name was suggested. Here too, she asked and the answer was affirmative.

They arranged to meet and the bachur showed up but – without a hat and jacket. Chanita was taken aback since she had been led to believe otherwise. Not one to compromise, she asked the bachur about it directly. His reply was that of course he had a hat and jacket which he wore only when he davened.

Oops! Something seemed off here but everything else was wonderful. What should she do? Chanita returned to her mashpia in confusion. She really enjoyed meeting him and the conversation flowed, but...

They agreed to another meeting. Chanita prepared a slew of questions in order to find out how committed the bachur was to the Rebbe and to the Rebbe's horaos, and what level of Chassidic practice he was on.

The second meeting only served to confuse Chanita even more. Everything, except for the Chassidic angle, was terrific. Maybe this was the level that suited her and she should make her peace with it?

No! Although she had only recently joined Lubavitch, she wanted a home with the maximum of Chassidishkait, warmth and Chassidishe chayus and hiskashrus, no compromises! It was hard for Chanita to picture herself feeling comfortable with someone pareve, as nice as he was.

## THE REBBE SURPRISED THEM

Chanita poured out her heart to the Rebbe. *True, I'm new to it, but I want a home that is 100% Chassidish, not 99% and not less than that, but all the suggestions thus far...* Her mashpia also wrote, asking what to do with Chanita.

The Rebbe's answer was surprising. It said: **hurry the wedding.**

The mashpia was shocked. She herself was satisfied with no less than 100% when she married and

*Although she had  
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here, for Chanita who had become like a daughter to her, she had to push for a shidduch that both of them were uncertain about.

As a loyal soldier, the mashpia pushed the shidduch forward. She had the name of the bachur's new mashpia, Rabbi K. who lived in a city in the center of the country. He moved there not long before. The bachur was in daily contact with him and he could give a clearer picture and could check with the bachur about his willingness to make a few necessary changes.

She dialed the number for information and asked for the K family's new number.

"I'm sorry, there is no such name in that city. They are probably in a rented apartment and the phone is registered under the name of the landlord," said the operator.

The mashpia checked the Chabad directory, nothing. What should she do? Then she suddenly remembered that there was another shliach with that same name, in a big city, whom she knew personally. At some point in the past he had helped her with a big project. He had been ready to put himself into an uncomfortable situation to help someone else and he was a dugma chaya for her of a Chassid in general and a shliach of the Rebbe in particular.

She thought they might be brothers and she called up the K that she knew. He told her he didn't know K and he wasn't aware of any other shliach with the same name. He offered to call the head shliach of that area and see what he could find out.

"What is this about?" he asked.

"A shidduch, I have to find something out from his mashpia."

"You're involved in shidduchim?"

"I try not to be, but sometimes there's no choice. Why do you ask?"

"Because I know a bachur..."

That's how it began. When the Rebbe said to hurry the wedding, he was referring to the shliach who would bring just the right chassan for Chanita, in every respect.

The next answer from the Rebbe was one the couple received together. The Rebbe referred to two dates, Yud-Tes Kislev and Yud Shvat.

The couple celebrated both dates with the vort on Yud-Tes Kislev and the wedding on Yud Shvat.

# A JEWISH EMPIRE IN KIEV

BY MENDY DICKSTEIN

*Only after Rabbi Asman took a jackhammer and began renovations on the Great Synagogue in Kiev with his own hands, did his supporters realize that he was serious. Since then, they have been behind him all the way. From that time, in a relatively brief period, Rabbi Moshe Reuven Asman has succeeded in building a beautiful community with many institutions, as well as extending a helping hand to other Chabad institutions outside of his city. \* The fact that he is a close personal friend of the President of the Ukraine enables him to assist in all Jewish matters affecting Ukrainian Jewry.*

Dozens of police officers filled the main square of Kiev on Chanuka this year. Some were involved in preparations for the upcoming grand ceremony, while others were redirecting traffic to alternate roads. In the center of the square a huge Chanuka Menora rose majestically towards the heavens. A special fire rescue lift, normally reserved for the most extreme of circumstances was reserved a month in advance in

order to facilitate the candle lighting.

The surprise of the evening was a visit by the Mayor of Kiev, Leonid M. Tchernovsky. Together with R' Moshe Asman and his son Menachem Mendel, the three were raised in the huge lift, in order to light the Chanuka candles. R' Asman honored the mayor with lighting the shamash, and then asked for the torch so as to light

the candles himself. In response to the question of the surprised mayor, as to why he couldn't light the candles, he replied that it was an obligation incumbent only on people of the Jewish faith.

The eyes of the mayor grew moist. He turned to the rabbi and said, "Dear Rabbi, you are the first person that I have ever told the following. This is a deep secret in our family dating back to the dark days of 70 years ago. I am a Jew, born to a Jewish mother!"

The stunned rabbi handed back the torch into the trembling hands of the mayor, and he recited with him the ancient blessings that no winds of Hellenism or anti-Semitism can succeed in extinguishing. "Blessed are You...who sanctified us with His commandments...Who performed miracles for our forefathers in those days in this time." The blessing, "Who has granted us life, and sustained us and brought us to this time," took on a whole new meaning.

After the lighting and the singing of "HaNeiros Halalu," the mayor was invited to the Jewish restaurant maintained by the Jewish community, where he was greeted by the dedicated Director of Chabad institutions, Rabbi Yaakov Zilberman. The festive meal quickly turned into a Chassidic farbrengen



The Great Synagogue of Kiev

with the participation of Rabbi Dovber Karasik, one of the first shluchim in the city, and the mashpia Rabbi Alexander Feingold. Together with Rabbi Moshe Asman, they fanned the flames of the spark recently ignited within the mayor of the city.

\* \* \*

One cannot write up the Jewish community in Kiev, without focusing on the central role of the awe inspiring and grandiose Great Synagogue in the heart of greater Kiev, known as the Brodsky Shul. This synagogue was built over a hundred years ago by the fabulously wealthy Brodsky brothers, Eliezer and Aryeh Leib. Amongst their many business

dealings is included the construction of the rail systems throughout Eastern Europe, as well as the exclusive sugar franchise for the entire Russia and outlying regions.

This historic building, which witnessed countless pogroms and persecutions of the local Jews, was closed down by the Soviets after the Great Revolution. A group of youth leaders from the Communist youth group “Komsomol,” sent a letter to the authorities in Moscow, stating that since it was no longer in operation, they wanted to turn it into a youth center. Their request was granted, and an order prohibiting prayer and religious activities on the premises was

handed down.

In hindsight, this served to save the building during the Nazi occupation, as the Nazis saw to it that every Jewish religious building was destroyed. Despite the fact that it no longer served as a Jewish house of worship, they still turned it into a horse stable, so as to degrade and demean it.

After the Nazis were chased out, the building returned to the service of the communist culture, first as a youth center for Jewish communists, and later as a children’s puppet theater. The history of the shul reflects that of the local Jewish population, who suffered physical suffering and annihilation at the hands of the



German war machine, and spiritual suffering and annihilation at the hands of the Communist regime.

After the fall of the Iron Curtain, Eastern European Jewry began its slow rebirth. As in other cities, activists arrived in Kiev to try to breathe a Jewish spirit into the place where Judaism had been silenced for decades. And so, at the beginning of 5756 (fall of 1995), after garnering a wide range of experience working with Ukrainian youth as part of the “Chernobyl Children” project, Rabbi Moshe Reuven Asman and his wife Chana, arrived as shluchim of the Rebbe in Kiev.

As one enters the anteroom outside the office of R’ Moshe Asman, it is filled with plaques and commendations from countless organizations and personalities from the Ukraine and elsewhere. These include ones from Torah and charitable institutions in Eretz Yisroel and around the world, Chabad Houses and Yeshivas. The pictures on the wall include Rabbanim, world leaders, heads of state, presidents, and many high ranking members of the Ukrainian and Israeli governments. All express their regard and esteem for the large scale and far ranging activities of R’ Moshe Reuven Asman.

\* \* \*

Rabbi Asman’s life story deserves an article unto itself. He was born in Leningrad and he merited coming close to Judaism during the dark days under the communist regime. During those years, he received many letters and encouragements from the Rebbe regarding various Jewish issues. He still refuses to divulge the contents about many of those, but we managed to get one story out of him.

His wedding was set to take place in the winter of 5746 (1986),

but his wife’s parents wanted them to wait till the summer. That year, Rabbi Yitzchok Kogan left Russia and traveled to the Rebbe. In yechidus, he mentioned, amongst other things, that the family wants to push off the Asman wedding until the summer. The Rebbe responded that they should hold the wedding as soon as possible and with a “shturm.” The bride’s parents, although they were not yet observant at the time, acquiesced to the Rebbe’s instructions. They chose a certain secular date in the winter, which later turned out to be the Chag HaGeula, Yud-Tes Kislev.

Prior to the wedding, the future couple sent off a letter to the Rebbe asking for a bracha. They received the “chasuna letter” a few days before the wedding by way of an emissary who arrived from the US. The Rebbe, in order to avoid arousing suspicion that they have connections with the “Lubavitcher Rebbe,” sent the letter without the usual letterhead and with a very rare form of his signature, namely his Hebrew name without his surname (see picture).

The special involvement of the Rebbe didn’t end with just that.

During that period, Rabbi Shmuel Heber was in Russia on a mission from the Rebbe. At some point, he met the groom, who invited him to the wedding. In one of his reports to the Rebbe, Rabbi Heber mentioned this, and a few days later, he received instructions to go to Leningrad and officiate at the Asman wedding in the proper manner.

The underground wedding took place with a great “shturm,” as per the Rebbe’s request. 150 people squeezed into the small apartment and rejoiced with the new couple, while the KGB car stood parked outside and tracked all the arrivals.

And so, R’ Moshe Asman merited not only a letter in honor of his wedding (something exceedingly rare in those days in Russia), but also to have a personal emissary of the Rebbe officiate under the chuppa.

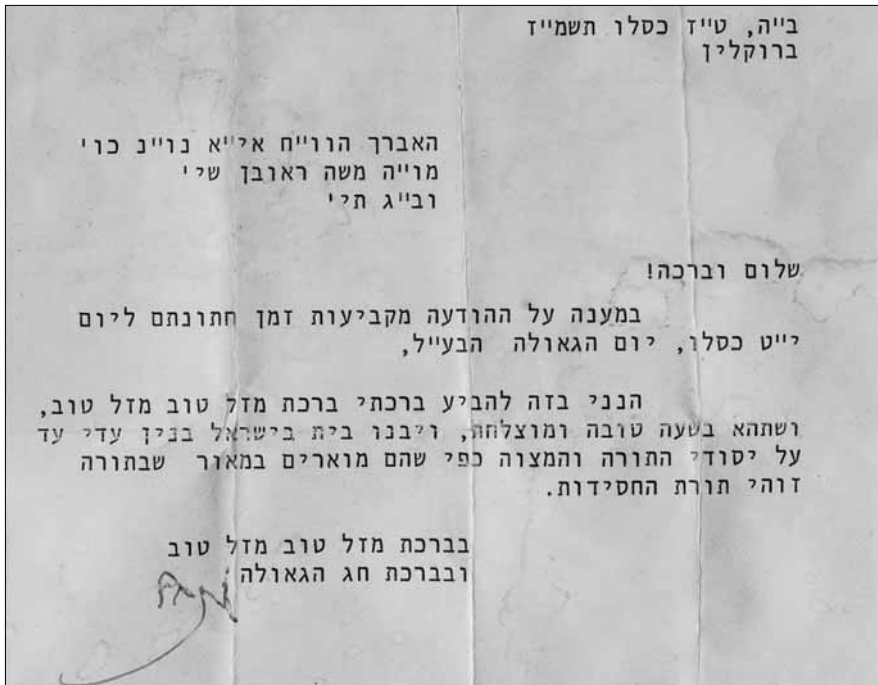
\* \* \*

The spiritual desolation in Kiev at the time of his arrival was reflected in the state of the Great Synagogue. Despite the fact that the government had ruled that each nationality could take back all the religious properties nationalized by

### A MOMENTOUS VISIT

In the early years of his marriage, R’ Asman was very involved with the Chernobyl Children brought to Eretz Yisroel under the auspices of Tzach. He attended to them with great devotion, starting with the original group, and he accomplished a great deal in bringing many of them close to Judaism. With a big smile, he tells of one of the boys in the first group who suffered greatly from homesickness and wanted to return to his parents. One day R’ Asman was farbrenging with the boys, and at a certain point offered the boy the following deal – if the boy would agree to learn in a yeshiva, he would fly with the boy to visit the Rebbe at his expense!

After much hesitation, the boy agreed to switch to a yeshiva. As promised, he got to fly to the Rebbe in 5751/1991, where R’ Asman looked after him like his own child, and even went with him to the yechidus for Bar Mitzvah boys. Today, that young boy is now the Chief Rabbi of the Kyrgyz Republic (also known as Kyrgyzstan).



Letter from the Rebbe for the chasuna of R' Asman, which was held in communist Russia. In order to conceal any connection to "Schneersohn," the letter was not written on the Rebbe's official stationery, and the signature is without his surname.



R' Asman and sons receiving dollars from the Rebbe

the Communists, only the use of a small room within the huge complex was handed over to the first shliach in Kiev, Rabbi Berel Karasik.

R' Moshe, who is a tremendously energetic individual,

immediately set himself to the task. After he acquired all the necessary documentation that the building belonged to the Jews, he filed a petition in court. The suit was handled in secrecy out of concern for outbreaks of anti-Semitism and possible public demonstrations in

protest.

Following a lengthy legal process, the puppet theater moved out on Chanuka 5758 (1997), and the building was turned over to the Jewish community. A quick survey revealed that the entire building needed to be renovated from the ground up.

One year later, Chanuka 1998, R' Moshe called a meeting of the leaders of the community, warm and goodhearted Jews with whom he had established connections through his outreach activities, and informed them that he intended to refurbish the building to its original state prior to nationalization. The philanthropists seemed agreeable and wished him success, but did not offer any assistance. He was not fazed by the cool response, and he announced that if he did not find the funding to hire the requisite workers, he would do all the work himself.

The next morning, he arrived full of pep and youthful vigor. In his hands, he held a jackhammer he had purchased in a nearby store, and energetically began to break down the extra walls. Very quickly, word spread throughout the city that he was serious about his decision, and that he strongly wished for the synagogue to be restored to its former glory. Within a few hours, those same philanthropists convened a meeting, and they began to raise the money needed to achieve the inspired goal of returning the miniature sanctuary to its original state of honor. In a year and three months, the shul was fully restored to its former grandeur.

On Purim 5760 (2000), Kiev celebrated in grand style the rededication of the fully refurbished synagogue, with the participation of thousands of Jews from the city and outlying areas. Amongst the

massive crowd were some elderly Jews who were moved to see the building that they remembered as a functioning shul, return to its original state and once again become the center of Jewish life in the city.

When the sounds of prayer

could be heard once again on the main street of Kiev, R' Asman went to work with his winning and pleasant demeanor, meeting with local and foreign businessmen to raise the needed funds to build up the community. Today, after many years of intensive labor, he can point with satisfaction at the Jewish

empire that he has built up.

As a first step, he opened a Jewish school for boys, as well as an additional school administered by his wife, Reb. Chana Asman. The two schools serve hundreds of Jewish students. The original school is under the administration of the

### THREE SIFREI TORAH, ONE NEW MITZVA TANK, AND HUNDREDS OF ACTS OF CHESED

R' Asman's energetic drive has long since crossed the borders of Kiev and the Ukraine. As a Jew with a compassionate heart who loves to help his fellow Jews, he has mobilized to help many institutions in Eretz Yisroel, such as Chabad yeshivos, Chabad Houses, Chabad schools, and even private individuals who have fallen on hard times. All of this is done without fanfare or collateral benefit on his part.

One example of this came to the fore during the decree of the expulsion of the residents of Gush Katif and the northern Shomron. R' Asman traveled from the Ukraine to encourage the residents of these locales. Similarly, during the recent war in the north, when all the residents of the areas under bombardment were huddled in shelters, he could not remain idle in the Ukraine in the face of the terrible pictures shown by the media. He decided to do something about it.

He landed in Eretz Yisroel at the head of a delegation of philanthropists, and traveled to areas under missile fire. He went straight to work helping the local population by providing hot meals delivered directly to the bomb shelters, where many of them spent over a month. He also saw to providing material and spiritual assistance to the soldiers at the front lines.

The high point of this campaign was undoubtedly the distribution of special Chitas packages, as well as

hundreds of pairs of tzitzis, for the protection of those facing actual combat. Additionally, he delivered three Torah scrolls, donated in the merit of the soldiers of the IDF.

These were brought with great fanfare and celebration to the IDF bases of the Golan brigade and the paratroopers (Tzanchanim), and were donated by the Jewish community attached to the "Bolshoi Bronia" synagogue in Moscow, under the leadership of

Rabbi Yitzchok Kogan and through the efforts of R' Asman. One of the scrolls was brought to the Golani base of Regiment 51, which suffered serious losses during the bitter battles at Bint Jabil. The Torah strengthened the confidence and boosted the depressed morale of the regiment fighters.

Throughout the war, R' Asman noted the energetic work of the mitzva tank crews, which served as the frontline of the many Chabad activities carried

out on the ground in the many hot spots. However, he also noted that many of them appeared old and rundown, and susceptible to frequent breakdowns. Then and there, he made a resolution that came to fruition this past Tishrei – to donate a new mitzva tank to join the existing tanks in Eretz Yisroel.

R' Asman expressed the hope that he can continue and increase his assistance to the Chabad Houses and schools, as well as the diverse public works of the Rebbe's shluchim in Eretz HaKodesh.





**R' Asman in the foreground of the Chanuka car-parade on the streets of Kiev**

local boys, which also attracts students from outside the city and abroad. In addition to the regular learning schedule, the bachurim help out with mitzvaim and outreach activities. The Rosh Yeshiva is Rabbi Eliezer Rabinowitz and the mashpia of the yeshiva is Rabbi Alexander Feingold. Included in the mitzvaim activities carried out throughout the city are free checkups for t'fillin and mezuzos, free kashering of kitchens, courses in family purity, and so much more. All of these efforts contribute to infuse a Jewish spirit and return the city to its former glory.

As community life is growing and expanding, the community under the leadership of R' Asman set up the infrastructure to provide material support for those who have fallen on hard times. The driving philosophy behind this work is to improve the lot of every Jew, regardless of his financial abilities, personal standing or spiritual level.

For example, a special doctor, who receives a salary from the community, makes rounds throughout the city to visit those elderly Jews who cannot afford a hospital visit. On the ground floor of the synagogue is a "soup kitchen," which provides meals for hundreds of Jews without the means to buy bread and a warm meal. The community also rents a number of apartments to offer a warm and pleasant roof over the heads of the homeless, and improve their difficult lives.

The crowning achievement is the Jewish orphanage which is housed in a beautiful building in the heavily wooded area outside the city. The building was originally intended as a foreign embassy, but relations broke down and the building was put up for sale. R' Asman saw the ad in the paper, and



**With his close friends – The President of Ukraine and Mr. Vadim Rabinovich**

shluchim, Rabbi Gavriel Gordonov and Rabbi Mordechai Lehenhartz.

Additionally, there is a yeshiva Tomchei T'mimim for the older

then he discovered that the owner was one of the first Jews that he got to know after his arrival in Kiev.

The orphanage opened its doors only recently, this past Chanuka. The interior decoration was designed under the guidance of interior decorators in tandem with educational consultants, supervised by Mrs. Asman. She undertook to coordinate this project, which will provide unfortunate children with a warm caring home, as well as a comprehensive Jewish and general education.

Additionally, the community established various services for those of the middle and upper classes, such as art courses, a citywide kosher catering service, and a kosher restaurant housed in the Great Synagogue. This restaurant is a must-stop for any Jews visiting the Ukraine on business or to prostrate themselves on the gravesites of Tzaddikim, if they want fresh food which is both kosher and tasty.

R' Asman is always looking to provide for all the needs of the community, and as such, he took on the problem of the Jewish cemetery, which closed down long ago, forcing the Jews to bury their dead in gentile cemeteries. This matter was resolved in recent years, with the founding of a Chevra Kadisha burial society, and the purchase of a large tract of land outside the city, which was designated as a Jewish, burial-ground. All of the related services, including the ritual cleansing and burial of the deceased are offered free of charge to all the local Jews.

\* \* \*

Two years ago: In the Ukrainian elections, Victor Yushchenko lost to Victor Yanukovich. However, shortly after, information came out pointing to fraud in the outcome. Hundreds of thousands filled the

streets of Kiev, the capitol city, demanding new elections. This was in the midst of the brutal Ukrainian winter, but the protestors were determined.

R' Moshe Asman was careful not to become politically involved and take sides. However, despite their neutral position, he and his community saw to it that the protestors, who were gathered in the streets near the shul, had warm drinks and the use of sanitary facilities. Following the new elections, Victor Yushchenko was declared the new President of the Ukraine.

As a result of the help to the protestors as well as other connections made by the Rabbi and members of the community board, he received special governmental recognition as the Chief Rabbi of the Jewish community in the Ukraine. This official appointment enables him to assist the local Jews and foreign visitors in countless ways, starting with the Breslover Chassidim who come to the grave of Rabbi Nachman in Uman, and extending to the refurbishing of Jewish cemeteries in the many far flung towns and villages scattered throughout the country.

## SOUL STORIES

A local Jew named Gerik began coming close to Judaism. On one occasion that he came to the shul, R' Asman told him about the Rebbe's directive to keep a Chitas and a tz'daka box in one's car for protection, and as they were discussing it, he handed him the aforementioned items.

A few days later, Gerik went through a terrible accident which left him paralyzed in the lower portion of his body. The police officers who arrived on the scene were shocked that he even made it out alive. After weeks of intensive rehabilitation, sensation began to miraculously return to all of his limbs. Only then was he able to come to shul to recite the HaGomel blessing. After the prayer service, he recounted in tears how he was saved by a miracle thanks to the Chitas and the pushka, following which he made a generous contribution to the community's activities.

R' Asman told another story regarding a Mr. Yechezkel Kazakov. The story begins with a miracle that took place in his home. His wife had fallen asleep in the living room and got up in middle of the night to move to the bedroom, which had a kosher mezuzah on the door. Moments later, the ceiling of the living room collapsed suddenly, and destroyed the entire room. Obviously, if she had not left the room to move to the room with the mezuzah, the consequences would have been dire.

Of the entire contents of the living room, the only item to survive unscathed was the silver-plated Chanuka menorah standing on the mantel.

The husband, who was flabbergasted by the awesomeness of the miracle, resolved to donate a Torah scroll in honor of his wife. During the war in northern Israel, Mr. Kazakov traveled there together with R' Asman, and personally funded most of his activities serving the residents and the soldiers.



**R' Asman with leading government figures at a memorial ceremony for the victims of the Holocaust**



**R' Asman (left) with Mr. Rabinovich (center) at an awards ceremony of the Fund for Chabad Yeshivos which he founded.**

R' Asman stands at the helm of all the community's activities, but he can't do it all alone, and so, his right-hand-man is the executive director of the institutions, Rabbi Yaakov Zilberman. The two work day and night to maintain and develop Jewish life in the city, whether by acquiring the necessary funding and making contacts, or

inward directed programming.

During my visit over Chanuka to the Jewish community of Kiev, I was genuinely moved by seeing a close-up of the massive efforts to spread the lights of Chanuka on the streets of Kiev. These were daily activities which included thousands of participants.

On Sunday (the third light of Chanuka), there was an unprecedented public display in the main square of Kiev – the same square where the accursed Nazis herded the Jews of Kiev prior to their extermination. Over five thousand Jews stood and looked upon the giant Menora, which reaches six stories high, and witnessed the remarkable events of the mayor admitting and embracing his Jewish roots!

On the next day, Monday, there was a car-parade with all the cars equipped with rooftop menoras and joyous music. The parade publicized the miracle of lights and victory throughout the city. Additionally, there was a gathering in the shul of hundreds of war survivors, many of whom fought against the Nazis as soldiers or partisans in the forests. These people enjoy the full range of community services on a regular basis.

R' Asman addressed the group and inspired them when he compared them to the Chashmonaim who fought for Jewish spiritual values. Leonid Kaufman, who serves as the chairman of the WWII veterans group in the Ukraine, thanked the Rabbi in his own name and in the name of all the veterans for his great work and humanitarian efforts. With tears in his eyes, he presented the Rabbi with a gift of great sentimental value – the medal that he received for fighting the Nazis, given sixty years after the war.

"I cannot express my appreciation and deep gratitude to Rabbi Asman in a material way, and therefore, I chose to give him that which is most precious to me."

On Tuesday, a Chanuka party was held in the soup kitchen on the ground floor of the synagogue, for

hundreds of young Jews. During the party, the participants heard about the significance of the holiday. Games and entertainment were also provided.

The main party was held on Wednesday, the sixth light of Chanuka, for the supporters of the community and its impressive array of institutions. The event was attended by hundreds of supporters and community leaders, many of them leading business figures, as well as local politicians and foreign embassy personnel. They all gathered to be part of the Chanuka celebration, which was graced by the presence of the Ukrainian President, Victor Yushchenko.

The President arrived in a high-security caravan, and he was greeted with a warm hug by R' Asman and R' Zilberman, both of whom maintain warm relations with the President and his staff throughout the year.

The evening opened with words of greeting from R' Asman for the esteemed guest, followed by words of Torah about Chanuka and its significance for the Jewish nation. The President addressed the crowd with warm words of blessing for the community and its supporters, and he drew a number of comparisons between the Jewish people and the Ukrainian people. He also expressed unequivocal support for the community and its leaders.

Mr. Vadim Rabinovich, who serves as the chairman of the Ukrainian Jewish Federation, lit the Chanuka candles together with the President. Mr. Rabinovich recited the blessings like someone well versed, and the crowd responded with a rousing "Amen." After the school choir sang HaNeiros Halalu, a video was shown, which shows the elected leaders of various states and countries participating in menora lighting events. When the

segment showing the Ukrainian President lighting the menorah the previous year came on the screen, the crowd responded with a rousing ovation.

R' Asman then spoke about the security situation in Israel as an introduction to a video showing his activities helping the residents of northern Israel during the war and falling of rockets, the previous summer. The film had a profound impact on the crowd, many of whom provided the financial backing for those activities.

Towards the end of the evening,



R' Asman in his office

R' Asman presented the guest of honor with a large trophy goblet made of silver. Afterwards, there was a full awards ceremony with many plaques handed out to the wealthy supporters and donors, containing an inscription signed by R' Asman together with a picture of the Great Synagogue, where the event took place. Following the awards portion of the evening, the crowd sat down to a Chassidic farbrengen together with the bachurim from the yeshiva and other members of the local community.

\* \* \*

For a few days, I surveyed the community and its institutions, participating in the various events large and small, and I saw from up close the work of the Rabbi who doesn't seem to know night from day, as he goes above and beyond to assist any Jew who asks for his help.

**In a relatively short time, you managed to build up a beautiful community with the attendant institutions. What are some of your future plans?**

"A few weeks ago, we purchased a large tract of land in the area of the massacre at Babi Yar, where the Nazis slaughtered thousands of Jews. On this land, we plan to erect a synagogue in the memory of the martyrs, as well as a museum memorializing the Jews of Kiev, who were killed in the Holocaust. This should help in combating the phenomenon of Holocaust deniers as well as the anti-Semitism that has reared its ugly head of late throughout Eastern Europe.

"We are also planning to continue restoring the Jewish cemeteries throughout the Ukraine, which number more than a thousand. So far, we have only managed to restore a few of those cemeteries, and we still have much work ahead of us."

In conclusion, R' Asman mentioned that at a gathering for the heads of the smaller communities of Kiev and outlying areas, which took place the week before, he announced that the bachurim of the yeshiva will soon establish classes in Moshiah and Geula in every city and town in the area. This is in order to carry out the final shlichus that the Rebbe MH"M conveyed to us, so as to finally bring the actual true and complete Redemption.

# 'OD CHAZON LA'MOED'

SHLOMO GROSSMAN

In connection with the death of Saddam Hussein: 9 Teves, 5767, December 31, 2007:

The war of America and her allies, against Saddam Hussein and Iraq, began on Wednesday, Rosh Chodesh Shvat, Jan.16,1991.

On Shabbos Parshas Bo 5791, 4 Shvat, (January 19,1991), during the farbrengen, the Rebbe spoke about the war, and how Iraq would be totally decimated and that there were even rumors that Saddam Hussein was dead.

A person from the editing committee asked Rabbi Groner to ask the Rebbe, if this should be put in the edited sicha, since it seemed that Saddam had not died. Rabbi Groner asked the Rebbe, and the Rebbe answered: "take it out, but "Od chazon la'moed" (the vision or prophesy will still take place in the proper time).

As a result, a large portion of the sicha was edited out.

"Od Hazon LaMoed" is a quote from Chabakuk 2:3: "For there is still a prophecy (vision) for the appointed time; it speaks about the end, and it does not lie. Though it may tarry,

wait for it; because it will surely come, it will not delay."

Rashi says: "Still in the future there will arise a prophet at the end of years, that it will be revealed to him a vision (prophecy) when will be the *moed* (the time) of the falling of Bavel, and the Geula of Israel."

The Persian Gulf War ended on Purim, Thursday, Feb. 28, 1991.

\* \* \*

What this means is, that with the death of Saddam Hussein we have entered a new stage in the process of the final Redemption.

As we see, ten days after Saddam's death, (on Wed. January 10, 2007, the 20 of Teives, Parshas Shmos (the Geula of the Jewish nation)), President Bush gave a speech to the nation, in which he said, that he is no longer allowing Iran, Syria or anyone else, to smuggle arms and soldiers into Iraq. This brings America to the brink of all out war with Iran. (Iran and Iraq are both part of ancient Bavel.)

\* \* \*

Rabbi Yonasan Eibshetz, ztvk"l, (1690-1764) states in his Sefer (Sacred Book): *Yaaros Dvash*:

At certain moment, the time will come when Moshiach should have already arrived, but the Redemption will not yet have come.

The Moshiach will ask, how it could be that the time for Redemption has arrived, and he still undergoes sufferings?

The response that he will receive is that he must wait for nine months.

Why? **In order to wait for the fall of Persia (Iran) at the hands of Edom (the X-ian West); and then the final Redemption will arrive.**

\* \* \*

Babylon and Yerushalayim cannot co-exist: "Tyre (Iraq) became a great power only after the destruction of Yerushalayim, they cannot be equal in greatness; when one rises, the other will fall." (Megillah 6a. Pesachim 42b).

The confusion of Bavel hides the *Yira Shalem* (complete fear of G-d) of *Yerushalayim*. But when the G-dly light of the Jews and Yerushalayim is at its full strength, it then illuminates the darkness, and the understanding of G-d prevails instead of confusion, preparing the world for the total revelation of G-d through Moshiach!

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# THE CHASSID- MEKUSHAR WHO WAS MEKASHER CHASSIDIM TO THE REBBE

BY SHNEUR ZALMAN BERGER

*The following is a chapter from the book Toldos Yisroel Noach, which describes the life and work of the Chassid, R' Yisroel Noach Blinitzky a"h. This chapter talks about his hiskashrus to the Rebbe from the time he was one of the first Chassidim who asked the Rebbe to accept the nesius. He initiated the writing of a K'sav Hiskashrus by Anash of France and Ireland. \* Presented for Yud-Yud Alef Shvat.*

He was a different sort of Chassid, Rabbi Yisroel Noach Blinitzky, who was called, "R' Yisroel Noach HaGadol." Back when he learned in Yeshivas Tomchei T'mimim in Lubavitch, Rabbi Yaakov Mordechai Bepalov, rav of Poltava, called him, "a neshama of Atzilus."

In *Afikei Mayim*, R' Yechiel Kalmanson writes that the Rebbe Rashab told R' Yisroel Noach in his youth, "Occasionally you are a beinoni."

He was "held" of already in his youth in Lubavitch as R' Mendel Futerfas later related. R' Yisroel Noach was considered an outstanding Tamim in Lubavitch, both in Nigleh and Chassidus as well as in avoda.

Under the communist reign, R' Yisroel Noach was an influential figure in Kremenchug. The authorities fought any Jewish-Chassidic activity, and R' Yisroel Noach, with his farbrengens and

personal conversations, planted Chassidishe mesirus nefesh in the Chassidim of Kremenchug. This enabled them to withstand the obstacles the ruthless communists put in their way. He marched at the head of the camp, and with a total disregard for the personal danger involved, he ran the local underground yeshiva.

## A MODEL CHASSID

After World War II, R' Yisroel Noach left the Soviet Union with his family and settled in France. When Yeshivas Tomchei T'mimim was founded in Brunoy, at first he was appointed menahel gashmi. A short while later, a letter arrived from the Rebbe Rayatz, saying that there should be a *vaad gashmi* (financial committee) and a *vaad ruchni* (spiritual committee) in addition to the *hanhala* (administration). The Rebbe appointed R' Yisroel Noach as head of the *vaad gashmi* and as assistant head of the *vaad ruchni*.

Despite his advanced age, R' Yisroel Noach devoted himself to the work the Rebbe set for him. As assistant head of the *vaad ruchni* he tested the bachurim and as head of

the vaad gashmi he took care of the yeshiva's accounts. Aside from this, he was involved in all important decisions the yeshiva had to make throughout the years.

The talmidim were immediately impressed by R' Yisroel Noach, a Chassid who served as an example of someone who lived with the darchei ha'Chassidus. He was a Chassid who was devoted heart and soul to avoda, limud ha'Torah, hiskashrus to the Rebbe, and love for every Jew no matter who he was.

R' Yisroel Noach had a warm, sensitive heart. He read the Krias Shma before retiring with tremendous concentration and tears.

Sometimes he fainted briefly, would revive and continue reading, and cry all night. Despite this, he always came for the Shacharis minyan.

The tremendous exertion in his Krias Shma affected his health and the Rebbe Rashab told him to place a greater emphasis on learning a great deal of Torah and less on the avodas ha't'filla. R' Yisroel Noach stopped his avoda approach, though he prepared for davening for many hours and then davened slowly, for two hours. His grandson once taped his davening. On the tape you hear R' Yisroel Noach davening with a sweetness and in between he sings the niggun HaPilpul.

## MEKUSHAR TO THE REBBEIM

R' Yisroel studied Nigleh and Chassidus day and night until he became one of the outstanding T'mimim. The Rebbe Rashab said you could rely on his "muskal rishon," i.e., the first thought that fell into his head.

Hiskashrus to the Rebbeim burned in his soul. All his life he lived with the first maamer he heard from the Rebbe Rashab. When the Rebbe Rayatz was freed from jail in 1927, his joy overflowed until he ran in the streets of Kremenchug with a bottle of mashke in his hand.



Rabbi Yisroel Noach Blinitzky in  
his room in yeshiva in Brunoy



The Kalmanson twins (today well-known roshei yeshiva) at their hachnasa l'cheider. From right to left: Rabbi Nissan Nemenov, Rabbi Yisroel Noach Blinitzky, Rabbi Yekusiel Kalmanson with his two sons

His connection with the Rebbe MH"M was forged through the Rebbe Rayatz. It was the end of 1948 when R' Yisroel Noach sent a letter to the Rebbe Rayatz in which he asked deep questions on the topic of Hashgacha Pratis. The Rebbe Rayatz gave the letter to the Rebbe for him to answer the questions. The Rebbe clarified the topics R' Yisroel Noach raised and then the Rebbe Rayatz reviewed the explanations and added his own letter to it in which he asked R' Yisroel Noach to learn the letter "with the depth it deserves."

**Your letter with your questions in matters of Chassidus, I gave to my son-in-law, R' Menachem Mendel shlita, for him to examine your questions and arrange a response as he sees fit. He showed me his detailed response to all your questions and I don't doubt that they will learn the letter with his response with the depth it deserves.**

Over the years, this important letter became public as the T'mimim

in yeshiva learned it in depth.

A few months later, R' Yisroel Noach wrote another letter with questions and this time he sent it directly to Ramash (the Rebbe). He asked for additional explanations on the answers and asked more questions, and this time too, he received a detailed response.

### HE HURRIED TO BE MEKASHER TO THE REBBE

Less than three months after the passing of the Rebbe Rayatz, R' Yisroel Noach, with his broad intellect, understood who the successor was. He hurried to send a letter of hiskashrus to the Rebbe in which he asked him to take on the nesius.

He received a response in a letter dated Erev Rosh Chodesh Sivan. The letter was similar in content to that which was sent to several distinguished Chassidim though in the margin the Rebbe added two or three personal lines to each one. R' Yisroel Noach's letter contained a

much longer response. Between the lines you can figure out what R' Yisroel Noach wrote in his letter. This is what the Rebbe wrote:

I received your letter. I very much enjoyed what you write openly though I was surprised by two things:

1) The broadness of the writing, "we don't lack Chassidus, we don't lack guidance," and you preface this with "thanks to Hashem, I have a feeling heart."

2) That you take it upon yourself to pasken that ... "the jug of oil of the Baal Shem Tov" and you pass judgment as though it were obvious that "the oil stood [i.e., stopped]" – and you wrote this not even three months had passed since Yud Shvat!

What you write regarding me... I don't know what they told you and I am not responsible for that, but I know clearly that I lack Chassidus and I lack guidance etc. etc. I don't hide this from others ... I've said previously and I say it now too. I don't need avoda in order to negate this.

### THE RIGHT DECISION

A few months after the passing of the Rebbe Rayatz, three distinguished Chassidim, Rabbi Yisroel Noach, R' Peretz Mochkin, and Rabbi Nissan Nemenov, asked the Rebbe how to proceed with a certain matter. In those days, the Rebbe still refused to accept the nesius and he wrote them that in order to arrive at a solution they ought to learn Chassidic teachings of the Rebbe Rayatz and say his chapter of T'hilim, and then make a decision together. Surely, said the Rebbe, the Rebbe Rayatz would see to it that they make the right decision like in the story with the Tzemach Tzedek and R' Aharon Belinitzer.

(I don't say I lack a Rebbe, because I desire that the Rebbe will guide me even further since if chas v'shalom, etc. – how can we go on like this). But as to what will be with the Chassidim – the Rebbe must be concerned, it's his responsibility.

### HE GAVE THE ORDER TO WRITE A K'SAV HISKASHRUS

R' Yisroel Noach wasn't satisfied with signing a K'sav Hiskashrus himself and so for Yud Shvat 5711, he appointed Rabbi Shneur Zalman Butman a"h, one of the distinguished Chassidim in France, to get other Chassidim in France and Ireland to sign.

R' Zalman Butman described this in his memoirs:

"About a month before Yud Shvat 5711, R' Yisroel Noach Blinitzky called me. He is the eldest of our group in Paris and he told me to write a K'sav Hiskashrus to the Rebbe shlita, the son-in-law of the Rebbe Rayatz. This was on Motzaei Shabbos right after Havdala.

"R' Yisroel Noach told me, 'I am relying on you to write it well and the main thing is it should be done tonight, because they are making a Melaveh Malka at the Moderne Hotel and all have to sign it at the Melaveh Malka.'

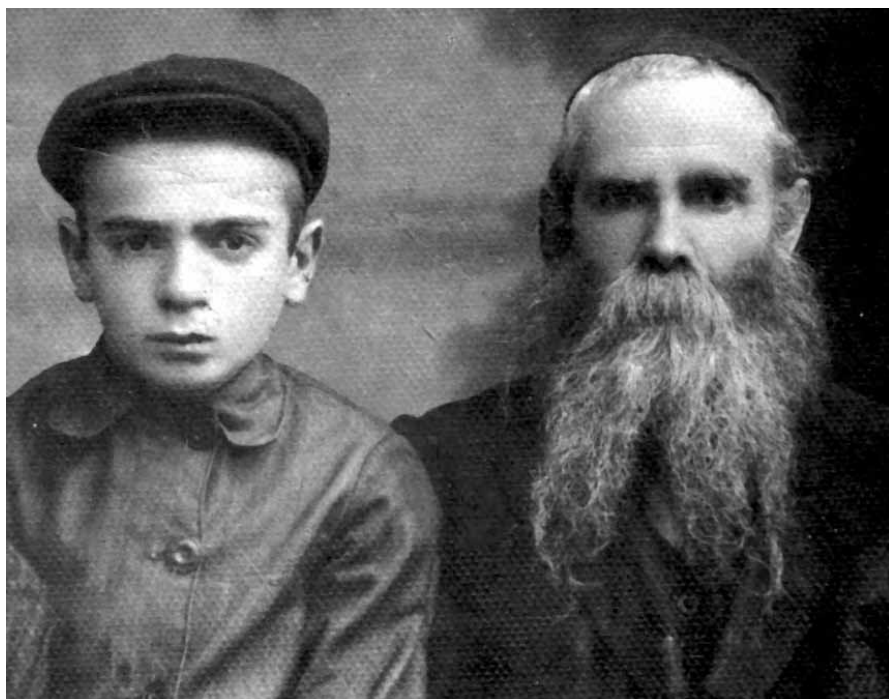
"I had a nice, long paper and I sat down to compose and write the letter. It took me about two hours and baruch Hashem I did my work faithfully. I went to the Melaveh Malka and R' Mendel Dubrawsky and R' Nachum Shapiro were there. I told them about my mission from R' Yisroel Noach and they immediately signed.

"Due to their humility they didn't sign at the top, saying there were greater Chassidim than them so they wrote their signatures lower down and the rest of Anash who were there, signed after them.

"When I arrived home, I called R' Yisroel Noach and told him what I had done. He was very happy and he asked me to send the letter to Ireland, to Anash there. [A group of Anash who were in France moved to Ireland, where they were shochtim.]

"About two weeks later, the letter came back with the signatures of the entire group. That's when I brought it to R' Yisroel Noach for the first time, because that Sunday after the Melaveh Malka I sent it directly to Ireland.

"R' Yisroel Noach read the letter



R' Yisroel Noach and his son R' Itche around the year 1930 in Kremenchug

and was satisfied by how it was written as well as by all the signatures that had been signed by then and afterwards, by the rest of Anash in Paris. It was sent to the Rebbe, who surely received the K'sav Hiskashrus at the right time."

Letters of Hiskashrus were sent to the Rebbe from all over the world and on Yud Shvat 5711, the Rebbe accepted the leadership of Chabad Chassidus.

In later years, R' Yisroel Noach

said, "There are no longer any elder Chassidim, so why does the Rebbe call the Rebbe Rayatz, 'the Rebbe, my father-in-law'? We have to tell him: you, you, you (i.e., you are the Rebbe)."

### HE SPOKE ABOUT THE REBBE'S HISGALUS

R' Yisroel Noach didn't farbreng much in yeshiva because the mashpia was R' Nissan Nemenov and he was careful not to infringe on his territory. R' Nissan went to the Rebbe for Yud

Shvat 5730, which was called, "The Great Yud Shvat," and R' Yisroel Noach farbrenged with the T'mimim for hours.

That Yud Shvat, as is known, there was tremendous excitement among the Chassidim since the Rebbe had announced a siyum of the Torah of Moshiach. For other reasons as well, there was a feeling that the Rebbe would be revealed as Moshiach to all and redeem the Jewish people.

R' Yosef Yitzchok Gorevitz, who

“He spoke excitedly throughout the farbrengen about the Torah of Moshiach and the hisgalus of the Rebbe as Moshiach. He was always certain that the Rebbe is Moshiach who is about to redeem us momentarily.”

Rabbi Shneur Zalman Labkowski,

“When I returned from the Rebbe in 1964, R’ Yisroel Noach asked me to tell him everything I heard, the sichos and the maamarim. When he listened, he would get excited and he would say to me, ‘Zalman, this year I’m going to the Rebbe,’ but he was never able to go.”

זכרון ביה  
 דאענה על השמות שאל: (אחרי תפוח)  
 הסתירה והדחת ענין האחריות על צליליות  
 שאלה א.  
 העולמות - אכאורה יש להסירה מהסדרה ואדארה, שהוא ענין  
 כעו שדדי הענין ה' אע"פ והענין דאח, בצליליות ארון  
 אינו על הצורה.  
 אענה. ויש להקדים תורה שנים: אלה בצליליות ארון אינו  
 אן הצורה אינו דעין של הסדרה ודאח, אלא כע דאענה ודא.  
 אחריות הדבר בשני הקצבים דעת אחת.  
 (ה) גם דתור דאענה, אין הדעין בצליליות ארון אע"פ דאח, יחיה  
 כע שאלות הדברים דשאלת. כי דשאל אינו אע"פ יש אע"פ  
 דאחיות, יש אע"פ אן האע"פ דאחיות, יש שנים שניהם דעת דאחיות  
 ואדארה דע"פ חסד הוא דאחיות דאחיות, כי אע"פ דאחיות הוא  
 נאנע הוצאות ~~דאחיות~~ ודאחיות. אע"פ סתירה היא דאחיות אע"פ:  
 שנים דאחיות דאחיות, אחריות ה' דאחיות ע' - קובץ שאלות  
 (או דע"פ אופינים שכן הוא אן שאלה אחריות) אחריות העולמות אינה  
 דעין של שנים, חסד דאחיות.  
 אחריות העולמות אינה אלא אדארה, דאחיות כע דע"פ אע"פ דאחיות  
 האע"פ אינו דאחיות, ודאחיות שוד אין אן שנים דאחיות, ואין צורך  
 דאחיות בצליליות אע"פ האע"פ דאחיות.  
 והנה דע"פ דאחיות אדאחיות דאחיות אע"פ ארון אינו אע"פ  
 (אע"פ אע"פ דאחיות אע"פ האע"פ דאחיות - פשה"פ דאחיות דאחיות  
 דאחיות ודאחיות ע').  
 כי שנים אע"פ שנים דע"פ דאחיות, והם דע"פ דאחיות דאחיות  
 ודאחיות אע"פ:

R' Yisroel Noach, despite his age, escorted those going to the Rebbe. He would not forego this opportunity. He went with them and was tremendously excited to do so. Before the passengers left he blessed them with the priestly blessing.

His grandson, Rabbi Shloma Majeski, would send him letters about what was going on at Beis Chayeinu. R' Yisroel Noach's simcha is hard to describe in words. The talmidim of the yeshiva remember how, after receiving one of these letters, he would enter the zal in great excitement and would repeat a line the Rebbe said at a farbrengen.

The first page of an explanation in Chassidus that the Rebbe wrote for R' Yisroel Noach

[illegible]

R' Yisroel Noach's request that the Rebbe accept the nesius

some chapters of Mishnayos.”

## AWE FOR MIVTZAIM

As part of R' Yisroel Noach's hiskashrus, mitvtzaim were highly regarded by him. Here are a few episodes that show us he treated the Rebbe's mitvtzaim with awe.

R' Yosef Yitzchok Gorevitz relates:  
 “In 5734, a group of us T'mimim  
 went to the south of France on  
 mitvzaim. Our destination was far  
 from Brunoy. In order to rent a mitzva  
 tank and to cover our expenses, we  
 needed a large sum of money. After I  
 tried to obtain the money from a few  
 sources and failed, I decided to ask  
 for a loan from R' Yisroel Noach.

“To tell you the truth, I was doubtful that he would agree. I figured that even if he agreed, he would certainly ask for guarantors and who would agree to be guarantors for bachurim? I was very surprised when after asking a few questions he gave me the entire sum I asked for, with a smile.”

Yud Shvat 5728, learning Mishnayos  
together: Rabbi Yisroel Noach Blinitzky  
and Rabbi Yehuda Chein

R' Yosef Yitzchok Pewsner, then a talmid in yeshiva and today director of the Sinai Chabad school system in Paris, relates: