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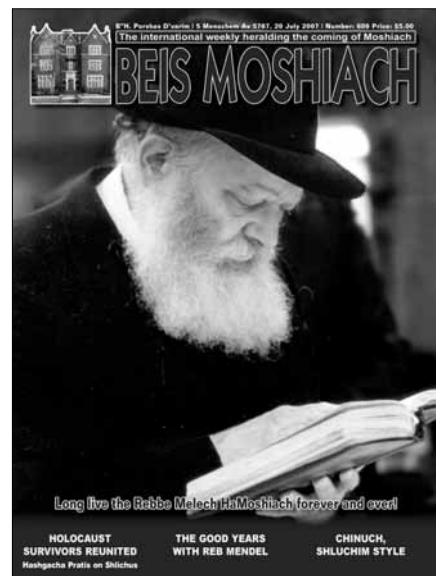
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HOW COULD G-D DESTROY THE HOLY TEMPLE?

Likkutei Sichos Vol. 29, pg. 9-17
Translated by Boruch Merkur

[Continued from last week]

5. With regard to the prohibition “Do not destroy,” we can, at first glance, answer according to the saying of our Sages on the verse, “G-d has **spent** His fury”³⁸ – that “He poured out His fury on wood and stones; He did not pour out His fury upon the Jewish people.”³⁹ (For which reason Asaf’s [reflections on the destruction of the Holy Temple and Yerushalayim, found in T’hillim, Ch. 79] is not dubbed, “A **lament** of Asaf,” but “A **song** of Asaf.”)

To that extent, the destruction of the Holy Temple is not a transgression of “Do not destroy,” because this prohibition is only applicable “when one acts in a manner of destroying and damaging. But when one does so in order to repair, it is permissible to cause damage if it is otherwise impossible to fix it without causing this damage.”⁴⁰

[It will be demonstrated how the destruction of the Holy Temple – a cathartic act, as it were, that saved the Jewish people from annihilation – was actually an act of repair.]

The precedent [for terming the venting of anger an act of “fixing”] is learned from a law related to forbidden labors on Shabbos – that “all those who cause damage [in performing a forbidden labor on Shabbos] are exonerated”⁴¹ (were one to “tear clothing or burn them, or break vessels **in a destructive manner**, he is exonerated”⁴²). Nevertheless, “One who tears in a fit of rage or in mourning a deceased is guilty of transgressing, for in so doing he settles his mind and assuages his temper. Since he tempers his fury in this action, he is like one who fixes [on Shabbos] and is guilty.”⁴³ Similarly, in the context of our discussion, since the destruction of the Holy Temple constituted an instance of G-d’s having “**spent** His fury,” this is considered fixing.

Furthermore, by having “spent His fury,” “He did **not** pour out His fury upon the Jewish people.” Therefore, with regard to the Jewish people the destruction of the Holy Temple is a concept of breaking “in order to repair,” insofar as “it is otherwise impossible to fix it without causing this damage,” and thus there is no prohibition of “Do not destroy.”⁴⁴

It still remains to be understood with regard to the prohibition “Do not do so” [i.e., not to cause damage to

the Holy Temple, etc.]: Notwithstanding the fact that the probation “Do not do so” is (as the wording of Rambam suggests⁴⁵) specifically when it is “in a destructive manner”⁴⁶ – as the *Kesef Mishna*⁴⁷ elaborates, “If one breaks in order to repair, certainly it is permissible” – the “in order to repair” must be a repair and construction⁴⁸ of the **thing itself**.⁴⁹ This point is especially apparent according to the ruling of the Rama⁵⁰ that this prohibition applies even to a synagogue: “It is forbidden to demolish anything of a synagogue unless one does so **in order to build**.” If, however, he does so for some other reason, even for the sake of a **Mitzva**, it is forbidden.⁵¹ It is permissible only when the demolition is for the sake of building and to build specifically **in its place**.⁵²

In fact, we may assert that this is the additional message imparted and the inference derived from the precise wording of *Yalkut*, “Aryei (a lion) arose, etc., and destroyed Ariel, etc., **in order** that Aryei should come,

significance of the thing⁵⁵) as the one who **[re]builds the Holy Temple** in the simple sense: “Aryei comes in the astrological sign Aryei and builds Ariel.”⁵⁶

[To be continued be”H]

NOTES:

38 Eicha 4:11.

39 Eicha Rabba ibid.

40 The Alter Rebbe’s *Shulchan Aruch* ibid s’if 15.

41 Rambam Laws of Shabbos 1:17, from Meseches Shabbos 105b, among others.

42 Rambam ibid.

43 Rambam ibid 10:10. See ibid 8:8.

44 See Footnote 41 in the original.

45 Laws of the Foundations of the Torah and Laws of the Chosen Temple ibid.

46 And as he puts it in Laws of Kings ibid (similarly in the Alter Rebbe’s *Shulchan Aruch* ibid s’if 15) with regard to “Do not destroy.” Likewise in Laws of Shabbos ibid Ch. 1 regarding a Shabbos prohibition.

47 Laws of the Chosen Temple ibid.

48 See Footnote 45 in the original.

49 See Footnote 46 in the original.

50 *Shulchan Aruch Orach Chayim* CH. 152, end (from the commentary of Mordechai on Meseches Megilla CH. 4).

51 See *Shaalos U’T’shuvas Tzemach Tzedek* and *Toras Chesed* ibid.

52 See Taz ibid 151:3 and *Pri Magadim* ibid.

53 See Footnote 50 in the original.

54 Wording of Mordechai on Megilla 4: 826, and he connects this with the law of **destroying the Holy Temple** (cited in *Beis Yosef* in *Tur Orach Chayim* ibid 151, entry beginning with the words, “Thus wrote the Mordechai”; *Shaalos U’T’shuvas Tzemach Tzedek* ibid s’if 1, entry beginning with the words, “We can investigate.”

55 *Shaar HaYichud V’HaEmuna* Ch. 1, end.

56 All the above sheds light on (the inner dimension of) the fact that this Midrash is the *Yalkut* on **Yirmiyahu**, further underscoring the latter point, for “Yirmiyahu is entirely about **destruction**... whereas Yeshayahu is entirely about consolation” (Bava Basra 14b; *Yalkut Shimoni* ibid, beg., *remez* 255).

Thus it is understood that there is no transgression of destroying the Temple, the destruction of the Holy Temple, but on the contrary, “This destruction is called construction” – the destruction and demolition itself constitutes (is termed) construction.

etc., and build Ariel” – to emphasize that the purpose of the destruction of the Temple was (not for the sake of the destruction itself but) for the sake of something additional and “**in order** that Aryei should come, etc., and build Ariel,” “**in order to build**.” Thus it is understood that there is no transgression of destroying the Temple, the destruction of the Holy Temple, but on the contrary,⁵³ “This destruction is called construction”⁵⁴ – the destruction and demolition itself constitutes (is termed) construction.

For this reason the *Yalkut* reiterates and repeats the same term – “**Aryei** arose in the astrological sign Aryei and destroyed Ariel, etc., in order that **Aryei** should come in the astrological sign Aryei and build **Ariel**” – for this elaborates on and emphasizes that the inner meaning of the destruction, the demolition, is **(called) construction**,” to the extent that the concept and cause of the destruction has the **same** name (“The name that something is called in the Holy Tongue” expresses the

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SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi
770 EASTERN PARKWAY, BROOKLYN 14, N. Y.

By the Grace of G-d
4th of Adar, 5720
Brooklyn, N. Y.

Rabbi M. Altein
2731 Cruger Ave.
Bronx 67, N. Y.

Greeting and Blessing:

I am directed to send you the enclosed copy, confidentially. The purpose of it is that if the person to whom this letter has been addressed will take the subject up with you, you will be prepared and able to encourage and urge him to the utmost to go about it in the manner of "Uferato" and not be discouraged by any scoffers.

Sincerely yours,

Sealy *Shimon* *Shimon*

By the Grace of G-d
4th of Adar, 5720
Brooklyn, N. Y.

SECRETARIAT of RABBI MENACHEM M.
1692 52nd St.
Brooklyn 4, N. Y.

Greeting and Blessing:

I received your letter of the 21st of Shevat, and, as requested, I will remember your uncle in prayer when visiting the holy resting place of my father-in-law of saintly memory. May G-d grant that you have good news to report in this matter, especially as we are now in the auspicious month of Adar, which has come down in Jewish history as a month of miracles and good fortune for our people.

With regard to your efforts in relation to the Association of Orthodox Jewish Scientists, and the caution which some of them counsel about the dissemination of Torah and Mitzvot among them, I certainly can not agree with that view. The best proof that such an attitude is unjustified is to be found in the fact that hardly anything has been achieved by the said Association, for the attitude of "caution" has only paralyzed action. This is all the more regrettable in view of the fact that conditions are generally conducive to vigorous action in order to take advantage of the general religious awakening on the American Jewish scene. Many are the searchers who are waiting for religious leadership and guidance that *should* give them the feeling that it is the truth, and the full truth, and not any watered-down, half-hearted kind of Judaism, which is self-contradictory and self-defeating.

Thus it is sad to say that the voice of the Association, if it has been heard at all, has certainly not been heard with sufficient authority and emphasis as one might have expected. Needless to say, I do not wish to minimize whatever the Association has accomplished internally, in the way of mutual encouragement within the membership itself. At the same time, one cannot be satisfied when the resources are utilized to the extent of only 1% instead of 100%, by way of example, especially in critical times such as at present.

I also feel impelled to express my suspicion that the reason why those of the members who counsel caution is to be found in their basic inferiority complex, feeling ashamed of being regarded as observant Jews, or publicizing the fact. I need hardly enlarge upon the terrible consequences of such an inferiority complex. Suffice it to remember that it is largely responsible for the so-called "lost generation" which has become more than a coin word. It is truly a cause for shame and pain when one sees an orthodox young man who has both a Rabbinical ordination as well as an academic diploma, yet the whole emphasis is placed on the college degree

WHY THE EMPHASIS ON A DIPLOMA? HE HAS SMICHA!

Mr. [REDACTED]

- 2 -

4th of Adar, 5720

without mentioning the fact that he is also a Rabbi, except perhaps absent-mindedly. The subject is too painful to elaborate. I only mention this in the hope that a little reflection on the basic reasons for the above mentioned attitude to go about very cautiously in regard to propaganda and influence for the cause of the Torah and Mitzvoth, will reveal the true psychological factors and bring about a change in this attitude, which has hampered the proper functioning of the Association and its members, collectively and individually, leaving them almost insensible to the inner outcry of American Jewish youth thirsting for the truth, and there is no truth but the Torah.

The subject has often been mentioned during a Farbrengen, with emphasis on spiritual Tzedoko, the importance of which can be inferred from material Tzedoko. As for the latter, there is a very impressive episode related in Kesubos 67a (at the beginning of the page) about the terrible consequences of not giving the fullest measure of material aid to the needy, even though the aid in itself may be considerable, but certainly not commensurate with the ability.

May G-d grant you success to contribute all that you can towards the Association, and towards activating it and its members to do their share in the spreading of the Torah and Mitzvoth to the maximum extent.

Hoping to hear good news from you,

With blessing,

A DAILY DOSE OF MOSHIACH & GEULA:

5-11 AV

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

Collected and arranged by Rabbi Pinchas Maman
Translated by Michoel Leib Dobry

5 MENACHEM AV – YAHRTZAIT OF THE ARIZAL: GILGUL OF THE GENERATION OF THE WILDERNESS

It says in the writings of the Arizal (*Likkutei Torah* and *Seifer HaLikkutim*, Shmos 3:4) that “the generation of the Heels of Moshiach is a *gilgul* (reincarnation) of the generation of those who went out from Egypt.”

Just as those who went from Egypt merited the first redemption of the Jewish People through Moshe Rabbeinu, similarly, the generation of the Heels of Moshiach will merit the Final Redemption of the Jewish People through Moshiach Tzidkeinu.

(Likkutei Sichos, Vol. 12, p. 175)

6 MENACHEM AV: ENVISIONING THE FUTURE BEIS HA’MIKDASH

There is the well-known teaching of the holy Rabbi Levi Yitzchok of Berditchev that the name “Shabbos Chazon” derives from the word “*machaze*” (vision), being the time when “everyone is shown the Future Beis HaMikdash.”

The ultimate purpose in seeing the Future Beis HaMikdash is to arouse and encourage Jews to increase in Avodas Hashem. For by seeing the Future Beis HaMikdash elaborately built Above, their entire avoda is merely to draw it downwards.

Our Sages, of blessed memory, say (Megilla 3a): “And I, Daniel, alone have seen the vision, and the people who were with me did not see the vision, but great dread descended upon them” (Daniel 10:7)... Since they didn’t see what Daniel saw, then why did fear and dread descend upon them? Although they personally did not see, their *mazal* (defined by chassidus as the source of their soul Above) did see.

Similarly, in our discussion, the level of “*mazal*” within the soul sees the Future Beis HaMikdash, and this seeing has an effect upon the person, his body, and even his animal soul, to repair and improve his actions, and bring about the building of the Beis HaMikdash.

(Likkutei Sichos, Vol. 29, p. 22)

7 MENACHEM AV: THE FIRST RED HEIFER AND THE TENTH RED HEIFER

In the Future to Come, ritual purity will be through the ashes of the tenth [red] heifer, made by Melech

HaMoshiach, which will also include ashes from the first heifer that Moshe Rabbeinu made.

In addition to the ashes of the first heifer made by Moshe Rabbeinu, the ashes of the heifer made by Melech HaMoshiach will also include the ashes of all the heifers made throughout all the generations.

This emphasizes how our Redemption also depends upon the redemption of all the generations that preceded it.

(yechidus, 6 MarCheshvan 5752)

8 MENACHEM AV: THE CHERUBIM WERE FACING ONE ANOTHER AT THE MOMENT OF THE DESTRUCTION

Our Sages, of blessed memory, state (Yoma 54b) that at the moment the gentiles entered the *Kodesh HaKadashim* (the Holy of Holies), they saw that the cherubim were facing one another.

This requires some explanation, since it is stated in the Gemara (Bava Basra 99a) that when the Jewish People fulfill the Will of G-d, the cherubim face one another, but when they do not do the Will of G-d, the cherubim face in opposite directions!

Rather, it means his revelation as “the Savior of Israel,” who is already fit and prepared to redeem the Jewish People.

However, all concepts of the exile only exist in the external sense, whereas in the inner sense, they represent the height of spiritual revelation.

Therefore, in the *Kodesh HaKadashim*, the place of inner spirituality, the cherubim were “facing one another.”

(Likkutei Sichos, Vol. 2, p. 360)

9 MENACHEM AV – FAST OF TISHA B’AV: TISHA B’AV AS THE BEGINNING OF THE REDEMPTION

Our Sages, of blessed memory, state (Talmud Yerushalmi, Brachos 2:4) that immediately after the destruction of the Beis HaMikdash, the Savior and Redeemer of Israel was born.

This means that the destruction didn’t just bring with it the possibility for the Redemption (if the Jewish People had done t’shuva immediately after the destruction), but immediately after the destruction, in this physical world, in Eretz Yisroel itself, there was the start of the Redemption – the Savior and Redeemer of Israel was born. For the destruction of the Beis HaMikdash was on the level of “destroying in order to build,” for the sake of the elevation and completeness of the Third Beis Mikdash.

This concept is also alluded to in the sayings of our Rabbis, of blessed memory (Yalkut Yirmiya 259), “A lion (Nebuchadnezzar) arose, etc., and destroyed Ariel (Yerushalayim), etc., in order that a lion (G-d) will come, etc., and build Ariel.”

(Likkutei Sichos, Vol. 29, p. 13)

10 MENACHEM AV: MOSHIACH REVEALS HIMSELF FIT AND READY TO REDEEM THE JEWISH PEOPLE AT THE MOMENT AFTER THE DESTRUCTION

The birth of Moshiach was specifically at the moment after the destruction [of the Beis HaMikdash], as taught in the Midrashim of our Sages, of blessed memory (Talmud Yerushalmi, Tractate Rosh HaShana, Ch. 3, and Megillas Eicha), when his cow mooed once, the Beis HaMikdash was destroyed, and when his cow mooed a second time, the Savior and Redeemer of Israel was born.

On the concept of “the Savior of Israel was born,” it becomes more correct to say that it doesn’t refer to his entry into the world, as then he is not actually “the Savior of Israel.” Rather, it means his revelation (comparable to birth in simple terms) as “the Savior of Israel,” who is already fit and prepared to redeem the Jewish People in actual deed.

(Shabbos Parshas VaEschanan 5751)

11 MENACHEM AV: THE EXISTENCE OF THE BEIS HA’MIKDAH IN THE TIME OF THE EXILE [A] – BEIS RABBEINU SH’B’BAVEL

“And I have become for them a minor sanctuary in the lands where they have come” (Yechezkel 11:16) – “synagogues, which are in a position second to the Beis HaMikdash” (Targum Yonasan, Rashi’s commentary on the pasuk) – “Rabbi Yitzchok says, ‘These are the synagogues and the battei midrash in Bavel,’ and Rabbi Elazar says, ‘This is Beis Rabbeinu Sh’B’Bavel’” (Megilla 29a).

Thus, even in Chutz LaAretz (“in the lands where they have come”), in the place and time of the exile, there is a “minor sanctuary,” similar to the “Great Sanctuary in Yerushalayim.” In fact, there is an advantage to (the synagogue and beis midrash in) “Beis Rabbeinu” in relation to the other synagogues and battei midrash, as this is the established place from where instruction goes forth to the people of the city” (Brachos 8a) – the concept of “Beis Rabbeinu.”

Furthermore, there is the aspect of the special grandeur of “Beis Rabbeinu” as the main “minor sanctuary” that G-d gives to the Jewish People in the time of the exile in place of the Great Sanctuary in Yerushalayim.

(Kuntres Beis Rabbeinu Sh’B’Bavel)

THE GOOD YEARS WITH REB MENDEL

*“I found it strange that an older Chassid was pouring out his heart to me – I was only 22. I felt that R’ Mendel’s loneliness was so awful that he had to speak with someone, so he picked me for this purpose since he trusted me.” **
Rabbi Hillel Saltzman recounts more of his memories of his friendship with R’ Mendel Futerfas, from the years that he lived in Samarkand.

As I mentioned in the previous chapter, after we were told that the Rebbe had instructed R’ Mendel Futerfas to consult with “the avreichim of Samarkand” about whether to move to Samarkand, we told him that we anticipated his coming. Two weeks later we learned that R’ Mendel had set out.

In the days remaining until his arrival, we discussed how to

welcome him, who would go meet him and mainly, where he would stay. We had no doubt that the KGB was following him and therefore it was important that his residence be with someone trustworthy, one of us. This would enable us and the bachurim who learned in secret to spend time and farbreng with him. In addition, the house needed to have a courtyard

and an unobtrusive entrance.

In the end, we decided that R’ Mendel would stay with our family, where we also hosted the family of my sister and brother-in-law, R’ Eliyahu Mishulovin. Since we had a separate courtyard, we would also be able to farbreng together until he moved to his permanent apartment.

It didn’t make sense for him to stay with us long-term since every Soviet citizen who moved to another city had to register with the police within 24 hours of his arrival and inform the authorities where he was living.

As to who would meet him at the airport, it was resolved that since I had seen him most recently and he knew me, I would go to meet him. In the meantime, we were informed that R’ Mendel was staying in Tashkent for two days, to get to know the people there, and from there he would be flying to Samarkand.

I arrived at the airport in a taxi. Since KGB secret agents swarmed in the airport, following tourists, I didn’t want R’ Mendel with his

obvious Chassidic appearance (his beard and long coat) to remain there one moment longer than he had to. I certainly didn't want the two of us to have to look around for a taxi. So I asked the taxi driver to wait for me as long as necessary, and said I would pay him for this.

In those days, the passengers disembarked the plane by way of a set of stairs rolled up to the plane. I stood facing the exit and waited for R' Mendel. As soon as I saw him, I stood opposite him so he would see me. I cried. When I saw that R' Mendel had noticed me, I didn't approach him but immediately turned around and walked towards the taxi.

R' Mendel understood that it wasn't a good idea for us to walk together in the airport, so he dragged his suitcases himself and followed me. It was only once we entered the taxi that we greeted one another.

THE FIRST FARBRENGEN

When we arrived at my house it was six in the evening, Chai Elul 5722/1962. The men and bachurim we had told about R' Mendel's arrival began to convene. After serving supper to R' Mendel, our first farbrengen with him began.

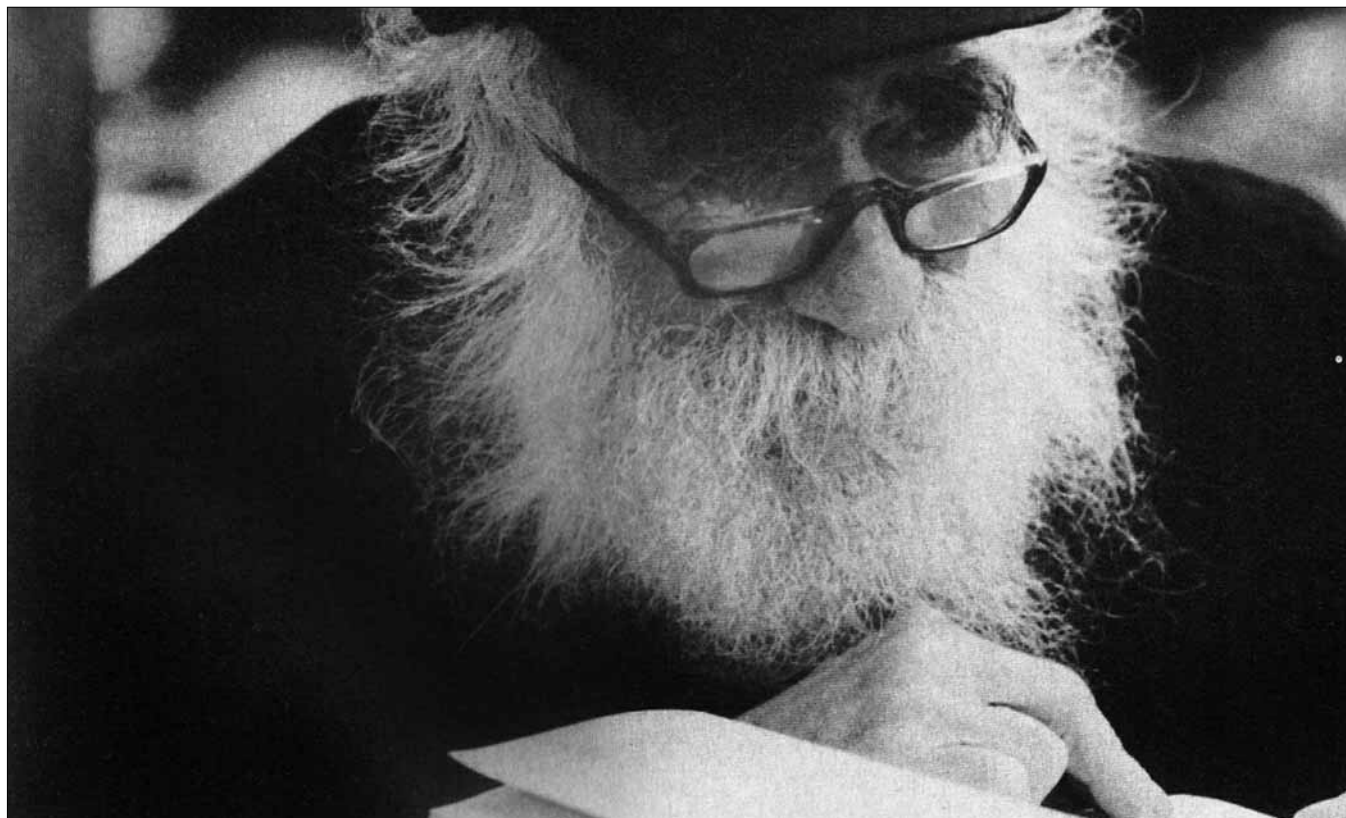
R' Mendel looked at every one of us with his wise eyes and one could see that he derived real nachas from being among young Chassidim after such a long time without them. He asked about one of the bachurim since he had heard that this bachur was special and Chassidish. The bachur was getting married in Moscow at this time.

Afterwards, when the bachur returned and R' Mendel got to know him, he said that before he got to know him, he thought he was making a *metzius* out of himself, more than what he was.

We went down to the cellar and R' Mendel said: Terrific! We'll move some barrels over, here and here, light a candle, bring down some chairs, and we have a fine place to farbreng.

Now that he had gotten to know him, he thought that if this young man had been in Lubavitch, he would be considered outstanding even there.

During the first farbrengen with



R' MENDEL'S STYLE

The truth is that at R' Mendel's first farbrengen we were a bit confused. We didn't understand the course of the farbrengen. We were used to R' Berke Chein's farbrengens, at which he would always demand inner, Chassidische avoda, davening at length with concentration and the meaning of the words, being careful in what we saw, heard, and spoke, etc. These farbrengens took the tone of bitterness and seriousness.

R' Mendel's farbrengens, by contrast, were replete with aphorisms, parables, and stories. Of course, it was all permeated with lessons in the service of Hashem, but the general tone was one of joy. It took us time until we understood R' Mendel's style and that all the parables and sayings were suffused with avodas Hashem and the ways of Chassidus, with all of it focused on Truth and Kabbalas Ol.

R' Moshe Nisselevitz did not readily accept R' Mendel's style of farbrenging, though he greatly esteemed R' Mendel as a Chassid. Throughout all the farbrengens, R' Moshe sat and watched R' Mendel with critical eyes. R' Mendel would farbreng and when he wanted to say a certain aphorism he would turn to R' Moshe and ask: Nu Moshe, is this *leitzanus* (frivolity) too? R' Moshe would not answer. He would just watch R' Mendel and smile.

When most of the people had left the farbrengen and the rest were sleeping late at night, R' Moshe began to farbreng alone with R' Mendel. R' Moshe would say: The bachurim thirstily take in every word you say and if you would demand of them love and fear, they would achieve it. They are *keilim* for this and all you give them are aphorisms and *leitzanus*!

R' Mendel never tried to prove that he was right and that he knew how to farbreng. As a true Chassid he did not justify himself but apologized and said: What do you want from me, that I

should make butter out of yogurt?

It was always apparent that R' Mendel did not consider himself one of the great Chassidim. He even made jokes at his own expense.

Berke Mishulovin, my nephew, was a clever child. When he was about three years old he went over to R' Mendel and innocently said: R' Mendel, look. Our goat has a beard and you have a beard... This line supplied R' Mendel with a topic for farbrengens for a long time to come. We all have beards, so what is the difference between us and a goat?

He would spend a long time emphasizing that we need to be full of meaningful content because otherwise, we would be like all the goats.

It was especially pleasurable to see R' Moshe Nisselevitz and R' Mendel farbrenging-debating with love and in true friendship. R' Moshe would demand certain things of R' Mendel, but only those things that he himself was holding by. I remember that they once said to R' Moshe: Why are you thinking about others when you have children of your own?

R' Moshe answered: If I can affect five others, what do I care about my three? They are all "ours." My main concern for my children is to ensure that they are G-d-fearing.

Once, at a farbrengen between them, he said to R' Mendel: Why do you want to leave Russia? Over there, there are many like you and here you are the only one. You will be missed here and you are really needed here. You can accomplish so much.

R' Mendel answered: Moshe, you lack the feeling of another person's situation. I am a prisoner here and live in constant fear for nearly twenty years. What do you want from me?

From these heartfelt farbrengens we drew buckets and barrels of warmth, t'mimus, and the ways of Chassidus.

***Why do you want
to leave Russia?
Over there, there
are many like you
and here you are
the only one. You
will be missed here
and you are really
needed here. You
can accomplish so
much.***

R' Mendel, we sat riveted to his words, each of us trying to absorb every word he uttered. We farbrenged outside since it was in the heat of summer and we had a big yard. My brother-in-law, Eliyahu Mishulovin was sick with heart disease and that night he did not feel well and had to go to sleep at nine. We could not continue farbrenging in the yard since our voices could be heard and it disturbed his rest.

When I told this to R' Mendel, he sighed and said, "Ah, he is really sick..."

I could hear in that sigh how deeply he felt for another Jew. Afterwards he asked: Perhaps there is a more distant place where we can farbreng without disturbing him?

I said we had a cellar, but it was full of barrels of pickled vegetables that we had prepared for the winter and there were no table and chairs, not even any electricity. It had no floor, just earth. But R' Mendel got up and said: Let's check it out together.

We went down to the cellar and R' Mendel said: Terrific! We'll

move some barrels over, here and here, light a candle, bring down some chairs, and we have a fine place to farbreng. Within a short time we were all in the cellar, some of us sitting on barrels, some on the steps and one barrel became the table. That is how we farbrenged until three in the morning.

AN UNINVITED GUEST

The very next day after arriving in Samarkand, R' Mendel began looking for an apartment for himself. As I said, you had to register with the authorities. R' Mendel was sure they were looking for him since he had left Chernovitz, so they were wondering where he had disappeared to. He was very apprehensive about getting involved with them and getting us involved if they knew where he was.

Of course, we wanted R' Mendel to remain with us in our house another day and another day... We didn't rush to arrange another place for him. One day we found out that someone suspected

as being an informer was coming to Samarkand. R' Mendel was certain that this person had been sent to find him and he hurriedly left our house for the home of a friend of his, who was a relative of the "guest." He didn't want us to come to him because he feared lest the guest see us together and who knew what he would tell the authorities.

Naturally, as long as the guest stayed with R' Mendel, we stayed away from his house so we wouldn't fall under suspicion. Only on rare occasions, when we knew that R' Mendel was alone, did we dare visit him. Although we knew what time the guest was there, it once happened that I was sure he wasn't there, but when R' Mendel saw me entering the yard and approaching the house, he came out of his room in an agitated state and motioned to me to leave immediately. I realized that the guest must be there and I fled.

The guest remained in Samarkand for a long time. In the meantime, R' Mendel found an apartment in the old city, in the area called the Jewish ghetto. The guest visited him there from time to time.

Most of Anash lived in the new city since there they could live at a distance from one another and make it harder to keep tabs on them, but R' Mendel chose the old city, among the Jews of the local community, so the KGB would not associate him with us. R' Mendel went to the official shul every day so that the informers who infested the place would see him and not associate him with anybody else.

R' Mendel's apartment was in the home of a Bucharian Jew by the name of Binyamin the Fishmonger. This man also knew R' Berke Chein and his fears of the KGB from whom he had hid for



R' Mendel (center) at a Chassidishe farbrengen

years. He once told us, in his characteristically simply way: This R' Mendel, with all his warnings (i.e., halachic stringencies), is far worse than R' Berke Chein!

The guest went home for the Yomim Noraim and we took advantage of this to farbreng more and more with R' Mendel. On Sukkos we brought him to the home of R' Eliezer Mishulovin and we farbrenged all Sukkos. This is no exaggeration; we literally sat and farbrenged day and night.

R' Mendel would farbreng for hours until he had no more strength and fell asleep. Sometimes he slept on the table and sometimes he lay on the bed that served as a bench. When he woke up, he would figure out how long he had slept in order to know whether he needed to wash his hands. When he noticed that a new person had shown up, he sat down and farbrenged some more.

It happened that someone new showed up and R' Mendel had just fallen asleep. We did not allow them to enter the sukka so he would not be woken up. It happened that guests waited for hours until R' Mendel woke up so they could farbreng with him.

In general, we took all opportunities to farbreng. On special days in the calendar, as night fell, we would take a taxi to R' Mendel's house and take him to the place where we could farbreng, and farbreng all night. We brought him back home at sunrise.

PERSONAL FRIENDSHIP

R' Mendel, with his enormous Ahavas Yisroel, aroused great love in everyone who knew him. Everybody felt this way, but apparently, I merited to be especially close to him. At that time, I had a factory with seventeen employees who worked under me. Although I devoted a

R' Mendel squinted his eyebrows as he always did when he wanted to "give it" to someone and he said: You fool, you care about him getting honor? Give him more honor as long as he sits and learns more!

lot of time on behalf of the yeshiva, I had a great spiritual thirst. I felt an emptiness within me and I had to go and farbreng with R' Mendel at least once in two weeks. I spent many hours with him and drew strength and chayus for the next

two weeks.

R' Mendel observed this and one time, when I visited him, he said, "Ha, here he is again. Apparently the air with which I blow up the tires is good for only two weeks and then the air goes out of the tires and you come back" – and he laughed heartily.

When I went to R' Mendel, the first question he would ask me was: What's doing in the yeshiva? I couldn't relate to this question since I never thought of the underground learning as a yeshiva. At first I really didn't know what he was talking about. I asked him: What yeshiva?

R' Mendel explained: What do you think; a yeshiva is a place where hundreds of bachurim learn? If bachurim sit and learn in accordance with the program of Tomchei T'mimim, then that is a yeshiva!

R' Mendel went on to say: When we came to Samarkand during the war, I spoke with my friend, R' Abba Pliskin, and we came to the conclusion that we had to find a melamed for the children.

IF ONLY HE WENT TO SCHOOL JUST ON SHABBOS

The law in Russia was that every child must attend public school. This was a harsh decree because these schools indoctrinated children to heresy. Another problem was that these schools were open on Shabbos and Jewish holidays and they made the children write and desecrate the Shabbos.

Children who were not sent to school were taken from their parents and were placed for adoption or put in government orphanages, where they forced the children to do all forbidden things.

Lubavitchers, who naturally refused to send their children to these schools, came up with various tactics to avoid sending them there.

At one of R' Mendel's farbrengens in Tashkent, someone joyfully said: Baruch Hashem, today I made arrangements for my child in school and I made an agreement that he doesn't have to attend on Shabbos and Yomim Tovim.

R' Mendel looked at him sadly and said: If only you could do the opposite and have your son attend only on Shabbos and Yom Tov and not on the rest of the days of the week, so he doesn't absorb heresy and won't be in the environment and company of goyim all week.

It was a time of starvation and since the melamed needed a salary to support his family, we decided that once a week R' Abba would bring bread to the melamed and his family, and once a week I would bring it.

There were difficult weeks when we lacked bread for our own families, but the melamed always got his salary. You too, concluded R' Mendel, have to pay them so they can sit and learn. You know good and well that the father of one of them will force him to work to support his family. As for the other one, his mother lives off the salary he brings and the maggid shiur needs to support his family, and this way they can sit and learn and so the cycle continues.

R' Mendel always concluded the subject by saying: The main thing is that you have to make sure that they learn four hours of Chassidus, half in the morning and half in the evening. When I said they did, he ended the conversation by saying: Nu, then that is Tomchei T'mimim.

The meetings with R' Mendel also helped ease his loneliness. He

would share his thoughts with me on personal spiritual matters and would often pour out his heart about his situation and the constant surveillance. At times like these I was confused. I found it strange that an older Chassid was pouring out his heart to me – I was only 22. I felt that R' Mendel's loneliness was so awful that he had to speak with someone, so he picked me for this purpose since he trusted me.

In the course of a personal conversation on various subjects, R' Mendel asked me to tell him in detail of our activities and I innocently told him everything. After a long time in which I told him stories, R' Mendel mocked me saying: How is it that you remember everything you did when only regarding Hashem do we say, "He remembers everything that has been forgotten?"

On one of my visits to his house, R' Mendel said in his characteristic simplicity: Look at my coarseness. What do I do all day? After davening I eat something and want to rest. After

I get up I want to eat again, and so on, all day...

He laughed and said: Look Hilke, the doctors said that I must exercise. Is it fitting for a Chassid to exercise like that with hands and feet? Yet we must listen to the doctors to preserve our health. See what I do – and R' Mendel would stop for a moment, take a box of matches and scatter the matches on the floor. Then he bent down to pick up each match and put them on the table and said: Nu, that's my exercise, isn't that good?

R' Mendel greatly esteemed the young married men of Samarkand. One time, when I came to take him to a farbrengen, he surprised me with a question: Nu, did the Chassidim gather yet? I didn't know whom he meant and I asked him which Chassidim he was waiting for.

He said: Berel (Saltzman), Eliyahu (Mishulovin), and so on. Who are the Chassidim today? They are! Do you think Chassidim have to have horns? These are the Chassidim of today!

R' Mendel saw our askanus work from up close and he knew that this work demanded much money and that we could not always finance the work ourselves. He once said to me: Nu, may Hashem help me get out of Russia and I will fundraise to send packages to everyone, so you will have the physical means to live and to run the yeshiva and other underground activities.

Among the people he mentioned by name, he said he would send packages to me. I said I didn't need it since, baruch Hashem, I made a good living from my business and was able to financially support the activities. R' Mendel's face darkened as it did whenever he did not like an answer he got and he said: You fool! Today you



**Rabbi Hillel Saltzman, Rabbi Shmuel Levin,
and Rabbi Moshe Nisselevitz on a visit to Russia**

R' MENDEL'S APHORISMS AND SAYINGS

It was an indescribable pleasure to visit R' Mendel, as I spoke to him for hours on end. Every one of these visits was a warm and p'nimius'dike Chassidishe farbrengen without mashke. On these occasions I heard from him aphorisms, stories, and content-laden sayings that are etched into my mind until this day.

*In the past they would say that Lubavitch is the Eretz Yisroel of Russia. Today it can be said that Samarkand is the Eretz Yisroel of Russia.

*He once remarked about Shimshon Kahane in amazement: What became of Shimshon in Samarkand. He used to be on the level of "one who puts on t'fillin" and now – he is like what they said about R' Shilem, that all of Lubavitch was worthwhile for his sake – you can say that all of Samarkand is worthwhile for his sake.

*R' Chazak once said about R' Mendel's Ahavas Yisroel that he prefers to eat *tyulkes* (the smallest, cheapest fish in Russia) so he could give someone else chocolate.

*When R' Mendel was in Chernovitz, someone came and told him about the tough situation one of the men was in. R' Mendel said they had to help him, but since people would not give enough if they said the money was for that man, they should say they were collecting money for R' Mendel himself so they would give more.

*R' Mendel once said to my father in his unique way: Avremel, you have become the consummate balabus. You have a house, a goat, a dog, and now you have a "gutter Yid" (lit., good Jew, the term used to refer to Polish rebbes) in your house... If you will ask what sort of *gutter Yid* am I, I have a big body, a broad beard, what else is lacking?

*R' Mendel once said to me: Hilke, you know in Chernovitz they wanted to give me *kvitlach* (the term used by Polish Chassidim for a Pidyon Nefesh or PaN) and as much as I explained to them that I am not a Rebbe and I am not a "gutter Yid," they would come again and again. It was only when I chased them away that they realized that I am not a

gutter Yid and they left me alone.

*On one of my visits to R' Mendel, I discussed a certain matter with him. R' Mendel stopped me in the middle and said: You liar, why are you lying?

I said that I didn't understand what he meant.

R' Mendel said: Not only are you a liar but a fool too. You don't understand what is said to you. I meant to say that you are not holding on the level to be so excited by what you are talking about. Therefore, your enthusiasm is fraudulent. Hashem is Truth and the Torah is Truth. There aren't two truths.

He said: I knew a Jew that when they asked him to tell a story he would always tell the same two stories. The first story was once the Baal Shem Tov

went with his disciples and when he saw a woman chasing after them with an ax in order to kill members of the *kat* (cult), he told the wagon driver to spur on the horses.

Afterwards, when they asked the Baal Shem Tov why he had feared the woman when he could have done miracles, he said: Because she really meant it.

The second story this man told was that once they told the Baal Shem Tov about a Jew who fasted from Erev Shabbos to Erev Shabbos and learned all day. On Erev Shabbos after

midday, he went to the mikva and sat on a rock to rest and all the passersby said, "good Shabbos" to him and he responded to them all.

The Baal Shem Tov said they should remove the rock and when the man came and saw there was no rock, he died.

"Why did this man tell only these two stories?" asked R' Mendel. Because from these two stories you learn what *Emes* is and what is *Sheker*. Since the woman truly believed in what she was doing, then even the Baal Shem Tov was afraid of her. On the other hand, you can have someone who fasts all week and learns day and night but if there is no *emes*, there is nothing there, nothing!

R' Mendel continued to farbreng on this subject, what is truth and what is falsehood.

***When they asked
the Baal Shem Tov
why he had feared
the woman when
he could have done
miracles, he said:
Because she really
meant it...***



R' Hillel Saltzman

are working but what if they force you to work on Shabbos, what will you do then?

R' Mendel kept his promise and upon his arrival in the US he urged the founding of Ezras Achim and many families of Anash were helped by the packages they received. I also received some packages, but baruch Hashem, I did not need them and I gave them to the activist committee without even opening them.

NO ONE WILL KNOW

As I mentioned, R' Mendel's farbrengens breathed life into all of us. His sayings were outstanding in their rare wisdom and for coming from the heart. Even when he seemed to be kidding, what he

said was significant and promoted the goals of Truth and Kabbalas Ol.

R' Mendel was a man of truth and he had a *koch* in finding the innermost point of truth. As an example of a very subtle klipa, he would emphasize that sometimes a person is ready to actually sacrifice his life and at that very moment he thinks about going down in history... To illustrate the point he told of a Jew in Siberia who, when he saw that his end was near, quickly wrapped himself in his tallis so that at least when they would find him they could write that he died in the middle of prayer.

R' Mendel said that even the KGB agents managed to understand this point and at one of the interrogations the interrogator said with wicked cynicism: We know what you want Futerfas. You think you will go down in history one day with your self-sacrifice. No! We will break every one of your bones and you will die here like a dog, **and no one will know.**

In our yeshiva there was a gifted bachur who knew how to learn very well and during farbrengens, R' Mendel would give him special attention. When they needed to call him, he would say: Where is that genius bachur with the lightening quick mind who knows everything?

I once asked R' Mendel why he added to the bachur's ego when he



R' Eliyahu Mishulovin

was already arrogant. R' Mendel squinted his eyebrows as he always did when he wanted to "give it" to someone and he said: You fool, you care about him getting honor? Give him more honor as long as he sits and learns more!

One of the most memorable farbrengens was the Yud-Beis Tamuz farbrengen that took place in the home of R' Moshe Nisselevitz. We were generally very careful when we invited men to the farbrengen. We did not rely on everyone, but sometimes we took a chance and this was one of those times. Many people attended this farbrengen, which lasted until dawn.

R' Michel Vishedsky was also there. He was the son of R' Moshe and he lived in Tashkent at the time, but he would occasionally come to Samarkand in order to farbreng with R' Mendel. I was very friendly with him and I loved his pleasant temperament and sweet smile.

At this farbrengen, R' Michel came over to me and said: Hilke, you have such chutzpa that when you take a lot of mashke you say sharp things about R' Mendel. Although Chassidim sometimes use

The main thing is that you have to make sure that they learn four hours of Chassidus, half in the morning and half in the evening. When I said they did, he ended the conversation by saying: Nu, then that is Tomchei T'mimim.

ALWAYS B'SIMCHA

During a difficult period, we asked the Rebbe what to do. We received the Rebbe's response: You must always remember that the nature of the Good One [Hashem] is to do good, and when you think positively, you make things better. When you merit to do a favor for another Jew, materially and especially spiritually, there is no joy greater than that. When you are always happy, all worries disappear. Ultimately, there will come an end, and then it will be apparent that there is nothing to worry about.

This answer greatly encouraged us. We copied it and spread it throughout Russia.

sharp expressions about one another during farbrengens, who are you compared to R' Mendel?

The truth is that I did not remember speaking like that about R' Mendel, nor would I have done so. I denied it and said that it was impossible for me to have said that about R' Mendel.

Well, after drinking a lot of mashke, anything can happen. I drank a lot and was facing R' Mendel. He sat at the head of the table and I sat near the wall. He had also drunk a lot of mashke and we said l'chaim to one another and gazed at each other for a long time. We could not tear away our gaze.

I felt R' Mendel's fiery Ahavas Yisroel streaming from his eyes straight into my heart and I began to shout: Mendele, oy Mendele. It was hard for me to find the words to express my love and feelings for R' Mendel at that moment and I suddenly heard myself saying the

very sharp expressions that R' Michel had just been rebuking me for, as I continued to say: Oy, Mendele, oy Mendele...

R' Michel, who sat on the other side of the table and heard me talk that way about R' Mendel, said: I'm going to give it to you!

Hearing that, and knowing the power of R' Michel's hands, I jumped over the tables and sat next to R' Mendel. It was very crowded and I could barely fit in next to him. R' Mendel calmed me and said: Don't worry. Nothing will happen to you here. And that's how I was saved...

Towards the end of the farbrengen, at four in the morning, it was obvious that R' Mendel had greatly enjoyed the farbrengen. He went outside for some fresh air and saw R' Shimshon Kahane there, lying on a bench, pale and throwing up the mashke he had drunk to excess.

R' Mendel focused his gaze at him and said: Nu, baruch Hashem, we are whole as far as the principal goes (i.e., the principal being the basic fundamentals of Chassidus, as opposed to the "profit").

FINAL FARBRENGENS

In the winter of 5724 R' Mendel finally got permission to leave the country. As soon as I heard the good news I went to his house. When I met him, I shook his hand in congratulations and in my great excitement I wanted to give him a Chassidishe kiss. However, he kept his distance and said: By Chassidim, it needs to be expressed differently.

R' Mendel went on to say: You know the story about the Chassidishe kiss that the Rebbe Rashab gave the Rebbe Rayatz? I said that I did and R' Mendel said: Nu, so what do you say? The Rebbe demands of us the avoda of the Baal Shem Tov that Yes and No are the same to us. Imagine, I'm supposed to compare my state of mind now to the state of mind I was in when I got all the refusals...

You can imagine how sad we were at parting with R' Mendel. At the same time though, we were so happy and shared his joy.

In our last meetings before his trip, R' Mendel questioned me about all the Chassidishe askanus in Samarkand, how many minyanim there were and where,

A CORRECTION

Regarding the previous chapter, I was told that R' Moshe Vishedsky was still in Chernovitz when R' Mendel left for Samarkand, and that he left Russia later. Indeed, I remembered that after R' Mendel left Samarkand, we had a problem with one of the bachurim in our yeshiva and we considered expelling him.

We asked the Rebbe (in the way we asked questions at that time) and the answer was: Do according to the decision of askanim over there.

I had occasion to travel deep into Russia and when I was in Leningrad, I heard that R' Moshe Vishedsky was there, along with his wife, for medical reasons. I located him and went to consult him about the bachur and of course to farbreng with him.

After I told R' Moshe everything, he advised me not to expel him, because it could cause him to leave Judaism.

We allowed the bachur to remain and today he is the father of a beautiful, Chassidishe family.



how many people davened in each minyan and what their names were; how many children learned in the underground chadarim and how many bachurim learned in the underground yeshiva; how many men attended farbrengens and which ones were active in all Chassidic matters. R' Mendel asked about every detail and said again and again: When I get to the

Rebbe the Rebbe will ask me. I have to give him an accurate report.

R' Mendel asked me: Hilke, do you remember what I told you as soon as I came to Samarkand?

I didn't know what he was referring to and R' Mendel reminded me that in one of our first conversations I mentioned the names of Chassidim in Samarkand

and I said that whoever came to Samarkand would be elevated over time.

R' Mendel did not like this comment and he chastised me: Nu nu, everyone is elevated in your Samarkand?

Then R' Mendel said: Now I think differently. There's something to what you said...

HOLOCAUST SURVIVORS REUNITED

A STORY OF AMAZING HASHGACHA PRATIS ON SHLICHUS

By Nosson Avrohom

A delegation of wealthy people who help support Yeshivas Tomchei T'mimim in Brunoy recently visited the yeshiva. The Rebbe's shliach in Beijing, China, Rabbi Shimon Freundlich, joined them.

During his visit, Rabbi Freundlich addressed the T'mimim, and spoke about strengthening their hiskashrus to the Rebbe, spicing his talk with stories of his shlichus.

Although Rabbi Freundlich did not attend the yeshiva in Brunoy as a bachur, he was moved to visit the yeshiva which his father attended after World War II:

Rabbi Freundlich: When he was a young bachur, a survivor of the Holocaust, like many of his friends at the time, the yeshiva enabled him to forget the horrors of the war. He was able to learn and be educated in the ways of Chassidus.

On shlichus, Rabbi Freundlich continued, we get to witness miracles and wonders that are done through the shluchim with the power of the Rebbe. One example out of

many that I've been involved with, took place at a special Shabbos event that we hosted.

An international expo takes place every year in our city, which is attended by wealthy people and foreign investors. They come from all over the world and not surprisingly, quite a few of them are Jewish businessmen.

We prepare ahead of time by planning a Shabbos in an elegant hall. We have a program that begins with Kabbalas Shabbos. That

During the davening I saw him sitting with his head in his hands, his body wracked with sobs.

Shabbos, one of my friends, an Israeli businessman, came with an elderly Jew who appeared to be quite affluent.

During the davening I saw him sitting with his head in his hands, his body wracked with sobs. When the davening was over, I went over to him and gently invited him to the meal. He agreed, and I had him sit near me.

I was curious about the man's great emotion during the davening, so I delicately broached the subject with him."

"Do you know when the last time I participated in a Kabbalas Shabbos was?" he asked.

The pain and sadness were apparent in his eyes. I asked him whether he would tell the crowd his story and he agreed:

"My name is E.L. and I went through the horrors of the war as a young man. I lost most of my family. My best friends were murdered. After we were liberated at the end of the war, I moved to



The shliach told the T'mimim a story of Hashgacha Pratis that traversed continents: from Buchenwald to China to a tish in Satmar.

Australia where I built my home. I was angry at G-d. For 60 years I walked past many shuls but I did not go in. I couldn't.

"I came to one of the exhibits here and my Israeli friend begged me to go to the hall where the davening took place. This was the first time in 60 years that I joined a *t'filla b'tzibbur* (prayer with a congregation). I was overcome with emotion and to my surprise, I felt how all the layers of the past had dissipated... My feeling was – a

feeling that continues now as I tell my story – that I am being guided.

"I never dreamed that I would feel forgiveness for what I had gone through and now I feel like a little boy. I have no logical explanation for the feeling of longing for

Judaism that has suddenly welled up within me.”

When he finished speaking, one of the women present raised her hand and asked, “Did you, by any chance, know my father, whose name is K, who also survived Buchenwald?”

E.L. exclaimed, “What? He’s still alive? We were the only two Kohanim in the camp; the last to survive. We were close friends.”

E.L. was choked up with emotion. After a moment he was able to continue speaking. “When we were liberated, each of us went somewhere else and I never knew what had happened to him and how to reach him.”

The excited woman said that her father was alive and lived in New Haven. She said she’d be happy to help them renew their connection.

After that Shabbos, the two old friends reconnected and have been making up for lost time.

* * *

Rabbi Freundlich continued:

I recently attended a tish by the Satmar Rebbe because of my connections with some of his Chassidim who come to Beijing. They are hosted by me and they help a lot in funding projects.

During the tish, the Admur was especially gracious to me. At the end of the tish he announced that the Lubavitcher rav would be honored to say a d’var Torah.

I was suddenly the focus of

“It wasn’t two Kohanim who survived Buchenwald, but three. I am the third Kohen.”

attention. I was surrounded by Satmar Chassidim waiting to hear what I had to say. I began with words of Torah and then my host, a distinguished figure in Satmar, R’ Yaakov K, said I should describe my shlichus in Beijing. I chose to tell the story of the two Kohanim, survivors of Buchenwald, who met thanks to the Kabbalas Shabbos at the Chabad house.

As I told the story, I noticed that R’ Yaakov K had turned pale.

“Do you feel all right?” I asked him, in the middle of talking.

R’ Yaakov K stood up in a storm of emotion and called out, “Tell them, ‘od Yaakov chai’ (Yaakov is still alive)!”

The crowd looked at R’ Yaakov in anticipation of an explanation of his outburst and R’ Yaakov continued, amidst his tears:

“It wasn’t two Kohanim who survived Buchenwald, but three. I am the third Kohen.

“The three of us were close friends. The fact that we were the sole remaining Kohanim in the camp

connected us and we felt like brothers. For some reason, a few days before the end of the war, I was transferred to another camp. My friends, who did not know what had become of me, thought I had suffered the fate of most of the rest...nor did I believe that they had survived.”

Rabbi Freundlich continued:

I was astonished to hear the continuation of the story and found it incredible that once again I was privileged to be able to connect yet another neshama to the story. Needless to say, the first thing we did after Shabbos was over was to locate the other two Kohanim in order to connect them with the third Kohen.

Since then, the three Kohanim, a remnant saved from the concentration camps, have a conference call every week.

This is just one example, concluded Rabbi Freundlich in his talk to the bachurim, of the amazing hashgacha pratit which we, the shluchim, see in our daily lives on shlichus. Three souls, three different worlds: a Jew from Australia, a Jew in New Haven, and a Satmar Chassid.

* * *

The philanthropists, who were present when Rabbi Freundlich told his story, were touched and they decided to pay for the flight tickets for the three friends to reunite.

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SUMMER OF AWAKENING FORTY YEARS: 1967-2007

By Rabbi Simon Jacobson

Now that the “great” shofar has called to us, G-d implores, beseeches and asks us: Please, please use this great spiritual awakening for what it was intended. Channel it into your day to day activities. Transform your lives into Divine lives. Sanctify your corner in the material world. Recognize and reveal the spiritual energy embedded in all of existence – through living virtuous, moral lives, saturated with Torah and mitzvos.

Forty years ago, as America was celebrating its “Summer of Love,” another type of summer was being heralded in by the Rebbe. It can be called the “Summer of Awakening.”

That summer of ‘67 Israel had

won a miraculous victory. Despite all odds and dire predictions, in a mere six days, the small Israeli army obliterated six Arab armies. The incredible victory brought on a euphoric surge of hope and faith

that affected people of all backgrounds. Believer and atheist, politician and laymen all were suddenly touched to tears.

Let us take a trip back forty year ago, to the resounding words of the Rebbe that summer of 1967. In a most dramatic and revolutionary fashion, the Rebbe spoke at length about the spiritual awakening that consumed the world at the time. Here is a summary of what he said.

I was reading, the Rebbe began, a discourse from my father-in-law [the Rebbe Yosef Yitzchak (1880-1950)], titled “*V’Haya yitaka b’shofar gadol*,” which was written in 1943 and published again in 1945. Studying the discourse I realized that in it the Rebbe was addressing the events of our times.

At the time that the discourse was delivered its visionary message was not appreciated, as it is often the case. But now, in perspective, when we witness current events and look closely at his words, we can see the amazing prescience of the discourse, how it foretells things to

come, and sheds light on the deeper meaning and significance of global affairs and shifts.

This is not surprising because Torah is the blueprint of existence, and as such it contains within it the patterns of events till the end of time. The Bible tells us (Deuteronomy 34:2, in Sifrei and Rashi), that G-d showed Moses all the events that would transpire “until the last day” of time. (1)

In the discourse the Rebbe Rayatz explains that preceding the Messianic age there would be two stages that would help prepare the way to a new age of personal and global redemption, a new world of global peace and tranquility.

The first stage is alluded to in the book of Zechariah (9:15): The Lord G-d shall sound the *shofar* and march forth in a southerly storm-wind.

The “southerly storm-wind” refers to the major upheavals of the two World Wars, which wreaked a terrible deluge of destruction upon

the world.

Till this day no one can truly understand how events erupted into the explosive World Wars. First World War I – sparked by the assassination of an individual in Sarajevo – disintegrated the entire world order, bringing on the demise of centuries-old empires, not to mention the death of over 9 million people. The storm of World War II was far worse and far more shocking. Who could have imagined that an incapable and incompetent, social misfit would rise to power, bring on a reign of terror to the world never before seen in all of history, kill millions upon millions, to the point of threatening to

swallow up the entire world with his demonic drive of global domination?

What conditions allowed for such a horrific storm to destroy hundreds of millions of lives and drive fear and dread into

the hearts of nations, leaders and millions of world citizens – something so irrational and unpredictable?

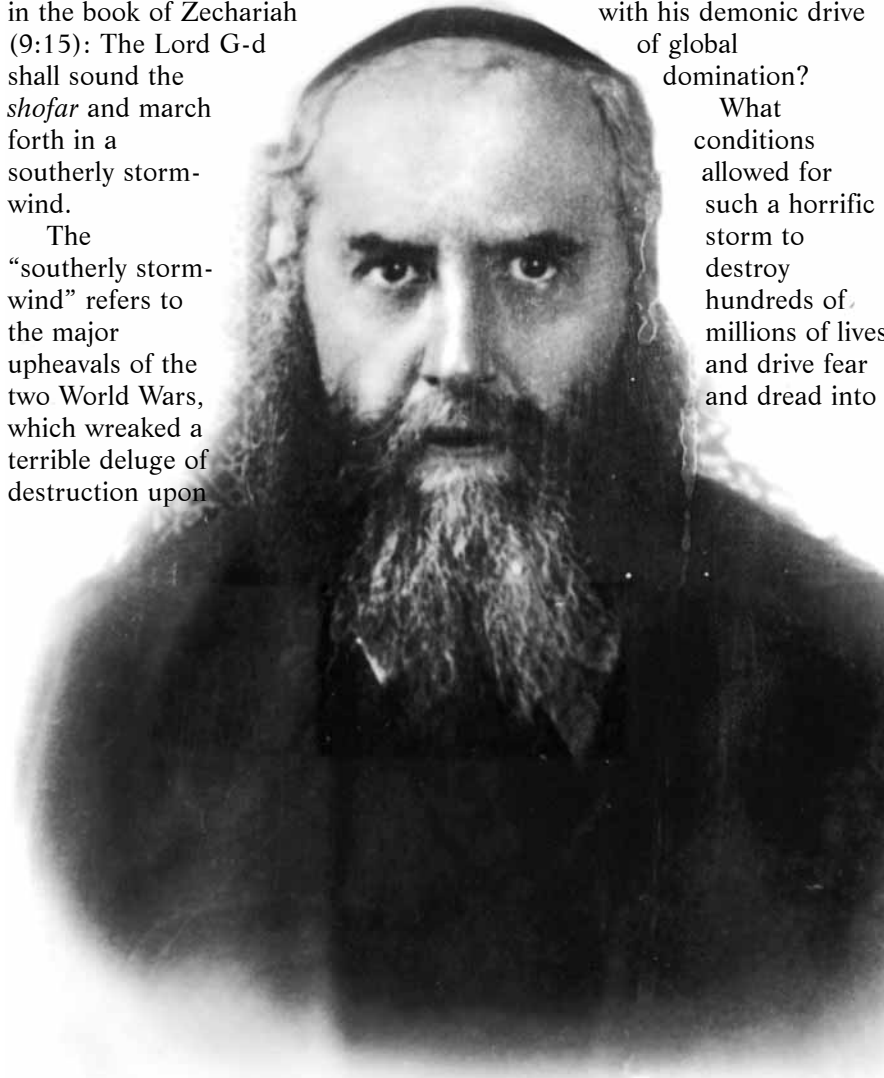
Says the prophet Zechariah that the “storm-winds of the south” are a result of the dissonance between the nations of the world and their Divine calling. G-d created the material universe in order that man recognize the Cosmic Hand at work and do everything in his power to reveal the spiritual within all matter and sublimate our existence into a civilized home for the Divine. When a schism develops between existence and its purpose, between matter and spirit, between form and function – an inevitable storm will break out, demanding that the deep rift be repaired.

In order to pierce the armor of this dissonance – the divide between a material universe that has lost touch with its higher purpose – the sound of the shofar rang forth and it brought on the “southerly storm-wind” which dove dread into the hearts of nations in the two World Wars.

The shofar is a wake-up call, beckoning us to recognize that something is terribly wrong. Without accountability to a higher purpose, man can turn into a beast, destroying everything in his path – as the World Wars demonstrated with such devastating impact.

Critical disclaimer: This is not to suggest that G-d caused the World Wars and all its destruction. Humans, terrible humans, are responsible and accountable for the devastation that they wreaked. The prophet is addressing the underlying cosmic *roots* that allow for such devastation, and the consequences of such behavior.

The “southerly storm-wind” caused by the shofar’s call is meant to make us aware. By learning the proper lessons of the tyrannical World Wars and rectifying its



causes, the nations of the world can in turn become refined and prepared to create a peaceful world – aligned with its Divine mission statement.

The second stage of preparation to the Redemption will not be a terrifying tempest, but a gentle awakening, like the loving call of a father to his child. This stage is described by Isaiah (27:13) – in the verse that the discourse is based upon, *V'Haya yitaka b'shofar gadol*: And it shall be on that day, that a great *shofar* shall be sounded, and those who were lost in the land of *Ashur* and those who were banished in the land of *Mitzrayim* shall come and bow down to G-d on the holy mountain in Jerusalem.

One of the most fundamental consequences of spiritual dissonance is called “galus” (exile) – displacement, both a physical and spiritual sense of not feeling “at home” in this world (“because of our sins we were exiled from our land”).

Therefore, one of the great developments at the end of days will be the “gathering of the exiles.” “G-d will bring back your exiles... He will gather you from all the nations, where He had dispersed you. Even if your exiles are at the end of the heavens, G-d will gather you from there” (Deuteronomy 30:3-4).

This is what the prophet Isaiah is telling us, in the previous verse (27:12), “And you will be gathered up, one by one, O children of Israel.” As Rashi explains, the “gathering of the exiles” is so monumental and will be such a difficult process, “that it is as though G-d Himself must literally take each individual with His very hands,” taking him out of his place in exile.

Spiritual displacement can occur in two ways: Through prosperity and through poverty. These are the

two forms of exile that Isaiah refers to: 1) “Those who were lost in the land of *Ashur* and 2) those who were banished in the land of *Mitzrayim*.”

“*Ashur*” is the Hebrew word for pleasure, referring to all the material pleasures that people indulge in. Prosperity and success is a blessing, but when it leads to self indulgence it can cause a person to become “lost in the land of *Ashur*” – becoming utterly insensitive and complacent, completely lost in his own self-interest.

“*Mitzrayim*” means constraints, embodying all the oppressive forces in life that trap and overwhelm us. Diametrically opposed to the prosperity of “*Ashur*,” “*Mitzrayim*” denotes the suffering state, to which some people are “banished” to.

Since souls on this earth “were lost in the land of *Ashur*” and others “banished in the land of *Mitzrayim*” – the question therefore begs: How is it possible to reach people who are so locked and trapped in their own limited perception? Even if G-d Himself will gather His children up “one by one,” still, this gathering cannot be done through coercion. It requires the cooperation and receptivity of those being gathered. They must have some interest and inclination to discover their spiritual destinies.

Since they are “lost” in their pleasures or “banished” in their oppression, how will they ever be reached?

Answers Isaiah: *V'Haya yitaka b'shofar gadol*. “And it shall be on that day, that a great *shofar* shall be sounded, and those who were lost in the land of *Ashur* and those who were banished in the land of *Mitzrayim* shall come and bow down to G-d on the holy mountain in Jerusalem.”

A regular *shofar* cannot reach

the hearts of the “lost” and “banished.” It can wake up those that are drowsy, and not completely asleep. It can also keep people semi-awake, but they may fall back into sleep. But those that are in a deep slumber, utterly unaware of their own souls and inner spirituality, people who are so consumed with their lives – either in prosperity or in struggle – the only way they can be awoken is through the “great *shofar*,” an all-powerful call from above that pierces even the hardest armor and deepest levels of “loss” and “banishment.”

This also explains why Isaiah says simply “*yitaka*,” without defining who is blowing the *shofar*, unlike Zechariah who says “The Lord G-d shall sound the *shofar*.” The names of G-d imply defined and revealed levels of Divine expression, which have the power to reach, with a regular *shofar*, only those that are themselves conscious and sensitive (at least somewhat) to the world of spirit. But to reach the deepest recesses of the souls that are “lost” and “banished,” with no revealed spiritual consciousness and awareness, requires the call of the “great *shofar*,” that is rooted in the Divine Essence, beyond any name or definition.

The purpose of the “great *shofar*’s” call is to prepare the world for redemption by awakening the innermost levels of spirit embedded in the darkest corners of the world – the souls that are “lost in the land of *Ashur*” and “banished in the land of *Mitzrayim*,” so that they too, after their initial inspiration, “shall come and bow down to G-d on the holy mountain in Jerusalem.”

The call of the “great *shofar*” is the second stage of preparation to personal and global redemption, following the first stage, “G-d shall

sound the *shofar* and march forth in a southerly storm-wind,” which refers to the two World Wars.

In my humble opinion, the Rebbe declared, this second stage, the call of the “great shofar,” took place several days before Shavuot, in the summer of 1967.

Totally unexpected, the miraculous victory of the Six-Day War evoked an unprecedented spiritual awakening amongst people of all backgrounds. Religious and secular alike, believers and cynics, could not contain their tears when touching the stones of the newly reclaimed Western Wall. Regardless of their previous life choices, regardless of education or lack of education, people from all over the

were not alleviated. Still, a soulful awakening stirred the entire world.

What caused this sudden, unprecedented awakening, far greater than any inspiration after the two World Wars? Following the horrors of World War II it would seem far more likely that there would have been a powerful spiritual revival and a profound sense of responsibility. The annihilation of six million Jews who died sanctifying G-d’s name in a most dreadful fashion – a Holocaust of unparalleled proportions all – should have evoked the deepest awakening of all.

Instead, we find that at first many denied the extent of the

those not “lost” or “banished,” remained “intact.” Regardless what was done, it definitely did not shake people up to the extent that it should have, proportionate to the terrible events taking place.

By contrast, the victory of the Six-Day war, affected not six million, but two and half million people, and only with fear and threats, not (G-d forbid) actual annihilation. Nevertheless, this victory shook up Jews all over the world.

The only explanation for this is because in 1967 the call came from the “great shofar,” which reaches far deeper and wider than the “plain” shofar that brought on the “storm-winds of the south” during the two World Wars.

Had we merited it, we would have been blessed that the “great shofar” would have been sounded immediately following the “storm-winds of the south” in World War I, and it would have drawn those “lost in the land of *Ashur*” and “banished in the land of *Mitzrayim*” to “come and bow down to G-d on the holy mountain in Jerusalem.” In actuality, the “regular” shofar call of World War I awakened only some people.

Next blew in the even stronger “storm-winds of the south” of World War II. That too, did not wake the world up sufficiently.

Now, in 1967, after the raging storms of the past, came the loving call of the “great” shofar, of a father calling to his children – reaching into and moving the core of all his children, even those “lost in the land of *Ashur* and those who were banished in the land of *Mitzrayim*.” In G-d great mercy, this call came only with initial concerns and fears, not like the storms of both World Wars.

Now, the onus is on us. The awakening itself is a gift of love that comes from on high. But then, we

The Rebbe Rayatz explains that preceding the Messianic age there would be two stages that would help prepare the way to a new age of personal and global redemption, a new world of global peace and tranquility.

world – even those “lost in the land of *Ashur*” and “banished in the land of *Mitzrayim*,” even people who a moment earlier had no idea or interest in Israel – suddenly felt a surge of connection, and were drawn to travel from the world over to “the holy mountain in Jerusalem,” ready to “bow down to G-d.”

The amazing thing is this: the powerful awakening did not come as result of any change of status in people’s lives. The challenges of the pleasures of “*Ashur*” and the oppression of “*Mitzrayim*” remained intact. The pleasures were not weakened and the difficulties

tragedy. Then, when it was no longer possible to ignore the enormity of the losses, one would think that Jews all over would be shaken to the core and do everything possible for our brothers and sisters, our own family, in Europe. Simple *mentshleckait* would have dictated as much.

The point is not to be negative, but rather to look honestly into our own hearts. Everyone knows, without fooling himself, in his own heart what he did or did not do at the time. Some prayed and said psalms, others contributed money, others sighed. Some spoke out and wrote articles. But everyone, even

all have a free will, to choose what comes next.

Will we utilize this awakening to its fullest? Will we act upon it and allow it to lead us to “come and bow down to G-d on the holy mountain in Jerusalem”?

Now that the “great” shofar has called to us, G-d implores, beseeches and asks us: Please, please use this great spiritual awakening for what it was intended. Channel it into your day to day activities. Transform your lives into Divine lives. Sanctify your corner in the material world. Recognize and reveal the spiritual energy embedded in all of existence – through living virtuous, moral lives, saturated with Torah and mitzvos.

And by doing so, we prepare ourselves to be led by the hand, “one by one,” each one of us from our respective states of spiritual displacement, to the point of complete alignment of our bodies and souls, humbly bowing to the

Divine presence on the holy mountain in Jerusalem.

These are the unforgettable words uttered by the Rebbe forty years ago.

We are now in 2007. Forty years have passed since the ‘67 summer of awakening. Now, we can look back, blessed with the wisdom of experience that 40 years bring, and analyze what happened in the interim. Was the inspiration of the summer of 1967 actualized?

What deeper understanding do we have today about the events that transpired 40 years ago? Have we become smarter or stupider?

Above all, will we learn the appropriate lessons of the past four decades, to chart a new course for the future?

What went wrong? And what can we do about it today?

The first question will answer the second one. By understanding what went wrong we can learn what we must do:

Citole b'shofar gadol. The

conquest and return to Jerusalem created a surge of unprecedented awakening. But then, as it is with every inspiration, the challenge is maintaining the inspiration. As the inspiration dissipates we tend to take our miracles and gifts for granted.

And therein lays the failure to achieve Middle East peace over last 40 years, as well as the key to how to solve the problem from here on.

This will be the theme of next week's article.

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(1) Interesting to note that during that summer of '67 the Rebbe himself delivered the same discourse (on the abovementioned verse) not once, but three times (Rosh HaShana, Shabbos Shuva and Simchas Torah), in addition to several other discourses which he delivered during those months that address related themes (Im haya nidachacha on Shabbos Parshas Nitzavim and Hineni meivi osam on Shabbos Parshas Noach).



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THE RABBI OF BROOKLYN

By Ben-Zion Sasson

*In Rabbi Yaakov Gerenstat's shul in Brooklyn, no bachurim come from 770 for Tahalucha on Simchas Torah. The reason is simple – it is a ten-hour flight to S. Paolo, and then you have to get to the southernmost part of the city, and then you reach the neighborhood called Brooklyn (spelled Brooklin in Portuguese). * At the door of the shul, there is a basket of yarmulkes with Yechi written in Portuguese, which of course “distances” many Jews. It distances the young men from their shiksas and the older folks from their secular outlook and the temptations of Brazilian life, and brings them close to the light of faith in Hashem and Moshe, His servant. * The seventh installment in the series on Shlichus in Brazil. Part 2 of 2.*

[Continued from last week]

BEIS CHABAD ON HORSE AND BUGGY

After finding a suitable building in Brooklyn, renovations began in order to customize it for use as a Chabad House. Many small miracles took place throughout the construction phase. For example, the pledge he received from the secretary of that very shul president who had led the campaign against his opening. The man called to say that he would donate the entire cost of the new flooring.

At the same time, R' Yaakov began a massive public relations campaign among the locals, by way of invitations in every mailbox inviting them to the grand opening Kabbalas Shabbos on the eve of Shabbos Parshas R'ei, 25 Av, Shabbos Mevarchim Elul 5760. That very first week, over 90 Jews packed into the Chabad House. But the initial enthusiasm was quick to wear off. It started with 90 the first week, then 40 the second week. The week after, there were only 11, until the next week he started importing bachurim from the yeshiva to make sure there would be a minyan.

The holiday month of Tishrei came and brought a new awakening as far as davening in the Chabad House. Many dozens



of Jews crowded in for the Yom Kippur services. The day before Sukkos, R' Yaakov and his wife worked feverishly to prepare the large feast for the communal meal in the Chabad House sukkah. Forty people reserved places for the meal, but in the end, over 70

people showed up! It was very crowded, but the joy was not stifled in the least.

On Chol HaMoed, the shliach came up with a unique idea – a mobile sukkah on a wagon hitched to a horse; he would invite Jews to come in and make a blessing on

the Four Species. The extraordinary sight in the middle of the urban landscape drew a tremendous amount of attention, including from the national television station, which showed up with their camera crews. At this point, there was not a single person still unaware that there was a new Chabad House in the heart of Brooklyn.

Till this very day, people remember and reminisce about that stunt. In recent weeks, during a large Jewish event, one of the Chabad House members was asked about the rabbi of the shul in Brooklyn. When he mentioned that the rabbi was R' Gerenstat, the immediate response was, "Oh, the rabbi with the sukkah on the horse and buggy."

Of course, R' Yaakov didn't do



With one of the Chabad House regulars



The early days – a sukkah on a horse and buggy

it just for the publicity. Armed with a list of all the Jewish families in the area, he went with the horse-drawn sukka from house to house, and asked the Jewish inhabitants to make a blessing on the Four Species. Every single person, without exception, was touched by the special gesture. Who could refuse?

On one of his visits, he arrived at an extravagant villa, which appeared on the list as a Jewish address. The outer gate was closed, and when he rang the bell, he heard someone scream over the intercom to go away because the

promised to return in a few minutes.

Meir returned in a fine tailored suit, a tie and polished shoes, fully prepared to do the mitzva. Meir was clearly moved by the whole experience, and he invited the rabbi into his home, where they got into a lengthy conversation. It turns out that Meir is the son of a Jewish mother and gentile father, and he himself is married to a gentile woman.

After 20 years of complete estrangement from Jewish life, Meir's heart was opened. He asked the shliach to pray for his

“If you approach a person who is not yet observant and start talking to him about ‘mayim acharonim,’ he will think you are insane. Just try explaining about ‘salt from S’dom.’ What does salt have to do with anything? And where did S’dom come into the picture? Such things, which are simple to us, are more difficult for people to relate to than the fact that the Rebbe is Moshiach.”

man had no time now. He rang again and said, “This is R’ Yaakov, please open.” The man answered in a surprised voice, “Oh, you are a rabbi?” A few seconds later, the man of the house came personally to open the gate.

R’ Yaakov saw a man only partially dressed, who introduced himself as Meir, and he calmly offered the man to make the blessing on the Four Species. Meir, somewhat taken aback, argued that it was not proper to do this as he was dressed and

mother, who was hospitalized in serious condition. Two weeks later, the mother passed on and he came to the Chabad House with a request to arrange a proper Jewish burial for his mother. The following week, he sat Shiva in the proper Jewish manner, and from then on he became a regular at the Chabad House in order to daven and say Kaddish. He even put up a mezuzah on his front door, and all this thanks to the mobile sukka on a horse and buggy.

UNDER CONSTRUCTION

R’ Yaakov still resides with his family in the distant Higienopolis neighborhood. Each day, he travels to the Chabad House, and for Shabbos, the family packs up and moves into rooms in the Chabad House.

The Shabbos meals at the Chabad House have become legendary. R’ Yaakov says, “One Shabbos, I saw a Jewish gentleman who serves as the administrator of the largest university in Latin America, eating at our table. That is when I knew we had succeeded in giving the local residents the feeling that the Chabad House is home for every Jew. During Shabbos, there are special activities for the children and the shlucha also gives classes for the women.

Over the years, the Chabad House has held many and varied events for the local Jews, who have slowly become a cohesive community. One of these events was Mezuzah Day, when the locals were invited to bring their mezuzos from home to have them checked and returned on the same day. Three scribes sat the entire day in the Chabad House and checked over one hundred mezuzos, sold a few dozen more, and took care of many pairs of t’fillin.

The main problem the Chabad House must deal with, as is the case throughout Brazil, particularly in those places far from the main Jewish concentration, is assimilation and intermarriage. Over the years, R’ Yaakov has developed a unique approach to this problem, as he explains; “When the husband is a gentile it is easier, because that means that the wife and children are Jews. However, when the wife and mother is a gentile, this creates a far more difficult and



Large crowd at an event in the Chabad House



Teaching children basic concepts in Judaism

“MOSHE RABBEINU”

An interesting story that began to unfold in the early years of the Chabad House centers around a man named Moyshe, a 67-year-old widower who had been married to a gentile woman. When his wife passed away, he came to the Chabad House and began participating in shiurim. R' Yaakov sensed that Moyshe was interested, so he tried to convince him to come on Monday and Thursday mornings to help complete the minyan. Knowing that Moyshe was struggling financially, he offered him a monthly stipend.

Moyshe's response really stunned the shliach: “Rabbi, Moyshe the mule spent many years searching for a treasure, and now that he found it, is it necessary to also pay him for it?” From that day on, he became a regular attendee of the Chabad House, which had a profound impact on his entire lifestyle, including his appearance, as he now sports a long white beard. Not surprisingly, the other Chabad House regulars call him Moshe Rabbeinu.

complicated situation. Generally, in such a case, I try to be mekarev the husband as much as possible and get him to come to the Chabad House regularly. This automatically generates some healthy tension between him and the rest of the family...

During the month of Elul 5764, they commemorated the fourth anniversary of the Chabad House. Over the course of that Shabbos, the shliach announced the intended purchase of a large plot of land for the purpose of expansion. The building campaign to purchase the property got underway with the sale of “bricks” in the new building, which were purchased by 1200 people, each for 180 *real* (90 dollars). Concurrently, a general fundraising campaign generated donations ranging from nine dollars to thirty thousand dollars.

R' Yaakov says, “The story behind the \$30,000 donation is an interesting one. I called a friend of mine to discuss a number of important issues. During the conversation, I mentioned the amount that we were short towards the purchase of the land. He inquired as to how I expected to acquire such a sum. I told him that I planned to use a certain connection to approach a wealthy individual who could afford to make up the rest of the amount.

“A few hours later, late at night, I received a call from that same friend that I spoke to in the afternoon. He informed me that he wished to donate the remaining amount – on one condition. He said, ‘Yaakov, I am about to do a large deal. I am asking you to daven for the success of the venture, and I will front you the maaser money of the profits in advance.’

“I agreed to his condition, and I made sure to daven for his

success, whenever I had a free moment. Additionally, I wrote to the Rebbe for a blessing. A few weeks passed until I received a call from my friend, who informed me of the great success that he had in his business venture, and he made sure to point out that he made exactly ten times the amount that he had donated.

“Since then,” R’ Yaakov adds, “I am always willing to daven for any business person who is interested in making a donation.”

The miracles continued to unfold. They found a suitable lot at a cheap price. This lot had been on the market for twenty years, but for some strange reason nobody bought it, which caused the price to drop precipitously. In recent weeks, a building plan was filed for a three-storey building, which includes a spacious shul, a huge hall, a mikva for men and for women, a library, a youth club, a store for kosher food products and a kosher takeout. The proposed date for the complete construction is for Tishrei two years from now.

SEVEN YEARS OF HARD WORK

A year ago, during the month of Av, a new shliach joined the staff of the Chabad House in Brooklin: Rabbi Eliyahu Stippleman. R’ Stippleman, a native of S. Paolo, came to work with the Jews residing in the neighborhoods that surround Brooklin: Interlagos, Campo-Limpo and others. The following episode illustrates the unique approach of the new shliach:

On one of his house calls, he met a Jewish woman widowed from her gentile husband. On the doorpost there was a cross, as opposed to l’havdil, a mezuzah. They got into a conversation, and during that visit, one of her grandchildren arrived and put on

t’fillin for the first time in his life. The visit turned into an improvised Bar Mitzva, with singing and dancing and a truly Jewish atmosphere. On his next visit, he saw a mezuzah in the place of the other symbol that had hung there. Last Chanuka, he visited with a menorah in order to light

candles and ignite the hearts of the family members.

This Elul will mark seven full years of shlichus for the Gerenstats in Brooklin. At this time, there is a daily minyan, not just on Shabbos, Mondays and Thursdays, like in the early years. After the morning services, there

T’FILLIN ANTENNAS

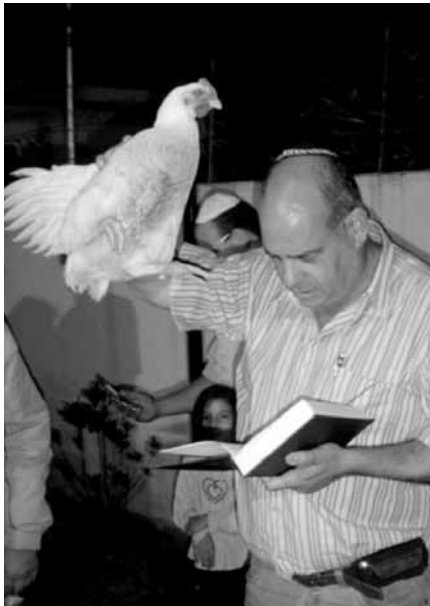
One of the mekuravim with a strong connection to the Chabad House was Yehuda Karni, who had served in a number of high positions in the IDF. Yehuda began to learn from time to time with the shliach, but when it came to performing mitzvos, he agreed to do “only what he understands.”

One day, he came to the Chabad House with a piece of good news, “I will begin putting on t’fillin.” When the shliach asked what led to that decision, he explained that the previous night he had thought about the idea behind the mitzva of t’fillin, which is to connect a Jew to Hashem. Yehuda, who knew a great deal about radio broadcasting, explained that the idea of the connection via radio waves was similar to the idea of t’fillin. Just as a transmitter has two antennas, one positive and one negative, similarly t’fillin have two straps... He continued on in this vein, drawing comparisons between the two, and concluded, “I am prepared to put on t’fillin daily, as this is what establishes a connection between me and Hashem.”

Slowly, over time, he began keeping Shabbos, kashrus, and one day during s’fira, the shliach was pleasantly surprised to see him sporting a beard. Their regular Wednesday study session continues till this day, and even the idea that the Rebbe is Melech HaMoshiach, who will soon come to redeem us, is now a part of “what he understands.”



The new shliach, R’ Eliyahu Stippleman giving a shiur



Jewish activities around the year



is a kollel for Torah study, in addition to the evening classes throughout the week.

As part of Project Kiruv, three groups of 50 youths spend 16 hours each month learning in the Chabad House, funded by the well known philanthropist, Mr. Eli Horn. Each Shabbos, close to 60 people come for Kabbalas Shabbos services, and on Shabbos morning there is a class in Chassidus before the davening, as well as another class in the afternoon.

MOSHIACH IS FOR DONORS TOO

How do you convey to the local Jews ideas of Moshiach and Geula?

"If you approach a person who is not yet observant and start talking to him about *'mayim acharonim,'* he will think you are insane. Just try explaining about *'salt from S'dom.'* What does salt have to do with anything? And where did S'dom come into the picture?

Such things, which are simple

to us, are more difficult for people to relate to than the fact that the Rebbe is Moshiach. They have problems, rather, with concepts like 'the difference between a Jew and a gentile,' or many of the laws and customs of everyday Jewish law.

Any problem with Moshiach comes from us, from our own preconceived notions that we adopt, or by listening to those who try to cool us off. I tell everybody who is interested: I have never once experienced that as a result of my talking about the identity of Moshiach or the like that any person stopped coming to the Chabad House or refused to donate.

"On one occasion, a fellow shliach from Brazil asked me if I would have the guts to tell my biggest donor the things that I believe in, and I answered in the affirmative. Two days later, I sat down with that donor, and for two hours straight, I gave him a class on the Rebbe as Melech HaMoshiach and that he is alive and well, and with us as before."

What changes have you seen in the community over the past seven years, as a result of your work?

"If on the first Yom Kippur, I would have opened a Passover Hagada and started reading 'Ma Nishtana' instead of 'Kol Nidrei,' nobody would have batted an eye or realized there was any mistake. Today, there are many who know how to daven properly and are familiar with the customs.

"A large segment of the community does not make any important decisions in their personal or business lives without writing first to the Rebbe and consulting via the *Igros Kodesh*. A few days ago, the chairlady of the shul told me that she is considering going into a certain

venture, but before she does so, she wants me to write to the Rebbe. In the answer that she received from the Rebbe, he wrote that the more she helps out the shul, the more success she will have. And that is exactly what she did.

“The Chabad House has close to twenty mekuravim who can be categorized as full-fledged Lubavitchers. Many of our mekuravim moved away though, because the area does not yet have the necessary infrastructure to provide the full spectrum of services needed for a truly observant lifestyle. They are now spread out around the world, in places like South Africa, Canada, Mexico, Crown Heights, S. Paolo, Argentina, and Eretz Yisroel. On the one hand, that is a painful thing for us, but conversely, it is of primary importance to me that mekuravim take the next step and find a Jewish community that will provide for all their religious needs. In such cases, we shouldn’t be thinking about our own agendas, but what is best for the mekuravim.

“Currently, we maintain regular contact with 200 families from all

It is worth investing the time and effort in the first years of shlichus, because in later years, as things grow, it becomes much harder to do. When you make the investment, you become their personal rav, and their shul is your shul.”

around the area. Thanks to the T’fillin Bank, started by Rabbi Shalom Ber Lipskar of Florida, there are 40 men putting on t’fillin daily, using the t’fillin they received from the bank.”

What is your credo regarding life on shlichus?

“It is essential to build a personal connection with each mekurav, whether through private learning sessions or home visits. It is worth investing the time and effort in the first years of shlichus, because in later years, as things grow, it becomes much harder to do. When you make the investment, you become their personal rav, and their shul is your shul.”

R’ Gerenstat asked to close

with a special message to his fellow shluchim:

“The Rebbe established that our current shlichus is to prepare the entire world to greet Moshiach Tzidkeinu. The whole idea is to imbue our communities with this message, and to prepare the people of our cities. Our mission is not simply to publicize that Moshiach will come, as that is something the Rambam already addressed 850 years ago. The Rebbe said to prepare the world to **greet Moshiach Tzidkeinu**, which means that people need to know whom they are going to greet. They need to know that the Rebbe Melech HaMoshiach is about to redeem us and we need to accept his kingship.”

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WHERE ARE THE SECURITY EXPERTS?

By Shai Gefen

GIVING AWAY LAND

We are in the Three Weeks, which brings to mind the Churban, the destruction of the Beis HaMikdash and the destruction, which took place two years ago at this time, of Gush Katif. As it was with the Mikdash – that the cause of the destruction was because of hatred among brothers – so too, two years ago, brothers fought one another by order and initiative of the Israeli government.

One year ago at this time, the government had to put a halt to the cursed Convergence Plan, overseen by Dan Chalutz, and go to war in Lebanon, a war that will be remembered forever in infamy.

The connection between big money, politics and corruption is openly seen regarding those who decided to destroy Eretz Yisroel. Channel 10 recently publicized remarks made by the former Chief of Staff, Moshe Yaalon, as he sharply attacked his successor, Dan Chalutz, who had to resign following his failure in the second Lebanon War.

"Dan Chalutz brought a culture of corruption to the IDF. There was a process of corruption here, a corrupt association between military men and politicians. Unfortunately, Dan Chalutz had a share in this. He brought the spin doctors to the army."

"The incident involving stock shares is serious – they heard from the Chief of Staff speaking positively of the situation on the day the Stock Market fell, and then they heard what he did. I can't even imagine myself doing such a thing. A Chief of Staff who immediately after a kidnapping is preoccupied with his stocks cannot be a role model.

"I would go to the West Bank once in two weeks, as it is a sector of the country that is perpetually at war. If six months have gone by without the Chief of Staff reviewing the situation on the

West Bank, what do you think, that they're stupid down there? They wonder where he is and what he is doing. Then they find out that he met with this businessman and that businessman. He has time for businessmen while being Chief of Staff? That is corruption. No doubt about it. If people understand that in order to succeed they have to become buddies with the 'son of so-and-so' or with Omri, they don't want to be in an army like that. This was the painful moral learned from the victory of this corrupt culture. It caused damage."

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למה תהיה מלחמה

1. היקף האסונות בעבר העולמי
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3. מידע המצביע על סכנת מלחמה
4. מידע המצביע על סכנת מלחמה
5. מידע המצביע על סכנת מלחמה

למה לא תהיה מלחמה

1. היקף האסונות בעבר העולמי
2. דאגת העולם בימים אלה
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5. מידע המצביע על סכנת מלחמה

הסימנים מצטברים

בסך השבוע נחשף כי אחרי 40 שנה הסורי מחזיקי הצבא הסורי בין דמשק לגולן ■ בגופי המודיעין מעטים להבין האם מהלכי אסר מעידים על כוונת מלחמה או שהאינטרס הסורי הוא לשמור על השקט ■ עמדת כהן וג'י חוגי, עמ' 2-3

Maariv headline about signs that Syria is preparing for war

This can explain how corruption and criminal organizations that have penetrated the government brought in extraneous considerations, including the appointment of the Chief of Staff and the top brass in the IDF. If in the past, some people thought there was logic to their decisions and that perhaps Israel's security was their goal, today we all know that their goal is to make lots of money at the public's expense.

It is important to make sure this message gets through to the public at large, now that we have all been made aware of what happened to the Disengagement campaign and its perpetrators, who prove that all is rotten from top to bottom.

ROT IN THE COURT SYSTEM

As part of the "many will be refined and clarified and distilled," the justice system, the "sacred cow," is showing signs of disintegration. One must keep in mind that the entire expulsion was carried out with the approval of the courts, by judges who suddenly forgot all of the most fundamental laws and gave their *hechsher* to Sharon. And what do you think the courts would say if, Heaven forbid, they demanded that two houses in a Bedouin settlement, built on land belonging to the State, be moved?

Here we are, two years after the expulsion from Gush Katif, and we see the shockwaves going through the justice system. The Minister of Justice, Daniel Friedman, is shaking up the foundations of that rotten system.

Meanwhile, shocking research was reported in the nation's newspaper, which was done by the University of Haifa. They examined the public's trust in the

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justice system starting from the year 2000. Up until 7 years ago, 61% expressed trust in the courts. This year, only 36% expressed their faith in the system. The article said this drop resulted from the court's corrupt response to the issue of the settlements and what happened in Amona.

In these days of anticipating the Geula, in the face of the growing disgust with the court system, we can only pray, "return our judges as at first, and our advisors as in the beginning, and remove from us sorrow and sighing."

LIKE 33 YEARS AGO

In *Maariv*, under the headline, "signs piling up," there is a worrisome news item about how after forty years, the Syrian government has removed the Syrian roadblocks between Damascus and Israel. The article goes on to say that "Intelligence bodies are trying to understand whether Assad's behaviors indicate his intentions of war or whether it is in Syria's best interests to preserve the peace." On the side appear reasons and quotes as to why Syria is or isn't preparing for

war.

The reasons pro and con are troubling. You need to go back 33 years in order to remember precisely the same situation that prevailed in the days preceding the Yom Kippur War, when Intelligence experts warned about Egypt's plans for war and about a massive movement of troops towards the Israeli border. However, the politicians decided not to react, in order to curry favor with the world and so as not to appear as the aggressor.

The battle between the military and the political echelons grew ever sharper until war broke out on the morning of Yom Kippur, catching the Israeli army by surprise, stunned, and most significantly, unprepared.

The Rebbe screamed about this in a sicha (13 Tamuz 5739):

A few days before the war, news came that the other side [Egypt and Syria] had mobilized and despite this, they [the Israeli government] did not approve the mobilization of the forces which are supposed to defend Eretz Yisroel, so that on the eve of the holy day, there was clear knowledge that if they did not

deter them, the war would begin on Yom Kippur.

They held a meeting on that holy day. Security experts testified and said explicitly that if they wanted to prevent a war and spare themselves casualties, the only way to do so was to mobilize immediately, and to even publicize this so they knew that they were mobilizing, without taking into consideration those who are 'fearful and softhearted.' The results of that meeting were not only that they did not mobilize, but that they publicized that they were not mobilizing, so they would be kindly spoken of by the nations of the world.

At the time, the experts said that it will cost us in many lives, since there cannot be war without casualties (except for the war of Moshe Rabbeinu,

regarding which it says, "and not one man was missing"), that there would be no more such war until the coming of Moshiach – but this did not help. We know who voted not to mobilize and at the meeting itself they heard testimony from military figures who said that due to the security situation they had to mobilize if they wanted to avoid casualties.

They did the opposite of the din in *Shulchan Aruch* which says that in a situation like that, you must follow what the security men say (and the obligation to listen to them is only when they speak about security and not what they said at the end of the meeting, that if so-and-so [referring to P.M. Golda Meir] will say that for political reasons they will not mobilize he should agree with her, because then he is no longer

speaking as a security expert but as a politician, and then he has no right to express an opinion on issues of danger to life that have to do with security), but they did as the politicians said to do and this war cost us in lives, more than in all previous wars!

We hope that the politicians will not prevent the army from preparing for war and preempting any attacks, not in order to curry favor but in order to win and defend those who live in the Holy Land.

SO MUCH FOR JUSTICE

Two recent news items. One: "The northern faction of the Islamic Movement in Israel, led by Sheik Raed Salah will not be outlawed after the Knesset rejected a bill proposal submitted by MK Yisroel Katz demanding the group be banned."

Two: The Jerusalem Magistrates Court convicted right-wing activist Itamar Ben-Gvir of supporting a terror organization and incitement to racism on Monday.

Ben-Gvir was found guilty of carrying a sign saying, "Expel the Arab enemy" (incitement to racism) and a poster saying, "Rabbi Kahane was right, the Arab MKs are the fifth column" (support for a terror organization).

In S'dom they did it better.

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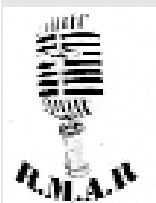
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CHINUCH, SHLUCHIM STYLE

By Rabbi Yaakov Shmuelewitz, Shliach - Beit Shaan

What can we do to make our homes Chassidishe homes? What can we do so that we and our children deserve the title “Chassidim of the Rebbe” and “Lubavitcher Chassidim”?

Rumor has it, and it is spread by teachers, that the children of shluchim are – how should I put it – good kids; more Chassidishe, not spoiled. Naturally, within every group there is a range, but we are talking about the typical child.

I’m not responsible for rumors, not even if they have something to do with me, a shliach... However, in this article, I would like to point out some benefits to life on shlichus and perhaps all of Anash will enjoy this too.

Among the numerous suggestions to me by the editors, was the idea of devoting an article, or articles, to the topic of chinuch, particularly chinuch when on shlichus. I am not ashamed to say it,

who am I to counsel others? I barely know how to tell stories and it’s a long road between doing that and providing educational advice.

So what I’ll do is, I’ll tell some anecdotes, and maybe people will learn something from them.

Our world is becoming more and more open to outside influences. All sorts of ideas and views are exchanged between groups, religious and secular, Chassidic, non-Chassidic, the settler movement and other youth movements. We Chabad Chassidim have our derech, our unique Chabad outlook, our niggunim, our sichos and maamarim, our magazines, our events, our “entertainment” (i.e., farbrengens), and even our own

“Chutz LaAretz” (770).

The problem is – and I’m amazed each time – why do our children find it necessary to search for and use those things that are not “ours”?

What can we do to make our homes Chassidishe homes? What can we do so that we and our children deserve the title “Chassidim of the Rebbe” and “Lubavitcher Chassidim”?

This question is ever-present when on shlichus, but is also something that Anash who live in cities with a large Chabad presence have to deal with. I remember something that happened a few years ago when we explained to our young children (ages 9 and 10) that on Chol HaMoed we wear white shirts.

The children looked out the window and pointed to a group of children playing outside in Kfar Chabad and said, “How come Mendy and Shneur aren’t wearing white shirts? We want to dress like them!”

That’s when it hit me that my children thought they were just like Mendy and Shneur. They sometimes played together, they met at the grocery store or in shul, so what was the difference? So I said, “What?! Are we Mendy and Shneur? We aren’t Mendy and Shneur! We are shluchim!”

Apparently I said this with such confidence that the children immediately understood that we are not Mendy and Shneur, and they happily agreed to wear white shirts.

I personally chose this trivial example and used exaggerated expressions in order to express the feeling that we need to convey, to ourselves and to our children, those issues that are important to us, to the way of Chabad.

If we want our homes to be Chassidishe homes, and we want to raise Chassidishe children, we need to do many special things at home

so that our children constantly see and get the message that we are different. We are shluchim of the Rebbe!

Children take pride in this, on condition of course, that they are convinced of it. It will express itself not only with others but at home too. The more parents concede on this point, the harder it will be to persuade their children that “we are special.”

How does a Chassidishe home look?

The house should be decorated exclusively with Chassidishe pictures: the Admurei Chabad, the Beis HaMikdash, Chassidim dancing, Chassidim davening, Chassidim traveling to the Rebbe, 770, Chassidishe stickers. Pictures with Jewish themes are fine too, like a boy with tzitzis, a mitzva train, etc.

A small nature picture in a corner of the kitchen is okay but parents who decide that the focal point in their living room is a flower or a ship on the ocean, should not be surprised later when their daughter will want to wear “artistic” clothing.

The same for publications. If the periodicals in the home are exclusively Chassidish, the children will be less inclined to look for other sorts of reading material. Every parent will decide what they call a Chassidishe publication and you can discuss this with your older children (12 and up, in my opinion). The more Chabad Chassidish magazines, brochures, pamphlets and books, the better. In my house we have *Beis Moshiach*, *Kfar Chabad*, *Sichat HaGeula*, and *Sichas HaShavua*, as well as *HaGeula M'anyein V'Achshavi*, *Hiskashrus*, *Yechi HaMelech*, and *Torasecha Sha'ashu'oi*. We also have videos, such as the weekly *Liot et Malkeinuu* and *Toras Chaim*.

The Shabbos meals: I hope that all Chassidishe parents have the ability and desire to properly direct the Shabbos meals. If Shabbos meals

are haphazard, this is a problem that needs to be addressed, and not by the school.

The father and mother (together or separately) need to prepare the topics for the Shabbos table before Shabbos. They need to prepare some stories, divrei Torah, and to include the children in their relating what they learned in school. The main thing is to use every minute of the auspicious time of Shabbos meals in order to discuss those things that are important to us and which we want to convey to our children.

I'll tell you a secret. Just as I prepare to speak to twenty or four hundred people, so too I prepare for the Shabbos meals. On Friday I decide precisely what I will be talking about at the meal. Sometimes I even jot down some notes with an outline, a story, a sicha, a nice thought, or a niggun with the story behind it.

In short, the Shabbos meal is an opportunity to convey important messages to the entire family and for making a Chassidishe home.

Riddles: When a baby begins to talk, some mothers teach them, “What does a cat say? Meow. What does a cow say? Moo.” I suggest that for parents who want Chassidishe children, they should start thinking of “riddles” for children from the youngest age up until marriageable age (and even afterwards). I'll give you some examples:

Where's the Rebbe? Here's the Rebbe! (pointing to the Rebbe's picture). Give the Rebbe a kiss.

Who can say all the Rebbeim in order?

Who can point to the pictures of each of the Rebbeim and say their name?

Which of the Rebbeim do we not have pictures of?

How does the Alter Rebbe's niggun start, the Mittlerer Rebbe, etc.

Which Rebbeim were in Lubavitch? Where is the gravesite of

the Alter Rebbe, etc.?

Who wrote *Likkutei Torah*, *Derech Mitzvosecha*, *Hemshech* 5667?

What happened on Purim Katan 5687? What happened on Rosh Chodesh Kislev 5738?

Who is the shliach in Argentina? Ramat HaSharon?

How many volumes are there in *Likkutei Sichos*?

There are endless possibilities. You can ask these questions during meals, on trips, when you put the children to sleep or as a competition between families when the cousins come to visit.

You can use token prizes, but it's not necessary. The excitement around the questions and answers let the children know what is important to their parents, and slowly, they will enrich their knowledge of Chabad history and enjoy it. Presumably they will also like showing off their knowledge in school and they will be role models of Chassidishe children who know niggunim, Chassidic history, Chassidic concepts, etc. It will spur them on to learn more and be more involved in Chassidic life.

To sum it up: On the one hand, it's hard to raise Chassidishe children when on shlichus and to go against the prevailing atmosphere of the neighborhood and city. On the other hand, on shlichus it is easy to instill within the children the idea that we are special because we are shluchim.

In other words, at first glance it seems that we are sacrificing by going on shlichus with children, but the truth is that the Rebbe did us, and our children, a big favor, and gave us a huge gift. Thanks to shlichus, with Hashem's help, we will raise a generation of shluchim and Chassidim, proud and loyal, children who “they recognized Him first,” and they will stand in the front row to greet the Rebbe MH”M, soon, now!

SHE GOT UP ON THE THIRD DAY

Shlomo Grossman

The Lubavitcher thought for a minute and said, “Tell the doctors to wait three days” (not knowing why he said that), which she did. He then printed out the answer, and after work went home.

At the farbrengen of Shabbos Parshas Pinchas in 770, towards the end of the farbrengen, one of the people there asked if he could tell about an event that happened to him.

He is Lubavitcher from Miami who works in drug rehab. About a year and a half ago, he was working the nightshift. One of his coworkers that night was a 63-year-old woman, originally from the Caribbean.

About 11:30 PM the phone rang and she picked up. After speaking for a while she put down the phone, and he noticed that she was very emotional. He asked her what was wrong. She answered that she just got a call from the hospital. Her granddaughter had an accident and was in intensive care. It seems that she was driving a car, when all of the sudden she let out a scream and passed out.

The passenger in the car steered it to the side of the road

and called for help. In the hospital they discovered that she had a heart problem that caused her to pass out.

The Lubavitcher wasn't sure if he should say anything. Finally he told her, “There is a rabbi who runs the whole world. And he gives blessings and miracles can happen. If you want, I can ask a blessing for your granddaughter.” She answered Yes.

He added: “But you also have to make a vessel to receive the blessing. You should commit yourself to give charity to an organization, like the heart fund.” She agreed.

He then proceeded to go on line at www.igrotkodesh.com to ask for a bracha. He put in the woman's daughter's name and the name of her father. He then got an answer on one side of the page that said, one should not give up hope. On the other side of the page, it talked about a body and a soul.

Just then the phone rang again and she picked it up. She turned to the Lubavitcher and told him that the doctor was on the line, and said that her granddaughter was brain dead, and they wanted her permission to disconnect the machines. The Lubavitcher thought for a minute and said, “Tell the doctors to wait three days” (not knowing why he said that), which she did. He then printed out the answer, and after work went home.

This was on a Tuesday. Friday night was the end of the three days. He didn't come back to work until Sunday. When he came in he saw the woman and was afraid to ask her what happened. He finally asked her how her granddaughter was.

The woman responded: “Your Rabbi did a miracle. On the third day my granddaughter sat up in her bed. The nurse saw the comatose person sitting up in bed, and ran out of the room to find the doctor. The doctor came in and examined her, and said that she had recovered!”

The lady remained in the recovery room for two weeks, during which she kept a picture of the Rebbe on her bed. After two weeks she was released. Two months later she got married, having no physical problems!