

**4**

## **HOW COULD G-D DESTROY THE HOLY TEMPLE? (CONT.)**

D'var Malchus | Likkutei Sichos Vol. 29, pg. 9-17

**6**

## **A DAILY DOSE OF MOSHIACH**

Moshiach & Geula

**8**

## **FAITH THAT THE REBBE SHLITA IS MOSHIACH**

Moshiach & Geula | Rabbi Sholom Dovber HaLevi Wolpo

**11**

## **‘WHY DO SABA AND SAVTA LIVE SO FAR AWAY?’**

Shlichus | Rabbi Yaakov Shmuelewitz

**14**

## **STAYING A CHASSID THROUGH TERROR AND DREAD (CONT.)**

Chassid | Shneur Zalman Berger

**20**

## **CONDEMNING THOSE WHO TOOK PART IN THE DISENGAGEMENT**

Shleimus HaAretz | Rabbi Yaakov Horowitz

**26**

## **NO NEED FOR MIRACLES**

Miracle Story | Nosson Avrohom

**32**

## **MISSION: CONQUER AUSTRALIA**

Shlichus | Rabbi Sholom Yaakov Chazan

**40**

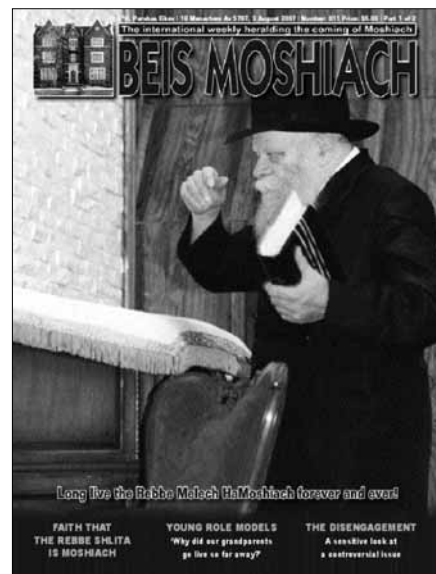
## **MIRYAM SWERDLOV ADDRESSES REFUGEES FROM GUSH KATIF**

Perspective | Aliza Karp

**43**

## **THE POWER OF SIMCHA**

Story | Shlomo Grossman



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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]

8. Precedent for this concept (that the repair and the [re]construction of the Temple began immediately following its destruction, in virtue of the fact that the entire purpose of the destruction was to repair the Temple) is found explicitly in the first exile [the Jewish people were subject to], the Egyptian Exile.

Straight after the [prophecy of the] decree of exile [in Egypt] – “they will enslave them and oppress them”<sup>69</sup> – G-d told Avrohom the Patriarch, “afterwards they will go forth with bountiful possessions.”<sup>70</sup> The well known explanation<sup>71</sup> for this juxtaposition is that the entire purpose of the Egyptian Exile is for the sake of the subsequent elevation (the “bountiful possessions”) the Jewish people would experience, as well as the receiving of the Torah [on Mount Sinai]. (However, the Jewish people, being in exile and subject to the persecution of the Egyptians, were unaware of the resultant benefit, for which reason they wished to go out of exile at the earliest possible opportunity, even if it meant forgoing

the bountiful wealth they were to acquire.<sup>72</sup>)

(We may assert that this is the inner meaning of the fact that the tribe of Levi were not subjugated [by the Egyptians], as follows. Since the tribe of Levi always maintained their Torah study and upheld the Mitzvos of their ancestors,<sup>73</sup> even while they were **in Egypt** they knew and were highly conscious of the fact that the exile and the persecution itself brings about the purification and the elevation, the “bountiful possessions.” **Of consequence then, they never perceived the subjugation.**)

Likewise, since all the kingdoms ([i.e.,] the exiles [associated with them]) are referred to as “Egypt,”<sup>74</sup> the latter point applies to all the exiles [the Jewish people suffered], especially with regard to this final exile. In terms of what is **overt and experienced consciously**, the redemption begins only after a considerable duration following the destruction of the Temple (the beginning of the exile). However, according to the inner reality, since the entire concept of exile is for the sake of the elevation of the redemption (the “bountiful possessions” extracted from exile), the very first moment following the moment of exile [i.e., when the Jewish people were cast into exile] is a moment of redemption, with no separation [i.e., no

interrupting pause].<sup>75</sup>

As discussed above, this [inherent link of redemption with exile] is not only the case with regard to the concept of destruction and exile as it exists On High, from G-d's perspective; it is also true in the context of the Divine service of the Jewish people, to the extent that "his cow brayed," the effect is apparent even in an animal, here below.

Moreover, in the words of the Alter Rebbe, "This **ultimate perfection** of the Messianic Era and the Era of the Resurrection of the Dead, which is [expressed in] the revelation of the Infinite Light of G-d in this physical world, is dependent upon **our deeds and our service** throughout the entire time of the duration of the exile."<sup>76</sup> Since the revelations of the redemption and the concepts relating to redemption come about through "our deeds

Rambam references this phrase at the end<sup>79</sup> of his magnum opus [*Mishneh Torah*] (which is "entirely comprised of laws" ("*halachos halachos*")): "So too, one should not attempt to predict the end date of the exile. The Sages said, 'Let the spirit of those who predict the end of the exile be struck with despair (*tipach rucham*).'"

But in actual fact we find many such predictions. In addition to the Sages of the Gemara and preeminent scholars of the Jewish people who lived after the time of the Talmud, throughout all generations,<sup>80</sup> the Rambam himself records a prediction of the end of the exile in his book *Igeres Teiman*,<sup>81</sup> as well as in later works, and there is a well known prediction of the Alter Rebbe mentioned in the famous discourse,<sup>82</sup> "And the thousand and seven hundred."<sup>83</sup>

[To be continued be"H]

***True, [for the most part] the human eye does not perceive this [i.e., the presence of redemption within exile]. However, righteous people and the holy leaders of the Jewish people (n'siei Yisroel), who have luminous eyes, see, in the exile itself (both with regard to the descent and the darkness of the exile and with regard to "our deeds and our service"), the inherent reality of redemption.***

and our service throughout the entire time of the duration of the exile," it is understood that the revelations and the related concepts are prepared in advance – i.e., they are present – within our deeds and our service.<sup>77</sup>

True, [for the most part] the human eye does not perceive this [i.e., the presence of redemption within exile]. However, righteous people and the holy leaders of the Jewish people (*n'siei Yisroel*), who have luminous eyes, see, in the exile itself (both with regard to the descent and the darkness of the exile and with regard to "our deeds and our service"), the inherent reality of redemption.

9. In light of the above discussion we can resolve a quandary regarding the concept of predicting the end of the exile.

The Gemara says, "Let the bones of those who predict the end of the exile decay (*tipach atzman*)."<sup>78</sup> The

#### NOTES:

<sup>69</sup> Lech 15:13.

<sup>70</sup> Ibid 14.

<sup>71</sup> See *Likkutei Sichos* Vol. 21, pg. 15 ff, where it is discussed.

<sup>72</sup> Brachos 9b, beg.

<sup>73</sup> See Rambam Laws of Idolatry Ch. 1, end.

<sup>74</sup> B'Reishis Rabba 18:4.

<sup>75</sup> See also *Likkutei Sichos* Vol. 19, pg. 72 ff, in the discussion marking the conclusion of Tractate Makos: "Rabbi Akiva laughed, etc."

<sup>76</sup> *Tanya* Ch. 37, beg.

<sup>77</sup> See *Likkutei Sichos* Vol. 21, pg. 18 ff; Vol. 22, pg. 75, end, ff.

<sup>78</sup> Sanhedrin 97b.

<sup>79</sup> Laws of Kings 12:2, end.

<sup>80</sup> Many of which were quoted and referenced in the notes of Rabbi Margolis in *siman 72* of *Responsa from Heaven* (Yerushalayim 5717).

<sup>81</sup> Ch. 3, near end. See later in the text, as well as Footnote 88 in the original.

<sup>82</sup> See *Seifer HaSichos Toras Shalom*, pg. 237 (and in *Seifer HaMaamarim* 5680, pg. 319); the discourse published in the collection of discourses of the Alter Rebbe, *Parshiyos* Vol. 1, pg. 419 ff, and see *ibid* pg. 423. See *Ohr HaTorah* of the Tzemach Tzedek on Nach, pg. 183.

<sup>83</sup> See what the Rebbe Rashab said about the year 5666 (the address of the Rebbe Rayatz published in the Appendix of *Seifer HaMaamarim* 5666, end, Kehos 5751, pg. 688).

# A DAILY DOSE OF MOSHIACH & GEULA:

19-25 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

## 19 MENACHEM AV: YOU HAVE THE POWER TO BRING THE REDEMPTION

A Jew can claim that since he is finite and limited, restricted by the natural limitations of the world, and he spends an important part of the day (according to Torah) involved in optional matters, eating, drinking, sleeping. This is particularly true, he reasons, during the time of exile, when there are numerous restrictions, limitations, and concealments upon his ability to serve G-d in the fullest sense, etc. And therefore, it is not within his capacity to do even the most insignificant avoda. Surely he doesn't have the power to bring about the True and Complete Redemption!

We tell this person that the coming of Moshiach depends specifically upon “our actions and our avoda” throughout the time of the exile, and since the Redemption has still not come, this is the very proof that the matters depends upon “our actions and our avoda” in this generation.

(Shabbos Parshas Shmini 5751)

## 20 MENACHEM AV – YAHRTZAIT OF RABBI LEVI YITZCHAK SCHNEERSON: THE TIME OF THE EXILE GROWS LONGER AND LONGER

The time of the Heels of Moshiach continues to get longer, the time of the exile grows longer, and the son of Dovid has still not come.

This is what is said (T'hilim 41:10), “[he] has raised his heel over me.”

...when the day of the histalkus and hilula comes each year, this is a befitting time to make good resolutions to increase in all activities for the spreading of Yiddishkait, Torah, and mitzvos, as we learn from his activities and avoda in these matters, to the point of self-sacrifice.

(Toras Levi Yitzchak, p. 182, Seifer Hisvaaduyos 5744, p. 2390)

## 21 MENACHEM AV: TWO LEVELS IN THE G-DLY REVELATION OF THE FUTURE TO COME

In the days of Moshiach, even the human body will be purified; the body will never again hide and conceal G-dliness. In fact, the body itself will feel that it has been created in the image of G-d.

Then, every person will feel and perceive the lofty G-dly light from its highest level.

**With the Resurrection of the Dead**, G-d Himself will be revealed in the world in all His glory – the ultimate revelation of G-dliness. Not only the enlivening G-dly power or a transcendent G-dly power, but the very essence of G-d will be revealed in our world. And every person, even while in a state of a soul within a body, will perceive G-d Himself in all His glory.

(T'shuvos U'Burim 11)

## **22 MENACHEM AV: TZADDIKIM WILL SIT WITH THEIR CROWNS UPON THEIR HEADS IN THE FUTURE TO COME**

**In the World to Come (The World of Resurrection)**, there will be no eating or drinking, no procreation or business dealings, no jealousy, no hatred, and no competition. Rather, tzaddikim will sit with their crowns upon their heads and derive pleasure from the Divine Presence. They shall not return to dust and they will exist forever.

(T'shuvos U'Burim 11)

***With the Resurrection of the Dead, G-d Himself will be revealed in the world in all His glory – the ultimate revelation of G-dliness. Not only the enlivening G-dly power or a transcendent G-dly power, but the very essence of G-d will be revealed in our world.***

## **23 MENACHEM AV: THE FUTURE TO COME – THE REVELATION OF THE ESSENCE**

**In this physical and material world**, we cannot reach the essence of the G-dly light, but we know and feel its existence through its manifestations.

Greater than this is **Gan Eden**, where we attain the essence of the light that “fills all worlds.”

Greater than this are **the days of Moshiach**, when physical matter will be purified, and the image of G-d will shine within man. And just as it was before the Sin and

even higher than that, there will be revelations from the light that “transcends all worlds.”

Highest of all is **after the dead will be restored to life**, as then there will be the ultimate perfection of this world – the revelation of the essence of the Holy One, Blessed Be He.

(T'shuvos U'Burim 11)

## **24 MENACHEM AV: THE MANNA PRESERVED FOR THE FUTURE TO COME**

*Mahn* is the special food the Jewish People ate in the wilderness, the miraculous bread from Heaven. It is the food that G-d had prepared from the Six Days of Creation, and when the appointed time came, He brought it down every day and provided the Jewish People with their needs.

A jar of *mahn* was preserved by Moshe Rabbeinu as a remembrance for generations, and it was hidden together with the anointing oil until the time of the Redemption, when this jar will be among the things revealed by Eliyahu HaNavi.

(Likkutei Sichos Vol. 31, p. 91)

## **25 MENACHEM AV: IN THESE DAYS – THE DAYS OF MOSHIACH – WE CAN TOUCH THE TIME OF MOSHIACH**

These days in which we find ourselves today are the days of Moshiach, and we only have to “open our eyes”, and then we will see that the True and Complete Redemption is already here.

...In addition and most importantly, all this is actually manifest down below in this physical world, so we can give thanks and blessings for the birth and revelation of Moshiach: “...Who granted us life, sustained us, and enabled us to reach (“*v'higianu*”) this time.”

Furthermore, we can also say (in relation to “*v'higianu*”) that it derives from the root “*n'gia*” (touching), i.e., we can (not only see, but also) touch (*ahnrim*).

(*yeichidus*, Kislev 2, 5752, *sicha*, Shabbos Parshas Tazria-Metzora 5751)

**ADD IN ACTS  
OF GOODNESS & KINDNESS  
TO BRING MOSHIACH NOW!**

# FAITH THAT THE REBBE SHLITA IS MOSHIACH

By Rabbi Sholom Dovber HaLevi Wolpo  
Translated By Michael Leib Dobry

*In response to requests by our readers, we now present the first in a series of excerpts from “V’Torah Yevakshu MiPihu,” Rabbi Sholom Dovber HaLevi Wolpo’s seifer on the Rebbe’s teachings regarding Chabad chassidus, its approach to emuna, and its various customs.*

In his seifer *Eved L’Avdei Hashem*, Rabbi Meir Mazuz, shlita, writes:

“Another matter that is appropriate to protest against is the concept of ‘*m’shichiut*’ (Messianism). As is known, the Rebbe in recent years spread and strengthened the faith in the imminent arrival of Moshiach, and there was almost no sicha or farbrengen that did not conclude on the subject of Moshiach’s coming. (And so the ancient Sages have written that the sparks of Redemption begin in the year 5709, which corresponds to the fifth hour of

the Sixth Day – according to the calculation that a day for G-d is one thousand years – continuing until the year 5750, which is Friday afternoon.)

“Furthermore, there is no question that the Rebbe himself possessed a spark of Moshiach, similar to what has been written about such world giants as the Ari, Rabbi Chaim Vital, of blessed memory, the holy Ohr HaChayim, and more. In later years, people would sing before him ‘*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed*,’ and he would encourage the singing

with great strength and fortitude, as is known.

“However, due to our many transgressions, neither we nor the generation merited this, regarding which the Rambam writes (Hilchos Melachim 11:4, censored in many printings): ‘But if he did not succeed to this degree (in building the Beis HaMikdash in its place and gathering in the exiles of Israel) or was killed, it is known that he is not [the Redeemer] promised by the Torah.’

“This is in contrast to some in Chabad who, to this day, customarily insert ‘*Yechi*



*Adoneinu*, etc.,’ in their communal prayers, and write ‘*Shlita*’... Has anyone heard that people write Dovid HaMelech *shlita*, since they say, ‘Dovid, King of Israel, lives and endures,’ during the prayer for the Sanctification of the Moon?

“What greater example can there be than the end of the generation of the wilderness, regarding which the Torah states explicitly: ‘According to the number of days which you toured the Land forty days, a day for each year, you will bear your iniquities for forty years.’ Yet, Moshe Rabbeinu, of blessed memory, stood in the fortieth year and said sharply to the children of Gad and the children of Reuven: ‘If you turn away from following Him, He will leave you in the desert again.’

“This applies all the more so

at the conclusion of the End of Days, which is hidden and concealed, as commanded by Daniel Ish Chamudos. What business do we have with the concealments of G-d to decide who Moshiach is?...

“Anyone who wants to use *Igros Kodesh* can do so, but without the expression ‘*Yechi Adoneinu*,’ the likes of which has never been heard before in Israel regarding the Ari and the Baal Shem Tov, even though they hoped during their lifetime that they would merit to bring the Redemption.”

### 1. THE SOURCE OF THE FAITH THAT THE REBBE SHLITA IS MELECH HA'MOSHIACH IS IN THE WORDS OF THE REBBE HIMSELF

Rabbi Mazuz *shlita* writes: “Another matter that is appropriate to protest against is

the concept of ‘*m’shichiut*.’”

I thought in my innocence that in this orphaned generation, where gentiles intermingle with the Jewish People (and with the situation in high schools and universities, etc., where Jews join with and marry complete gentiles *r”l*), and when the lives of Jews are abandoned (and no day passes without experiencing the opposite of a blessing), and **when observant and chareidi Jews have been no less to blame for causing this desolation**, there are other things “to protest against” besides “*m’shichiut*.” For instance, calling for those responsible for these failures to do *t’shuva*, or at the very least, to try from now on to listen to the instructions of the Rebbe, Melech HaMoshiach, etc.

To our great bewilderment and surprise, what are people “**protesting against**” – that there



are Jews who believe that their rebbe is Melech HaMoshiach? Even if there would be, according to the protester, an apparent lack of faith, “what business do we have with the concealments of G-d to decide who Moshiach is?” – **is this really the problem of our generation? Is this the reason he has to write in his preface to a seifer to arouse people to repentance?**

Getting to the heart of the matter, when people come to protest against the “*m’shichiut*,” it is impossible to ignore the fact that the faith of Lubavitcher chassidim that the Rebbe is Melech HaMoshiach **is not some contrivance of the chassidim** but the clear words heard from the Rebbe shlita on numerous

(and that there are three generations in the revelation of Moshiach, as explained in the Gemara (Sanhedrin 99a), and they are alluded to in the language of the Rambam (Hilchos T’shuva 7:5): “Torah has already promised that Israel will eventually do t’shuva at the end of their exile, and they will be redeemed **immediately** (*miyad*),” and “*miyad*” is an acronym for “**M**oshiach – his name is **M**enachem,” preceded by “**Y**osef **Y**itzchak” – the Rebbe Rayatz, *nishmaso Eden*, and “**D**ovber” – the Rebbe Rashab, *nishmaso Eden*, before them). Furthermore, the Rebbe stated explicitly in several sichos delivered in 5751 that **his proclamation** regarding the imminent Redemption is an actual

***We can rely upon the Rebbe on the subject of faith in the coming of Moshiach, as everything he has said on the matter is true and correct.***

occasions. The Rebbe explained at length in *Seifer HaSichos* 5752, Vol. 2, from pg. 465 (in Kuntres “Beis Rabbeinu Sh’B’Bavel,” based on the Gemara Megilla 29a) **that the leader of the generation who teaches and spreads the teachings of Chabad chassidus is Melech HaMoshiach**, and that the home of the leader of the generation (which by Divine Providence has the number “**770**” – the numerical value of “**Beis Moshiach**”) is where Moshiach and the holiness of the Beis HaMikdash will first be revealed, and they will go from there to Eretz HaKodesh. The Rebbe has also emphasized many times regarding Melech HaMoshiach that “**his name is Menachem**”

saying of our Sages, of blessed memory, in Yalkut Shimoni, that Moshiach announces to the Jewish People, “The time of your Redemption has arrived.”

The seifer *Besuras HaGeula*, printed in 5753 by Otzar HaChassidim (the official Lubavitch publishing house) “**with the approval of the Rebbe, Melech HaMoshiach shlita**,” brings in great detail all the relevant excerpts from these sichos and many more.

In addition, the Rebbe himself also taught us that there is absolutely no contradiction between Gimmel Tammuz and the faith that the Rebbe is the Moshiach, as will be explained further.

Therefore, all claims against the M’shichistic faith of Lubavitcher chassidim are not against the chassidim but against the Rebbe himself – and the distinguished rabbi would be advised to rely upon him. For just as everyone knew, and knows even today, to request his holy blessing for health, sustenance, pride, and pleasure from children, and salvation in whatever form, and everyone saw and sees miracles in such matters (and even the eminent Rabbi Mazuz shlita himself spoke publicly of the miracles of the Rebbe he personally experienced), and just as when a person faced questions in matters of Torah, Jewish custom, and faith, the Rebbe’s words were precise and exact according to all levels in the study and comprehension of Torah, no more, no less (as this seifer will prove), similarly we can rely upon him on the subject of faith in the coming of Moshiach, as everything he has said on the matter is true and correct.

Furthermore, I have already publicized elsewhere what the tzaddik from Yerushalayim, Rabbi Zondel Hager, of blessed memory, said when the Rebbe Rayatz came out with his proclamation of “Immediately to Redemption,” and there were those who didn’t approve. The holy Rabbi Sholomke of Zviel: “The secret of Moshiach has been given over to the Lubavitchers, and it is permissible for them to speak about it.”

Thus, with all due respect, anyone who wants to protest against “*m’shichiut*” must know that his protest is against the Rebbe MH”M shlita himself, **and who are we that you complain against us?**



# ‘WHY DO SABA AND SAVTA LIVE SO FAR AWAY?’

By Rabbi Yaakov Shmuelewitz, Chabad house, Beit Shaan

*Raising kids on shlichus requires suffusing them with a sense of responsibility, seriousness, maturity, and being an example to others. Children of shluchim are role models and even adults are impressed by their understanding and behavior.*

How do you get children involved in the world of shlichus from the youngest ages, literally bringing them up to be shluchim?

15 years ago, when one of my daughters was about four or five, we went one morning to Kfar Chabad to visit their grandparents. The trip from Beit Shaan to Kfar Chabad took two hours and as children do, she occasionally asked, “Abba, are we almost there?”

At a certain point she was tired of waiting and she asked a very interesting question, “Tatty! Why did Saba and Savta go to live so far away? Couldn’t they live closer?”

That goes to show us that children who grow up on shlichus

are convinced that where they live is the most natural place to be. The only question is why the grandparents, who live in Kfar Chabad, “went to live so far away!”

This idea, if we internalize it, can be used in the chinuch of our children, not just for children of shluchim. Every father and mother who makes it clear to their children that “we are special,” can get to the point where the children accept their world as the most natural. They just cannot understand why others act differently than the “norm.”

## “IS IT BADATZ”

17 years ago, when our oldest

son was about 3, we spent a Shabbos at a religious kibbutz in the Beit Shaan Valley. The kibbutz has one large shul in which all members of the kibbutz daven. In the middle of Shacharis, as the chazan brought the Torah to the reading table, there was utter silence in the room.

An old man gave my son a candy and suddenly a loud voice was heard saying, “Tatty! Is it Badatz?”

Everybody heard him and smiled. Maybe they wondered about the excessive religiosity of the guests, who made the little boy “crazy” about things like whether or not it had the Badatz hechsher. I also smiled, but from joy. I was happy to see – and for the entire kibbutz to know – what a Chassidishe chinuch is about. It goes to show us that when a certain approach is practiced at home, the children view it as a given, and with Hashem’s help, “even when they grow old, they won’t veer from it.”

## WHY DO WE NEED WALLS?

There are plenty of examples in every Chassidishe home. An

authentic chinuch is one which a child accepts as a given, whereby the child assumes no alternative.

They once told of a 3-year-old from Kfar Chabad who traveled with his father by bus to Tel Aviv. On the way, they passed a jail. The boy asked, “Abba, what are those big walls for?”

The father answered, “That’s a jail. It holds people who did bad and dangerous things. They were placed behind walls so they won’t do more bad things.”

The child asked, “Abba, why do they need all those walls? They should take away the *negel vasser* from near their beds and they won’t be able to get up and run away!”

***To tell you the truth, it’s easier for me to take the diaper to the garbage myself. Nevertheless, I prefer to ask my child to pick it up and then hold his hand as we walk together to the garbage, where I show him how to dispose of it.***

This dear child was taught that you can’t get out of bed without washing your hands in the morning and he was sure the entire world knew this and practiced it, including those imprisoned in Abu Kabir. So it’s a simple matter, just remove their *negel vasser* and they won’t be able to get up! This is an example of a Chassidishe chinuch.

### **HOW DO WE DO IT?**

The way to get children from the youngest ages to internalize our uniqueness as shluchim or Chassidim is to start from the youngest ages!

Most mothers know that it’s very important that children eat

and drink properly, that they bathe and are clean and neat. What do they do to make this happen?

Simple. From day one they feed, wash, and dress their children, as best as they know how. Parents will make sure to impart values – such as proper and polite speech, cooperation and conscientiousness, etc. – from the youngest age so the child is habituated to it.

At my home, for example, the children start to help clean up when they are one year old. You may ask, what can a one-year-old do to help clean up? The answer is, he can put a diaper in the garbage, he can pick up toys, etc.

To tell you the truth, it’s easier for me to take the diaper to the

Chabad house, whose daughter gives out candles to neighbors or food packages to the needy, etc.

I’ve heard of an 11-12 year-old who serves as the gabbai at the Chabad house, helping out alongside his father and sometimes on his own. He arranges the aliyos to the Torah, organizes *farbrengens*, and also sees to it, in his sensitive way, that the atmosphere in the Chabad house is as it should be. Children of this age also go on Mivtza T’fillin.

An 8-year-old girl takes the 3-6 year-olds outside during the davening and says the 12 P’sukim with them and gives out treats. A 13-year-old organizes a summer camp during *bein ha’z’manim* for dozens of boys in his place of *shlichus*.

Of course, these activities have to be accompanied with explanations, stories, and primarily by personal example, demonstrating *shlichus* as a top priority and the greatest privilege in the world, to be the Rebbe’s *shliach*, “a man’s emissary is like himself.”

*Shlichus* becomes second nature to children with this kind of chinuch. One can hope (and pray) that they will continue as counselors in camps, organizers, coordinators in yeshiva, etc., in addition to learning diligently, and that afterwards they will become successful *shluchim*.

The same applies to Chassidishe behavior. Chassidishe parents will put their children to sleep with a Chassidishe *niggun*, a Chassidishe story. They will carry their child around the house among the Chassidishe pictures and say, “Here’s the Rebbe.” “Here the Rebbe is giving *tz’daka*. Come, let’s give *tz’daka*.” “Here’s a Chassid davening.” “Here’s a Chassid saying *l’chaim*.” You can even do this with a baby.



**Including children in mitvtzaim**

You can take very young children to farbrengens occasionally. You can take them along on mitvtzaim. When you host a farbrengen or shiur, you can explain to your children what's going on. You can take your children to 770 or at least tell

them and show them pictures of Beis Moshiach and tell them that soon, G-d willing, he/she will also go to 770, which will soon be joined to the Beis HaMikdash.

There's a custom in my extended family from our grandfather, R' Avrohom Lisson

(which apparently started with his father a"h, R' Shmuel Tzvi Lisson, who was a shliach of the Rebbe Rashab in Ponovezh) that at the Shabbos meal you pause in the eating and talking and give out *Tanyas*. Then you read the daily portion together.

A big deal is made of this. Before beginning, one or two of the little children (who don't read) are appointed to bring the s'farim, and they are called, "Rosh K'vutza" (that's the custom and there's no changing it). Then we sing "Yehi ratzon that we merit to learn *Tanya*," (to the tune of "VaYivchar b'Dovid Avdo") and then everybody reads a portion.

The *Tanya* is explained according to the level of the participants and it is customary, after learning, to sing, "Baruch Hashem that we merited to learn *Tanya*."

When we sow and water the seeds, Hashem will bless us and we will see the good fruits of our labor, and the Rebbe, when he is revealed, will point and say, "They are my children!"

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# STAYING A CHASSID THROUGH TERROR AND DREAD

By Shneur Zalman Berger

***Rabbi Yaakov Notik a"h passed away on Rosh Chodesh Sivan. He was an activist who did not fear the communists, he contended with the government prosecutor of Samarkand, escaped by the skin of his teeth and used a bogus identity for ten years, yet he did not stop teaching Torah to the T'mimim. Later, in Eretz Yisroel he did the Rebbe's mivtzaim devotedly and persistently, despite his advanced age. He was a tremendous Torah scholar, an Ish Halacha, permeated with classic Jewish-Chassidic strength. \* Part 2***

After the death of Stalin, the government began releasing some political prisoners, among them Rabbi Yaakov Notik's mother Miriam and his sister Sarah. They moved to Moscow and he joined them there. Rabbi Aharon Chazan got a job for them in the weaving factory where he worked.

R' Notik continued in his Chassidic ways even at work, until one day the manager, a nonreligious Jew, called him over. He asked him about R' Notik's behavior, which stood out amongst the non-Jews, like eating while wearing two head coverings.

When R' Chazan tried to avoid

explaining it, the manager admitted that he himself had been a Tamim in Tomchei T'mimim and due to the turmoil of the times, he was in the state he was in.

The manager was later fired and another Jew replaced him. This new manager suggested to R' Chazan that he make a shidduch between R' Notik with a religious girl who worked in the factory. The girl he had in mind was actually Yaakov's sister Sarah, who was using a forged identity. They did not tell anyone that they were related.

R' Chazan rejected the idea but the manager insisted and explained that he felt he had to do something for the good of the Jewish people and he thought this was a wonderful match. He was ready to give the young couple a few thousand rubles in order to help them start out.

R' Chazan told R' Notik that it was advisable that he seek another place of employment lest his real identity be revealed.

The Machnovka Rebbe was the one who made R' Notik's shidduch with his wife Chana. "Before the wedding, his mother warned me that he was liable to be arrested any minute," she related, but the kalla did not heed the warning. She knew she was marrying an outstanding

Torah scholar and a *baal mesirus nefesh*.

The wedding took place in Sivan 1954 in the home of R' Chazan in Kliazma. After the wedding, R' Notik said to R' Chazan's mother-in-law that if he would be in R' Chazan's place, he would not endanger himself to host a wedding

for someone in his situation.

After the birth of their firstborn Shmuel (today a shliach in Chicago), R' Notik and his family moved to Georgia, where they settled in the village Choroli. The Jewish community was tiny and its spiritual state wasn't too good. Upon his arrival there, he was

appointed the chazan and shochet, he gave shiurim and was asked all halachic questions.

"He was like the Moshe Rabbeinu of the community," said one of the members of the community.

After ten years of using a borrowed identity, R' Notik was slandered to the local police. He was arrested when he was out of his house. When his wife heard the sad news, she rushed to the police station with her baby. She was in the final months of her second pregnancy.

Mrs. Notik began screaming, "I have a baby and soon will have another one. If you take my husband, kill me! Give me a gun and I will kill myself. I have no way of living without him. Release him or kill me!"

In the meantime, she saw her husband in the distance and he wisely motioned to her that there was nothing to hide, for the police knew he had been using a forged identity.

Mrs. Notik didn't give up and the commander of the police station was called down. He told her to wait patiently in the courtyard. He had pity on her and after half an hour R' Notik was released. It was a miracle!

The Notik children grew and came of age for chinuch. In Georgia they could not receive a Chassidic education and so R' Notik decided to leave the relatively easier conditions in Georgia, for he had a house, a livelihood from ritual slaughtering, and led a community. In 5724/1964, the family moved to Samarkand in Uzbekistan, where there was a solid Lubavitch community. There he hoped to find suitable chinuch for his children.

## THE PROSECUTOR WAS STUMPED

In Samarkand, R' Notik's home



was a hub of Chabad activity. He hosted minyanim, farbrengens, shiurim, etc. Despite the pressure from the authorities, R' Notik continued to grow his beard in Jewish-Chassidic pride.

To his sorrow, he was forced to send some of his children to public school, but he refused to compromise regarding Shabbos. He made sure his children did not go to school on Shabbos. He did not hide behind various excuses as everybody else did, but proudly said he was a religious Jew and he could not send his children to school on Shabbos.

R' Notik told me about the pressure exerted on him to force him to send his children to school on Shabbos:

***“There are no words to describe R' Notik's mesirus nefesh. If the KGB had caught one boy who came to learn Torah or to farbreng in our house, R' Notik could have been sent to Siberia for many years, but he was fearless.”***

“I did not agree to send them to school on Shabbos. The principal of the school was well aware why the Jewish children did not attend school on Shabbos. A Bukharin Jew who was on the parents' committee, came to my house and told me, ‘As a friend I'm telling you that the secret police are watching you and are planning on arresting you and sending your children to a closed institution or to an orphanage. Do yourself a favor and don't fight them.’

“This man also went to my neighbors Rav Berel Zaltzman and Rav Eliezer Mishulovin, to get them to convince me. R' Berel told him that our wives were in a fight and

therefore we didn't speak to one another, while R' Leizer told him I wasn't normal. When he realized that they wouldn't be helpful, he went to Borochov and asked him to persuade me.

“Borochov told him in Bukharin, ‘There's a Jew whose children do not attend school on Shabbos and you want them to go?!’ and he cursed him.”

The pressure from the authorities intensified. Their son R' Avrohom Zorach relates:

“One day, representatives from the school came to our house. My father wasn't home and they yelled at my mother. She told them that our grandmother, who lived with us at that time, did not allow her

pride he argued forcefully with the general prosecutor.

“My father had the winning argument – that in the Soviet Union there was a law which stated there was freedom of religion. At the same time, there was no law which said his children had to attend school on Shabbos!

“The prosecutor said there was a law obligating every student to attend school for eight years, which included Saturdays. My father responded there was a law which explicitly allowed freedom of religion, while the law of education did not explicitly state that you had to attend school on Shabbos. His children completed the work that was taught on Shabbos.

“The prosecutor did not know what to say and he concluded the session without a decision! When the results of the adjudication arrived at the school, the principal was furious, but he could not force us to attend school on Shabbos.”

## **DISSEMINATING TORAH**

Some men had to remove their beards because of the danger to their lives. They feared that a beard would publicize the fact that they were Chassidim. R' Notik, however, kept his beard even though some friends advised him to remove it.

T'fillos and farbrengens were regular occurrences in the Notik home. “Every Shabbos the minyan was hosted in a different home,” said his son, R' Avrohom Zorach. “If a problem arose and the rotation got ‘stuck,’ the minyan would take place in our house or in the home of Rav Hirschel Lerner.”

His son R' Yosef Yitzchok remembers the farbrengens in their house:

“On Shabbos and special days, groups of Bukharin Jews would come to us. My father would hold a farbrengen with them and tell them sichos from *Likkutei Dibburim*.”

R' Yosef Ladaiov, of the organization CHAMA back in the days in Samarkand, related:

"I would bring Bukharin boys home in order to teach them Torah, as well as to attend Chassidishe farbrengens. R' Notik and R' Zaltzman farbrenged with them and strengthened their spirit. There are no words to describe R' Notik's mesirus nefesh. If the KGB had caught one boy who came to learn Torah or to farbreng in our house, R' Notik could have been sent to Siberia for many years, but he was fearless."

In R' Notik's yard, there were two small shacks. One year, a group of Chabad boys moved into the shack in order to learn, and that's how a yeshiva came to be in the yard of the Notiks of Samarkand. The young T'mimim learned on their own and when R' Notik returned in the afternoon, from the factory where he worked, he sat with them and taught them Gemara and Chassidus, explaining the parts they had trouble understanding on their own.

Aside from this, some T'mimim studied sh'chita with him and he established a new generation of shohtim.

While R' Notik took care of the T'mimim's spiritual lives, his wife Chana took care of them by cooking for them every day so they could learn comfortably.

After the passing of Rav Eliyahu Paritsher (Levin), the rav of the Lubavitch community in Samarkand, Rav Notik became the unofficial rabbi of the community. All halachic questions were referred to the Torah scholar who was experienced in practical halacha.

## IN ERETZ YISROEL

After years of suffering in the Soviet Union, R' Notik finally received permission to leave. At the beginning of Sivan 5731 he and his family arrived in Moscow from where they were to fly to Vienna on their way to Eretz Yisroel.

R' Lipa Klein and his family went with him. R' Lipa remembers R' Notik's sigh of relief when they finished with customs and the examination of the luggage, and they went up to the departure lounge before boarding the plane:

"To our amazement, we saw a Georgian Jew wrapped in tallis and t'fillin, immersed in his davening. R' Notik sighed in relief and said, 'If

he can put on t'fillin openly, we can breathe easily.'"

Upon arriving in Eretz Yisroel, R' Notik went to his sister, Mrs. Slavin in Tel Aviv, and a few days later he moved to his home in Nachalat Har Chabad. Even before arranging a permanent dwelling, he registered his children in yeshiva. He went to Lud with his four oldest sons, Shmuel, Avrohom Zorach, Aharon Dovid, and Yosef Yitzchok. The hanhala accepted them, though not before testing them in Gemara, a test they did quite well on.

A few months later, R' Notik went to New York for Tishrei 5732/1971, in order to finally fulfill his wish to see the Rebbe. R' Lipa Klein relates:

"One morning I heard that R' Chadakov was looking for those from the group of immigrants who knew how to learn. Among those who were called were R' Notik and myself. With no prior preparations we were told to enter the Rebbe's room.

"In those days, the war to amend the Law of Return was raging. The Rebbe asked that we go to the office of Agudas HaRabbanim in the United States, which was led by the venerable sage, Rabbi Moshe Feinstein z"l, and to tell him and the other rabbis that we had just arrived from the Soviet Union. We were to describe the terrible assimilation there.

"Then, said the Rebbe, we were to tell them that therefore we requested that the Agudas HaRabbanim work diligently to amend the law so that in Israel they would know that Jews in America want its immediate amendment.

"R' Notik dared to ask the Rebbe whether to say this in the Rebbe's name. The Rebbe said he could speak in his own name; the point here was to speak on our own behalf, as a group of Chabad Chassidim who had come from the



Giving a pidyon nefesh to the Rebbe on Erev Rosh HaShana

Soviet Union and were concerned about what was going on.

"We carried out the Rebbe's wishes that same day. We went to the office of Agudas HaRabbanim in Manhattan and spoke with Rabbi Feinstein and other rabbanim about the importance of amending the law. Rabbi Feinstein promised to do what he could to have the law amended."

## LOYAL SOLDIER

At the beginning of 5732, the Rebbe said a Tomchei T'mimim yeshiva should open in Nachalat Har Chabad for immigrants from the Soviet Union. The yeshiva was founded and run for many years by Rabbi Mordechai Kozliner. R' Notik was also one of the founders of the yeshiva and a member of its hanhala from the day it was founded until his final day.

The yeshiva took in immigrant boys from poor homes. R' Notik was devoted to his talmidim and worked on their behalf in many roles: as treasurer, maggid shiur, and mashpia.

At first, R' Notik traveled the country in order to bring immigrant students to the yeshiva. Using the Russian and Georgian languages, he succeeded in bringing many talmidim to the yeshiva while simultaneously fundraising.

Much nachas was had from these talmidim with some of them holding positions in Torah institutions around the country. If not for the yeshiva, they would have been spiritually lost.

\* \* \*

R' Notik's devotion to the Rebbe's campaigns was unusual. With every new mitvza, he was the first to run to the Chabad house to volunteer. "Rav Notik excelled in bittul," said R' Lipa Kurtzweil, menahel of the Chabad house. "He got involved with every new mitvza and pushed me to do as much as

***"R' Notik was a modest Chassid who was completely uninvolved in material things. We never heard him say lashon ha'ra or rechilus. He had a heart of gold. He was a great scholar with a terrific memory."***

possible.

"Despite his age, he was always first in demonstrations and protests regarding Who Is a Jew and shleimus ha'Aretz. I remember that at the demonstrations for shleimus ha'Aretz at the Kastina junction, he lay there on the highway in order to protest the shocking 'peace' agreements.

"When it was about Mihu Yehudi, he joined demonstrations and protests and was part of delegations that met with distinguished rabbanim in Eretz Yisroel in order to get the law amended.

"He felt like the Rebbe's child. Whatever the Rebbe said, he did immediately, without thinking it over first. He got fully involved, despite his age and his white beard."

In Adar 5740, the newspapers reported his stubbornness in standing and demonstrating near the home of Knesset member Lorincz:

"At the vigil near Knesset member Lorincz's house, stood an old Chassid, Rabbi Yaakov Notik. When some hotheaded bachurim tried to chase him away by threatening him, he remained unfazed ... Even when they came with a so-called p'sak of a 'rav,' which said he had to leave, he asked – as it says in *Shulchan Aruch Yoreh Dei'a* – for the 'rav' to show him the source for his surprising p'sak. Naturally, they had to back off."

R' Notik was very involved in

Mitvza T'fillin. For many years he did this on Fridays, traveling with some other Chassidim from Nachala to Ashkelon, where they were busy from one in the afternoon until close to Shabbos. In later years, he went to stores in Kiryat Malachi on Fridays, where he put t'fillin on with store owners and customers.

"In his later years, when he was weak and could not go out on mitvzaim, he would encourage us to go," said his son Zalman. "He especially encouraged me in the battle for shleimus ha'Aretz. Whenever he heard that there had been any deterioration in our security, he called me and demanded that I do something at yishuvim in the territories."

After the great wave of immigration in 1990 and on, R' Notik made a minyan for new immigrants, as R' Sholom Ber Garelik, one of the directors of CHAMA relates:

"Before Chanuka 5751, R' Notik asked me to start a minyan for immigrants. He said that the immigrants come to shul but don't get involved since they have no direction and no siddurim in Russian. I liked the idea and the following Shabbos we put together a minyan of immigrants.

"Since then, for 16 years, we have special t'fillos for new immigrants. We received a special letter and a dollar from the Rebbe when we started this minyan.

"R' Notik did not just initiate the



idea but also gave a shiur in Chassidus to the new immigrants every Shabbos, before Shacharis.”

## RISING AT MIDNIGHT TO LEARN

R’ Michoel Mishulovin, mashpia in Nachala who knew R’ Notik for nearly sixty years, relates:

“R’ Notik was a modest Chassid who was completely uninvolved in material things. We never heard him

say lashon ha’ra or rechilus. He had a heart of gold. He was a great scholar with a terrific memory.”

His studying with his father, R’ Shmuel Notik, along with his diligence and his intelligence, turned R’ Yaakov Notik into a great Torah scholar, but because of his humility, his great knowledge was not readily apparent.

His family relates that when his eyesight dimmed, people read to him his daily shiurim. When they

began to read the daily *HaYom Yom*, he finished reciting it. When they began reading the *Tanya*, he continued reciting that too, and did the same for T’hillim and Chumash and Rashi.

He was a tremendous *masmid*. The residents of Nachala remember him in a side room of the shul, immersed in his Gemara or *Likkutei Torah*. Those who knew him well said that he devoted many nights to learning.

“When I would visit him in later years,” said his son Aharon, “I noticed how he learned at night. After returning from Maariv, eating supper, he learned a little bit until he fell asleep with his clothes on. Around midnight he would get up and continue learning.

“He usually learned Gemara and Halacha, but in later years he devoted most of his time to learning *hemshechim* in Chassidus. He did so after consulting with his mashpia, Rabbi Yosef Yitzchok Gansburg.”

R’ Notik was very particular in his halacha observance and he maintained many stringencies. His son Zalman and his daughter Bas-Sheva said his washing his hands for a meal took half an hour. He was recently a guest at his daughter’s house and the group of T’mimim who stood in line to wash watched how he washed his hands, was not satisfied with the washing, dried his hands, washed a hand again, dried it, tried again, until he was certain that he had washed his hands according to all details of halacha and custom.

\* \* \*

Rabbi Yaakov Notik passed away at the age of 86. He is survived by his wife Chana and his children: Avrohom Zorach – Petach Tikva; Shmuel – Chicago; Dovid Aharon – Tzfas; Yosef Yitzchok – Nachalat Har Chabad; Zalman – Yerushalayim; Bas-Sheva Schneersohn – Nachala.



Giving smicha to a talmid in Nachala. From the right: Rabbi Moshe Hillel and Rabbi Shmuel Eliezer Kozliner, the roshei yeshiva



Tamuz 5766, dancing with his grandson at the latter’s bar mitzva. In between, you can see Rabbi Moshe Blau who passed away a few days after R’ Notik

# CONDEMNING THE PART IN THE DIS

By Rabbi Yaakov Horowitz

*It is two years now since Jews expelled Jews from Gush Katif and destroyed their homes, yeshivos, shuls, and livelihoods. Since that time, various actions have been taken to condemn those who did the expelling, both those in senior positions and those in the lower ranks. Some people have expressed criticism regarding the manner of censure. \* The following is a clarification of the topic of censure, based on the Rebbe's view.*

As we come from the days of churban that happened because of baseless hatred, we need to keep working on the *tikkun* through gratuitous love. As the Rebbe said numerous times in sichos, it is proper to always seek the good in everything, in order to increase Ahavas Yisroel in a way of gratuitous love.

These days marks two years since the expulsion of the Jews of Gush Katif by their fellow Jews.

Rabbi Sholom Dovber Wolpo published *The Black Book*, a preview of a book he would like to publish, in which he seeks to identify those who perpetrated the expulsion and destruction of flourishing Jewish communities.

After the booklet was publicized, it aroused a storm of controversy and sharp condemnation, from within our own ranks as well. The appropriateness of the idea was



*The Black Book*

# THOSE WHO TOOK ENGAGEMENT



## ***Rabbi Wolpo thought it would be a terrible thing if we didn't take advantage of the situation to open their eyes and to explain the Rebbe's view.***

questioned. Would it result in a tikkun of the expulsion or make a chillul Hashem?

The Rebbe often said that it is the unity among Chassidim that will lead us towards Moshiach. Therefore, these days, when we need a tikkun in a way of gratuitous love, we can certainly debate the issue, but with an understanding of the other's approach. When a discussion and debate takes place with mutual respect, there is a good chance that we can arrive at an agreement and a meeting of the minds.

\* \* \*

In my article in issue 602 (p. 29) entitled, "Our Rebbeim on Zionism and the Medina," it said that although the Rebbe's approach is to be gracious to one and all and to be mekarev everyone to Torah and mitzvos with love and affection, at the same time we need to remember a basic principle. Namely, that our graciousness may not be at the expense of those sacred principles for which the Rebbe fought for years.

It was explained in that article and proven with several quotes from the Rebbe that the attitude of the Chabad Rebbeim – and what pertains to us in particular, the Rebbe's attitude – towards Zionism and the State was unequivocally and uncompromisingly negative. Therefore, even though this does not mean that in every encounter with a Zionist religious Jew or someone who is not religious do we need to tell them what we think about Zionism! However, when we

get into a situation where the topic arises, and all the more so when quoting the Rebbe's view on the matter, we must explain and clarify the Rebbe's position without equivocation.

We need to do so even if askanim of other groups, **including some askanei Chabad**, maintained (in the past, as explained in that article, and even now) that these things are better said privately. Publicizing it can only harm Chabad's image and perhaps also the amount of money it gets from the government, they say.

### **PUBLICIZING THE REBBE'S POSITION ON PERTINENT QUESTIONS**

In the aforementioned article, the topic was the Rebbe's attitude towards the State, negating the notion that the advent of the State was the *is'chalta d'Geula*.

However, the truth is that this principle is correct and applies, of course, to the Rebbe's view on other issues which he fought for passionately and which affected him deeply – like the issues of shleimus ha'Aretz, MiHu Yehudi, and certainly the topic of the imminent Geula – that these topics must be spoken about publicly, at every possible opportunity, without compromising and without softening the message. The Rebbe held that we ought to publicize his views on these subjects, in every possible, respectable way, without worrying about whether it will adversely affect Chabad's image

and interests.

As additional proof, I quoted some typical excerpts from the Rebbe's sichos illustrating that when it comes to principles, we must publicize the Rebbe's view without apprehension about Chabad's material or even spiritual interests.

In other words, we should not be nervous about the government's trying to slash the budgets for our institutions, and we don't even need to be worried about it detracting from the spreading of the wellsprings and the mitvtzaim (even though this is our primary goal and the souls of our generation came down for this very reason).

Take shleimus ha'Aretz, for example. The Rebbe spoke for years in great pain and protest against the government's plans on giving away parts of Eretz Yisroel to gentiles. This is what the Rebbe said on one occasion (sicha Motzai Shabbos BaMidbar 5739):

**Although my protest regarding shleimus ha'Aretz is the protest of one person, since it is done in the presence of other Jews, it will certainly be heard via telephone in other places. And since people hear it, therefore, the first thing they do to me is, as follows. Since there are teachers [in Chabad schools] who need to receive a salary, and they need aid and support of various kinds [from government offices, they therefore cheat them and] make the teachers get their salaries with much hardship or they receive only a portion of their salaries. [This punishment is] on account of me protesting.**

**This is in the category of "yoreid l'chayav" (undermining his livelihood), which is one of the most serious things in Shulchan Aruch. And they are not embarrassed to do so!**

(The Rebbe explained how it happens:)

The first [clerk] takes and skims as much money as possible from the teachers, since they [Chabad schools] are connected to him [the Rebbe], who maintains and screams that we need to act in a way of "I will lead you upright" (B'Chukosai 26:13) and not to open Eretz Yisroel before our enemies, G-d forbid. Afterwards, comes a second [clerk], who takes off even more, since they did not take off enough beforehand. Even though he knows it affects the [life of the] teacher and the rosh yeshiva or female teacher, who teach children things from Toras Hashem, [like] love for Hashem, fear of Hashem, and Ahavas Yisroel, along with all the things that our holy Torah teaches us.

Furthermore, the goal of these clerks is seemingly to get me to stop talking as I do, yet they are doing this despite their knowing

the truth ahead of time – that it won't affect me at all, and therefore, they won't gain a thing by withholding money. How do they know that I do not pay attention to this and I am not afraid of this? Since this is not the first time this has happened!

Along these lines we find that the Rebbe did not take spreading the wellsprings and mivtzaim into account in his protests, and he did not worry lest his repeated protests would adversely affect his mivtzaim. We see this explicitly in the sicha of VaYakhel-P'kudei 5740:

The problem with giving away land [and the protest that ought to be made over it] is not conditional on anything else – not on receiving money for yeshivos, receiving honor, or whether it will adversely affect the spreading of the wellsprings and mivtzaim – the only relevant question is: will the "land be easy for them to conquer."

We also find that the Rebbe spoke, over the course of many years, sharply and with great heartache, regarding the terrible decree of Mihu Yehudi, without being fazed by threats that money would be withheld. He stated publicly in the sharpest terms, and this received broad coverage even in the general press of that time, that no pressure would move him to stop or to soften or temper his demands and his fight for this (see picture).

From all the above, we clearly see that the Rebbe's position is that on essential issues, matters that are central to Judaism, one must proclaim the word of Hashem. Even if it is not palatable to the public, the journalists, the politicians, and those in the government; even if as a result of this, Chabad and the Rebbe's image won't be as attractive, and budgets, spreading the wellsprings, and mivtzaim could possibly be harmed.

Similarly, it is clear that regarding the attitude towards Zionism and the State, especially questions regarding whether it is or is not *is'chalta d'Geula*, being that these are very basic to our Jewish weltanschauung and that of the world of Chabad in our generation, obviously we need to utilize every suitable opportunity to explain the Rebbe's position.

## "BETWEEN LIGHT AND DARKNESS"

This is what Rabbi Wolpo did after the Disengagement, when he saw (and I give him credit for being the first to see) that there was a crisis within the national-religious sector regarding their view of the State.

Think about it: Jews who were raised all their life to see the State as the *is'chalta d'Geula*, with rabbis who repeatedly told them



Headline in Israeli paper, "The Lubavitcher Rebbe: They threatened the cessation of funding for my institutions"

that the State is the “foundation of G-d’s throne,” and suddenly, the State slapped them in the face. It wasn’t just any slap either but a severe and extremely painful one. And the same state destroyed, in a cruel and brutal fashion, settlements that were their pride and joy, and handed it all as a gift to terrorists and those who murdered our children, and nothing was given in exchange. On the contrary, this move endangered millions of Jews and opened the land to our enemies. It is utterly shocking!

(This shock is primarily a psychological and emotional one, but as with everything that affects the psyche, it is expressed and manifested in various concrete ways. For instance, many people in the national-religious sector stopped saying, *mi sh’Beirach* for the State, and those who still say it stopped treating it with the same reverence (they stopped standing for it, and some even talk while they’re reciting it), while others made compromises like saying Hallel without a bracha on Independence Day, or they only say Hallel at night and not by day.)

Rabbi Wolpo thought it would be a terrible thing if we didn’t take advantage of the situation to open their eyes and to explain the Rebbe’s view, so he wrote the book *Between Light and Darkness* [which appeared as a serialized translation in *Beis Moshich*], explaining at length the Rebbe’s view of the State. The book also provides answers to questions which are posed by learned people within the national-religious sector.

## BRINGING THE BOOK TO YESHIVA HIGH SCHOOLS

A certain Chabad publication asked why the book should be

promoted among the national-religious yeshiva high schools and hesder yeshivos when this could interfere with spreading the wellsprings and *Tanya* classes.

Some answers:

First, we’ve already seen in the excerpts from the sichos quoted above that it is permissible and **even necessary to publicize the Rebbe’s views and positions on essential topics** without worrying whether it will adversely affect spreading the wellsprings. Especially, when this is done in an orderly and engaging manner, in the format of a respectable book that targets learned people and thinking people, which responds to questions that **were asked by the very people** the book was intended for, with referenced answers. Certainly this is a good thing and is consistent with the Rebbe’s will on these matters.

Second, what the complainers don’t know, but I do, is that Rabbi Wolpo did not send his book to any of these yeshivos. What happened was, a group of askanim bought the s’farim from him and sent them to some of these yeshivos.

Why was the book sent to only some of the yeshivos and not to all of them? From my research I discovered that these askanim are familiar with what is going on in the national-religious camp (since that is where they come from) and they sent the book only to those yeshivos where they knew there was a good chance that the roshei yeshiva would look positively at the book and would agree to allow it in their yeshivos.

(Indeed, in nearly all those yeshivos the book was very well received and was read by many talmidim who were influenced by the book (as the many letters they sent testify). Only one yeshiva wrote that their rosh yeshiva was

not interested in the book and they did not want the book to be mistreated and therefore they were returning it.)

Third, as for the claim that the Rebbe’s message interfered with spreading the wellsprings and *Tanya* shiurim in these yeshivos, my research with those out there and those responsible for the *Tanya* shiurim shows that in the past year and a half, since the Disengagement and the publishing of Rabbi Wolpo’s book, **not only has the number of shiurim and number of participants not diminished, but they grew far greater than they were before!**

Most importantly, consider this: Among which people does the Rebbe want us to publicize his view negating the State as is’chalta d’Geula? Among the Niturei Karta? Among the residents of Meia Sh’arim and Battei Ungarin?

Obviously, the Rebbe wants his position publicized among those who need to hear it: the national-religious sector. This is precisely what Rabbi Wolpo set out to do in writing his book and what the askanim did in disseminating it. They wanted the national-religious public to rethink their position when the Disengagement shocked them to the core of their beings.

And we need to know that the disaster engendered by the Disengagement among the national-religious is enormous and two years later is still a disaster! Many expellees have still not found work (some haven’t worked **a single day** since then), families have broken up and many young people have thrown their kippot away, r”l. Those involved in chinuch say that the children’s motivation to learn has plummeted and they are handling complicated emotional and social

problems.

The real reason for all this is not only because they were physically thrown out of their homes, but because their faith in the State crumbled. That is why **now is the time** to address these issues. This topic – whether or not the advent of the State marks the is'chalta d'Geula – comes up with the men and bachurim who give *Tanya* classes. People are asking questions and want to know the Rebbe's position.

his name will not be mentioned among the perpetrators of the crime. However, says the booklet, whoever is unwilling to sign, will have his name remembered in infamy in the memorial to Gush Katif which will be built in Yerushalayim (or in a book that will be published). It will say so-and-so took part in destroying Gush Katif.

It is worthwhile to emphasize the positive aspect of the form, which is that all those who participated need to know that this

such a thing again can help him when pushed to the test, when the emotional pressure exerted on him by his superiors will face off against his promise not to expel any more Jews.

The other side of the coin though is that those who are unwilling to sign will be remembered in infamy forever. The point here is not to censure them but only to make it difficult to repeat similar crimes in the future. Therefore it should have focused more on the positive.

However, despite these criticisms, the idea in general is a good one and should be handled properly in order to prevent future such calamities.

In summary, the uproar and media attack regarding the booklet was exaggerated, for the idea behind the booklet (or book, if it is printed) is positive and its goal is to make it difficult for something like the Disengagement to happen again. The way in which it is presented to the public though, has to be more sensitive so it will be more readily accepted.

\* \* \*

This article was written in the hopes that it will lead to a change in the atmosphere which will lead to achdus among us. We can discuss controversial issues without besmirching one another. We can take the best we each have to offer (on this and other topics). Let us remember what the Alter Rebbe writes (*Igeres HaKodesh*, vol. 1 p. 80), "... peace does not emerge from quarrelling, G-d forbid, **especially from an argument for the sake of Heaven. In fact, most tzaros and travails are a result of fights for the sake of Heaven, may the Merciful One preserve us.**"

With Chassidic brotherly love, let us go and greet Moshiach.

***It is worthwhile to emphasize the positive aspect of the form, which is that all those who participated need to know that this isn't about persecuting anyone. It is only a means to inspire in them the psychological and emotional determination and fortitude required to resist being pressured once again to take part in expelling Jews.***

## THE BLACK BOOK

As for the "warning pamphlet" which was a pre-release to the as yet to be published *Black Book* and the ensuing media uproar, I also think a mistake was made. The first mistake was in using the Rebbe's picture in it.

Second, the booklet makes a heartfelt request to soldiers and policemen who took an active part in the cruel expulsion and destruction to sign a form which asks forgiveness from the families they hurt. The form also says they promise never to do such an immoral, criminal thing again.

The booklet guarantees that whoever signs will be forgiven and

isn't about persecuting anyone. It is only a means to inspire in them the psychological and emotional determination and fortitude required to resist being pressured once again to take part in expelling Jews. (And this idea is not unrealistic, for the plan to expel more Jews has already been promoted by Olmert and his friends in the coalition and opposition.)

This is perhaps one way to help them muster the necessary strength to deal with the pressure exerted on them. In other words, the fact that this soldier or policeman asked forgiveness and signed that he would never do



# ‘NO NEED FOR MIRACLES’

By Nosson Avrohom

*The Rebbe glanced quickly through the medical file and rejected the conclusion of the doctors. He said, “There is no need for miracles. You will have sons and daughters by natural means.” \* A few hours later, we arrived at the doctor’s office. The only thing that we knew to tell him was that we were sent by the Lubavitcher Rebbe. He gave a big smile, pulled out a recent issue of the New York Times, and showed me a picture taken by a gentile photographer of the Rebbe’s farbrengen on Simchas Torah. I looked at the picture for a while, and I showed him where I was in the picture. \* That was the whole treatment!*

For more than thirty years, the story was kept within the immediate family. Now, Rabbi Tzvi Hartman finally agreed to share his amazing story with the

readers of *Beis Moshiach*. With great emotion and in his own words, he recounts:

When I married my wife, Rivka Tova, we settled in B’nei Brak, and



Farbrengen Motzaei Simchas Torah 5728 – photo taken by a gentile photographer for the *New York Times*



I became the administrator of the Chabad school in Kfar Saba. The early years were a delight and our lives were filled with happiness and fortune.

However, the wall of optimism and excitement that we felt began to crack as the months and years went by without having children. When a few years passed without any news we realized there was a problem and we underwent a round of tests by well known experts in the field.

Looking back, I can testify that with the amount of money that we

spent on doctor visits we could have bought a respectable apartment. Each such visit held great optimism and hope, but ultimately brought us disappointment filled with anguish and pain. When one doctor suggested a certain treatment and we didn't see any results, we would move on to the next. We didn't give up hope easily, but none of the treatments brought us salvation.

After a number of years, at the end of our visit with one of the top doctors in the field, we were called

to his office and he told us candidly, "The way it looks is that you simply cannot have children." The administration of the health care plan that we belonged to ruled in the wake of this doctor's diagnosis that there was no hope and they would no longer pay for treatments.

The doctor's words were sharp and clear, and they pierced our hearts like steel nails. The most difficult situation that a person can face is when there is no light at the end of tunnel and you know that the frustration will go on for many



more years, and perhaps even forever. It's with this feeling that we left his office, distressed and in pain, and worst of all, not knowing what to do next.

Meanwhile, the Six Day War broke out, and as an infantryman, I was mobilized and sent with my fellow soldiers to a platoon facing the Sh'chem area. During the war, we saw great miracles and we actually did hardly any fighting, since our tanks that led the way struck terror into the hearts of the enemy and vanquished them with almost no actual battle. The war managed to divert my attention from my personal suffering for a brief time.

At the conclusion of the war, when all my friends were celebrating and going to the Old City and the Kosel to rejoice, I thought of those friends that had fallen. I thought to myself that they at least left children behind who would continue to bear their name and carry on the chain of life, whereas if something had happened to me...

At this point, I decided that the time had come to visit the Rebbe in 770, for the first time in my life, and to ask for his blessing. In those days, it was necessary to request permission from the Rebbe for such a visit, and we did indeed receive permission. The logistical preparations for the trip were not like nowadays. Even my wife's family raised an eyebrow at the seeming daring involved in such a difficult undertaking.

However, we desperately wanted to come to the Rebbe, and by 6 Tishrei 5728/1967, we completed all the preparations. Armed with all of our medical records, we boarded the flight to New York.

Since that flight I have flown many times, but that flight was particularly difficult and

exhausting. The weather conditions were poor and we spent nearly an entire day on the plane. The plane shook from side to side and there was real concern about being able to continue. Originally, the pilot tried to land in London, but due to poor visibility, was forced to continue to Paris for a temporary landing.

After the fog cleared in London, we proceeded to land there to unload those passengers whose destination it was. When we arrived in New York, there was a terrible storm and we were forced to circle over Canada until we were literally down to the last drops of fuel.

The entire time, aside from the fear we experienced throughout such a difficult flight, we were pained by the fact that it appeared we would miss the farbrengen held by the Rebbe on 6 Tishrei in honor of his mother's yahrtzeit.

We arrived at the end of the farbrengen, and we were told that the Rebbe had inquired during the farbrengen if the guests from the Holy Land had arrived. As soon as we heard about the Rebbe's inquiry, we understood that with this the Rebbe had removed the danger that threatened us throughout the flight.

After a few days, my wife and I merited a private yechidus with the Rebbe. The excitement and emotion was beyond description. "Me and the king alone" – just us and the Rebbe.

We handed the twenty page file that we had brought from Eretz Yisroel to the Rebbe. The file detailed every treatment we had undergone. The Rebbe took the pages and scanned them from beginning to end at tremendous speed. Throughout the yechidus, we could see how the Rebbe had absorbed all the details as if he were one of the doctors.

Interestingly, even some of the great expert doctors would not always remember every detail by the time they reached page 20, and we would have to sometimes point out to them what was written on an earlier page. The Rebbe recalled everything, and to our surprise rejected all the findings and said that the conclusion of the doctor that we would never have children was incorrect.

"There is no need for miracles, you will have sons and daughters through natural means," the Rebbe announced suddenly, and he instructed us to approach Dr. Seligson. "He will tell you what you need to do."

The Rebbe transformed our hopelessness to hope and our pessimism to optimism. The despondency which that doctor had succeeded in infusing us with, disappeared as if it were never there.

Since our yechidus took place at night, we waited impatiently for day to come so that we could consult Dr. Seligson, as per the instructions of the Rebbe. I knew the bracha was already in place and now we just had to proceed along the natural channels.

I had never heard of Dr. Seligson. I assumed that he was a big expert that I would have to visit at some clinic. It surprised me when I was directed to a Chassidic Jew in tallis and t'fillin, engaged in avodas ha't'filla in a corner of 770.

I later found out that he had in fact been a practicing physician for many years. However, the Rebbe would send him people who needed a miraculous cure and the Rebbe would provide him with healing tools in the form of wine from "Kos shel Bracha" and Matzos from the Rebbe's seider. I approached him, and before I finished introducing myself, he pulled out a piece of paper with

the name and address of a fertility doctor in Manhattan.

After I left him, I sent in a note to the Rebbe, asking if we should take along a translator, since we did not speak or understand English, and certainly not medical jargon. A few hours later, we got an answer that only my wife and I should go. I thought to myself that this is a real “Baal Shem’ske miracle,” because there was no way that with my few words of English I would be able to have a dialogue with the doctor.

What happened was that it took us a few hours to get to his office. This was our first visit in the US, without any knowledge of the language and without anyone to help us, which set the stage for our circling endlessly and getting hopelessly lost. Only after a few hours of this did we reach the doctor’s office. The only thing we knew to tell him was that we were sent by the Lubavitcher Rebbe.

He responded with a big smile and took out a *New York Times* and showed me a picture taken by non-Jewish photographer of the Rebbe’s Simchas Torah farbrengen. I looked at the picture for a while, and I showed him where I was in the picture...

Actually, that was the end of the treatment! We didn’t understand him and he certainly could not understand us, so after a few minutes we said our goodbyes and set off. I have no idea what the Rebbe accomplished with the fact that we had to visit that doctor, because to human eyes there was no practical result. However, we understood that this was part of some higher event that the Rebbe was orchestrating and he chose us to be his emissaries.

When we returned to 770, we wrote a letter to the Rebbe saying that we had visited that doctor and asking what to do further. A few

hours later, we got a response that when we return to Eretz Yisroel, we should visit a certain professor in Tel Aviv and say that the Rebbe sent us to him.

As soon as we arrived in Eretz Yisroel, we rushed to visit that professor, taking all of our medical records with us. Of course, we told him that we were sent to him by the Rebbe. He went through the whole file, carried out a long series of tests, and then suggested a certain treatment.

Before beginning the treatment, we wrote to the Rebbe and the answer was unambiguous that this treatment was unnecessary! We conveyed the Rebbe’s answer to the doctor, who got upset with us, “You come to consult with me and in practice you listen to the Rebbe?” He remained adamant and we wrote the Rebbe again. This time, the answer was to approach a different doctor.

Without delay, we sought out another expert, a top doctor in the field based in Asaf HaRofeh Hospital. After an extensive checkup, he suggested a pharmaceutical treatment. Once again, we wrote to the Rebbe asking if we should follow his recommendation. A few days later, we got the answer to check with yet another doctor. At that point, it seemed to us that there were no other doctors in the field in Israel that we had not yet visited. After some feverish searching, we found ourselves at Professor Polishok of Hadassah Ein Kerem, who ruled that the only possible solution was an operation.

Again, we wrote to the Rebbe, pointing out that the doctor before had suggested a non-surgical treatment, but the answer that came a few days later was cut and dried and three words long, “Heed [the advice of] Professor Polishok.” This clearly meant to



***The Rebbe added in his own handwriting at the bottom of the note, “with blessing for good news.” The astonishment we felt only got stronger, together with the flame of hiskashrus and love for the Rebbe. The Rebbe had delayed the answer so that it would arrive at exactly the right time.***

undergo the operation.

When my wife's family heard all the details, they were shocked. "You have a doctor that says that a medical treatment will work, so why are you rushing to undergo a surgical procedure?" Justifiably, they argued, "If the medication doesn't help, then you can consider surgery?" However, our position was that this was not open for discussion. The Rebbe said what to do and this was what we must do.

We set up an appointment date for the surgery. The night before, we came to the hospital to prepare for the hospital stay. That night, the surgeon approached us and said he would like to do some lab tests. After some time, he came to our room beaming. At first, we had no idea what was the meaning of this sudden happiness, and he seemed in no rush to explain.

Elaborating slowly, he explained to us, "I usually do not do lab tests before surgery. This is the first time ever that I decided, without any conscious reason, to conduct such tests. I am happy to inform you that you are discharged, because there is no need for an operation. You have good news..."

For a few long moments, we stood in shocked silence, confused and amazed. We pinched ourselves to make sure we weren't dreaming.

***As soon as we heard about the Rebbe's inquiry, we understood that with this the Rebbe had removed the danger that threatened us throughout the flight.***

Ten years had passed since we got married, and now the doctor was informing us that my wife was expecting, naturally, without any form of treatment. The Rebbe's blessing that there was no need for miracles and that my wife would give birth naturally was now being fulfilled in its entirety. We were overwhelmed and flooded with happiness, as we cried tears of joy.

We returned to our home in B'nei Brak giddy and rejoicing, and lo and behold, to our great surprise, we found a letter from the secretariat of the Rebbe in the mailbox. When I opened the letter, I was even more stunned. The letter contained a response to a question that I had asked on an unrelated topic a long time before, to which I had not yet received an answer.

After answering the question, the Rebbe added in his own handwriting at the bottom of the note, "with blessing for good news." The astonishment we felt only got stronger, together with

the flame of hiskashrus and love for the Rebbe. The Rebbe had delayed the answer so that it would arrive at exactly the right time.

Nine months later, the bris mila for our son took place. Over the years, despite the former medical impossibility, we had sons and daughters exactly as the Rebbe said, in a completely natural fashion without any outside intervention.

We have merited that our five children and fourteen grandchildren are all children of the Rebbe and involved in the shlichus of the Rebbe. My oldest, Menachem Mendel, named after the Rebbe with his permission, is an educator and outreach worker in Ramat Gan. Aryeh works for the shliach in Beit Dagan, and Moshe is a shliach in Odessa. My daughter, Menucha and her husband Yehoshua Raskin are on shlichus in Chmelnietzki in the Ukraine, and Shevi Goldberg is on shlichus with her husband in New York. "Fortunate are we."

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# MISSION: CONQUER AUSTRALIA

By Rabbi Sholom Yaakov Chazan

*Forty years after they had the privilege of being personally selected by the Rebbe and sent as talmidim-shluchim to strengthen the yeshiva in Australia, three members of the group reminisced about their shlichus with Beis Moshiach. \* They describe the moment they found out they had been chosen, the special yechiduyos with the Rebbe, the trip to distant Australia and their activities in the yeshiva, as well as the days following their shlichus, the special kiruvim, including being able to sit at the Rebbe's table Pesach night and receive a piece of the Rebbe's afikoman as "members of his household."*

## THE REBBE'S PERSONAL CHOICE

**Rabbi Shloma Majeski:** It was a Thursday night, 7 Adar I 1967. We were sitting and learning Chassidus in the small zal of 770, where the talmidim of the Central Yeshiva Tomchei T'mimim learn.

Suddenly, in walked Rabbi Binyamin Klein, one of the Rebbe's secretaries. At first he did not arouse undo attention, but after he approached several bachurim including myself, and told us to go to Rabbi Chadakov's office following our learning, at 9:30, we realized something serious was afoot.

**Rabbi Yosef Minkowitz:** When I heard from Rabbi Klein that I had to go to Rabbi Chadakov's office, I was a little nervous. I thought perhaps my attendance hadn't been good or I had done something wrong and was in trouble. I asked Rabbi Klein whether other bachurim had been given the same instructions, or just myself. When he said there were other bachurim,



Above: The Rebbe seeing off the shluchim. Below: The first group of shluchim arrived in Australia in Adar 1967. In the picture (from right to left): Yosef Minkowitz; Shloma Majeski; Avrohom Altein; Rabbi Eliyahu Yochil Simpson; Aryeh Leib Kaplan; Hirshel Morosov; Tzvi Hirsh Lipsker





***We didn't come here to sleep by balabatim. We can sleep on a bench too. There are surely benches in the yeshiva and we will sleep there. There is no way that we will sleep in the home of a balabus!***

--Rabbi Yosef Minkowitz



I relaxed somewhat, even though he didn't tell me their names, grateful that it wasn't just me.

**R' Majeski:** In the meantime, rumors flew around the zal. Nobody had any idea what this was about but as bachurim are want to do, we came up with possibilities. One bachur remembered that a few months earlier, Rabbi Shneur Chaim Gutnick had visited 770 and looked for bachurim who would agree to travel on shlichus to the yeshiva in Australia.

The bachurim had refused to leave the Chassidic warmth of "Beis Chayeinu," and supposedly, the Rebbe told him that the bachurim in Crown Heights could not live without (the Rebbe's) farbrengens in 770. Therefore, he should look

in other yeshivos like in Montreal, for example.

Based on this fact, some bachurim speculated that perhaps the Rebbe had decided to send bachurim from 770 now, and some of them even began singing, "Ki b'simcha seitzeiun."

**Rabbi Hirshel Morosov:** After we finished learning, when I arrived at R' Chadakov's office, I saw that we were eight bachurim. We entered the office and R' Chadakov got right to the point. He said that a few months earlier a yeshiva had opened in Melbourne, and they wanted bachurim to strengthen the yeshiva.

He explained in brief the role of the talmidim-shluchim, and concluded that the trip was

conditional on three points: 1) the agreement of the bachurim, to go happily, 2) the agreement of their parents, 3) approval from a doctor that they could travel.

One of us, I think it was Rabbi Aryeh Leib Kaplan a"h, asked whether this was an instruction from the Rebbe. R' Chadakov did not answer directly but only said: I said it has to be done joyfully and if I say who the order came from it could possibly be done out of a feeling of coercion... R' Chadakov did not supply additional information and we left his office.

We agreed to keep this a secret amongst ourselves so that if in the end one of us did not go, it would not be uncomfortable for him. Yet somehow, word got out and a



The participants in this discussion from right to left: Rabbi Shloma Majeski, Rabbi Hirshel Morosov, Rabbi Yosef Minkowitz

farbrengen was organized immediately. Rabbi Raskin said that when the Rebbe sends, you should be happy and give a positive answer as soon as possible.

**R' Minkowitz:** R' Raskin told us that apparently it was the Rebbe himself who had selected the bachurim on the list since the hanhala had not been asked to prepare a list of bachurim to go on shlichus. He also pointed out the fact that there was no common denominator among the bachurim who had been chosen. Some were *baalei nigleh*, some *baalei Chassidus*. Each one was different. You can see, said R' Raskin, that these are choices from "Above."

That night, R' Klein called me over to a corner and asked me what

had taken place in R' Chadakov's office. I told him in general terms what we had heard and it turned out that even he did not know what it was about. The Rebbe personally dealt with it and even the secretaries did not know too many details.

We immediately agreed, happily, thrilled to be the Rebbe's shluchim. We still, however, had to speak to our parents and we had to get medical clearance. The next morning we rushed to Dr. Seligson to get his okay. He was davening at length in *Gan Eden HaTachton*, near the Rebbe's room. When he finished davening at 11:30, I went over to him and told him about the shlichus and the condition that we had to get medical approval.

Dr. Seligson asked me whether I had ever been seriously sick. I told him that I had not. He then asked me to take off my glasses. He looked into my eyes and said, "You can travel."

**R' Majeski and R' Morosov (smiling):** The same thing happened with us. Since our shlichus, this point never came up, but apparently we all underwent the same medical exam ... Within 15 seconds we had the medical approval to travel.

## SPECIAL FARBRENGEN

**R' Majeski:** Four bachurim managed to submit a letter with their agreement, their parents' agreement, and medical approval the next day, Friday. Two others



told R' Chadakov on Shabbos morning. Two bachurim, for various reasons, did not join the group, so we were six in all.

When the Rebbe heard this he said, "Nu, there should be a farbrengen." In those days there wasn't a farbrengen every Shabbos and this was something special. During the farbrengen, the Rebbe spoke about the shlichus and compared us to the shluchim that the Mittler Rebbe sent to Eretz Yisroel.

The Rebbe said that when the Mittler Rebbe sent Chassidim, they said, "What will be with Chassidus?" The Mittler Rebbe answered that he would send them his Chassidus in writing.

The Rebbe asked: Chassidus is one thing, but what about seeing the Rebbe? The Rebbe explained that just as produce cannot be eaten in the seventh year even though it was sown previously and not in the seventh year, the halacha is that it is as though it was planted now. So too with the shluchim, although during the shlichus they will miss out on seeing the Rebbe, still, since they had already seen the Rebbe, even while on shlichus they could picture the Rebbe and this would accomplish everything. Regarding the shluchim to Australia, the Rebbe added, there was an advantage in that when the shlichus was over we could see each other again.

During the sicha the Rebbe blessed us in a very special way. Among other things, the Rebbe said, "There needs to be, 'his reputation extends to all the countries,' and therefore, when the time comes to send to a distant corner of the world in order to work there and bring the wellsprings of Chassidus there, it has to be in a way of 'his reputation goes out to all the countries.'"

Then the Rebbe said, "The trip

should be with exceedingly outstanding success, completely beyond the natural order. You shall sanctify Hashem's name in public. May you succeed in the study of Nigleh and Chassidus and the punctilious fulfillment of mitzvos, in good health, and may you bring back sparks from there, neshamos, birurim, and inyanim, etc. May the fruits blossom, etc. ...in a way of 'u'faratzta west and east and north and south.'"

After the sicha, they began to sing "U'faratzta," and we went over (including the two bachurim who still did not know whether they were going) and got mashke from the Rebbe. Afterwards, the Rebbe stood and danced in place as he clapped his hands with great joy.

**R' Morosov:** The Rebbe also spoke about Shmita fruits in the maamer, "And you shall make an incense altar," at the beginning of the farbrengen. The Rebbe's maamer was based on a maamer of the Tzemach Tzedek.

Afterwards, the Rebbe said the maamer should be prepared for printing as a special kuntres. The kuntres wasn't actually printed at that time but the Rebbe gave us the galleys of the maamer at the yechidus before the trip.

## YECHIDUS AND ANOTHER YECHIDUS

**R' Majeski:** After Shabbos, when the Rebbe revealed that these were his shluchim, and the other amazing things we heard at the farbrengen, a week and a half passed without our being told anything further. It was first on Tuesday, 18 Adar that we were called back to R' Chadakov's office. This time only the six bachurim who were traveling were called. R' Chadakov told us to leave the following Monday.

**R' Morosov:** R' Chadakov said that we should really leave

immediately but since we did not have the necessary paperwork, it would take a few days to arrange. He told us to get a passport, a visa for Australia, and an exit permit from the US by Friday.

At that time, there was a mandatory draft in the US and as divinity students, we were exempt from serving in the army. However, in order to leave the country we needed permission.

**R' Minkowitz:** Since students who wanted to study in Australia had to undergo extensive medical testing before getting a visa, something which could delay the shlichus for a few weeks, it was decided that we would go as tourists. Afterwards, we would change our status in order to get a student visa.

When we went with the Rebbe's shliach to Australia, R' Yitzchok Groner, to the Interior Ministry in Melbourne, in order to get stamped for student visas, the clerk asked: Didn't you come here as students?

When R' Groner said we had come as tourists and now we wanted to stay and study, she said: I read in the papers that you came in order to strengthen the yeshiva...

Apparently, our arrival had garnered headlines in the general newspapers and it was so unusual that months later the clerk remembered it well. She finally agreed to change our visas and we were approved as students.

**R' Morosov:** On Sunday, in the middle of learning, R' Chadakov called us and said that the Rebbe wanted us to see him that evening for a special yechidus.

We were taken by surprise. In those years it was customary for bachurim to have yechidus only on their birthday. We did not imagine that we would have yechidus and we were not properly prepared.

Some members of the group ran off to the only mikva that was open

***The Rebbe emphasized that the main point of our shlichus was simply to sit and learn diligently and to be role models of how a talmid of a Chabad yeshiva is supposed to look. The Rebbe stressed that spreading the wellsprings and other activities were to take place only in our free time and not take away from our s'darim.***

--Rabbi Shloma Majeski



at that time, the Bobover mikva. We arrived right after they changed the water and it was freezing cold. We hastily immersed and rushed back to 770.

**R' Minkowitz:** Before the yechidus I told my cousin, Meir Minkowitz about it and he got me a small tape recorder which recorded on thin wire (this was smaller than the reel to reel tape recorders of the time). I brought it in with me and since it was a long yechidus, it was only thanks to this that we were able to review the entire yechidus.

The night after the yechidus I sat with R' Kaplan a"h and we wrote up notes of the yechidus, which we submitted to the Rebbe the next morning.

At the beginning of the yechidus the Rebbe said that the main purpose in traveling was to bring the "mitzva is a candle and Torah is light," to make them Chassidim of the Alter Rebbe and the Rebbe Rayatz, and for this there was "an arousal from Above," and therefore we were being sent as talmidim who saw the Rebbe Rayatz and heard from the Rebbe Rayatz...

Although we did not all see the Rebbe Rayatz, we had all been born before Yud Shevat 5710, so we were connected, to some extent, to

the Rebbe Rayatz.

**R' Majeski:** During the yechidus, the Rebbe emphasized that the main point of our shlichus was simply to sit and learn diligently and to be role models of how a talmid of a Chabad yeshiva is supposed to look. The Rebbe stressed that spreading the wellsprings and other activities were to take place only in our free time and not take away from our s'darim.

The Rebbe said that our role was to illuminate Melbourne with the light of Torah and to transform all of Australia into a place of Torah and "a Chassidishe country." The Rebbe also said that our job was also to affect the N'shei U'Bnos Chabad, obviously not directly but by a general awakening.

At the end of the yechidus, the Rebbe gave us three bottles of mashke and noted that since this was mashke from self-sacrificing Jews (i.e., Jews from Russia), they would inspire self-sacrifice. The Rebbe said that we should distribute the mashke at the Gutnick-Feldman wedding, which took place shortly after our arrival in Australia. Thus we got a direct invitation from the Rebbe to the wedding.

The Rebbe gave us the galley of the maamer of the Tzemach Tzedek, as well as dollars for tz'daka. The Rebbe praised our parents, who gave their consent to our traveling.

That night we participated in a farbrengen with our friends and all the members of the hanhala. R' Chadakov, who also joined the farbrengen, said that on that day, 24 Adar I, the Rebbe Rayatz began preparing for his trip to the US.

Our flight was the next day, Monday, at five in the afternoon. In an unusual move, the Rebbe moved up Mincha to 2:15 so we could daven in his minyan. After the davening, the Rebbe suddenly announced that he wanted us to come to see him again.

When we all entered, the Rebbe said: Regarding what was said about conquering Australia – that does not need to be publicized just yet because the balabatim are not yet ready to hear this.

The Rebbe mentioned the fact that Rabbi Eliyahu Yochil Simpson was traveling with us to Australia (for his grandson, Pinchas Feldman's wedding). Actually, because of his advanced age, he began the trip the day before and we met in the airport in Honolulu,

from where we continued together to Australia. The Rebbe said that R' Simpson, who was one of the older Chassidim, and one of those who helped found Yeshivas Tomchei T'mimim would guide us. If we had questions, we could ask him.

Before we left, the Rebbe said: Go in peace and joy and here is a *Tanya* for each of you, and the Rebbe gave each of us a *Tanya*.

**R' Minkowitz:** The Rebbe said all the talmidim of the yeshiva should accompany us to the airport, so in the middle of the day the zal emptied out and all the talmidim and the staff boarded buses to accompany us.

The Rebbe also came out to accompany us and although it was raining, the Rebbe stood in the doorway of 770 until we all left. In the picture that was taken at the time, you see the Rebbe standing alone with R' Chadakov and R' Yisroel Sossover on the side (see picture). The rest were on the bus.

When we arrived at the airport, R' Kaplan reviewed a sicha of the Rebbe and then everybody danced and sang, "Taiere Bridder - Dear Brothers."

On our stop in Honolulu we met R' Simpson and continued on to Australia. When we arrived at the airport in Melbourne, we were greeted by an enthusiastic crowd of Anash. On our drive to the yeshiva, I traveled with R' Majeski in R' Yitzchok Groner's car. On the way he told us that since our accommodations for sleeping had not been finalized, we would be sleeping at the home of R' Zalman Serebryanski.

I said: We didn't come here to sleep by balabatim. We can sleep on a bench too. There are surely benches in the yeshiva and we will sleep there. There is no way that we will sleep in the home of a balabus!

By nightfall he had arranged a temporary dormitory and that's

where we slept. The next day, 27 Adar I, we began the morning with Chassidus in our new yeshiva.

## ON SHLICHUS

**R' Morosov:** Those who have recently traveled to Australia know that it's a long trip. Despite the distance however, you can stay in touch with the world via telephone. Yet this wasn't the case when we went to Australia. Back then, Australia was really the ends of the earth.

A phone call from Australia to the US cost a fortune. In order to make a call, you first had to call the operator to arrange a time with the central switchboard. The minimum cost was \$12, the equivalent of about \$100 nowadays. For this amount of money you could speak for 3 minutes. There was a charge of \$3 for each additional minute.

Naturally, we couldn't make phone calls at this price and during our stay in Australia, which lasted two years, we had hardly any direct contact with our families and friends in the US.

**R' Minkowitz:** The only time I called home was when my grandfather, R' Peretz Chein, left Russia and arrived in New York. I called to speak to him for the first time in my life. I remember that we spoke for exactly three minutes.

One of the only times that we spoke on the phone with our friends was a week after we arrived. On the Shabbos after we arrived, Shabbos Parshas P'kudei, the Rebbe spoke about us at the farbrengen in wondrous terms, and our friend, R' Avrohom Gerlitzky, couldn't hold back from calling us right after Shabbos to report to us.

In that sicha, the Rebbe discussed the Chassidic explanation of the words, "and you will be remembered since your place will be empty" – that one's absence makes people remember them, "that

specifically by 'your place will be empty,' i.e., the bittul and fulfillment of the shlichus, then 'you will be remembered,' i.e., you will gain in importance to Hashem and 'His servant the prophets.' And since the time of the removal of prophecy, this is through our Rebbeim – up to Nasi Doreinu.

The Rebbe also said: Now is the time to mention, for goodness and blessing and outstanding success, the bachurim-shluchim, who nullified themselves and traveled overseas to spread Judaism and spread the wellsprings, and they did so joyously.

"Those who went," emphasized the Rebbe, "are not yet 20, and they saw the Rebbe, my father-in-law, only as little children, and at least on a rational level, they did not merit to have much invested into them. Nevertheless, they went, happily, without *p'shetlach*. Through them the intent of 'spreading the wellsprings outward' will be carried out and they will bring Moshiach."

"Very soon," said the Rebbe, "when Moshiach comes they will be the first to greet him, 'the youth will shame their elders' – and all will follow after them."

Afterwards we found out that on Purim too, the Rebbe spoke about the shlichus and drawing a parallel to Achashverosh, who sent emissaries to the islands to collect taxes, noted that we were sent to establish a yeshiva g'dola in Melbourne and to transform the Australian "islands" into places of Torah and Judaism. In this, said the Rebbe, is expressed the greatness of the king.

Naturally, every time we heard about the special importance that the Rebbe attributed to our shlichus, it inspired us to increase in all aspects of our shlichus with a sense of responsibility for the vital task entrusted to us.

[To be continued be"H]

# MIRYAM SWERDLOV ADDRESSES REFUGEES FROM GUSH KATIF

By Aliza Karp

In the week preceding the second anniversary of the shameless, willful destruction of Gush Katif, a group of women from Nitzan and Yad Benjamin refugee camps, together with a group of women from Kfar Chabad, gathered in Nitzan to share emotions and attempt to ease the pain of the wounds inflicted by the Disengagement, wounds that deepen from year to year.

The Hebrew date of the Disengagement cause the memories of the destruction of Gush Katif to correspond with the Nine Days. Spokeswoman for Gush Katif/Nitzan, Mrs. Rachel Saperstein doesn't hide from the truth, "We have all been in serious depression during these Nine Days leading up to

Tisha B'Av, the time of the destruction of the Beit HaMikdash and of course the expulsion from Gush Katif."

To address the group meeting in Nitzan, Gush Katif Chabad Shlucha Mrs. Tzipporah Kirshenzaft invited Mrs. Miryam Swerdlov of Crown Heights. Mrs. Swerdlov is a seasoned speaker and not easily intimidated, yet she admitted that while preparing her presentation for this event she was concerned that she would not know how to show honor to this particular audience. "These women made a sacrifice in front of the whole world," said Mrs. Swerdlov, "and they did it in a way that showed the world they stood by their values. I have had hardships in my life. I was

a teenager when I lost my mother, I have a handicapped son, Gimmel Tammuz... But whatever I have suffered it does not compare to what these people have been through. These people are unbelievable."

Mrs. Swerdlov explained to the women that as the Jewish people are mourning the Temple during these weeks, Chabad Chassidim are doing all they can, within halacha, to rebuild the Temple spiritually. For example, they hold permitted joyous gatherings, assembling to celebrate the completion of study of a portion of the Torah or Talmud and by participating in daily study of the laws concerning the Beis HaMikdash in preparation for the coming of Moshiach.

Establishing one's own *Mikdash Me'at* (Miniature Temple), the private place for Hashem in the Jewish home and the Jewish heart, was the focus of the evening. Although she could not rebuild their homes for them physically, Mrs. Swerdlov did her best to guide them to rebuilding the character of their homes.

The presentation explored the rooms in the Beis HaMikdash showing how each room represented a challenge in today's world. The first room in the Ezras Nashim, the grand entrance hall of the Beis HaMikdash, was called Lishkas HaEitzim. This is where all the wood for the sacrifices was carefully checked to make sure it was free of worms. To build a Mikdash Me' at, the Jewish woman, as the pillar of the home, checks what comes into her home to make sure it is pure. The example used was publications. The written words and images that come into the modern home should be examined to make sure they are suitable for a Mikdash Me' at.

The next room was for Metzorum, those who were afflicted for having spoken Lashon Hara. There were signs to this room, so that no one

would have to embarrass themselves by asking where it was. None of us are totally pure, we all know our own shortcomings; we know and Hashem knows. Our efforts to change and improve are to be private. We need not let anyone else know about it. In fact, one is not allowed to speak badly about themselves.

The room where the oil was kept represents efforts in Kashrus. It is not enough that food has a hechsher, it should be a hechsher from a reliable source.

Each point made was presented according to Chassidus. The words came from the heart and entered the heart. The open tears and plentiful laughter at the appropriate times attested to that. The concluding story illustrated an ultimate sacrifice for Hashem and the reward that is sure

of women in Crown Heights.

“Whereas other groups are capable of sponsoring material goods for the refugees, we women of Chabad feel that our job is to do what we do best – to reach out to individuals and share the Chabad philosophy of resilience,” explained one of the Crown Heights supporters who wishes to remain anonymous.

During the month of Shvat, the group made an event in Sderot. A van of Gush Katif women came along with the Kfar Chabad women. Sderot Shlucha Mrs. Seema Pizma said that months later the women who attended are still talking about it. The Sderot event came at a time when the bombings were very intense. Women called their rabbis to ask if it was permitted to go out at night or would they be risking their

***“Her sense of humor lures in her audience. Lots of women came. We laughed together, we cried together, we sang together.”***

to come. The women were inspired and encouraged. They have sacrificed – now is time for their reward.

Co-organizer of the evening, Mrs. Yehudis Piamenta of Kfar Chabad praised Mrs. Swerdlov’s lively sense of humor. “Her sense of humor lures in her audience. Lots of women came. We laughed together, we cried together, we sang together.” Seminary girls from Swerdlov’s summer program came along with her and led the singing of niggunim.

The event was part of an ongoing program that women in Kfar Chabad are responsible for, together with Mrs. Kirshenzaft, to raise the spirits of the Gush Katif refugees. It is actually a global network of efforts, as the fundraising is done by a group

lives when not permitted. Many women arrived by army escort. The women for Kfar Chabad had also asked their rav before they came. It was a time when visitors to Sderot were scarce and the local women appreciated that Chabad women were thinking of them. Two hundred and fifty women from Sderot came to the event.

Mrs. Pizam tells the story of how she was so despondent. Her city was being bombed (and still is), people were leaving (and still are), she wanted to help in some way but she had no money (and still has none.) She was beginning to wonder about her shlichus. She seemed to have hit the bottom. She wanted a sign that she and her family should continue in their work in their place, so she

put a letter into the *Igros Kodesh*.

The very next day, Mrs. Pizam received a call from Mrs. Piamenta in Kfar Chabad. Mrs. Piamenta explained that she and the women of Kfar Chabad wanted to host and event in Sderot. They would pay all the expenses and do all the organizing. Mrs. Pizam would be responsible to bring the ladies of Sderot.

Mrs. Pizam recalls all the cakes being homemade and they were “M’od, M’od Tov,” exceptionally good. “Mrs. Kirshenzaft spoke at the event in Sderot,” said Mrs. Pizam. “She spoke about how she and her family lived four years sustaining four thousand rocket attacks and how her family was hit three times. One time her husband was hospitalized with considerable injuries. There was mutual understanding. The women were crying, they were very touched and felt connected in a way others cannot understand.”

Organizers, speakers and fundraisers participate in these projects on a volunteer basis in addition to their personal responsibilities. In true Chabad tradition, they do not feel comfortable resting after a job well done. Following the pre-Tisha B’Av event in Nitzan, Mrs. Saperstein wrote in an email, “I am especially grateful to Chabad for their loyalty to the people of Gush Katif before, during, and after the expulsion... Miryam Swerdlov told us to rejoice, to pick up the pieces of our lives and go forward. She was funny, sincere, loving, and uplifting all at once. I plan to go to other Chabad evenings.”

“These are righteous women, we cannot let them down,” said Mrs. Piamenta. “We already have plans for another farbrengen and are considering making a special Simchas Beis HaShoeva in Nitzan, like we did last year.”

# THE POWER OF SIMCHA

By Shlomo Grossman

I heard this story at a farbrengen the other night:

The names were called out of the inmates of the concentration camp that should come forward. They

were then led to a gas chamber. Once inside, one Jew grabbed another, and started dancing. The other Jews, seeing this, joined in, until they were all dancing in a

circle.

The guards yelled out for everyone to stop dancing. But they were ignored by the happy dancers.

Finally in exasperation, the guards asked one of the dancers what they were so happy about. He answered that they were now going to leave this terrible world and go to a much better place.

The guards hearing this got so angry that they opened the doors and “forced” everyone out.

Just then, shells started exploding around them. It was from the American army that had come to liberate the camp. The dancing prisoners were all saved!

## NEW RELEASE:

In order to better accommodate one's personal schedules, Bnos Rabbeinu High School in Chicago has added a new play-back feature to their on-going Wednesday shiur on Moshiach & Geula based on the teaching of the Lubavitcher Rebbe Melech Hamoshiach.

This class can now be heard anytime during the week by dialing (641)715-3468 followed by pressing the access code 1022185#.

For those able to listen to the class live on Wednesdays (Chicago time 9 PM), the new number is (712) 775-7100, with the access code 1022185#.

This class is given by Bnos Rabbeinu's principal, the internationally renowned educator, Tsyrl Turen.

Those wishing to receive a weekly class reminder via email should forward their email their address to [admin@bnosrabbeinu.com](mailto:admin@bnosrabbeinu.com).

There is no charge for these classes. For class sponsorship and other information, call Bnos Rabbeinu High School: 773-267-0770. Donations can made to Bnos Rabbeinu High School, 3635 W. Devon, Chicago, Il. 60659.