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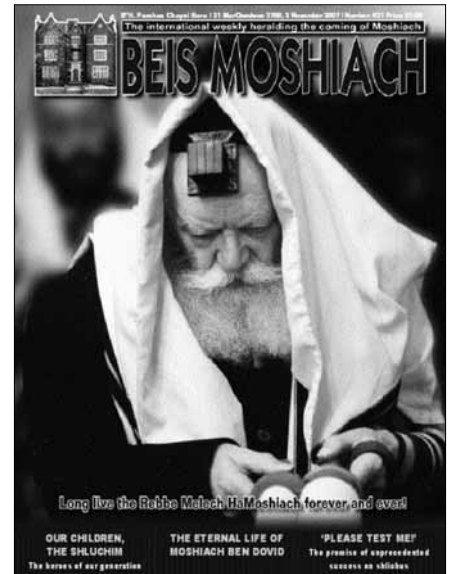
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THE ETERNAL HOUSE OF YAAKOV

Likkutei Sichos Vol. 15, pg. 231-242
Translated by Boruch Merkur

1. In connection with the verse (in our Torah portion¹), “And he named that place (the [destined] location of the Holy Temple) ‘The House of G-d,’” the Gemara² says: “Unlike Avrohom, regarding whom it is written [that he called the place a] ‘mountain,’ as it is said,³ ‘as it is said to this day, “On the mountain, G-d will be seen”’; unlike Yitzchok, regarding whom it is written [that he called the place a] ‘field,’ as it is said,⁴ ‘And Yitzchok went forth to pray in the field’; but like Yaakov, who called it a ‘house,’ as it said, ‘And he named that’⁵ place ‘The House of G-d.’”⁶ Thus, it states in Yeshayahu,⁷ **“the house of the L-rd of Yaakov,”** and not “the house of the L-rd of Avrohom,” nor “the house of the L-rd of Yitzchok”⁸ (as will be discussed).

There are commentaries⁹ that explain that the three names – “mountain,” “field,” and “house” – signify the three Holy Temples. To that extent, it is specifically the Third Temple that is called **“House,”** indicating an established, “settled place” (unlike a “mountain” or “field”), expressing the unique innovation and especial quality of the Third Temple – that only it will be an established and eternal structure, whereas the First and Second Temples were destroyed.

This is also the reason why it was specifically “Yaakov who called it a ‘house,’” because “the inheritance of Yaakov” is an “inheritance without boundaries,”¹⁰ as mentioned earlier in the Torah portion,^{10*} “you shall gain strength (*u’fartzta*, burst forth) westward and eastward and northward and southward.”

We must, however, understand: Since it is specifically “Yaakov who called it a ‘house,’” at first glance, the concept of “house” (a place that is settled and established) must be expressed in the conduct and the order of events in the life¹¹ of Yaakov Avinu (especially in

comparison with Avrohom and Yitzchok, who called it a “mountain” and a “field” respectively). However, the fact is to the contrary. It is specifically Yaakov whose life experience was the opposite of being settled and established (especially compared to Avrohom and Yitzchok, who enjoyed peace throughout a large portion of their lives, dwelling in well established residences, in a single location). All of Yaakov’s days were spent as a **“stranger in the land,”** [as Yaakov himself testified] “The days of the years of my life have been few and miserable.”¹² To begin with, he was forced to flee from Eisav, as told in the beginning of this week’s Torah portion, “And Yaakov left Beer Sheva.” Next, he was in Charan, “I

have **sojourned** (with Lavan).”^{12*} And finally, “When Yaakov sought to dwell in tranquility, the troubles of Yosef sprang upon him.”¹³ Indeed, “And Yaakov **lived**” is said only of his seventeen years (and even they were) in Egypt [i.e., a very lowly place].^{13*}

2. This inconsistency will be resolved in light of a discussion of the verse in Yeshayahu¹⁴ cited above (upon which the Gemara [in P’sachim] is based): “And many nations shall go, and they shall say, ‘Come, let us ascend to the mountain of G-d, to the house of the L-rd of Yaakov, and let Him teach us of His ways, and we will go in His paths,’ etc.” At first glance it is not understood: This verse speaks about the Third Holy Temple,¹⁵ which will be called a “house,” as mentioned above. What is the significance, however, (that it is the **“house of the L-rd of Yaakov”**) in the context of this verse that “many nations shall go, and they shall say, ‘Come, let us ascend to the mountain of G-d, etc., and let Him teach us of His ways, and we will go in His paths,’ etc.”?

We must also shed light on [the following two questions that arise from] the fact that this verse (“And many nations, etc., ‘Come, let us ascend, etc.’”) concludes with a description of the apparent cause [compelling the many nations to wish to ascend, etc.]: “for out of Tziyon shall the Torah come forth, and the word of G-d from Yerushalayim.”¹⁶ a) On a literal level, the verse does not come to relate that the nations will come “to the house of the L-rd of Yaakov” in order to convert and to study Torah and the word of G-d (as it is also understood from the continuation of the Scripture in the following verse¹⁷). So how is “for out of Tziyon shall the Torah come forth, and the word of G-d from Yerushalayim” a cause and reason for “Come, let us

ascend, etc.”?

b) What is the significance of the redundancy, “out of Tziyon shall the Torah come forth, and the word of G-d from Yerushalayim”? At first glance, both expressions [“Torah” and “word of G-d”] have the same intent and meaning. Likewise, with regard to the prior redundancy, “let Him teach us of His ways, and we will go in His paths.”

Simply speaking, of course, the verse repeats itself for the purpose of strengthening the message and providing emphasis, varying the terms for the sake of style, as the commentaries of Tanach explain in several places. Thus, the verse says “Yerushalayim” as a synonym for “Tziyon,” and “the word of G-d” as a synonym for “Torah.” The same applies for, “let Him teach us of His ways, and we will go in His paths.”

Since it is specifically “Yaakov who called it a ‘house,’” at first glance, the concept of “house” (a place that is settled and established) must be expressed in his life. However, all of Yaakov’s days were spent as a “stranger in the land,” as Yaakov himself testified, “The days of the years of my life have been few and miserable.”

But on the other hand, everything in Torah, especially the Written Torah, is absolutely exact, to the extent that we derive many laws from extra [phrases, words, letters, and etc., found] in Scripture, or from variations in the text. This profound degree of textual precision even applies to the literal dimension of Scripture. In fact, Rashi¹⁸ interprets the repetitions, etc., found even in the “songs” of the Torah [where you would otherwise expect “poetic license”].

Similarly here, the redundant expressions do not have the exact same connotation. Rather, they speak about two [different] concepts: a) “teach us of His ways,” b) “we will go in His paths”; a) “out of Tziyon shall the Torah come forth,” b) “and the word of G-d from Yerushalayim,” as will be discussed.

[To be continued, be”H]

NOTES:

1 VaYeitzei 28:19.

2 P’sachim 88a.

3 VaYeira 22:14.

4 Chaye Sara 24:63.

5 So it is rendered in our version of Gemara. However, Ein Yaakov quotes the verse in VaYishlach (35:7), “and he named the place ‘Keil Beis Keil’” [meaning, “The Holy One, blessed be He, is in Beis Keil (The House of G-d); His Presence (*Sh’chinaso*) is revealed in Beis Keil” (Rashi on the verse)].

6 See Footnote 6 in the original.

7 2:3, etc. – see Footnote 7 in the original.

8 See Footnote 8 in the original.

9 See *Chiddushei Agados Maharsha*, Iyun Yaakov on P’sachim ibid, *Tzror HaMor* on our Torah portion, and at length in Alshich on our Torah portion and on T’hilim Mizmor 24.

10 Shabbos 118b.

10* 28:14.

11 As is written (regarding the First Temple) that Dovid said (Divrei HaYamim 22:7-10), “as for me, it was in my heart to build a House, etc. But the word of the Lord was upon me, saying, etc. Behold a son will be born to you. He will be a man of peace, etc. He shall build a House in My Name.”

12 VaYigash 47:9 and the commentary of Rashi; to note the commentary of Rashi on Lech Lecha 15:13 (entry beginning with the words, “in the land”).

12* VaYishlach 32:5.

13 Commentary of Rashi on VaYeishev 37:2.

13* Seider Eliyahu Rabba Ch. 5. See *Baal HaTurim* on the verse [VaYechi 47:28].

14 For an explanation of the verse according to Kabbala and Chassidus, see *Ohr HaTorah* on Yeshayahu ibid, where it is discussed.

15 See commentaries on the verse, ibid.

16 In Radak ibid, “These are the words of the prophet, not the words of the nations,” but in Mahari Kra it says, “These are the words of the nations.”

17 “And he shall judge between the nations, etc., and they shall beat their swords into plowshares, etc.” – see Footnote 17 in the original.

18 The Song of the Sea, in the portion B’Shalach, among others.

A DAILY DOSE OF MOSHIACH & GEULA:

21-27 MAR-CHESHVAN

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

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

21 MARCHESHVAN: SIGNS OF THE REDEMPTION IN TRACTATE SOTA (A) – THE YOUNG WILL PUT OLD MEN TO SHAME

“With the advent of the footsteps of *Moshiach*...youths will put old men to shame. Elders will rise in deference to the young, a son will revile his father, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law, and a man’s enemies will be the members of his household...” (Sota 9:15)

In Avodas Hashem, this means – not taking into account one’s position and status, and even regarding the simple concepts of thought, speech, and action – that the person has the breadth (“*di breithkait*”) to serve as an arousing influence and guide in his surroundings.

Furthermore, this applies even to those who have acquired this wisdom of Torah but have yet to merit the luminary within Torah, the teachings of chassidus – he is still a youth, etc. – thus, “youths will put old men to shame.”

(Igros Kodesh, Vol. 7, pg. 90)

22 MARCHESHVAN: SIGNS OF THE REDEMPTION IN TRACTATE SOTA (B) – A DAUGHTER WILL BRING HER MOTHER CLOSER

“With the advent of the footsteps of *Moshiach*...a daughter will rise up against her mother...” (Sota 9:15)

We find this even within one’s own household, if he acted with leniency for some reason in certain matters due to the living conditions inside.

Thus, “a daughter will rise up against her mother, a daughter-in-law against her mother-in-law,” and they conduct themselves as is appropriate even in these matters, without consideration for the conduct of their mother and mother-in-law until now. And eventually, the mothers and mothers-in-law will also act accordingly.

(Igros Kodesh, Vol. 7, pg. 90)

23 MARCHESHVAN: RESURRECTION OF THE DEAD IN THE FUTURE TO COME – MEASURE FOR MEASURE

It is explained in *Tanya* (Chapter 36) that all

revelations in the Future to Come depend upon our actions and our avoda during the time of the exile.

Thus, in addition to the fact that the overall avoda of the Jewish People brings the Redemption, there is also the concept of “measure for measure.” Accordingly, the avoda that the Jewish People do to bring the Redemption is:

The overall concept of mitzva fulfillment – making the physicality of the world (which constantly deteriorates, signifying death) into a vessel and abode for holiness (the concept of life and eternity). This avoda brings the Resurrection of the Dead.

The overall concept of the avoda of birurim – raising the sparks of holiness that descended and fell from their heights from where they came. Furthermore, since “one who falls from his level is called dead” (Zohar III 135b), it is understood that raising such a spark is considered as the Resurrection of the Dead.

(Likkutei Sichos, Vol. 3, pg. 1011)

In our generation, there is the culmination of “your wellsprings spread outward” to all corners of the earth, and in a manner that is readily discernable. The wellsprings have even reached those who are at the furthest possible point.

24 MARCHESHVAN: RESURRECTION OF THE DEAD IN THE FUTURE TO COME – IN WHAT CLOTHES WILL THEY RISE?

“Just as a person goes, so he comes; he goes blind and he comes blind...he goes clothed and he comes clothed” (B’Reishis Rabba, Parshas Tzav).

This matter is also stated in relation to a person’s dress: “He goes clothed – he comes clothed.”

There are two opinions on the meaning of the words “goes clothed”: a) the garment that a person is clothed in at his burial, shrouds; b) the clothes that he was accustomed to wear during his lifetime.

(Igros Kodesh, Vol. 2, pg. 65)

25 MARCHESHVAN: AT THE MOMENT OF THE REDEMPTION – WE MOVE TO ETERNAL LIFE WITHOUT INTERRUPTION

In simple terms, there will be no need for an interruption *ch”v* between “all the days of your life”

and “the days of Moshiach” (as it has been with the Jewish People in all generations prior to this generation)...since the Redemption comes immediately at this time and in this place, in order that the final moment of the exile becomes the first moment of the Redemption.

Furthermore, from “all the days of your life” at this time and in this place, without any interruption whatsoever *ch”v*. Even if he is already more than seventy years old, and the like, he immediately proceeds with ultimate perfection – “they came [to Egypt] as Reuven and Shimon and they departed as Reuven and Shimon” – to the continuation of “all the days of your life” in the days of Moshiach, and the eternal life that will be then.

(sicha, Shabbos Parshas Shmos 5752)

26 MARCHESHVAN: AT THE MOMENT OF THE REDEMPTION – MOSHIACH WILL ALSO RENEW THE PAST

Furthermore, and most importantly, this leads to the ultimate state of perfection, the True and Complete Redemption in its simplest and most material sense...and in a manner that will have a retroactive effect.

For even though Moshiach has not yet come at this very moment, when he will come a moment later, he will also renew (alter) the moments before this (“the exile”) that will be part of the Redemption (by inserting the Alef of “*Alufo Shel Olam*” (Master of the World) [into “*gola*,” making “*Geula*”).

(Erev Rosh HaShana 5752)

27 MARCHESHVAN: THE SIGNS AND TIMES OF THE REDEMPTION – “YOUR WELLSPRINGS WILL SPREAD OUTWARD” WILL ALREADY BE IN ITS FULLEST SENSE

In our generation, there is the culmination of “your wellsprings spread outward” to all corners of the earth, and in a manner that is readily discernable. The wellsprings have even reached those who are at the furthest possible point. And the inner teachings of Torah have been translated into the language of every nation (Russian, etc.) in a manner of increasing light.

It has reached the point that even the *Tanya*, the Written Torah of Chassidus, has been printed in Braille, the writing for the blind *r”l*.

(sicha, Shabbos Parshas Shoftim 5751)

5712 (1951/52) – SHMITA DURING THE TZENA

By Shneur Zalman Berger

*Just two years had passed since the founding of Kfar Chabad. Many of the residents supported themselves by farming, thanks to the generosity of the Israeli government, and then came the first Shmita year. The test was enormous and the fears were great, including the fear that the land allotted to them would be taken away. * The situation in the schools was difficult too and the plight of the principals reached faraway Australia. * An overview of Shmita 5712, which was one of the hardest Shmita years in Eretz Yisroel, as we begin the Shmita year of 5768. * Letters from the Rebbe and stories concerning the laws of Shmita as they were observed by Lubavitcher Chassidim 56 years ago.*

A YEAR WITHOUT VEGETABLES?

At the beginning of 5711/1950, people began preparing for the Shmita year coming up in 5712. That was the first Shmita year since the Israeli government came into being and took charge of running the country including agriculture and providing for its citizens, something which it took direct control of.

Many people were apprehensive, beginning with rabbanim, the farmers who had to make a fateful decision, and ending with the housewives who were afraid of a year without vegetables, which were basic food items in those days.

Between the last Shmita in 5705 until the upcoming Shmita, the Jews of Eretz Yisroel had undergone major upheavals. First, the number of Jews doubled, thanks to the 500,000 new immigrants, including Holocaust survivors, about 49,000 Yemenite Jews, and 114,000 Iraqi Jews. Many of these immigrants were strictly religious and they wanted to observe Shmita with all the hiddurim of kashrus. Second, with

the establishment of the State of Israel, the responsibility for agriculture and the economy fell on its shoulders and it was necessary to coordinate with the various government bodies.

The previous Shmita it was possible to buy vegetables from the many Arabs who lived in Eretz Yisroel and around it. After the War of Independence though, the number of Arabs in Eretz Yisroel diminished significantly. It was impossible to buy from nearby Arab farms due to the hatred engendered by the war. Third, it was almost impossible to import food because transportation, by air and by ship, was not as developed and widespread as it is today.

Although vegetables are basic food items, when there aren't any vegetables you can make do with

other things, but in those years, the Israeli economy was terrible. The government instituted a severe rationing system called *tzena* (lit. austerity) in which food was distributed via ration cards. There were shortages of everything, and substitute food items were hard to come by.

So from whatever angle you looked at it, the situation looked bleak.

THE REBBE OPPOSED THE HETER M'CHIRA

The abovementioned facts are why some religious Jews wanted to rely on the *heter machmir* (lit. leniency of sale), which entailed selling farmland to non-Jews for the duration of the Shmita year, and then working the land as usual.

This leniency was accepted *b'diaved* (as second-best) by the chief rabbinate of Israel, but the chareidi rabbis encouraged their followers not to rely on it, while knowing how hard it would be to strictly observe the laws of Shmita.

The Rebbe strongly opposed the *heter machmir* and expressed his view on it. Yet, the Rebbe made sure to help the residents of Kfar Chabad, many of whom were farmers, so they could withstand the test. The Rebbe encouraged the leaders of the vaad of Kfar Chabad to enlist aid from organizations in Israel and abroad, and even sent them many letters.

And so, in the Shmita year of 5712, the Chabad Chassidim stopped buying vegetables that were grown in Eretz Yisroel by Jews. The direct result was a long

Residents of Kfar Chabad in the early years learning agriculture on a combine from an agricultural instructor (far right); behind him is R' Yitzchok Rivkin, R' Zalman Sudakevitz, R' Avrohom Drizin, R' Tzvi Lieberman and R' Meir Rivkin



In the Shmita year of 5712, the Chabad Chassidim stopped buying vegetables that were grown in Eretz Yisroel by Jews. The direct result was a long year without vegetables on the menu, which was limited as it was.

year without vegetables on the menu, which was limited as it was. The deprivations endured due to the tzena were greatly compounded due to Shmita, and in the newly established settlement of Kfar Chabad, and in Yeshivas Tomchei T'mimim in Lud, Chabad Chassidim among the rest of the chareidim in the Holy Land, all suffered from the scarcities.

NOT TO VISIT ERETZ YISROEL DURING THE SHMITA YEAR

Due to the tremendous distress because of Shmita, in an usual move the Rebbe told people outside Eretz Yisroel not to visit and certainly not to move to Eretz Yisroel that year. To one person who wrote to the Rebbe that he planned on visiting Eretz Yisroel after Sukkos 5712, the Rebbe wrote in surprise:

Regarding your question about whether to visit Eretz Yisroel after Sukkos, what place does this

have in the Shmita year? (*Igros Kodesh*, vol. 4, #1221).

Rabbi Yisroel Noach Blinitzky, who wanted to move to Eretz Yisroel at the end of 5712, was told by the Rebbe:

In general, the idea is a good one in my opinion, but do not rush to make aliya and it's out of the question for it to take place in the Shmita year of 5712. (*Yisroel Noach HaGadol* p. 313).

NOT TO RELY ON LENIENCIES

Let's go back to the beginning of 5711 in Kfar Chabad, which was a fledgling village at the time, only two years old. Since the Kfar was

founded in the summer of 5709, the Rebbe Rayatz and the Rebbe MH"m encouraged the residents to do farming work to support themselves.

With the aid of Chabad activists in Eretz Yisroel, the residents made great efforts to obtain tracts of land and farming implements, in order to achieve the goal of the Rebbeim. Jewish Agency officials and people in the Agricultural Department, who were moved by the suffering endured by the Chassidim at the hands of the Nazis and the communists, as well as others who knew Chabad from the old country, helped the Chassidim. They used every amendment and clause in the law in order to be able to award

Farmers at work in Kfar Chabad



them yet more land, another machine, more of a budget for seeds and for agricultural instructors.

Things were just beginning to take off when along came the Shmita year and they had to call a halt to everything, forego the help that came after much effort, and to rest the land. They were certain that all those government figures who had willingly aided them until now would not look kindly on this sabbatical year.

Rabbi Shneur Zalman Garelik, rav of Kfar Chabad, discussed the issue extensively with other rabbanim in Eretz Yisroel. He wrote to the Rebbe about it and received a response (dated 21 Shvat 5711) in which the Rebbe wrote that not only in Kfar Chabad would they observe the stringencies of the laws of Shmita: **Regarding Shmita, according to information received here, the chareidi kibbutzim in Eretz Yisroel will not rely on the leniencies and will observe Shmita k'halacha.** (*Igros Kodesh*, vol. 4, p. 154)

In light of the Rebbe's position, Kfar Chabad would not rely on the heter machmir and the farmers would not work the land. Rumor had it that the government would compel the residents to continue working the land, for it was the government that had given them the land as well as the farming tools.

This was the reason that when Mr. Mordechai Surkis, head of the council in Kfar Saba and member of the Working Committee of the Histadrut (National Labor Union), visited the Rebbe in 5711, the Rebbe spoke to him about this. Surkis promised to see to it that the government would not force the residents of Kfar Chabad to work the land which would go contrary to their conscience.

The Rebbe quickly informed



Mordechai Surkis at a farbrengen in Kfar Chabad

Rabbi Garelik about this in a letter dated 29 Sivan 5711:

You write that there is a widespread rumor that the government will force planting in the Shmita year. I was visited by Mr. Surkis, one of the members of the Working Committee of the Histadrut, who is also quite familiar with government circles, and when the conversation turned to this topic, he assured me that he would do what he could so that Kfar Chabad can do as it pleases, without outside coercion. He said that he was almost 100% certain that he would be able to achieve this.

The Shmita year was fast approaching and the Rebbe, like a father who looks out for his children, repeatedly urged the people on the vaad of Kfar Chabad to obtain sufficient financial aid for the farmers of the Kfar. The Rebbe made various suggestions as to who to speak to, to obtain aid. In the summer of 5711, the Rebbe suggested they try to get help from the Shmita fund in the US.

At the end of Av and the beginning of Elul 5711, leaders of the Joint Distribution Committee of the US visited Israel. When the Rebbe heard about this, he wrote to the vaad of Kfar Chabad to try and see to it that these leaders visit Kfar Chabad, and after a proper reception, representatives of the residents, along with representatives of Aguch, and representatives of Chabad shuls in the country, should meet with them and politely ask for aid for the Shmita year. (*Igros Kodesh* vol. 4 #1135).

The visit took place, in the course of which a memorandum about Shmita in Kfar Chabad was submitted to Dr. Schwartz, director of the JDC. Chabad activists feared that this request wasn't enough and so they asked Rabbi Pinye Altheus, a member of the administration of Aguch, to ask the Rebbe to prevail upon Dr. Schwartz to accede to their request. The Rebbe gave the job of convincing Dr. Schwartz to R' Binyamin Gorodetzky who was

Our supplies are completely gone and we cannot use the vegetables. We face a serious problem that threatens the existence of our institution, because what can we give our talmidim to eat?

successful.

The residents of Kfar Chabad nearly breathed a sigh of relief when at the last moment something went wrong and Dr. Schwartz said he had no funds for this purpose as well as other excuses like, "It is difficult to explain to the donors here in America why they should donate towards this cause insofar as it well know that the chief rabbinate accepted the heter machmir."

The Rebbe expressed his surprise about this negative answer in a letter to the vaad of Kfar Chabad dated 22 Cheshvan. The Rebbe did not give up, but suggested another idea for funding:

I have also found out, and this is practical information, that the Jewish Agency set aside a sum of 125,000 as a Shmita fund. For this you need to present a demand directly to the Jewish Agency in Eretz Yisroel. Naturally, the earlier you do this, the better. (Igros Kodesh vol. 5, p. 28).

The vaad of Kfar Chabad looked into the matter but were unsuccessful in this too. The secretary of the vaad, Rabbi Yitzchok Mendel Liss, reported to the Rebbe, who responded via telegram dated 20 Kislev:

The matter of the Jewish Agency Shmita fund is based on what (Dr.) Schwartz told Gorodetzky, who is now visiting in Eretz Yisroel.

On 12 Teives the Rebbe explained in a letter to the vaad that he was surprised to hear that they received a negative response after Dr. Schwartz told him explicitly about the Agency's Shmita fund. The Rebbe expressed his fear that they were hiding the existence of the Shmita fund from them so that they would not be besieged by petitioners and so the Rebbe suggested:

If you can meet with Dr. Schwartz and remind him, politely though and diplomatically, about this matter, he can help you with this.

The many efforts failed and money was not received from the fund. A few months later, the Rebbe asked again about the financial aid. In a letter to Aguch in Sivan, the Rebbe wrote: **What was the final result regarding Shmita?** (Igros Kodesh vol. 21, p. 165).

Life in Kfar Chabad that year was not simple. I was not able to obtain much information about that year since most of the farmers of that year are no longer among the living.

THE T'MIMIM ALWAYS LACKED FOOD

The general austerity of the time was felt not only in people's homes but also by the T'mimim in Yeshivas Tomchei T'mimim, which was in Pardes in Lud at the time. While writing this article I spoke with some talmidim of the yeshiva

in Lud that year, 5712, but they laughed. The situation was so dire that regardless of Shmita, the lack of food was typical of that time.

The fact that despite the hardships of the time there was food for the bachurim is to the credit of Rabbi Efraim Wolf and Rabbi Avrohom (Maiyor) Drizin, menahalim of the yeshiva. They spared no effort to care for the talmidim so they would have food to eat.

The yeshiva's administration pleaded before government officials and donors to donate basic food items. They also enlisted the help of donors from abroad who sent them shipments of meat. Sometimes these shipments did not arrive at their destination for various reasons. The little bit of food that they obtained from here and there, took great effort and much money.

One of the important donors to the yeshiva at that time was Rabbi Shmuel Betzalel Altheus of Melbourne, Australia. The mashpia in the yeshiva, R' Avrohom Maiyor, had asked him for urgent assistance back at the beginning of the year:

Our financial situation, which is unbearable, forces us to turn to you once again and to remind you of the terrible circumstances we are in ... In addition to this, this year is a Shmita year, and we do not use vegetables that are grown here, and so we are bereft from here and from there. We have no foodstuff since our supplies are completely gone and we cannot use the vegetables. We face a serious problem that threatens the existence of our institution, because what can we give our talmidim to eat?

We have no other recourse but to turn to our friends abroad for help. We ask you to try with all your great effort to send us food to the yeshiva as soon as possible for each



A group of T'mimim in 5711 at the yeshiva in Lud; in the center is the mashpia, Rabbi Shlomo Chaim Kesselman on the right, and the mashgiach, Rabbi Leizer Horowitz

passing day the burden is heavy upon us.

A SHIPMENT AS PER THE REBBE'S ORDERS

The Rebbe told Aguch in Eretz Yisroel, before the Shmita year began, to arrange the acquisition of food that had no Shmita problems, and to disseminate "Information Regarding Shmita" (*Igros Kodesh* vol. 4, #1183).

The Chabad posek, Rabbi Chaim Na'eh, followed these instructions, even though it's not clear he knew about them. During 5712 he publicized in *Hamodia*, many practical responses regarding the laws of Shmita. These responses were about an array of topics that pertained to Shmita such as produce grown during Shmita, the laws of consuming Shmita fruits before the appointed time, *pruzbul*, the Shmita of money, etc.

These responses, which were the only ones of their sort at that time, were welcomed by the chareidi public who observed Shmita. It enabled them to know what to do regarding tending their land, how to treat the fruit that grew in the Shmita year, etc.

Being one of the heads of the rabbinical court of Agudas Israel, Rav Na'eh supervised the kashrus of Shmita products throughout the country. He personally suffered from the lack of food. He had diabetes which forced him to eat a strictly balanced diet and forbade him from eating bread. For this reason, the Rebbe told his secretaries to ask R' Binyamin Gorodetzky to send him food packages from Europe.

There were other generous Lubavitchers who sent food packages to the distinguished posek who worked hard on writing practical halachic works despite the shortages and the difficulties.

We learn a little bit about the shipments he received from a piece of information that we glean from a letter replete with Torah terms that he wrote to Rabbi Yitzchok Dubov, a distinguished Chassid in London:

19 Iyar, 5712...my dear friend, HaRav HaGaon...Yitzchok Dubov shlita... Yes, I received three packages of meat. Each time there were 12 boxes. From R' Yechezkel Goldman of London. I wrote to him that he should tell me who sent them because he mentioned only that he was sending meat ... Many thanks, for this is very necessary for me since I cannot eat bread because of my diabetes. We don't eat vegetables during Shmita that were planted by Jews during this forbidden time, and meat is not available here. There is little fish. That is the extent to which physical consumption of food holds any significance.

In a letter that the Rebbe sent

him at that time, the Rebbe wished him good health:

May Hashem bless you with good health so you can be involved in Torah and avoda with peace of mind and peace of body to enlarge Torah and aggrandize it, especially in clarifying the teachings of our holy Rebbeim.

Later in this letter, the Rebbe inquired whether Rabbi Na'eh had received the packages of meat through R' Gorodetzky in Paris and when he received them and how much it contained (*Igros Kodesh*, vol. 6, p. 64).

I will conclude this article with the Rebbe's instruction to the administration of Kfar Chabad for the next Shmita year, 5719, after



The letter written by R' Avrohom Maior, asking for help in feeding the T'mimim

some farmers in Kfar Chabad complained back in the middle of 5717 that the vaad was not preparing early enough. The Rebbe responded (in a letter dated the first day of Rosh Chodesh Iyar) that they should learn from those places in which Shmita was properly observed, that when one Shmita year ends, they already begin to prepare for the next one, and that they could find out how to do so from those involved in this at moshav Komemiyus and kibbutz Chafetz Chaim.

Sources: *Igros Kodesh*, *Yisroel Noach HaGadol*, *He'aros L'Maaseh B'Inyanei Shmita*, *Anashim Chassidim Hayu*, *D'var HaShmita*, *Pardes Chabad*, *Beis Moshiah*, *Hiskashrus*, and personal interviews

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OUR CHILDREN, THE SHLUCHIM

By Rabbi Yehoshua Dubrawski

*The “lech lecha from your father’s house” that the shluchim do, from the perspective of their father. * Snapshots and anecdotes depicting the heroism of our generation.*

I can say with near certainty that the fact that all my children are on the Rebbe’s shlichus is not to my credit. No doubt, the merit of their ancestors stood by them and I feel fortunate that my “merit” did not undermine this merit.

I have the “z’chus banim” to see the fascinating world of the shliach and shlucha from up close, which causes “joy to be implanted in my heart on this side,” and “tears to be implanted in my heart on that side.”

I’ll start from the end, from the tears. The Torah tells us about the first Jew, the first of the Avos (and Hashem’s first shliach in the world), Avrohom Avinu, who was told by Hashem, “Go forth from your land, from your birthplace, and from your father’s house.” Leave. Remove yourself from the land you were born in, from your childhood environment, from your home. These words are engraved in words of fire on the flag of every shliach and shlucha.

Heaven forbid to diminish, even by a hairsbreadth, from the incomparable “lech lecha” of

Avrohom Avinu (which is appreciated even more by one who knows the inner meaning of this verse). However, the fact is that Avrohom’s leaving home meant leaving Terach, while the shluchim’s leaving entails leaving the loving, warm, Chassidishe family they grew up in. This requires altogether different soul powers.

Not only that but we are talking about a young couple who just got married. The husband and wife were raised within the four cubits of the Rebbe. From their youth they grew accustomed to long farbrengens in 770, and in the middle of the night, as the Rebbe’s voice reverberated over the loudspeaker, they slept among piles of coats in a corner and dreamt sweet Chassidishe dreams until I took them out of there (as did the other fathers who brought their children to farbrengens) towards morning.

For them, the command of “lech lecha” was also a directive to leave the sanctified and illuminated “house of your father,” with all the

spiritual delights they experienced in the large, holy house of their father, the Nasi, the meshaleiach!

One of my daughters and her husband, were given an explicit instruction from the Rebbe to go on shlichus to a distant land. In their final yechidus before leaving Brooklyn, the Rebbe encouraged them in a fatherly way and blessed them, and then he added something that only the meshaleiach can demand. He demanded, mainly from the shlucha, that the “lech lecha” be with utter simcha, with simcha that began then and there!

She faced the Rebbe with tears on her face from the emotions she was experiencing and from the awesomeness of the occasion. The Rebbe wanted them to be tears of simcha, and surely he accomplished this. Beyond the veil of her tears she could see the Rebbe’s penetrating, serious gaze as he asked that she answer immediately that she was traveling happily, as well as the satisfaction radiating from his face when she nodded her consent.

Not for naught did the Rebbe speak about the mesirus nefesh and heroism of the young shluchim, as well as the restraint and heroism of their parents who hold back their tears as they say goodbye to their children who leave for distant parts.

Even the eyes of bystanders were moist when they saw the dancing of the shluchim and those who

accompanied them, as they sang, “Dear brothers, dear brothers, we will see each other once again, we will see each other once again. When Hashem gives us health and life...”

The “planting with tears” of many shluchim in spiritual wastelands is indescribable: their mighty efforts to obtain bread, pas Yisroel, efforts to obtain milk, chalav Yisroel, not to mention the “splitting of the sea” that they go through until they manage to get a drop of the spiritual medicine into the souls of unconscious Jews.

I saw this on my first visit to the city of my children whom I mentioned earlier. It was “planting with tears” in the literal and extreme sense of the term. Years later, I had the privilege of also seeing the “harvesting,” an impressive spiritual yield in quantity and quality. There still wasn’t “song” (as in

“harvesting with song”) because they were still busy with “planting” (and it is no simple matter to “plant with song”).

When I visited another one of my children on shlichus, my heart was pained when I saw the “lech lecha” on an even greater scale. The young couple left the warm nest near 770 a few years after they married and had to say “lech lecha” to their young children.

The fact that there was no kosher meat in the vicinity didn’t bother anyone. The discovery that there was no kosher milk for their children wasn’t overly disturbing. Nu, the kitchen would be pareve for a while. However, the fact that there was no proper school for an eight-year-old boy and seven-year-old girl – that was intolerable.

The young couple got to work and did what only shluchim of the Rebbe

can do. They took the two little children, packed their bags, and sent them off hundreds of miles away to a city where there were Chassidishe schools. The children could not stop their tears as they said goodbye to their parents at the station, while they, the parents, restrained themselves and even spoke to them encouragingly and with forced smiles.

For months which turned into years, the children boarded at the homes of strangers. Their hosts were nice but the children suffered and kept quiet (one example: when the hosts were out of the house, the cleaning lady did not let them eat!). These children-shluchim were heroes, as are their parents.

Now think of this – when these children are grown and start a family and want to go on



From left to right: Rabbi Yehoshua Dubrawski with his three sons, the shluchim Menachem Mendel, Lipa, and Yosef Yitzchok

shlichus, how difficult it will be for them to put their children through what they themselves went through. This is because the shluchim create a circle of mekuravim, they start a preschool in the wilderness, but no schools develop as the baalei t'shuva leave for more religious cities.

This is only scratching the surface of the story of one shliach out of thousands, a drop in the ocean of outreach activities and upheavals in all areas of Jewish life throughout the world. The impossibility of describing even a fraction of what is involved is an outgrowth of the tremendous power that the Rebbe invested into the concept of a "shliach."

We were used to hearing of the shliach as a borrowed term used for a specific mission – a mitzva, an activity, or even a series of activities. The shlichus was always limited in time and place and this reflected the very concept of "shliach." The shlichus was done in the best possible way and the meshaleiach was happy. Thus the shlichus ended.

However the Rebbe innovated that a shliach is involved in ongoing work his whole life. His shlichus absorbs his life, his days and nights, his wife and children, his house. His actions, his dreams, all of it is surrounded and permeated by shlichus.

The meshaleiach does not allow resting on the laurels of one's

earlier successes after the passage of a certain period of time, and he certainly does not allow a vacation or a break to refresh oneself, even though by rights they earned this bonus. The meshaleiach is insatiable and demands more and more. This ambition becomes engraved deep within the shliach's heart.

With this perspective of "an ongoing activity," I've seen a phenomenon no less important with more than one of my children. After years of devotion, establishing a Chabad house or school which is a major accomplishment unto itself, just then, when all seems rosy, comes the test. The mosad falters because of some despicable tattling to the government, sometimes with the help of jealous Misnagdim. In such a dire situation, even talented and energetic people would raise their hands in defeat and look for other sources of parnasa, but not shluchim!

Here is where you see the superhuman abilities endowed by the meshaleiach. The shliach picks himself up and continues with "lech lecha" as he starts a new chapter of "planting with tears" that is preceded with deep plowing.

I've seen it with my children on shlichus. They are moser nefesh so that another Jew will learn Torah. That's what they see as the "bread and butter" of shlichus, and they have to deal with the jealousy and hatred from inside and without. Only the strength of the

meshaleiach propels them forward to continue, despite it all.

Did you ever ask yourself, why is it that this huge revolution which is shlichus is ignored by the "religious" writers of our generation? How come encyclopedias, textbooks, museums, data banks and statistical think-tanks that examine every aspect of Jewish life still do not place at the forefront the story of a movement of thousands of shluchim around the world?

The small minds and petty partisan outlooks of non-Chabad groups stop them from even talking about those whom they should be saluting for providing them with customers for their hechsherim and books and hosts for their fundraisers: the shluchim.

We all remember how the Litvishe "yeshiva world" (which improved dramatically in its yiras Shamayim thanks to the bachurim from Polish and Hungarian groups) laughed at the Rebbe's mitzvaim. Years went by, the laughter died down, and slowly, and under other names, they began to copy all the mitzvaim.

It's not that we have complaints about that. On the contrary, the Rebbe emphasized that Chabad has no monopoly on kiruv. Let them do more and more. It's that their "kiruv rechokim" includes distancing people from the influence of the shluchim and Chabad houses. To achieve this goal they don't hesitate to employ degenerate means to oppose Chabad which are reminiscent of "it's a halacha that is known that Eisav hates Yaakov."

To end on a good note, may we merit that shluchim from Ger and Ponovezh, etc., join us at the Kinus HaShluchim and this will certainly hasten the true and complete Redemption.



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YERUSHALAYIM UP FOR SALE

By Shai Gefen

Whether the rebuke is actually effective is up to Hashem, but the rebuking must be done. Chazal say that even if it seems to him that he has accomplished nothing, and perhaps not only does it seem that way but it is actually the case, nevertheless, “even 100 times,” and the halacha is to be taken literally.

DIRECT CONNECTION

President Bush announced that if they don't stop Iran from building a nuclear reactor, it will lead to World War III. At the same time, the nations of the world are creating a tumult about Yerushalayim and Yehuda-Shomron, wanting to force the Jewish people to continue its collective suicide.

The Rebbe said in 5744 that there is a connection between the world trembling and talk about giving away land. The Rebbe said, when you give away parts of Eretz Yisroel, this has an immediate effect on world peace. We see how the world is nervous about Iran at the very same time that they are pressuring Israel to give up land. That's the way it was with Camp David, which took place around the time of the revolution in Iran, and that's how it has been since the

Expulsion from Gush Katif as the threats from Iran increase.

The Rebbe gave us the job of explaining to the world that Eretz Yisroel belongs solely to the Jewish people, and a non-Jew who takes it from a Jew is deserving of the death penalty according to the Seven Noachide Laws. Therefore, the nations need to understand that the turmoil in Israel is not a local problem in the Mid-East that needs to be solved by giving away land and forming a Palestinian state. That won't solve anything; it will make things worse!

Chabad Chassidim, and the shluchim especially, as well as anybody who has connections with influential leaders, must express our view. We need to explain how dangerous it is to concede parts of Israel and how this endangers the Western world.

As the Kinus HaShluchim is about to begin, please shluchim, make shleimus ha'Aretz a priority at the Kinus, as part of the wars of Hashem that the Rebbe is waging. A Jew who lives in Brooklyn, London or Moscow who thinks he's safe is gravely mistaken.

RABIN'S LEGACY

For twelve years we have been subject to Rabin festivals. Every year, religious Jews are afraid to stick their noses outside during the “hilula” celebrations for Rabin, in fear of the anti-religious hatred directed against them.

What remains of Rabin's legacy twelve years later? Rabin's legacy is thousands of widows and orphans, people who are maimed, a legacy of hatred, a broken country that is on the verge of collapse. Israel has paid the price. Any festival or ceremony that commemorates Rabin's death is nothing but a cover-up for an ongoing crime against humanity.

WHY THE FUSS OVER YERUSHALAYIM?

In recent weeks we are hearing how certain people and groups who could care less about our giving away Yehuda and Shomron, are horrified over Olmert's intention of giving away Yerushalayim. Please explain to me, why is Yerushalayim different than Chevron, than Yehuda-Shomron, than Gush Katif?

Those who helped give away parts of Yehuda-Shomron by claiming that danger to life is more important than land (as though giving away land doesn't endanger life) should be supporting giving away Yerushalayim to Arabs. The Arabs want Jerusalem and shouldn't we give it to them, to appease them?

So why the double standard? Because they assumed that there is a consensus over Yerushalayim and now they see they were wrong. If someone thought he could go to the Kosel for the price of giving away parts of Eretz Yisroel to our murderers, well, he hasn't learned how far capitulation can go. We still remember those chareidim on the Left who preached about giving

the prophet who sees the future, said that the law of Yerushalayim is like the law of Yehuda-Shomron:

It would seem that we don't see any purpose in protests, and if so, what good will another protest and another speech do? Furthermore, since it doesn't help, then it's d'varim b'teilim, Heaven forbid, since this talk won't accomplish anything anyway, especially when they could be talking divrei Torah and inspiring people to yiras Shamayim at this time. So why waste time, as it were?

The answer is that we have a mitzva in the Torah of giving rebuke. Whether the rebuke is actually effective is up to Hashem, but the rebuking must be done. Chazal say that even if it seems to

turned out that their words had some effect.

The main purpose in talking is, since there is a mitzva in the Torah, the "Torah of life," that "all Jews are considered kosher" – and here we are not presenting a personal opinion but repeating something written in the Torah – therefore, it is possible that when they mention it, it will have an effect up Above and that will have an effect down below, to effect a change – "action is the main thing."

The same is true for the Peace Agreements, those agreements that, may Heaven have mercy, some people are celebrating and are seeing to it that everybody take part in the joy of the Peace Agreement that was signed. Those who don't want to rejoice they compel to act joyously, and if this wasn't a time of joy (Motzaei Shabbos at a Melaveh Malka) a fast day ought to be decreed for the entire world for this thing called a "peace agreement," which is actually just the opposite and we see no peace resulting.

After they heard people complaining about this agreement, they consoled themselves that after all, they stood strong about Yerushalayim. According to halacha there is no difference between Yerushalayim and some place in Yehuda and Shomron. The *Shulchan Aruch* says, regarding giving away land, that since this endangers life, it opens the land before them, it is forbidden to give an inch of Eretz Yisroel and it makes no difference whether it's Yerushalayim or in Yehuda and Shomron!

If it is permissible to give away land in Yehuda and Shomron, as they maintain, since there is no danger because the other side "promised" and "signed" that there would be peace, why do they

A fast day ought to be decreed for the entire world for this thing called a "peace agreement," which is actually just the opposite and we see no peace resulting.

away land with the ridiculous claim of pikuach nefesh. Now, all of a sudden they're nervous about Yerushalayim. They're not willing to give up their beis midrash for the sake of peace, but when they gave Gush Katif to the enemy, they rejoiced.

As for the group that insisted that it wasn't the place for us, the chareidim, to mix in to these issues because "we don't mix in to security matters," have suddenly woken up when parts of Yerushalayim near the Schneller fortress are under consideration. What hypocrisy it is when they cry about dividing Yerushalayim.

Thirty years ago, when they gave away "just" the Sinai, the Rebbe, as

him that he has accomplished nothing, and perhaps not only does it seem that way but it is actually the case, nevertheless, "even 100 times," and the halacha is to be taken literally. Even though he spoke 99 times and the situation remained the same as before, he is told to try, "even 100 times."

Especially when, if you think about it, you understand that if not for the 99 times of rebuking and yelling until now, the situation would be far worse! It has turned out that we have seen retroactively that although, in some cases, while talking, it did not seem as though anything was accomplished, after some time it

oppose giving away the Old City of Yerushalayim, when the Arabs make promises? If you oppose giving away Yerushalayim, you should also oppose giving away Yehuda and Shomron.

Those who fool themselves by saying that Yerushalayim is different than Yehuda and Shomron, are deliberately ignoring the p'sak din that makes Yehuda and Shomron the equivalent of Yerushalayim and establishes that giving any land, no matter where it may be, endangers us to the point of "opening the land before them."

From this we see what sort of "strength" it is when they strongly insist on Yerushalayim and not on Yehuda and Shomron!

As said before, if the reason to give away Yehuda and Shomron is because of danger to life, then that is the Torah law, and if so, they should also give away the Old City of Yerushalayim, including the Kosel and the Har HaBayis!

(Motzaei Shabbos BaMidbar 5759)

WHY THE SURPRISE?

"Severe Crisis of Faith in the IDF" was the headline in *Maariv*. The article said, "Secret data that the army presented to the prime minister reveal the sad reality, 40% of the public do not have faith in the army leadership; only 25% of the reservists trust the high command; many of the career soldiers want to leave."

They are all surprised. Nobody understands why this happened. After years of preventing the army from carrying out its mission of pursuing and destroying our enemies, and turning the army into a political entity that pursues Jews, while failing in their wars, is it any wonder that there is a serious crisis in the nations' trust in the army's high command?

Over the course of years our prime ministers have destroyed the army's effectiveness while using it for purposes that go contrary to the army's values. The army reached its nadir during the Disengagement period, when it was

led by a chief of staff who was picked especially for the purpose of expelling Jews. For an entire year, thousands of soldiers trained to expel Jews and destroy flourishing settlements.

For over a year they stopped the regular ongoing training of reservists, in order to finance the swollen budget for the Disengagement. Our Intelligence in the northern sector failed since it was being used against settlers and people on the Right. Is it any wonder that when they had to fight the second Lebanon war they were caught unprepared?

After all this, they continue to think up wicked plans of giving away more land and using the army to expel tens of thousands of Jews from their homes. There is only one way to restore the people's trust in the army and that is if the army gets back to its real job which is to defend Jews, rather than use the soldiers' mesirus nefesh for immoral purposes.

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THE ETERNAL LIFE OF MOSHIACH BEN DOVID

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

In response to requests by our readers, we now present the next segment 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.



10. WHAT DOES THE RAMBAM MEAN WHEN HE WRITES, “THIS IS NOT THE ONE PROMISED BY THE TORAH”?

The truth is that we can bring another explanation of the statement of the Rambam (and this is its simple interpretation). First, we have to understand: What exactly does the Rambam mean when he adds the words “and if he didn’t succeed”? The simple intent is to keep a Jew from reaching a state of heresy. For when the Torah testifies regarding someone that he is “presumed to be Moshiach,” and afterwards he is killed, there are those who may not say “I believe in the coming of the Moshiach” the next day, seeing that the Moshiach promised by Torah has already been killed, and *r”l* he will think as did Hillel (Sanhedrin 98b), “There shall be no Moshiach for Israel, because they have already enjoyed him in the days of Chizkiyahu.”

Therefore, the Rambam says that we have to know that the situation until now on the level of “presumed to be Moshiach” is still “not the one promised by the Torah,” and thus, the fact that the Moshiach is presently not before us does not *ch”v* represent the end of the concept of Moshiach’s coming. The Torah has promised that the Redemption will be through Moshiach in actual deed, i.e., Moshiach will build the Beis HaMikdash and redeem the Jewish People at the Redemption in the most literal sense.

Thus, it is understood that the Rambam simply doesn’t touch upon the question of whether the Moshiach that has been up until now will come himself afterwards at the Resurrection of the Dead and bring the Redemption. This is because according to the essence of the halacha, it depends. If this is not yet

the time for the Redemption, another Moshiach will have to come later in the generation of the Redemption, prepare the Jewish People, and fight the wars of G-d, and then the previous Moshiach will remain only “presumed to be Moshiach,” just as Bar Koziba was the Moshiach of his generation “as all the suitable kings of the House of Dovid who died,” and he has neither returned nor will return to bring the Redemption. However, if we are talking about the last generation of the exile and the first generation of the Redemption, the one who was “presumed to be Moshiach” will himself rise to be on the level of “*Moshiach vadai*” (definitely the Moshiach).

**PRESUMED TO BE MOSHIACH –
“MOSHIACH BEN YOSEF,” AND AFTER
RECEIVING ETERNAL LIFE –
“MOSHIACH BEN DOVID”**

Looking more deeply into the

matter, we find that all the Midrashim are filled with the discussion of Moshiach ben Yosef, and similarly with the Gemara (Sukka 52a), yet many ask why the Rambam did not mention this matter at all. The answer is that this is precisely what the Rambam writes here, i.e., it is possible that there will come a Moshiach who will be Moshiach in accordance with the Torah, representing the concept of “presumed to be Moshiach,” the level of Moshiach ben Yosef, and afterwards he will be killed. He says regarding this that it is known that he is not the one that the Torah has promised. In other words, the stage that has been attained up until now is not the main objective, and thus the fact that this stage has ended does not mean *ch”v* that the concept of Moshiach is a lost cause. Rather, we still must await what the Torah has promised – the revelation of Moshiach ben Dovid.

This is what is stated in the Gemara (Sukka 52a): “Moshiach **ben Dovid**, who will be revealed...G-d says to him, ‘Request something from Me and I will give it to you’... He says before Him, ‘Master of the Universe, **I ask of You nothing except life**,’ and G-d replies to him, ‘Your father Dovid has already prophesized regarding you, as is said, ‘He asked of You life, You gave it to him – long life, forever and ever,’” and in Yalkut T’hillim (Remez 621): “When the appropriate time comes, G-d will say, ‘**I must create him anew**,’ and similarly, He says, ‘I have given birth to you today,’ at that moment He created him.”

Furthermore, it is understood that when the Redemption comes during the period after the concealment of Moshiach ben Yosef, he can come himself and be revealed as Moshiach ben Dovid with eternal life, and as is explained in the Gemara mentioned above, after what happens to Moshiach ben Yosef.

Moshiach ben Dovid says to G-d, “I ask of You nothing except life,” as “Moshiach ben Dovid” represents the revelation of eternal life within Moshiach, after the concealment of the level of Moshiach ben Yosef. See in the seifer *Emek HaMelech* (Shaar Reisha D’Za) that Moshiach ben Yosef himself is called by the name “**Menachem**, restorer of my soul,” and he is the one who brings the Complete Redemption.

On the other hand, however, even when Moshiach ben Dovid reveals himself with eternal life, we find that his previous state is not the concept of Moshiach “that the Torah has promised.” This is because when the Torah promises the coming of Moshiach, it refers to “And Hashem your G-d will bring back your

whatsoever with the question of who will be revealed afterwards as the Moshiach, because this matter depends upon whether or not we are actually in the time of the Redemption.

The Rebbe shlita said in prophecy that the time of the Redemption is literally now, agreeing with and encouraging people who proclaimed that he is the Moshiach, and he said in a sicha from Shabbos Parshas VaYeira 5752 (Seifer HaSichos 5752, pg. 95) that in addition, “**there is also the existence of Moshiach in its simplest sense...**and if they wouldn’t mix in undesirable matters that delay and hinder, etc., he would be revealed and actually come.” Furthermore, “in our times, all delays and

The Rebbe is the Moshiach of the generation...and he will eventually be revealed as Moshiach ben Dovid with eternal life.

exiles,” meaning Moshiach who actually brings Redemption to the Jewish People, i.e., the level of Moshiach at the building of the Beis HaMikdash and the ingathering of the exiles.

It is therefore understood that there is no contradiction between the statement of the Rambam brought by Rabbi Mazuz and the fact that the Rebbe will come very soon and redeem the Jewish People. This is because the aforementioned Rambam only comes to say that what was up until now still does not represent the conclusion and culmination of the matter, for even though there was an aspect of “Moshiach” here, the promise of the Torah regarding the Redemption has yet to be fulfilled and this promise will indeed be fulfilled. Furthermore, this Rambam does not deal

hindrances, etc., have been nullified, and since there is not only the **existence** of Moshiach, but also the **revelation** of Moshiach, now we merely must **greet** Moshiach Tzidkeinu in actual deed.” Thus, it is clear that even though the time period until now has not yet attained the ultimate objective, and the manner of the hisgalus of Moshiach until now is not yet the final revelation promised in the Torah, nevertheless, the Rebbe is the Moshiach of the generation who has prepared the Jewish People for the Redemption, and he will eventually be revealed as Moshiach ben Dovid with eternal life, for the one who prepared the Jewish People for the Redemption will be the one to continue the process to its ultimate conclusion.

PLEASE TEST ME IN THIS!

By Nosson Avrohom

*It was a most unusual event when the Rebbe asked everybody to go on shlichus and to open Chabad houses, saying people could test him regarding his promise of inordinate success. * Since then, hundreds of shluchim have opened Chabad houses to spread Judaism and the wellsprings of Chassidus. * Beis Moshiach spoke with three shluchim who went out on shlichus at that time. * Presented for the upcoming Kinus HaShluchim.*

Simchas Torah 5747/1986:
Thousands of people crowded the large zal as the Rebbe farbrenged for hours. The Rebbe began the farbrengen with the topic of “and Yaakov went on his way,” and said that we need to take the kochos we received on Simchas Torah and go forth with them the rest of the year: **“This is most emphasized in the activity of spreading Torah and Judaism and spreading the wellsprings outward, by establishing houses of prayer, houses of Torah, and houses of tz’daka and chesed. Better yet – one house that incorporates all**

three, like the houses known as “Beis Yosef Yitzchok Lubavitch – Beis Chabad.” This is because the action (of hafatza) of establishing a house has the effect of breaking through barriers.”

The Rebbe asked the Chassidim to open Chabad houses, similar to those which had been opened over the years in many places around the world. The Rebbe was taking the next step by asking for expansion, growth, bursting forth!

Then the Rebbe dropped the bombshell:

Please test me. Whoever will give himself over to the work of

shlichus of spreading Torah and Judaism and the wellsprings by (participating in) establishing Chabad houses, shall see for himself [referring to the success he had spoken about just prior] that wherever they establish a Chabad house they are guaranteed great and prodigious success in spreading Torah and Judaism and spreading the wellsprings outward.

This was unprecedented. The Rebbe asked and suggested: Go ahead, test me. See whether my promises are reliable. Three big, loaded words, **“u’bechanuni na b’zos” (please test me in this).**

This sicha injected enormous energy into the movement twenty-one years ago. Other sichos followed this one, nearly every week, in which the Rebbe spoke about the necessity of opening Chabad houses.

Beis Moshiach went back to that time when Lubavitch was shaken up, in the positive sense, as hundreds of young shluchim went out to various points around the globe. It started in 5746, when in a handful of sichos the Rebbe spoke about the importance of a Chabad house which contains the three pillars of Torah, t’filla, and tz’daka, but nobody anticipated the huge momentum the Rebbe would generate starting on Simchas Torah. The Rebbe even edited the Simchas Torah sicha, which was not standard practice at the time.

In that sicha, the Rebbe summed up the “totality of the work of shlichus of the Rebbe, my father-in-law, Nasi Doreinu, in spreading Torah and Judaism and spreading the wellsprings outward.” He mentioned the places where Chassidus had reached thus far (“not only that, but the light of holiness is drawn down and spread out even among the nations of the world”).

The Rebbe went into detail, clarifying his intent about how to arrive at “positive resolutions regarding spreading Torah and Judaism and spreading the wellsprings outward throughout the entire world in a way of breaking

through a fence, above measure and limitation, to the point of bringing a major innovation to the entire world.” The Rebbe said he meant the establishment of houses of t’filla, Torah, and tz’daka – “Beis Yosef Yitzchok Lubavitch Beis Chabad.”

That was the practical horaa:

Simply put, regarding practical action, action is the main thing: wherever there are Jews, a Chabad house should be founded as soon as possible, and in places where there is already a Chabad house, to expand it by adding a room or floor. By doing so, the work of spreading Torah and Judaism and the wellsprings will be increased, in quantity and quality.

***Acknowledging
that sometimes
shluchim operate
under tremen-
dous difficulties,
the Rebbe
guaranteed that
now shlichus
would be much
easier.***

THE REBBE SAID...

In the sicha of 11 Shevat 5724 the Rebbe said (*Sichos Kodesh* 5724 p. 153):

The goal our Rebbeim wished for was not that you wait for an “order” – “go to this place and do a favor for so-and-so the Jew,” and then you run happily to do so – but that you understand on your own that wherever there is a Jew and you can help him, whether materially or spiritually, or both ways, you do so. This is still not the ultimate goal of chinuch. What is required is that his students should produce their own students.

* * *

The Rebbe said on Shabbos Ki Savo 5733 (*Sichos Kodesh* 5733, vol. 2, p. 379):

All should know that when they go on the Rebbe’s shlichus, he goes with them, as he is here precisely as in the past and he himself wrote regarding his father that a Jewish shepherd does not abandon his flock, citing the phrase, “just as he stands and serves there, here too he stands and serves,” and he directs everything as he wants to direct it. Indeed, this is also true of him.

* * *

The Rebbe demanded a lot of the shluchim. One of the demands was using every free moment to learn Torah. At the farbrengen of Shmini 5738 (*Sichos Kodesh* 5738, vol. 2, p. 85):

Even those who are successful in public work, and clearly they ought to continue in this, for Nasi Doreinu, the Rebbe, my father-in-law put them in their place and situation, and heaven forbid that there should be a situation of “weakening their hands” in fulfilling their shlichus. At the same time there ought to be a tremendous longing for Torah study ... so that every free moment from their task is used to study Torah and he learns more diligently than someone for whom “his Torah is his occupation.”

Then the Rebbe promised, saying that he knows that sometimes shluchim operate under tremendous difficulties, and so he was guaranteeing that shlichus would be much easier:

In previous years, when shlichus began, when Chabad houses were founded, it is possible that there was room for doubt regarding one’s success... Today, however, after over thirty years of work in spreading Torah and Judaism and the wellsprings outward, when we see what they accomplished with this work, surely, certainly wherever a Chabad house will be founded, great and prodigious success is assured in spreading Torah and Judaism and the wellsprings outward. This is in light of the experience from all the other places, various places which can serve as models for every possible difficulty, regarding the sort of action to take and how to overcome difficulties.

Therefore, it depends only on the desire of every individual, to join the shluchim who are occupied in fulfilling the shlichus of the Rebbe, my father-in-law,

Nasi Doreinu (in a manner of one shliach making another shliach, until one hundred shluchim), for the avoda of shlichus in our day entails walking a paved road. This pertains to literally every person without exception.

Up to that year, there were a few dozen Chabad houses in Eretz Yisroel that were located mainly in the big cities. However, aside from Lag B'Omer parades that brought thousands of children to the street, other activities were small scale and low-key.

Following the Rebbe's call to open Chabad houses all over, dozens of young people who were just beginning adult life, jumped into action like Nachshon. They left their city and home and went to distant cities where they opened Chabad houses and began giving shiurim, working with children, holding farbrengens, having women's groups, koshering kitchens, putting up mezuzos, etc.

Twenty-one years later, we spoke with three directors of Chabad houses who went out on shlichus that year. They are in Beit Shaan, Chadera, and Teveria.

Tell us about the days leading up to your going on shlichus and about what impact the Rebbe's sichos had on your going out.

Rabbi Yaakov Shmuelevitz:

Throughout my year on K'vutza, the Rebbe spoke about shlichus nearly every Shabbos. Whatever the sidra or holiday, the lesson was to devote oneself to being mekarev Jews. Consequently, this was the subject that the T'mimim spoke about enthusiastically. Some said that for this alone it was worth getting married at that time, to be able to open a Chabad house.

I remember the debates among the bachurim about which shlichus was considered more admirable – going to a distant place, or was going to the center of the country



Rabbi Yosef Kramer

fine too. It was obvious to whoever felt he was a Chassidishe bachur that he had to go on shlichus. The enthusiasm for shlichus was so great that the first Kinus HaShluchim took place that year for shluchim in the US. A friend and I were waiters at the event and we considered it a great z'chus. That was the feeling back then.

I supported the position that championed going on shlichus to distant places. In those days, Beit Shaan was considered a hole in the wall. In my room in the dormitory, one of my friends posted a note saying, "Shmuelevitz=Beit Shaan." It was virtually prophetic, as that's where I ended up.

Right after I became engaged, we wrote to the Rebbe that we want to go on shlichus. We presented a few options, including learning in kollel. At that time I organized the day camp for the children of Anash in Tzfas, and one day, on my way to the mikva, I was told that I had a letter from the Rebbe.

I was ecstatic. I won't forget the simcha and dancing that morning at the mikva. It didn't matter what the answer was; just having received an answer thrilled me. Then I went to

get the answer. The Rebbe circled Beit Shaan and added: **I will mention it at the gravesite. May it be in a good and successful time with expansiveness materially and spiritually.**

Rabbi Moshe Akselrod: The atmosphere in those days was that there was no choice but shlichus. Every Tamim knew that after he married he would open a Chabad house and this was his goal in life. I spent three years with the Rebbe, starting from 5744 until 5747. That was an amazing year. In every sicha the Rebbe spoke about the need to open Chabad houses.

I won't forget how the Rebbe explained the verse, "and he planted an eshel in Beer Sheva." "What did he plant," asked the Rebbe, and he immediately answered, "A Chabad house!" Similarly, a few parshiyos later, Yaakov left Charan and built an altar and called there in the name of G-d. What was that, asked the Rebbe. He opened a Chabad house!

I went back to Eretz Yisroel that year and got engaged. We planned on opening a Chabad house. I went to R' Nachum Cohen, who was in charge of the subdivisions in Tzach, and asked him if there was a place

for shlichus. He said: Atlit.

A few days later I was on the bus to Atlit. I liked the idea, as it was close to my parents in Chaifa. My kalla immediately began working with the children there on Chamisha-Asar B'Sh'vat. Then I wrote to the Rebbe and asked whether to accept the offer of Atlit.

The Rebbe's answer was, **"as per the advice of the Vaad Rabbanei Chabad."** I contacted the Vaad Rabbanei Chabad and I was present at their first meeting in Yerushalayim. One of the rabbanim asked me various questions and then they approved my going on shlichus. When I wrote to the Rebbe, his answer was, "I will mention it at the gravesite."

I got married on 10 Adar, but for some reason I did not get a letter with the Rebbe's bracha before the wedding. I knew the Rebbe sent a letter to everyone and it was just me who did not get one. We were living in Yerushalayim and we

looked for an apartment to rent in Atlit.

When we found an apartment, I went to get a taxi to take us there. I stuck my hand in the mail box, as usual, and how shocked I was to see a letter from the Rebbe, saying, **"binyan adei ad"** (an everlasting edifice). It was incredible divine providence that just as I was going on shlichus, the bracha had arrived.

Rabbi Yosef Kramer: Going out on shlichus was because of the Rebbe's sichos. When the Rebbe said so many sichos about the need to open a house of t'filla and Torah in every place, it was obvious that that is what we were going to do.

That year I learned in kollel in Tzfas and I gave shiurim in various schools, and so I was involved in spreading the wellsprings. When the Rebbe spoke about opening Chabad houses, we knew that we were dropping everything and opening an official Chabad house.

We began looking for a place of

shlichus and we found out that they were looking for a shliach to open a Chabad house in Teveria. Before that, there had been a shliach who worked there for a while and left and so Teveria was left without any programming. I offered to fill the position and upon writing to the Rebbe, I received a bracha.

The first year I ran the Chabad house from my home in Tzfas. Every day I went to Teveria and returned home late at night. A year later, when I had started a shul and had a regular minyan, we moved to Teveria. Baruch Hashem, over the years we received many answers and much encouragement from the Rebbe.

You can't sum up all the work you've done in twenty-one years, but perhaps you can tell us what you're up to these days?

R' Shmuelevitz: The Chabad outreach in Beit Shaan has developed into a sizable operation. We have two other shluchim, Rabbi



The Kinus HaShluchim that took place in 5748 in Eilat, a year after the big upsurge



Rabbi Yaakov Shmuelewitz blowing shofar for children in Beit Shaan



Rabbi Moshe Akselrod at the construction site for the mikva in Atlit

Shmuel Reinitz and Rabbi Roi Tor. From the minute they came, the activity and the awareness of Chabad increased dramatically. R' Reinitz organizes the work in the city, does mitzvaim in stores and business centers, and is developing connections with many people. He started running a shul which has Chabad minyanim all week.

R' Tor works at the kibbutzim in the Beit Shaan Valley that surround

the city. This includes Shabbatons and shiurim for all ages. He does tremendous work. Thanks to him there are already a number of full-fledged Chassidishe young men in the area.

The city council allocated a piece of land to us so we can build a Chabad House. Until now, we've been in a bomb shelter. That decision is connected with an interesting event that happened on

Simchas Beis HaShoeiva, when we saw the Alter Rebbe's promise that Chassidim will come out on top.

We decided to have a big Simchas Beis HaShoeiva event, the likes of which the city never saw before. At first we wanted to collaborate with the municipality, but at the last minute they wanted to break the agreement with us and have the event without separating men and women. Of course we didn't agree to this and that is why two events took place on the same day.

Baruch Hashem, our event was very successful. Hundreds of people came, far more than we anticipated, while thirty people showed up to the municipality's event. The deputy mayor who was there, called the mayor who was at the other event and the latter was amazed. He said that since he saw how the public admired us, he would give us land to build on. And he did.

R' Yosef Kramer: Since three shluchim have come to town, there has been a major upsurge in our activities. The new shluchim are highly motivated and have Chassidishe chayus. One of them is R' Shneur Turkov. We opened a place in the center of town called "Spirit over the Water," which is a tourist center. We do a lot of work with young people who come to the city in droves. R' Turkov also runs the soup kitchen, giving out hundreds of food baskets to the old and needy.

The second shliach, R' Reuven Gol, is responsible for the shul and he is personally in touch with many people. He has raised the shul to new levels and brought in new people. We are making renovations in the shul to make it bigger and nicer. He has also developed connections with businessmen in the city.

The third shliach is R' Omri Ben Akiva, whose life story is

fascinating. He grew up in Shikun Dalet in this city, a poor neighborhood. He and his wife got involved in Chassidus thanks to the Chabad house in Thailand and then they came to the yeshiva in Ramat Aviv, where they married. Then they returned to Teveria, where they built their home in the neighborhood where Omri grew up.

I helped them with a building where our nursery school used to be and they turned it into an active shul where shiurim and programming for children take place.

The Rebbe explained the verse, “and he planted an eshel in Beer Sheva.” “What did he plant,” asked the Rebbe. He immediately answered, “A Chabad house!”

This is aside from the ongoing work that I’ve done here for years.

R’ Akselrod: As soon as we arrived, we set up an array of mivtzaim like any Chabad house does. In recent years, with the addition of another shliach, R’ Avrohom Sebag, the work has intensified. We have a Chabad shul, a Chabad mikva, two Chabad preschools and many shiurim in Nigleh and Chassidus. Then of course, there are the usual mivtzaim of t’fillin, mezuzos, and koshering kitchens.

I’ll tell you a story that happened to me. I met a chareidi bachur who said to me, “Thanks to you I am frum today.” When I asked him what he was talking about, he told me the following story.

In the early years of my shlichus in Atlit, I would travel every day by bus to learn in kollel in Chaifa. On my way I would ask my fellow passengers whether they wanted to put on t’fillin. That bachur was a soldier on leave who was on his way to take an important test. I asked him to put on t’fillin and he asked whether it would help him. I said it would and he put them on and he did well on the test. He began putting on t’fillin every day and that led to his davening and he slowly became a baal t’shuva.

The Rebbe spoke a lot about going out on shlichus and opening Chabad houses and then he dropped the bombshell about testing him. How do you see the fulfillment of the Rebbe’s promise in your shlichus?

R’ Shmuelevitz: We have felt the Rebbe’s brachos from the first day on shlichus until today, every moment. By the way, since 5750, there were two years when nearly every month we got a check from the Rebbe for \$1000 and more. If there were several mosdos in town, each mosad got a similar check. This encouraged the shluchim to open more and more of them. The amount of the check was always connected to a special date.

Aside from that, at the farbrengen which took place at the first Kinus HaShluchim in 5748, the Rebbe announced that every Chabad house should submit a report of debts. The Rebbe paid 10% of the debts outright and half of the remaining 90% the Rebbe gave as a loan on easy terms. So the Rebbe’s help wasn’t just moral and spiritual but financial too.

I’ll tell you a story that happened

to me a few years after I came on shlichus. It was 6 Cheshvan 5751 and our financial state was terrible. I wrote a letter to the Rebbe about it and signed it, “From where will my help come.” The Rebbe’s answer was, **“the response is right there in T’hillim.”** The Rebbe was referring to the next part of the verse, “my help is from Hashem.” A few days passed and our situation greatly improved and our financial possibilities expanded considerably.

R’ Akselrod: I’ll tell you a story in which I saw the Rebbe’s help. We have a preschool that we have maintained with great devotion. We have Chabad teachers but the one who currently pays the salaries and other expenses is the local municipality. However, for nearly ten years, we had to support the school ourselves.

At a certain point, we were in a financial hole. Each month I had no idea how I would make the payroll and I was very worried. When the deficit got too heavy to bear we wrote to the Rebbe that we were doing a big registration drive and if we did not get more children, we would not be able to keep the school open.

The registration drive was a week long and by Thursday evening we had not gotten a single additional child. We were left with only nine children. I decided we could not carry on. The next morning, R’ Chaim Shlomo Segal of Afula called me and said that he had gotten a bracha from the Rebbe regarding my question.

I realized that I could not close the school. We decided to continue registration and to visit all the moshavim and yishuvim around Atlit. We wrote to the Rebbe that we were continuing the registration and another week went by without our registering even one additional child. Two weeks went by and the situation remained the same.

While I was debating closing the school, R' Segal called me again with a bracha from the Rebbe. I just didn't know what to do. I wrote to the Rebbe about the enormous deficits and once again the answer was "bracha." We decided to continue as usual, with the same number of students, and the Rebbe would help us.

Over the ten years that the burden of the school was on our shoulders, that year ended up being the easiest year for fundraising.

R' Kramer: We have seen how the Rebbe helps. The shluchim who work here will tell you the same thing – how every time we took on a project that seemed too much for us, in the end things worked out wonderfully.

Teveria is not an easy place but, baruch Hashem, in the end, we overcame it all. We came here when there were already many activists and mosdos that were afraid that we would compete with them, which is why they refused to cooperate with us. Some hoped we would leave but after they saw we were here to stay, they worked with us.

Over the years I was greatly encouraged by the Rebbe, but one of the times that stands out in my mind is when I was first starting out. One of the local Lubavitcher women here went by the Rebbe for "dollars" and asked what her job was in Teveria. The Rebbe said, "There is a shliach there. Go to him

and ask him how you can help." That was greatly encouraging to me.

In general, with all the Chabad activities here, I try to direct them in such a way that everyone here works together. This is the source of our success, with everybody focused on the hisgalus of Melech HaMoshiach.

What are your thoughts on going to the Kinus HaShluchim?

R' Kramer: I was at earlier Kinusim at which I saw the Rebbe and was greatly encouraged. Today, I go with mixed feelings. On the one hand, it's difficult to describe the feeling in 5751, when the atmosphere was electric, "*aht aht kumt Moshiach*" and I long to see the Rebbe. On the other hand, every mosad shlichus that opens today is an incredible miracle. I am jealous of the younger generation. If we're talking about what the Rebbe is doing, there is nothing greater than a large group of young, dynamic shluchim who never saw the Rebbe but are devoted to shlichus. There has been nothing like it in our history.

R' Shmuelewitz: I go to the Kinus with genuine excitement. I bought my ticket two weeks ago and every minute I feel, "*aht aht I'm going to the Rebbe.*" For us shluchim, this date is "once a year" just like Tishrei is to the T'mimim, the month in which they fill up their storehouses with chayus and hiskashrus. I look forward to the

Rosh Chodesh Kislev farbrengen in 770 and to the contributions of the philanthropists in Crown Heights who help the shluchim so generously.

R' Akselrod: I am going to the Kinus with feelings of anticipation of the Rebbe's hisgalus. I'll tell you something. When I was a bachur in 770, I was one of those who hung around R' Zushe Wilmovsky. R' Zushe would stand behind the Rebbe at farbrengens and when they sang, he would wave his hand.

After one of the farbrengens, I said to him, "Very nice that you encourage the singing." He said, "Moshe, you don't understand," and he gave me an analogy. Sometimes you see a little doll hanging from a car mirror. It's to remind the driver not to fall asleep. Do we think that the doll is what makes the car move? No! The engine is what moves the car. I was the little doll that jumps around but the Rebbe is the engine that gets us moving.

This analogy has remained with me over my years on shlichus as I see so many Jews, perhaps even more than before 3 Tamuz, coming to write to the Rebbe, asking for his bracha and guidance, and wanting to know the Rebbe's view on any given topic. Now we just have to finish off the "little jars" and see the hisgalus.

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TALES OF THE SUPERNATURAL

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

*“You see for yourself how this mitzva saved your son. You should know that to me, every Jew is as beloved and important as your son is to you.” * Of the power of the mitzva of t’fillin and tales of a dibbuk and sheidim.*

I attended a bar mitzva celebration hosted by Rabbi Shneur Halperin, a shliach in the settlements of the foothills of Mount Hermon, which are scattered throughout the upper Galil. As always, it was inspiring to see hundreds of mekuravim along with dozens of shluchim from the area, who displayed, as always, genuine brotherly love.

The event was like an Erev Chabad for friends and mekuravim with a video of the Rebbe, a fascinating talk by the shliach, the father of the bar mitzva boy, as well as brachos from rabbis and leaders in the area who praised the young shliach and his amazing work to the skies.

THE T’FILLIN THAT CHANGED HIS LIFE

This is where the story begins. I sat at a table along with a cousin of R’ Halperin, who is a ben-Torah and a well-known maggid shiur from B’nei Brak. He told me a very

special story about the Rebbe and his tremendous Ahavas Yisroel for every Jew in the world.

A bachur learning in a yeshiva in B’nei Brak left the path of Torah and mitzvos. One day, he was in the Central Bus Station in Tel Aviv and when he came out of the bathroom a Lubavitcher with a white beard approached him and asked him to put on t’fillin. The young man refused but the Lubavitcher didn’t give up so fast. He pressed on until the man finally said, “Okay, give me the t’fillin.”

The Lubavitcher watched as the man took the t’fillin and put them on like a pro and easily read the entire Krias Shma. He asked him, “How do you know all this?” and the man said he used to study in yeshiva and his father was a big rav in B’nei Brak.

The Lubavitcher felt sorry for him and his parents and he made him an interesting offer. “My wife and I are older people and all our children are married and have left

home. Every Shabbos we sit alone and eat the Shabbos meals and there’s nobody to tell my wife how delicious the food is. I will pay you to come to our Shabbos meals and I’ll pay your travel expenses too. Just come and compliment my wife.”

The man accepted the offer and began going for Shabbos meals. He heard divrei Torah and Chassidus, began putting on t’fillin again, started davening now and then, and finally did t’shuva and went back to his father with a hat and jacket. The father was thrilled and he asked his son what made him come back. When he heard that it was thanks to a Lubavitcher from Tel Aviv and the Lubavitcher Rebbe’s T’fillin Campaign, he bought a ticket to New York. “I am going to say thank-you to the Lubavitcher Rebbe who saved my son.”

He went for “dollars,” and briefly told the Rebbe the story and thanked him. He also had a question to ask, which was, “Excuse me for asking, but still and all, how can you have someone put on t’fillin when he just came out of the bathroom and did not wash his hands?”

The Rebbe looked serious as he grasped the lectern with both his hands and said: You should know that there is a Jew in Connecticut who gets up Yom Kippur morning, takes a shower, eats breakfast, gets into his car and drives to shul for N’ila. You cannot imagine what pleasure Hashem has from this Jew,

in those moments that he spends in shul.

The Rebbe repeated: You cannot imagine what pleasure Hashem has from this Jew, in those moments. So you ask how is it possible to put t'fillin on with someone who comes out of the bathroom? You see for yourself how this mitzva saved your son. You should know that to me, every Jew is as beloved and important as your son is to you.

HELP IN THE MIDDLE OF THE NIGHT

Before I begin the next story, I want to make it clear that I don't claim to have any comprehension of the world of angels, dibbukes, or reincarnated souls. The story happened as it happened and anybody who wants to make connections between the story and practical kabbala, does so at his own responsibility. Since this column is about "stories from the Chabad house," I relate this story as something that happened at our Chabad house.

A few years ago an older Russian Jew in Beit Shaan died. His daughter is a music teacher in one of the schools where I am a rabbi. I was at the funeral, I consoled the family, and I went home. At midnight, the daughter called me and I could hear how frightened she was. She told me that her daughter, an outstanding soldier who had just that day completed her army service, was home and trembling and crying in hysteria.

Her soldier daughter said it wasn't she who was crying but she felt her grandfather's soul within her, and it was he who was crying!

In all the courses we took before going on shlichus, we didn't learn how to handle anything like this, not even in all my years in yeshiva, but the woman was in distress and had called me for help. I told the mother to try and calm her daughter and I

would be over in a few minutes. I took along a Siddur with Russian translation and went to their home.

What I saw there was precisely what they describe in stories. Don't think she was mentally unbalanced or hallucinating. She was an outstanding officer who led an important army camp, and was awarded for her excellent service, yet she was shaking, her face was red and she was crying and mumbling incoherently. She said her grandfather was in her body and he wasn't doing well, and he was crying within her. The mother and grandmother sat near her and were nearly going out of their minds in fright.

I began to question them. Who was the grandfather? What connection did he have with his granddaughter?

I was told that the grandfather came from a very religious family and there was a strong connection between him and his granddaughter. The day he died she was traveling and they could not inform her of his passing and so she wasn't even at his funeral.

I asked whether there was anyone to say Kaddish for him. No. Were there minyanim in the mourners' house for Mincha and Maariv? No. Was anybody learning Mishnayos? No. Did they say brachos? No. I explained that the grandfather's neshama was pleading for a tikkun and he was with the granddaughter because she was close with him.

I asked the granddaughter whether she was ready to commit to saying brachos before eating, l'ilui nishmaso. She asked me what a bracha is. I opened the Siddur and showed her the page of brachos recited before food and explained which is said on what food. "Are you ready to do this?" I asked. "Yes," she said.

I naively thought (with all my

great knowledge of exorcism) that the good intention was enough, but to my dismay she was as distressed as before. I took a cup from the table, poured some orange juice, handed it to her and we said together: *Baruch ... ata ... Hashem ... sh'ha'kol ...*

She drank a little bit and put the cup down, and breathed a deep sigh of relief and said, "That's it. He left."

I could see the change instantly. She was normal, sitting calmly, talking, looking around. It was after midnight and I stayed a little longer, the women thanked me, and I left.

Two years later I was asked to be the mesader kiddushin at the granddaughter's wedding. Baruch Hashem, they are doing well and are in touch with the Chabad house.

IT CAN PAY TO CHASE AWAY DEMONS

Around the same time (about ten years ago), a shliach told me that a mekurav who owned a huge villa had asked him to come to his home with a shofar to chase away the demons. While the shliach wondered whether he should admit that he didn't know how to get rid of demons, the wealthy man said, "Just come with the shofar and I'll show you where to blow. You've got to get them out of the house!"

So the shliach showed up with a shofar and toured the house while the owner said, "Blow here under the steps; now here, near the window. Over here and here. Terrific."

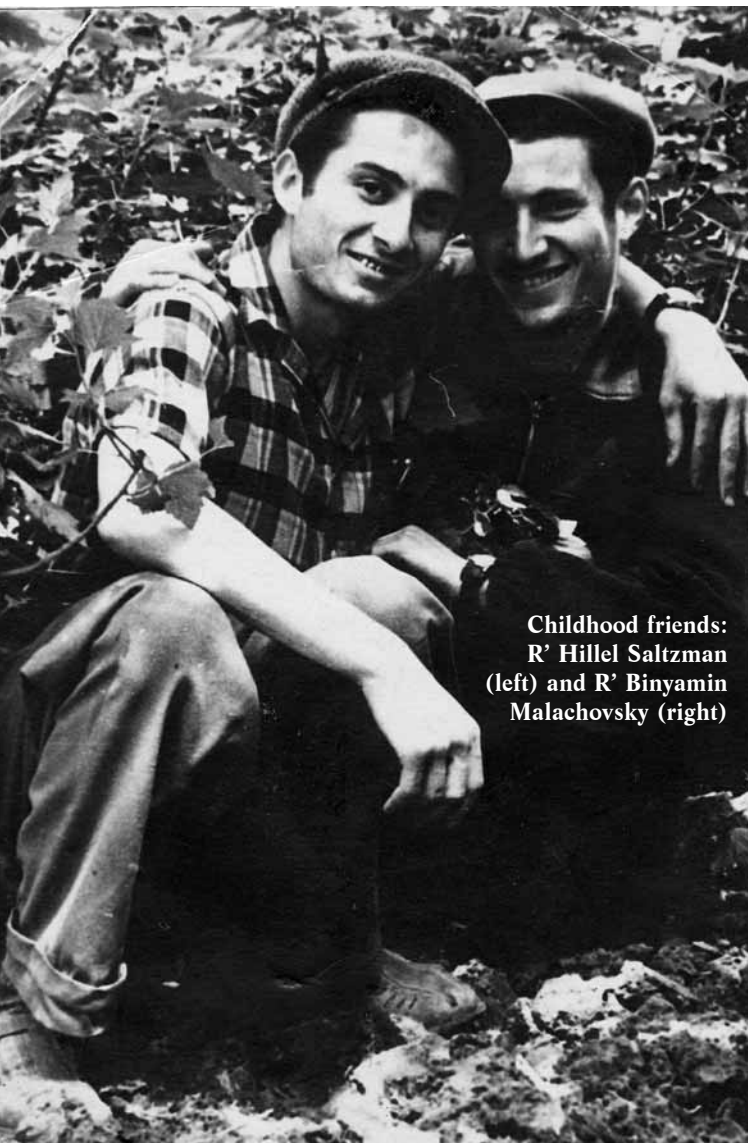
I asked my fellow shliach, "Nu, did the sheidim disappear?"

He said, "I don't know, but what I do know is that I left that house with a donation to the Chabad house, a check with six figures..."

Who knows? Maybe in the merit of the mitzva of tz'daka the demons disappeared.

SAVING A FAMILY FROM SPIRITUAL DESTRUCTION

Prepared for publication by Avrohom Reinitz



Childhood friends:
R' Hillel Saltzman
(left) and R' Binyamin
Malachovsky (right)

WORKING ON ALL FRONTS

Our activism in Samarkand was not limited to specific fields. In western countries it is customary for every person to be responsible for his area and he doesn't mix into things that are not under his direct authority. In Samarkand, however, since the areas of askanus expanded and the number of people involved were few, due to the danger and the need for utter secrecy, our modus operandi was, as it says in Avos, "in a place where there are no men, try to be a man." That's how we operated in dozens of areas simultaneously.

We felt the tremendous responsibility on our shoulders and also realized the great privilege to be involved in this holy work. We could not focus on those things close to our hearts while ignoring other things, even if they weren't directly connected to the yeshiva and were hard to carry out. Therefore, along with running the yeshiva and the spiritual activity, we were also busy with material relief for the community whether that was financial help for a poor family or burying someone who had passed away.

Sometimes, while being involved in burying someone, we missed the time for davening Mincha and had to daven Maariv twice, to make up for it. To us, this was exceedingly strange, but we felt that we were involved in a mitzva that could not be done by others. In every task we saw our responsibility and privilege that could not be ignored, as long as we had the ability to do it, especially when they were spiritual matters.

One of the special projects we were involved with in Samarkand was bringing Jewish families from out-of-the-way places in Russia, where they could not live a Jewish life, to the Chabad community in Samarkand. The main difficulties were material ones – i.e., settling the family in, finding them a home and an occupation,

Thirty years after the Communist Revolution, at the end of the fifties, most Jewish communities in the Soviet Union were destroyed and only in a few places did they flourish. Thousands of Jewish families across Russia were destined to spiritual annihilation, lacking a Jewish environment for their children. * Rabbi Hillel Saltzman, one of the young activists of the Chabad community in Samarkand at that time, tells of the work that was done to save these families, and their transfer to the Chassidic center that was in Samarkand. * The work was difficult and constantly under the threat of the KGB, but it was worth it since these families joined the Chabad community, and today number hundreds of people, all Chabad Chassidim. What would have become of them if not for this rescue work?

etc. – but the enormous profit was spiritual. An entire family was saved from spiritual ruin and became part of the Chabad community.

THE MISSION

At the end of the fifties we found out about a certain family, not Lubavitch, where the head of the family was a big yerei Shamayim and all he desired was for his children to remain religious. To his great sorrow, the Jewish environment in his town petered out. Older members of the community died one after the other and the young people were far from religious observance. This was the sorry fate of a beautiful Jewish community that disappeared under the Soviet boot, which was par for the course throughout Russia.

Although the father wanted to move to a Jewish environment, he didn't know how to go about it. He had lived in that town for decades, had a nice house and a good job. His children were doing well in school and his oldest son, so they told him, had great prospects in the field of science.

With great effort, the father managed to transmit to his children some basic fear of Heaven and they more or less kept Torah and mitzvos. In those days, this was a great achievement. But he worried about the future. His children did not have friends that he thought were suitable. Their social circle was comprised of nonreligious Jews and non-Jews. Each passing day ate away at their basic yiras Shamayim.

Jews from that town, who moved to Samarkand, told us about this family. We saw this as Divine providence that would enable us to move the family from the spiritual desert in their town to Samarkand. But how could we do it? The family was doing well materially, and it was no simple matter to drop it all and move off to the unknown.

We decided that first we had to invite the parents to visit Samarkand so they could see what it was like. They were happy to receive the invitation and within a short time they told us they were coming. We prepared a nice welcome for them with a nice meal at the home of R' Moshe Nisselevitch, who led our work in Samarkand.

We brought some young people, including myself, to the reception. We spoke to them, sang, and joked a bit, in Chassidic style. In other words, we “made freilach.” This made a great impression on them, showing them that there were interesting people here, and not just a bunch of losers in this forsaken place in Uzbekistan.

In the course of their visit we introduced them to some local families. They expressed their satisfaction with the community and were inclined to move to Samarkand. We knew that the main obstacles were finding an apartment and arranging employment. After

“They can make the bris without you,” he said. “If you leave, the boy will attend university and an entire Jewish family will be lost. Are you ready to take that responsibility?”

much effort we managed to find a nice apartment to show them that was available for sale. With Hashem’s help, we also found work for them, the same work they had in their town.

However, after all our efforts, the main problem remained. The oldest son had successfully passed the entrance exams for the college of science in their hometown and the school’s administration predicted a rosy future for him. Since it was obvious that if he attended this school, the family would not be able to move to distant Samarkand and leave him alone, it was decided that we would go all out in convincing him to drop the idea of entering university. Not an easy task!

His parents had already tried talking to him and were unsuccessful. We thought perhaps we would be successful, as friends.

R’ BINYAMIN RETURNS AND I REMAIN ALONE

It was decided that I would travel together with Binyamin Malachovsky, who came from that town, to visit the family. Our mission was to befriend the son

during the course of the visit, to the point of being close friends. This was very difficult since he was a boy who had grown up without a Jewish environment and his areas of interest were nothing like ours. Although we were modest boys by nature, we had to present ourselves as social guys, and no less important, as informed about what was going on in the big world.

A few days after we arrived, a Jewish singer came to town to hold a performance in the municipal theater. In those days, this was an unusual event and every Jew wanted to attend the performance. To many Jews, these evening of song were their only connection to Judaism. They were moved when they heard songs in Yiddish, and even if their content was far from the spirit of Judaism, the words of fluent Yiddish made them feel Jewish.

They said about the Jewish singer, Nechama Lifschitz from Latvia, that in 5715 she appeared at the theater in Moscow and thousands of Jews filled the hall. When she appeared on stage there was utter silence and she began by saying, “*A gutten ovent chaverim*” (Good evening, comrades).

The entire crowd stood up and cried out, “*a gutten ovent,*” and applauded for a long time. That was the emotional reaction they had just from hearing a few Yiddish words, for it had been a long time since they heard Yiddish at a public event.

(In the 60’s, when she appeared in the US, Nechama Lifschitz had yechidus with the Rebbe. She said that the Rebbe told her: Since you are an artist and you are talented, you need to use your talents to inspire and be mekarev Jews to Judaism.

(She told the Rebbe that she sees it as her mission and she tries to do so.)

When we heard about the performance, we knew we would

have to go along with everyone. The family told us they were doing all they could to obtain tickets for us. If we refused to go, we would destroy the image we had tried to create and make a rift between us and the family. So that is why we went to the theater.

The truth is, although I don’t hold of myself as an ardent Chassid and big yerei Shamayim, I hated shows like these. Of course I had to act as though I enjoyed it, but inside I chastised myself and asked, “What am I doing here?”

As someone raised with the Rebbe Rayatz’s sichos against the Yevsektzia, I had been taught to despise the Yiddishist movement, which was strongly identified with the Yevsektzia, and encouraged the use of the Yiddish language as a way of uprooting Judaism. Its goal was to renew the Yiddish language with no Jewish elements. The Yiddishists established rules of grammar for Yiddish that distanced Yiddish from Lashon HaKodesh.

You can imagine how I felt as I had to sit there together with the nonreligious youth in the same row and hear the singer sing in Yiddish with no Jewish content. The family, as a special gesture to their guest, even managed to get me behind stage and enabled me to speak to the performer in Yiddish.

My fluent Yiddish surprised the singer, who didn’t understand how a young person such as myself spoke Yiddish so well. The only good thing to come out of all this was that during the show I was able to build some rapport with the son.

For various reasons, a short time after we arrived, Binyamin had to return to Samarkand, leaving me alone. At first I thought of leaving with Binyamin, since our main connection with the family was through him, as he was from that town. In the end I decided to try to get through to the son on my own

and convince him to move to Samarkand.

Then I received a telegram from home in which I was told that my sister had given birth to a son and the bris would take place the following Shabbos. I wanted to attend the bris back in Samarkand. I didn't want to take the responsibility for this and I arranged for a telephone conversation with R' Moshe Nisselevitch.

In those days, an inter-city phone call had to be arranged by an operator. Within a day or two I got a line to speak with R' Moshe and I told him I wanted to return to Samarkand. R' Moshe knew that if I returned to Samarkand, our entire plan was down the drain, and he

begged me to remain there. "They can make the bris without you," he said. "If you leave, the boy will attend university and an entire Jewish family will be lost. Are you ready to take that responsibility?" Of course I had no choice but to stay.

The job I had to do was not at all easy. I was an ignoramus when it came to science and I had to try and convince the young scientist to forgo his future so that the family could move to Samarkand.

At some point, he told me that he was willing to move to Samarkand, but not now. "Go back to Samarkand and I will come in a few months, with the whole family," he said.

I didn't give up though, and I

resolved not to leave for Samarkand without him. I continued pressing him to go with me, and his family would come later. Until today I have no idea how I was able to persuade him. Was it the heart-to-heart talks we had or his knowing that his parents wanted to move to Samarkand? In the end, he agreed to join me. Phase one of our plan was over and when I returned to Samarkand, I felt victorious.

WAS THE KGB AFTER US?

In my traveling for our underground work, I always maintained utter secrecy. Nobody knew when I was going or where. Even my parents, and later my wife, did not know details of my travels.

A farbrengen in the Chabad community in Samarkand.

Sitting from right to left: R' Chaim Zalman Kozliner, R' Berel Yaffe, R' Hillel Saltzman and his father, R' Avrohom Saltzman



***Nobody suspected
that we had a
yeshiva. The
teacher and
students sat and
learned. If
supervisors from
the KGB showed
up, they would
find the man
teaching the boys
a useful trade.***

As I already said in earlier installments, in those days people were afraid to know too much and they didn't ask what they didn't need to know.

Today, I don't understand how I could disappear for two weeks without any of my relatives knowing where I was, why I had gone, and how I was doing. Phone calls were not made in those days and I would simply leave the house and then return after two weeks of being completely cut off.

On one of my trips I was missing from our Shabbos minyan and someone asked four-year-old Berke Mishulavin, "Where did Uncle Hillel go?"

Berke answered, "To Paris."

The person said, "No, really, where did he go?"

Berke innocently said, "To Paris! I asked him where he was going and he told me he was going to Paris."

For this trip we tried to maintain the utmost secrecy, more than other trips. After all, we were trying to move an entire family from another city to our community in Samarkand. We were afraid that if

the KGB found out about this, they would compile a large file against us and would accuse us of incitement and rebellion. Aside from that, we were afraid that if they began to follow us, they would discover the yeshiva and the rest of our underground activities.

The boy who came with me to Samarkand had no idea of the secrecy that surrounded our work and he innocently told some of Anash in Samarkand that I had visited his city for two weeks and we had come together now, and soon his parents would be coming. Some of those who heard this did not think it was a secret visit and they passed the information on to others.

About a week after we came to Samarkand, a rumor began to circulate that I had visited that city and the KGB knew about it and they had opened a secret investigation into the matter. The rumor seemed accurate for it was said that the KGB had noticed my prolonged absence and someone had told them that I hadn't even attended my nephew's bris. The rumor also included a quote that someone heard at the KGB offices that at one of their interrogations one of the interrogators had said, "Give me the file on that city."

In the Soviet Union, people were deathly afraid of their own shadow. Although Stalin was dead and arrests for religious reasons were not being made, the fear hadn't diminished because the spying and the constant surveillance did not stop.

Even under Khrushchev, every home had to have a residents book in which all information on all those who dwelled in that home was written. From time to time, government representatives would come and check the books. My sister once asked a government representative: "What are you looking for?"

They said, without batting an eye, "We need to know what air you breathe and what winds blow through your houses."

You can imagine how terrified R' Moshe and I were. Although R' Moshe hadn't come with me and wasn't directly involved, it was obvious to all that he was involved since the reception had taken place in his home a few months earlier. If R' Moshe was in their sights then all our work was in great danger.

When I heard the rumor about the KGB's interest in the matter, I was afraid to leave the house. I found it hard to sleep at night and every car that passed by the house, especially if it sounded like it stopped, convinced me that the secret police were after me and I would hear knocking at the door any minute.

My parents knew nothing. I didn't want to tell them so as not to cause them anguish. I figured: What if the police suddenly knock at the door? What will my parents do? I didn't want to be the first to tell them about the disaster in the making.

R' Moshe had the same feeling. He didn't tell his wife and nobody in his family knew anything. Neither of us dared to leave the house, and days passed in which we were not seen. We were sure that the KGB was after us.

After some terror-filled nights I couldn't take the tension anymore and I decided to take a chance and meet with R' Moshe. I silently left the house late at night. I went by train and walked towards R' Moshe's house. Before I reached the courtyard, I tried to look out for suspicious figures and only after I had made certain that nobody was around did I enter the courtyard and quietly approach R' Moshe's house, careful that the neighbors wouldn't notice me.

R' Moshe was happy to see me.

He too could no longer take the forced isolation. We didn't know what to do. We were very shaken by it all and I thought we should tell the family to delay their arrival. R' Moshe vehemently opposed that idea. He said that even if we did not tell them about the KGB and only asked them to delay their arrival a little bit, they would suspect that the KGB was on their trail because they were the only religious people in their town.

We made sure to tell Anash who were in touch with the oldest son, not to let him hear anything. We were afraid that if he heard the rumor, he would tell his parents and the plan would be ruined.

Since we didn't know what the KGB knew, we decided to maintain a low profile and to continue to meet only at night and try and come up with a plan. These nighttime meetings, that were undertaken with the utmost care, gave me renewed strength and somewhat diminished the enormous stress I was under.

I cannot describe the tremendous fear that was our lot in those days. Every day seemed like a month and every night, like a year. During the

day, R' Moshe and I would send ordinary messages through family members, just to make sure that neither of us was arrested by the KGB.

R' MOSHE ENTERS THE LIONS' DEN

We couldn't go on that way and on one of my nocturnal visits to R' Moshe, he told me that he had decided to go to So-and-So (a Jew suspected of being an informer for the KGB) to find out whether the KGB knew the story and what they knew.

I couldn't believe this plan of his. What are you doing? You're entering the lions' den, I warned him, but R' Moshe said he couldn't go on living like that, closed up at home in fear of the KGB. We had to know, once and for all, what the KGB knew.

The possibility that it was an unfounded rumor did not enter our minds. The rumor was so tangible that we were convinced the KGB was on our trail. All we wanted to know was how much they knew and what they planned on doing.

R' Moshe was a refined and shy

person but when he needed to, he was able to find the way to anyone's heart and extract the information he wanted. I wished him well and prayed for his success.

One night, R' Moshe went to visit that man. Their conversation took place in the courtyard and went from six PM until after midnight. R' Moshe spoke to his heart and said: I know that you go there only because you have no choice. I know you to be a yerei Shamayim and a big Chassid of the Rebbe, and surely you try to hide as much as possible. I have no doubt that you are a big tzaddik and nobody is aware of the daily acts of kindness that you do for the Chassidim, etc.

Thus, R' Moshe flattered him until the man told him the "good deeds" he did and the hardships he underwent. R' Moshe continued to butter him up and while doing so, he began to hint about the matter he wanted to know about, while closely examining the man's face to see whether he had information. But the man did not react, as though he knew nothing.

R' Moshe continued to refer obliquely to the matter while the man's face gave not a hint that he knew anything. R' Moshe began to wonder whether the man knew something and was hiding it, or whether he really knew nothing. If he didn't know anything, maybe the rumor was false.

In the meantime, the man opened up more and more to R' Moshe until he disclosed when he went to the KGB and all his secrets. R' Moshe dared to ask him whether he heard at the KGB about a family that wanted to move to Samarkand. The man said he hadn't heard about this or about a file on this matter. Furthermore, said the man, if they were talking about it at the KGB, they would certainly have told him and asked him to find out more information. R' Moshe was relieved



**R' Hillel Saltzman (right) and R' Binyamin Malchovsky (left)
with Prisoner of Zion Yosef Mendelovitch (center)**

and felt very optimistic that the rumor was nothing to be concerned about.

I went to R' Moshe in the morning and he told me about his conversation with the informer and his conclusion that the rumor was baseless. We began to look into the source of the rumor. We went from one to the next and asked each one from whom he had heard the details of the rumor. We finally found the source of the story, someone who was known as a joker and a hopeless yenta.

When he heard how we had heard the rumor, he laughed. Then he told the story of a man addressing the congregants in shul, and one of the women in the women's section overheard one of the men say that the speaker was repeating a speech from some book and it wasn't his own speech. The woman told her neighbor that the speaker had stolen a book and her friend told *her* friend that the speaker had stolen a Torah scroll. The third woman described the Torah decorated with a silver crown, and by the time the story had made it from the women's section to the men's section, everybody knew that the speaker had stolen a Torah with a gold crown and they chased him out of the shul.

"I told someone about Hilke's and Binyamin's trip and that started a rumor that ended with the KGB definitely knowing about the trip. That led to someone adding that certainly they were investigating the matter and ultimately, to the quote from senior KGB officials about a file on that city."

That is how a month of nonstop terror came to an end. After it was over, it was easy to take it all with a smile but before we knew of the positive end of the story, the dread that we experienced was indescribable.

It was all worth it though, since

the family moved to Samarkand and raised a Lubavitcher family. The family today numbers about a hundred people, all of whom are Lubavitcher Chassidim, G-d-fearing, rabbanim, lamdanim, shluchim, etc. Without our intervention, who knows where they would all be today?

A TAMIM ARRIVES

Here is another story about rescuing a family. I was a regular guest at the Mishulavin home. First, their son Michoel was a childhood friend of mine, and second, we were mechutanim since my sister had married Elya Meshulavin. I was a welcome guest and I felt at home there.

On one of my visits, Mrs. Basya Mishulavin told me that she had gotten a letter from a relative who lived in a distant city in the Ukraine. Her husband had learned in Tomchei T'mimim and they had several children with the oldest almost bar mitzva. There were no religious Jews in their town and no future for Jewish education. Her husband had heard about the

Chassidishe community in Samarkand and he wanted to move there in order to save his children from spiritual ruin.

I didn't know this family and I decided to consult with my brother-in-law, Elya. He was considered very smart and people consulted with him on various matters. He pointed out the tremendous responsibility it would take to bring a family of six, with the necessity of finding them a home and a job. When a family like this would come to Samarkand, it would not remain a secret. In short, he didn't know what to advise me to do.

I went to R' Moshe, who was the force behind the public askanus in Samarkand, and I told him what I knew and what R' Elya had said. R' Moshe was optimistic about it and said: You can find an apartment, and as for work, you have a factory. So hire him as an employee.

I was apprehensive about the whole thing. After all, I didn't know him, and even if he learned in Tomchei T'mimim in the past, it was possible that he was in cahoots with the KGB, or that when he came to Samarkand the KGB would call him

THE POWER OF WORDS SAID FROM THE HEART

The following short story brings out the same point – when you are involved in outreach, you cannot anticipate the power of something said from the heart:

I was once at a farbrengen in 770 when someone came over to me and said that a Jew by the name of Yura (a typical Russian name) was looking for Hilke Saltzman. Two minutes later he found me and gave me a big hug. He looked familiar but I couldn't place him, maybe because he had a beard now.

Yura told me that I learned with him in Samarkand in the sixties. Some years later we met in Eretz Yisroel and he could not forget what I said to him when we met there. "Listen Yura, in Russia we needed another sort of mesirus nefesh, but you should know that here, in Eretz Yisroel, we need mesirus nefesh too, maybe even more than there... Who knows, if you go to the army, it's easy to go down spiritually there. Be strong Yura and don't forget our mesirus nefesh over there."

With tears in his eyes, Yura said, "Believe me Hilke, those words followed me to the army and I always remembered them. Now I am a father of three and I am raising them in the same way."

down and try to get information from him. Who knew if he would be able to stand strong?

R' Moshe maintained that in order to save an entire family we had to go with mesirus nefesh and Hashem would help us. I told Mrs. Mishulavin to tell her relative that she could come to Samarkand and we would help them.

Mrs. Mishulavin was surprised by my answer and she asked me to be careful since although she knew him to be one of us, she wasn't up-to-date with them and didn't know where he stood now. If he worked along with the KGB, he could bring disaster upon us all.

I won't deny that I was very afraid, but apparently young people take chances more readily. Being that this entailed saving a family spiritually, I decided to put my trust in Hashem and I told Mrs. Mishulavin to invite them to come.

Some time later the entire family arrived in Samarkand. How thrilled we were when we saw that despite the many years he had been cut off from the company of Chabad Chassidim, the father of the family had retained the Chassidic warmth of the T'mimim. He felt like a fish in water and quickly fit into our Chassidic community. We discovered that he was one of those special types that have what to offer others as well, and his arrival gave added life to the entire community.

With the help of Hashem we found an apartment for them and as I promised, I hired him as an employee in the factory I ran. Within a short time we found out that aside from Chassidic warmth, he knew a lot in Nigleh and Chassidus. We immediately included him in the holy work of our underground yeshiva. He was officially listed as my employee but his real work was as a maggid shiur in the yeshiva.

As more time passed, we discovered additional dimensions to his special personality. He had spent many years with famous Chassidim

and at farbrengens he told us about them and what they said as we avidly listened.

At one farbrengen, he told us about R' Itche der Masmid, who was known not to walk in the street alone so he wouldn't end up in the situation of having to walk between two women. One time, R' Itche had to travel to Moscow and he asked this man to accompany him. "I told him there were another four hours until the train would come, why rush?"

R' Itche said, "What difference does it make where we are when in any case, we think Chassidus?"

THE FACTORY TURNED INTO A YESHIVA

At that time, Nikita Khrushchev, premier of the Soviet Union, encouraged those who finished high school to study a vocational subject for two years and only then, those who were interested should go on to university since not everybody is cut out to be an engineer or a doctor.

After Khrushchev's recommendation was made law, I came up with a great idea. Since all the employees in my factory were "our" Jews, we could use the workplace as a yeshiva for boys under the guise of learning a trade.

At the time, I worked for a government office that was outside the city in a small town called Tcharchin, which was ten kilometers away from Samarkand. By law, the factory also had to be outside the city. I rented an apartment outside the city and located the factory there. When the law went into effect, I registered five bachurim as students who were learning the trade under someone who was registered as my employee from before. That's how we had a yeshiva that was as official as could be. It was outside the city, far from the scrutiny of the KGB and the Uzbeki neighbors didn't suspect a thing.

Those days were Gan Eden.

Nobody suspected that we had a yeshiva. The teacher and students sat and learned. If supervisors from the KGB showed up, they would find the man teaching the boys a useful trade.

The only problem was with the Gemaras. How could we explain six Gemaras at the factory? Having no choice, we undid the bindings and only brought the pages they were learning, aside from one complete Gemara that the maggid shiur used. We could hide the few pages if the need arose.

Settling the family in Samarkand entailed difficulties but it was all worth it. The descendants of this family number more than fifty people and they are all Chassidim and yerei Shamayim who serve as shluchim of the Rebbe around the United States.

A MESSAGE FOR EVERY SHLIACH

These stories have a message for every shliach of the Rebbe. If a shliach knew how great an influence his work can have, he would work with unbelievable energy and enthusiasm. Sometimes I think back to those years and recall the work we did. There were times we thought we were playing at askanus. We did not consider, then or even now, that the learning that was done in several private homes for four or five bachurim was a real yeshiva.

We weren't wise enough to see the tremendous spiritual power within our work. Today, with the wisdom of hindsight, I see that from the dozens of bachurim who learned in our underground yeshiva, and the nearly 1500 Bucharim who received a Jewish chinuch because of our work in Samarkand, many of them became ardent Lubavitcher Chassidim. As a result of our work, hundreds of families became close to Chassidus and thousands of religious Jews in the spirit of Chassidus resulted.