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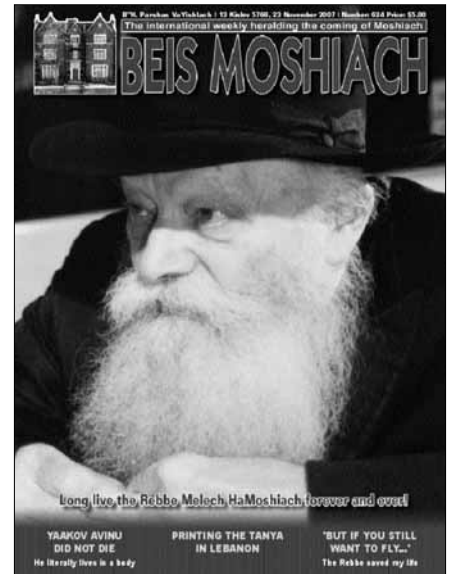
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Chassid | Shneur Zalman Berger



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THE ETERNAL HOUSE OF YAAKOV

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

[Continued from last issue]

However,⁵² all the above pertains to the comprehension of Torah which is not connected with the determination of practical law. To attain this level of Torah study, the level of “Tziyon” suffices; there is no need to reach the level of “Yerushalayim.”⁵³

But in order to approach “(the word of G-d – that is) *halacha* (law),” the level of “Tziyon” is not enough⁵⁴; one must be complete in fear – “the word of G-d⁵⁵ from **Yerushalayim**.” As it is explained in *Hemshech* 5666,⁵⁶ ruling a law according to the ultimate truth is only accomplished through the attainment of perfect fear, concern lest he rule not in accordance with the Supernal Will, or even the opposite, G-d forbid, of the Supernal Will.

(Even when we are speaking about the analysis of a subtle textual detail, or “merely” about the innovations of a diligent scholar, since we are speaking about something that “was said to Moshe from Sinai,” about the Supernal Will, there is no difference whether the Supernal Will is that it should be a Biblical Law or a Rabbinical Law.⁵⁷ He simply fears that his ruling regarding a practical matter at hand (on whose guidance a Jew will act) will be the opposite of the Supernal Will, G-d forbid.)

Indeed, this fear brings out in him greater and stronger fortitude in delving into the Torah, to the extent that he determines the law in accordance with the ultimate truth.

This then is the significance of the notion that “the word of G-d from **Yerushalayim**” refers to perfect fear: In order to determine the law in accordance with the ultimate truth, it is not enough to suffice with

regular fear, such as fear of punishment, or even a lofty degree of fear. Rather, it is necessary to have perfect fear (lest he misconstrue the Supernal Will), which brings to the perfect conclusion regarding the law, the law in its ultimate truth.

7. The above sheds light on another matter: The order of the verses “*Ata Horeisa*” recited prior to the Hakafo concludes with “for out of Tziyon shall the Torah come forth, and the word of G-d from Yerushalayim.” The fact that we say only this part of the verse from Yeshayahu (and Micha), and not the entire verse, can be explained in a simple manner. Namely, only this part of the verse, its content, is

relevant to (these verse recited prior to) Hakafo. It is, however, at first glance, not understood why we include the word “for,” **connecting** the latter part of the verse with the unmentioned (as it is irrelevant) former part of the verse, serving as its rationale.

We must say that (the function of providing the reason, accomplished by) the word “for” in the verses of “*Ata Horeisa*” is connected (not to the beginning of **this** verse, in Yeshayahu (and Micha), but) to the preceding verse in the series of verses of “*Ata Horeisa*,” “Your kingdom is a kingdom of all times, and Your ruling is in every generation.”⁵⁸

(The fact that, in its source in Yeshayahu (and Micha), “out of Tziyon shall the Torah come forth” functions as the reason for the former part of the verse **there** (which at first glance is not the concept of “Your kingdom is a kingdom, etc.”) is not a contradiction, because we find in many instances that from the same reason several outcomes are derived.⁵⁹)

We must still say, however, that since the single concept, “out of Tziyon shall the Torah come forth, etc.,” is a reason for two things, the two must have something in common (in their significance, as will be discussed).

[To be continued, be”H]

NOTES:

⁵² To note that this [level, i.e., “Tziyon”] also exists at a lofty level – “I am merely a sign” (the level of “Tziyon”), the term Rashbi used to describe himself. Although this spiritual height is on account of his profound self-effacement, for he didn’t perceive himself at all as being an independent entity (*Hemshech* 5666, pg. 159, among

Even when we are speaking about the analysis of a subtle textual detail, or “merely” about the innovations of a diligent scholar, since we are speaking about something that “was said to Moshe from Sinai,” about the Supernal Will, there is no difference whether the Supernal Will is that it should be a Biblical Law or a Rabbinical Law.

others), we find a case that surpasses that, etc. – see Footnote 52 in the original.

⁵³ See Footnote 53 in the original.

⁵⁴ In accordance with the distinction between Torah and Mitzvos. (See *Yahel Ohr* ibid pg. 575 in the note “See comparable cases, etc.”) See all of this topic discussed in *Likkutei Sichos* Vol. 16, pg. 436 (Section 4) and pg. 440, among others.

In the context of Torah itself [this distinction also exists]. Namely, the difference between Torah study (in general)

and the determination of Torah law, as follows. The self-nullification associated with Torah study is primarily (the nullification of the intellect’s self concept) in order that one’s intellect understands and unites with the intellect of the Torah. Whereas, in order to determine the law, one nullifies his intellect entirely, utterly surrendering his ego, at which point he perceives the Supernal Will, which transcends intellect. See at length in the citations of Footnote 33.

⁵⁵ See Footnote 55 in the original.

⁵⁶ Pg. 406 and pg. 420 ff.

⁵⁷ For a “simple slave” (see maamer beginning with the words “Mikneh rav” of 5666, and the subsequent maamarim there) discerns no

variation regarding the relative merit of the various Mitzvos. The fact that in the case of doubt one must be stringent regarding Biblical Law and one may be lenient regarding Rabbinical Law (and other such distinctions) is not on account of a preference for Mitzvos but [simply] because this distinction is the Supernal Will.

⁵⁸ T’hillim 145:13.

⁵⁹ See Footnote 59 in the original.

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A DAILY DOSE OF MOSHIACH & GEULA:

13-19 KISLEV

Selected daily pearls of wisdom from the Rebbe MH"m on Moshiach and Geula.

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

13 KISLEV: ACTION FOR REDEMPTION – PUBLIC STUDY ON MOSHIACH AND THE REDEMPTION

As I have come for the purpose of action, surely they will arouse and publicize in every location that in order to bring about the revelation and coming of the Moshiach immediately, it is incumbent upon every Jew – men, women, and children – to increase in the study of Torah, (and particularly) the subject of Moshiach and the Redemption.

It is all the better when the study will be public (in a minyan), for in addition to the quality of “ten who sit together and are involved in Torah, the Sh’china dwells among them,” there is the unique quality in relation to heartfelt excitement and joy, through which there is a growing sense of longing and anticipation for the coming of Moshiach.

(sicha, Shabbos Tazria-Metzora 5751)

14 KISLEV – THE REBBE MH"m AND THE REBBETZIN'S WEDDING ANNIVERSARY: FOR A CHUPPA WITH G-D, YOU ALSO NEED PEARLS

There are those who claim that while it is true that

chassidus is a good thing, etc. – in fact, it is comparable to pearls – nevertheless, one doesn't chase after pearls. It's enough for him that his garments (thought, speech, and action of the 613 mitzvos of the Torah) are complete, and he also has jewels. But he is not lacking if he doesn't have “pearls”!

We must know this is a *din* in *Shulchan Aruch* – that there is an obligation to study the inner teachings of Torah (as all parts of the Torah). Moreover, due to the darkness [in the period] of the footsteps of Moshiach, we need the study of chassidus in order that the garments will be complete. This notion (not to chase after “pearls”) had its place in the previous generations.

Now, however, when “Behold [the Redemption] is standing behind our wall,” we must stand ready “to go to the chuppa” with the King of all kings, the Holy One, Blessed Be He. Thus, how can one not chase after pearls?

(Likkutei Sichos, Vol. 20, from pg. 171)

15 KISLEV: DON'T MAKE CONDITIONS

At a Sunday dollars distribution, the tzaddik Rabbi Mordechai Cheshin shlita, rav of Kasho, said to the Rebbe: At the Yud-Tes Kislev farbrengen twenty-five years ago, the Rebbe blessed me that our activities will continue to grow until the coming of the *Goel Tzedek* (the Righteous Redeemer). In fact, twenty-five years have passed until now, and the activities continue to grow more and more all the time.

The Rebbe: But where is the “*Goel Tzedek*”?

The rav of Kasho: He will surely come.

The Rebbe: It is already written in the siddur that he will surely come, however, I'm asking when will he come? The rav of Kasho: “Today – if you will listen to his voice.”

The Rebbe: G-d should help. Why do you have to make a condition? When G-d makes a condition, that's G-d's business. But a Jew doesn't need to make conditions.

May it be today mamash, very soon!

(15 Kislev 5751)

16 KISLEV: THE ORDER OF MOSHIACH'S ACTIVITIES

“And if a king shall arise from the House of

Why do you have to make a condition? When G-d makes a condition, that's G-d's business. But a Jew doesn't need to make conditions.

Dovid...and he will fight the wars of G-d...and build the Mikdash in its place" (Rambam, Hilchos Melachim, Chapter 11)

In general, the wars of G-d include the war against Amalek, and only after the destruction of the seed of Amalek and a state of tranquility will the Beis HaMikdash be built.

Similarly, we find regarding the First Beis HaMikdash, which was not built until they attained rest from the surrounding nations in the days of Dovid and Shlomo.

(Likkutei Sichos, Vol. 16, pg. 304)

17 KISLEV: THE SIGNS AND TIMES OF THE REDEMPTION – THE ACTIONS OF MELECH HA'MOSHIACH

Since we are now in "*di hechste tzait*" (the most auspicious time) for the coming of Moshiach Tzidkeinu – "Behold [Melech HaMoshiach] is coming" – we already see (a resemblance and) a commencement of the activity of Melech HaMoshiach upon the nations, "And he will judge among the nations and reprove many peoples, and they shall beat their swords into plowshares, etc."

Thus, G-d places in the hearts of the kings of the world's nations ("heart of kings and ministers in the hand of G-d") to decide and proclaim together regarding the state and circumstances of "And they shall beat their swords into plowshares."

(sicha, Shabbos Parshas Mishpatim 5752)

18 KISLEV: THE REVELATION OF THE TEACHINGS OF CHASSIDUS – OVERCOMING THE DARKNESS OF THE EXILE AND EXPERIENCING THE FUTURE TO COME

Among the explanations why chassidus was

revealed specifically in the latter generations:

Since the darkness of the exile continues to grow (see Tractate Sota 49 on how each passing day is more cursed, etc.), there is a need for a more lofty illumination to enable us to overcome the darkness.

Therefore, the soul of Torah was revealed, which arouses and uncovers the deep and hidden powers of the soul.

Since we are already at the end of the time of exile, when we must prepare ourselves for the Future Redemption, and the preparation must bear a resemblance to what we are preparing for – there can be a "semblance" and "taste" of the future revelation, according to the writings of the Arizal (and brought in halacha in the Magen Avraham and the *Shulchan Aruch* of the Alter Rebbe – *baal ha'geula v'ha'simcha*) that on Erev Shabbos, one should taste from the Shabbos food ("those who savor it merit eternal life").

(Likkutei Sichos, Vol. 20, from pg. 171)

19 KISLEV – ROSH HASHANAH AND MATTAN TORAH OF CHASSIDUS – CHAG HA'GEULA OF THE ALTER REBBE: YUD- TES KISLEV – THE DAY THE REVELATION OF THE TORAH OF MOSHIACH BEGAN

The unique quality of the Rosh Hashanah and Mattan Torah of the teachings of chassidus, Chag HaChagim – when the revelation of the teachings of Moshiach was revealed, "the secret of its reasons and its hidden mysteries" (Rashi's commentary, Shir HaShirim 1:2) – "when [a new] Torah shall emanate from Me" (Yeshayahu 51:4) is far greater than the revelation at Mattan Torah, as in the saying of our Sages, of blessed memory (Koheles Rabba 11:8), "The Torah of the present era is nothingness compared to the Torah [to be studied] in the Era of the Redemption."

(sicha, Shabbos Parshas VaYishlach 5752)



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EMOTIONS OR INTELLECT?

By Rabbi Yosef Karasik, District Rav Bat Chefer – Emek Chefer

*How was it that Yaakov succeeded with all his children and how is this connected with his marriage to Leah and Rochel? * The proper relationship between parents and children – intellect or emotions? * A fascinating look at the parsha from the perspective of Chazal, Kabbala, and Chabad Chassidus.*

THE MAIN EMPHASIS – EMOTIONS OR INTELLECT?

What is more important in human relations, between husband and wife, between parents and children – feelings of love in the heart or understanding and intellectual agreement? What is the decisive factor when choosing a wife – an emotional connection or intellectual communication?

Naturally, if we could combine the two together, both the intellect and the emotions, that would be best, but they don't always co-exist. Sometimes, we find that we have an emotional connection with someone but not an intellectual connection. We cannot have a deep conversation yet we have great love for them.

With someone else there might be an intellectual connection and we may have fascinating conversations, but one doesn't feel close to them. Which is the preferred shidduch?

In relations between parents and children, should the parents emphasize their love for their children, an emotional connection, or be friends with their children, emphasizing intellectual communication?

ROCHEL AND LEAH – INTELLECT AND EMOTION

In the s'farim of the disciples of the Baal Shem Tov there is a unique approach to this topic, which examines the family ties between Yaakov Avinu and his wives, the

Imahos.

Rochel is described in the verse as "beautiful of appearance and beautiful of form." According to kabbala, this refers not (only) to external beauty but (also) to inner beauty of wisdom. She was an intelligent woman who evaluated everything with her mind. The beauty was intellectual beauty. Her avodas Hashem was primarily through understanding and intellectual grasp with chochma, bina, and daas (which is why Yaakov gave her signs that represent intellectual ideas).

Leah is described in the verse as having "tender eyes," because she cried a lot. This represents a person whose primary trait is their emotional capacity. The person cries a lot (or rejoices) and their avodas Hashem is mainly with feeling.

Yaakov was a man of intellect and therefore he was involved in Torah study. For fourteen years he learned Torah in the yeshiva of Ever. He is the epitome of the intellectual and the verse describes him as, "Yaakov, the wholehearted man who sat in tents." Yaakov is so greatly associated with Torah that forever after Torah is called, "the inheritance of the community of Yaakov."

Therefore, when Yaakov chose a wife from among Lavan's daughters, he preferred Rochel over Leah because an intellectual man is drawn towards intellect. Although he ended up marrying both Leah and Rochel, his main connection was with Rochel.

"AND HE TOOK LEAH"

Lavan was also a man of intellect (though unlike Yaakov who used his mind for Torah study, Lavan used his mind for trickery). He esteemed Rochel, the woman of wisdom and disdained the emotional Leah. This is why he fooled Yaakov and gave him Leah, whom he had less regard for.

Since everything that takes place in the world is directed from Heaven and not by chance, the fact that Yaakov married both Rochel and Leah was meant to be. Hashem wanted Yaakov to forge both an intellectual and an emotional connection, for being the father of the Jewish nation, the foundation needed both intellect and emotion.

Yaakov married Leah first, forging an emotional connection first, and then married Rochel and forged an intellectual connection. This is because although a family needs both, the main connection is one of love, not of intellect.

We see in the results that there is an advantage to the emotional component, for Leah gave birth to half the tribes, six sons and one daughter, while Rochel had only two out of the twelve tribes. In other words, the practical output of the intellectual is less than what results

from emotions of the heart.

THE SIGNS ROCHEL GAVE LEAH

Yaakov was afraid that Lavan would trick him and put another woman under the chuppa instead of Rochel (and because the bride wears a veil and the chuppa takes place at night, he would not be able to discern the fraud). This is why he secretly gave Rochel signs that she would tell him, so that he would know it was Rochel and not someone else.

When Rochel saw that her father was taking Leah to Yaakov, in order for her sister not to be embarrassed she gave her the signs that Yaakov had given to her. From this we see that even the emotional component, which is the connection between Yaakov and Leah, is based on a foundation of intellect.

Yaakov's great success, in

contrast to Avrohom and Yitzchok, is that "his bed was complete" – all his children grew up to be tzaddikim, even the children of the maidservants. His success was derived from the fact that his family life was comprised of both emotion and intellect. In first place was emotion (Leah) but intellect (Rochel) was always present, and that is why his success in raising his children was complete.

EMOTION AND INTELLECT IN AVODAS HASHEM

The same paradigm that exists between husband and wife and parents and children exists between us and Hashem. Perfection in avodas Hashem includes both the mind and the heart:

Service of the heart is primarily in prayer, when a Jew pours out his



Rochel is conceding first marriage rights to her sister

(Art by Yossi Rosenstein)

Hashem wanted Yaakov to forge both an intellectual and an emotional connection, for being the father of the Jewish nation, the foundation needed both intellect and emotion.

heart to Hashem in love and fear of Him. Service of the mind is primarily through Torah study, in which a person endeavors to understand the Torah. We need both factors for a complete connection with Hashem - emotion and intellect, prayer and Torah study.

Service of the heart is primarily in prayer, when a Jew pours out his heart to Hashem in love and fear of Him. Service of the mind is primarily through Torah study, in which a person endeavors to understand the Torah. We need both factors for a complete connection with Hashem - emotion and intellect, prayer and Torah study.

(Yaakov and Rochel correspond to two aspects of intellect, *chochma* and *bina*, the Written Torah and the Oral Torah, which represent man and woman. Just as a woman receives from her husband, similarly the Oral Torah is based on the Written Torah. The name Rochel alludes to the ewe, whose wool is shorn, just as laws are "shorn" from the Oral Torah. The signs that Yaakov gave Rochel are as the verses describe, "make signposts for yourself," "make signs for the Torah so that it will not be forgotten and won't be exchanged." All the signs are from the Oral Torah, from the aspect of Rochel, where all the oral traditions are found.)

From the story of Yaakov and his wives we learn several lessons in every Jew's service of Hashem:

1. Just as Yaakov's success in that all his children were *tzaddikim* was because in his home there was both emotion and intellect (Leah and Rochel), our success in *avodas Hashem* is when our *avoda* is with both our heart and mind, i.e., loving to do *mitzvos* and understanding intellectually how great it is to fulfill *mitzvos*.

2. You cannot learn Torah completely (Yaakov and Rochel) without prayer (Leah), because Torah and prayer are

interdependent. You merit perfection in Torah only through *t'filla* (just as we ask "and enlighten our eyes with Your Torah and give understanding in our heart, etc., to study and teach"). Learning Torah without humility is not desirable. Torah must be studied *lishma* (for its own sake), for the sake of Heaven, and this is achieved through the humbling of the heart in prayer.

3. At first, Yaakov thought he should begin with Torah (Rochel), but Hashem brought it about that he married Leah, because the way we start our day is with the study of Chassidus and *t'filla*, in order to arouse our love and fear of G-d. This in turn opens up the mind so it can connect to Hashem in Torah study.

The main motivator for doing good deeds comes from inspiration while davening, as we see that Leah had six children. And not only that, but Chazal say that even the two children that Rochel had were in the merit that she gave the signs to Leah. Through prayer, one achieves higher levels in *avodas Hashem*.

4. Just as Rochel revealed the signs to Leah and that is how Yaakov came to marry Leah, so too in *avodas Hashem*, one cannot serve with love and fear (Leah) without the Torah (Rochel) directing us as to the proper love and fear. You cannot achieve success in prayer without Torah because Torah teaches us what to pray for and that the prayer should not be selfishly motivated but for the sake of Heaven.

The Arizal says: From here we see a great secret in *avodas Hashem* (in the secret of supernal unifications): When a Jew (Yaakov) wants to pray (Leah) but he still cannot speak since he still does not know how to pray, then the Torah (Rochel) itself has mercy on him and gives him signs and ways to pray, and she herself (the Torah) speaks with Hashem (as Rochel herself spoke with Yaakov

instead of Leah).

EMOTION AND INTELLECT IN THE FUTURE

Intellect and emotion don't always work in tandem. It happens that a person can intellectually understand that something is good but nevertheless, he is not attracted to it. Conversely, a person can know that something is dangerous or bad and be emotionally attracted to it anyway.

The inner battle between man's inclinations, whether in serving Hashem or in his mundane affairs, is constantly going on. Don't we see people who do things that are forbidden or disgusting or dangerous for body and/or soul, people who know, good and well, that it is bad for them?

In Yemos HaMoshiach, every Jew will achieve his personal *shleimus* (perfection) and intellect and emotion will work hand in hand. They won't be in opposition but will complement one another. Whatever the intellect understands as good will automatically elicit a positive feeling in the heart, and vice versa.

It starts with Moshiach himself who will be intellectually and emotionally perfect, and all the Jewish people will achieve *shleimus* in their *avodas Hashem* with intellectual understanding and grasp in *chochma*, *bina*, and *daas* and within the *middos* (the emotions).

In the Beis HaMikdash there will be an altar on which sacrifices will be brought which will draw down the *middos* of *k'dusha* to the Jewish people. From the Holy Ark and the Luchos in the Holy of Holies will be drawn the intellect of *k'dusha* to the Jewish people, which will be perfect and work in unison. May we merit the true and complete Redemption with the revelation of our king Moshiach now!

YAAKOV AVINU DID NOT DIE; HE LITERALLY LIVES IN A BODY

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michael 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.



For those who have difficulty accepting strange things of this type – namely, the fact that there are tzaddikim who live in the physical sense, even after they appear before our eyes to be in the exact opposite state – asking to find a source for all this in the Torah, the subject is actually stated explicitly in the sayings of our Sages, of blessed memory. We find in the Gemara (Taanis 5b): “Rabbi Yochanan says, Yaakov Avinu did not die,” and Rashi comments that the fact that they embalmed and buried him was because “they thought that he was dead...it appeared to them that he was dead, but he was actually alive.” It is further

explained in the Maharsha’s Chiddushei Agados that in Rashi’s opinion, the meaning here is that Yaakov Avinu “literally did not die, even in body.”

Furthermore, the Rif’s commentary to Ein Yaakov on the aforementioned Gemara states: “The power of the soul remained in Yaakov Avinu’s body, and the soul was not separated from the body...his soul was still connected to his body, and the fact that he was buried and eulogized is because the powers of movement were nullified; he gathered his legs into the bed and expired like a man who has fainted... they didn’t know that his soul was still within him, and

therefore, they embalmed, eulogized, and buried him.” By the same token, the Alshich writes on Parshas VaYechi that Yaakov Avinu was “as someone in a faint that the powers of the soul and the spirit of his neshama still essentially clung to him.”

See also at the end of one of the Rebbe shlita’s letters (*Likkutei Sichos*, Vol. 4, pg. 1261), where he writes that at no time did there cease within Yaakov Avinu the connection between the soul and the body. Similarly, in Vol. 6, pg. 414, note 3, the Rebbe adds that according to Rashi’s commentary on the Torah, even the sons of Yaakov did not think that he had died;

“And he kissed him,’ but it would be improper to so with anyone else deceased, because the dead are brimming with impurity...(and he did not kiss anyone) except Yaakov because he was alive, rather he was called dormita – as someone sleeping and dozing.”

they knew that he was alive. Nevertheless, they wept and eulogized him since their connection to him had been severed (as in Rashi’s commentary, B’Reishis 50:3 – that his passing ceased the bracha that came through him).

Rashi also comments on the previous pasuk that the embalming was “(merely) a matter of mixing spices [and not the full embalming process].” There is also noted the explanation on how Yosef kissed Yaakov after he had already “expired,” since Yosef knew that Yaakov really had not died. Furthermore, as the Ohr HaChayim writes (VaYechi 50:1): “‘And he kissed **him**,’ but it would be improper to so with anyone else deceased, because the dead are brimming with impurity...(and he did not kiss anyone) except Yaakov because **he was alive**, rather **he was called dormita – as someone sleeping and dozing.**”

Thus, we see from all this that when they said Yaakov Avinu did not die, it was not merely in the spiritual sense, rather quite simply in the physical sense. Consider what is written in the seifer *Toras Levi Yitzchok* on the aforementioned Gemara, where he brings a marvelous allusion,

stating that “*Emes L’Yaakov*” (truth to Yaakov) is comprised of the same letters as “*Yaakov Lo Meis*” (Yaakov did not die), i.e., this represents the simple truth. (See also *Likkutei Sichos*, Vol. 26, the first sicha on Parshas Shmos, and the sichos from Yud Shvat 5726, Chaf Menachem Av 5731, and Shabbos Parshas VaYechi 5751.)

16. WE HAVE FOUND NUMEROUS SAGES OF THE MISHNA AND THE GEMARA WHO LIVED EVEN AFTER THEIR HISTALKUS

We have seen throughout the Talmud how many tzaddikim had an eternal connection between their body and their soul. For example, it is related in the Gemara (Shabbos 152b) that Rabbi Achai bar Yoshiya, who had already been buried decades earlier, rebuked people who dug in the earth near his grave, and Rabbi Nachman came to him, spoke with him, even felt him, and saw that he had not decayed. When Rabbi Nachman asked him about this, Rabbi Achai brought the pasuk (Mishlei 14:30): “Jealousy is the rot of the bones,” and commented, “Anyone who has jealousy in his heart, his bones rot; anyone who does not have jealousy in his heart, his bones do not rot.” Thus, when

Rabbi Nachman invited him to come to his house, Rabbi Achai replied that until the Resurrection of the Dead, he has no permission to rise, and proved it from the pasuk.

See there the Maharsha’s Chiddushei Agados explaining that Rabbi Nachman saw how Rabbi Achai bar Yoshiya had bones, flesh, and a soul, and therefore, he asked him why he doesn’t get up. Rabbi Achai replied that “even though all three parts exist, there is a need for an opening from G-d, who has the key of the Resurrection in His hand.”

It should be noted that Rabbi Nachman was the student of Shmuel (as in general, Rabbi Nachman refers to Nachman bar Yaakov), and thus he was from the second generation of the Amoraim, whereas Rabbi Achai was from the beis midrash of the Tanna, Rabbi Yishmoel (whose words appear in the Mechilta). Therefore, about two hundred years had passed since the histalkus of Rabbi Achai until that meeting.

It is also related in the Gemara (Bava Metzia 84b) about Rabbi Eliezer, son of Rabbi Shimon, who asked his wife not to give him over for burial, but to leave him in his room in the loft after his death. So while he remained complete in body, he would speak with his wife, and people would come to him for halachic litigation as they stood behind the door as they presented their arguments, and a voice would be heard from within the room: “This person is innocent and that person is liable.” Afterwards, when the Sages learned that he was dead, they said that it was not respectful to leave him in this fashion, and they brought him for burial in his



father's cave at Mt. Meron. (See other such stories in the Gemara, Bava Basra 58a.)

Furthermore, we find in Tractate Kesuvos (103a) that Rabbi Yehuda HaNasi would

come every Friday night to make Kiddush in his home. In addition, it is written in *Seifer Chassidim* (Remez 1129, as brought in Gilayon HaShas): "And Rabbeinu HaKadosh (Rabbi Yehuda HaNasi) would appear in the attractive clothes that he would wear on Shabbos, not shrouds, to make known that he was still in his vigor and exempted others in their obligation to make Kiddush... as someone alive wearing clothes, just as he wore during his lifetime."

See also in the Gemara the reason why he eventually stopped coming to make Kiddush. (This proves further that even though he continued on his own as a soul within a body, nevertheless, due to some seemingly insignificant reason, he stopped **appearing to them.**)

There is also the well-known discussion among the Acharonim on how Rabbi Yehuda HaNasi was able to fulfill the obligation of others in making Kiddush, when he was a soul in the World of Truth and "among the dead who are free." In general, the explanation is that since he came to his home in the manner of a soul within a body, he was obligated at that moment in the observance of the mitzvos. (See *Gilyonei HaShas*, Rabbi Yosef Engel, on the aforementioned Gemara, and in *Bris Olam* and *Makor Chesed* on the aforementioned *Seifer Chassidim.*)



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‘BINYAMIN, WHAT’S HAPPENING WITH THE TANYA CLASSES?’

By Shai Gefen

*Rabbi Binyamin Zilberstrom, mashpia in Toras Emes in Yerushalayim, has been spreading the wellsprings for about forty years now. Hundreds of shiurim on Tanya and Chassidus in Yerushalayim and neighboring places have taken place thanks to him, as well as the enormous development in the awareness of Toras Chabad among many types of people. * Interview with R’ Zilberstrom for Yud-Tes Kislev.*



It’s a few days before the Chag HaGeula, Yud-Tes Kislev, the day which marks the vindication of the spreading of the wellsprings outward. How did you begin your work of spreading Chassidus?

I first became acquainted with Chassidus as a bachur when I learned in Toras Emes in 5726/1966, over forty years ago. Back then, as bachurim, we got a *geshmak* in Chassidus after we began learning the *maamarim*

melukatim in *Likkutei Torah*. The mashpia, R’ Hillel Rabinowitz, made learning *Tanya* and *Likkutei Torah* pleasurable. In those days, Rabbi Moshe Yehuda Reichman was the mashpia of the yeshiva, and Rabbi Moshe Yehuda Leib Shapiro was the rosh yeshiva.

I still remember my chavrusa for *Likkutei Torah*, R’ Mendel Hershkop. We learned every morning at 5:45. The yeshiva was still in the old building at the end of Rechov Meah Shearim. This

learning instilled a love for Chassidus in us, along with the obligation and privilege to spread it to all segments of the chareidi world.

The Rebbe Rashab started Yeshivas Toras Emes for the purpose of spreading Chassidus in Eretz Yisroel. It was the smelting furnace from whence the wellsprings emerged. Baruch Hashem, till this day, Toras Emes is a lighthouse of Chassidus for the entire area.

What else do you remember from your early days in Toras Emes?

One of the things that I remember is 5727/1967, when the Rebbe sent talmidim-shluchim to Toras Emes. In a telegram that the Rebbe sent R' Efraim Wolf a"h, the menahel of Yeshivas Tomchei T'mimim, he wrote: **It is my great request that the hanhala of Tomchei T'mimim should select a minyan of talmidim to go learn, at the beginning of the summer z'man, in Toras Emes as my emissaries, for the purpose of expanding it.**

This telegram preceded a special shlichus from the Rebbe when Rabbi J.J. Hecht a"h came to our yeshiva to farbreng with us. The Rebbe gave him mashke from the farbrengen of Parshas K'doshim, which was a continuation of the farbrengen of Acharon shel Pesach.

Till this day, I remember R' Hecht at the farbrengen, telling us, "Kinderlach, with the Rebbe you don't play around!" and this sentence is engraved in us. When I look back at what happened in 5727 with the first shluchim that the Rebbe sent to the yeshiva, it was the first time that the Rebbe sent shluchim to Toras Emes. This was the start of the revolution in spreading the wellsprings, and we saw much good develop from it.

In general, the answer that R' Hecht got regarding Toras Emes (an answer that was recently publicized) shows how important it was to the Rebbe that Toras Emes expand. The Rebbe wrote to him what points he should convey at the farbrengen:

Every one of the aforementioned should do all he can to solidify and expand Toras Emes with kabbalas ol to the Rebbe, my father-in-law (the balabus of Toras Emes) and with

the devotion that it deserves, as well as with joy and great energy, as required for the beginning of the new building (literally and also spiritually). Nothing at all should be diminished in this, even if there will be or there are complaints and grievances to someone. This is for their good in this world and the next.

The Rebbe went on to write regarding the talmidim-shluchim who went there as the Rebbe's shliach, and the Rebbe asked the hanhala to inform him of their names so he could mention them for a special bracha.

This answer demonstrates how the Rebbe saw Toras Emes as the smelting pot of the spreading of Chassidus and the foundation of the T'mimim, so that Chassidus would spread in an unlimited way in Yerushalayim and the surrounding areas, and from there to all lands.

Was the founding of Toras Emes in Yerushalayim connected to spreading Chassidus?

Toras Emes was the first Chassidishe yeshiva in Eretz

Yisroel where they learned Chassidus. The Rebbe Rayatz related that already in 5663 (1903) his father told him that the time had come to bring the light of Chassidus down into the Holy Land, even though the yeshiva was first founded in 5672 (1912). The Rebbe Rashab wanted Toras Emes to be in the spirit of Tomchei T'mimim and he chose a group of outstanding bachurim from Yeshivas Tomchei T'mimim to go to Chevron, where the yeshiva was founded.

The bachurim arrived in Eretz Yisroel on 25 Cheshvan 5672 and on Sunday, the 28th of Cheshvan, they arrived in Chevron. The Rebbe Rashab wanted them to learn in the place that he had paid for.

With the outbreak of World War I, they had to return to Russia, but the Rebbe Rashab asked that they get the yeshiva going again and the yeshiva moved to Yerushalayim. In Yerushalayim it moved from neighborhood to neighborhood, like Givat Shaul, the Bucharian neighborhood, and Rechov Meah



Shearim. Later on, the Rebbe asked them to move into new quarters.

In 5734/1974, after much effort, they moved to a new building on Rechov Yirmiyahu. Till this day, Toras Emes keeps up a connection with Chevron and its outlying areas whether by giving shiurim to yeshivos in the area or by doing mitvzaim on a weekly basis.

* * *

One of the amazing descriptions of the Rebbe Rayatz about the Rebbe Rashab's accompanying the shluchim to Toras Emes, shows how much this meant to him. I refer to a letter to Rabbi Zalman Havlin in which the

***“Baruch Hashem,
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Rebbe Rayatz wrote:

15 years have passed since that luminous day, a day of blessing with which you, and the group of talmidim who were picked to travel with you to Eretz Yisroel, established the vineyard, Toras Emes. As though it is alive, right before my eyes, I can see the awesome sight of the Nasi, the Rebbe, my father, accompanying you, the group traveling to the Holy Land ... Everyone believed with perfect faith, and his heart was confident with the kindness of the Supernal G-d, that from Chevron would go forth Torah T’mima and in Yerushalayim the community of Chassidim would be ignited and enflamed with

enthusiasm... Everyone felt in his soul that a momentous thing was happening within the Jewish people, a cornerstone was laid upon which would be built a mighty edifice, Toras Emes, upon whose flag would be emblazoned Torah study and service of the heart [i.e., prayer] adorned with good middos and illuminated with brotherly love and loving friends.

Indeed, Toras Emes, throughout its wanderings, especially after the Rebbe sent the first shluchim there in 5727, is on the frontlines of the revolution of spreading Chassidus in Yerushalayim and beyond. The walls of Toras Emes are suffused with endless pages of Chassidus, farbrengens, shiurei Chassidus, and Chassidishe t’fillos.

In most recent years especially, Toras Emes has blossomed in a way that one can see the Rebbe’s bracha to the yeshiva, as well as the brachos of the Rebbe Rayatz and the Rebbe Rashab. Toras Emes is not just a *yeshiva ketana* (high school) and a *yeshiva g’dola* (*beis midrash/zal*), but also two Talmudei Torah, a preschool and a superb Machon Smicha.

As mentioned, Toras Emes is not just a yeshiva but also a cornerstone for spreading Chassidus throughout Yerushalayim and the area. Talmidim of the yeshiva go out every week and give over forty shiurim on *Tanya* in various yeshivos! There is also a phone system in the yeshiva on which the bachurim give private shiurim in Chassidus. The T’mimim go out every Shabbos to gather people to hear words of Chassidus in dozens of shuls, and make Mesibos Shabbos for about 3000 chareidi children in various neighborhoods in Yerushalayim.

This work is done because the T’mimim go with absolute

kabbalas ol to the meshaleiach, to spread Chassidus. The T’mimim know that the Rebbe is the balabus of the mosad and it is with this ko’ach that everything is accomplished.

I must mention the menahel, Rabbi Yehoshua Yuzevitz, who keeps the mosad going with mesirus nefesh, as well as the mashpiim, each of whom is a *dugma chaya* (role model) of mesirus nefesh for spreading Chassidus and the Besuras HaGeula: Rabbi Avrohom Boruch Pevsner, Rabbi Chaim Sholom Deitsch, who is also the Rosh Kollel of Tzemach Tzedek, Rabbi Yosef Segal, Rabbi Y.Y. Offen, Rabbi Zalman Notik, and Rabbi Yosef Tzvi Tzirkus.

Let’s go back to the early years, when the work first began.

One of the things that showed me my personal direction in how to spread the wellsprings was when I wrote to the Rebbe about something when I was learning in yeshiva. The Rebbe responded that I should be a *dugma chaya* and influence my friends. It was back then that I was told to start being mashpia and to spread the wellsprings.

I have mentioned that the first shluchim that the Rebbe sent to Toras Emes made a revolution, and this was one of the things that made a tremendous impact on me and infused renewed energy into spreading the wellsprings. I remember the shluchim who came in 5730/1970: R’ Moshe Perman and R’ Kalman Druk, traveling to all kinds of yeshivos to give classes in *Tanya*. Likewise, many bachurim and married men came to the yeshiva to the farbrengens we made.

One of the biggest successes of that time was the shiurim on



Tanya given by Rabbi Yosef Segal in various yeshivos which greatly pleased the Rebbe.

Later on, I went to Tomchei T'mimim in Kfar Chabad. I was there when the mashpia, R' Shlomo Chaim Kesselman a"h was still there. He urged us to give shiurim in *Tanya* all over. When the mashpia, R' Mendel Futerfas a"h came to take over as mashpia in the yeshiva, he told me to give classes in *Tanya*.

I would go once a week to Yerushalayim and give shiurim in Yeshivas Tchebin and in Yeshivas Kol Torah. I gave the shiur to the bachurim of Kol Torah in the Tolna shul. I remember that at the end of one of the shiurim with the bachurim, which ended at four in the morning, we all danced together on Rechov HaPisga.

At other times I traveled to Midreshet Noam in Pardes Chana and to the Nachalim yeshiva, as well as to other yeshiva high schools. There was also a time when I gave a *Tanya* shiur in Yeshiva Ohr Yisroel in Petach Tikva and many people became

involved in Toras HaChassidus. It was at that time that the seeds were planted for all the work that we continued later on in spreading Chassidus and shiurim in *Tanya*.

How did you officially get involved in building the far-reaching network of *Tanya* classes that exists today?

Before I respond I want to tell you a story that I remember in connection with Yud-Tes Kislev from R' Avrohom Pariz. When I learned in Toras Emes he would come every week from his home in Petach Tikva to say Chassidus. He would schlep on old busses and did so because the Rebbe told him to go to Toras Emes.

I remember that he came on Yud-Tes Kislev and during the preparation time for the farbrengen, he sat in a side room and learned sichos. I sat near him and he said to me, "You know, Yud-Tes Kislev is a Yom Tov." When he said this, you saw and felt that it was, indeed, a Yom Tov. This line stayed with me and gave me the ability to understand

the deeper significance of Yud-Tes Kislev.

As for your question, the one who got me involved in *Tanya* classes was R' Mendel who simply gave me no rest. He pushed me into it and told me that in order to make sure that we could go on and the mashpiim would be able to give shiurim in *Tanya*, money was needed. I remember that R' Mendel spoke to me about a certain mashpia, telling me that he had seven children and if he was given money, he would be able to devote himself to *Tanya* shiurim with peace of mind, and if not, he would not be able to give them. R' Mendel made it clear that in order to expand the shiurim, more and more money had to be raised so that a series of shiurim could be provided and the teachers could be paid.

It was amazing to see R' Mendel's mesirus nefesh to spread Chassidus. I would get a phone call from him at six in the morning and he would say, "Binyamin, what's doing with the *Tanya* shiurim?"

My wife didn't know what he wanted and I told her, "Baruch Hashem, there is a Jew like R' Mendel who doesn't let us sleep." At that time we greatly expanded the classes. We had over one hundred shiurim going every week!

One time, R' Mendel took me aside and told me that when he was in the labor camps in Russia, he worked extremely hard. "We dug hole after hole, but from time to time, Hashem had mercy on us and we would find gold dust, and that made up for all our anguish." So too, said R' Mendel, when fundraising, it's not easy work. It's hard labor, but sometimes you find a bit of gold dust. It is thanks to R' Mendel that I got involved in this work and that I had the

kochos to continue.

At the beginning we would make large farbrengens and would bring special Chassidim, old men from Russia, baalei mesirus nefesh – such as R' Berke Chein, R' Simcha Gorodetzky, and R' Nachum Trebnik – and they would make a profound impact. Some people told us that just looking at these Chassidim strengthened them in their study of Chassidus.

Later on, when there were pictures available of the Rebbe from farbrengens, we would have

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farbrengens and bring the photographer, Levi Yitzchok Frieden, to show the pictures he had taken during Tishrei. This was mekarev many people to the Rebbe.

For over 30 years we have organized *Tanya* classes and today, baruch Hashem, many people are involved in organizing shiurim in Yerushalayim and in yeshivos on an unbelievable scale. We saw fulfilled, “those who sow with tears will reap with joy.”

There were times that

learning Chassidus in certain yeshivos had to be done secretly. Do you remember that era?

Sure. There were times that if a bachur was caught learning Chassidus, he would be expelled from yeshiva and we had to temporarily stop the shiur until things quieted down. It was definitely very difficult. Today, it's more open and there is less opposition.

One of the things that has encouraged the spreading of Chassidus in Yerushalayim and reinvigorated the learning of Chassidus is the Heichal Menachem library. It was started by my friend, Rav Y.Y. Havlin, and it broke through all the limitations that existed in regard to the spreading of Chassidus.

Today there are bachurim and married men who are not Lubavitch, who learn Chassidus on a regular basis. Hundreds of bachurim are tested on *Tanya* and Chassidus within the framework of shiurim that are given by the organization of R' Yisroel Lipsker and R' Menachem Weiss. There is also a kollel Chassidus in the Bucharim neighborhood and every day there's time to learn Chassidus with dozens of men participating. It is literally the revelation of Yemos HaMoshiach.

How do you explain this phenomenon of the spread of Chassidus and that *Tanya* is learned among all sorts of people?

The Rebbe explains that the revelation of Chassidus has two reasons. First, the darkness in the world increased and we need more strength to withstand the trials of galus. The Tzemach Tzedek says that the word “*Tanya*” consists of the same letters as the word “*eisan*” (strength), for it reveals the strength of the inner part of the

neshama so that it can withstand all the challenges to faith and middos.

The religious communities also feel that as the darkness intensifies, they need additional strength. There is a great interest, a thirst, today, the likes of which we haven't seen before. Once upon a time, people thought that Chabad Chassidus was a “luxury,” but today, the masses feel that it is necessary.

Second, learning Chassidus is in order to prepare for the imminent coming of Moshiach. The closer we get to “the earth will be filled with knowledge of Hashem,” the more we need to prepare ourselves to know Hashem. This is done through Toras HaChassidus.

Things have accelerated today as can be seen in an amazing answer that my friend, Rabbi Sholom Dovber Wolpo received from the Rebbe on 11 Nissan 5751. The Rebbe wrote to him: **Surely you review Chassidus in public. Indeed, the time is auspicious, Yemos HaMoshiach.**

In this answer, the Rebbe reveals, for the first time, the greatness of the era we are in. We are in a new era of Yemos HaMoshiach, and learning Chassidus must be in the broadest manner possible. As the Rebbe says, the preparation is by learning Chassidus and learning inyanei Geula and Moshiach as they appear in Chassidus. So the responsibility today is far greater.

I'd like to mention ATaH, which is headed by Rabbi Menachem Perlstein, who helps all the *Tanya* classes. The work that the central ATaH organization does is just incredible, and it's all about spreading the wellsprings as the Rebbe wants. We thank them for all the help they provide.

You spoke about a great thirst



for Chassidus. Tell us more about that.

Look at the hundreds of shiurim and the big farbrengens; at the great interest expressed on the part of those who come to these shiurim that are given by mashpiim in Yerushalayim, the large crowds that come to farbrengens in Toras Emes; the large numbers of people who visit Heichal Menachem.

I was standing with R' Naftoli Roth one day, in the entrance to the library, and we saw a large group of bachurim from a Litvishe yeshiva coming to learn Chassidus. He said to me, the Rebbe has much nachas from this. Nobody asks these bachurim why they come and who they are. Many people visit without anybody asking them any questions. One simply wants to learn something; another wants to hear a Chassidishe niggun. Today, there is much to choose from, in order to be able to taste from Toras HaChassidus.

As I mentioned, there are large farbrengens and shiurim from

mashpiim led by R' Mendel Wechter. There is a week of Yimei Iyun in Toras HaChassidus that takes place annually, which is well attended. I once saw a distinguished rav in the library who belongs to the Eida HaChareidis. After he left, I asked him what he thought of it.

He said, "What's the question? Here is where we feel the Rebbe!"

These are people who, in the past, had no place to slake their thirst, their interest in Chassidus. I must mention the unforgettable mashpia, R' Moshe Weber, who spread Chassidus in Yerushalayim. He once showed me a letter that the Rebbe Rayatz wrote to him in 1946 that the main reason to learn *Tanya* is not for *haskala* (intellectual understanding) but for avoda, to instill good middos and fear of Heaven within the talmidim.

* * *

I will tell you some interesting stories that I experienced recently. One day I met two men whose dress indicated that they were not of Anash. Both were sitting in

Toras Emes and learning *Likkutei Sichos*. I was curious, so I went over to ask them how they had gotten to the yeshiva. They said they had been exposed to the Rebbe's teachings and so they had set aside time in their schedule to regularly learn the Rebbe's teachings here in yeshiva.

Another time, I was on a flight and I got up to do mitzvaim. I met two Gerrer Chassidim who told me: *Kol ha'kavod* to you for doing mitzvaim, for actually doing what we are learning. I saw that they were learning chapter 16 of *Tanya* from *Shiurim B'Seifer HaTanya*. You feel that all the efforts were not for nothing and Chassidus is seeping in everywhere as the Rebbe promised.

Do people ask you why you bother reaching out to the frum world when there's a whole world out there?

I've heard that line more than once and it's the wrong attitude. There are hundreds of thousands of people in the frum world who are ready to accept Chassidus and we know what nachas the Rebbe has from spreading Chassidus among these groups. The Rebbe was very pleased with the libraries and *Tanya* classes in frum communities.

Someone once asked me this question and then, when Rabbi Shlomo Zalman Auerbach's funeral took place and was attended by hundreds of thousands of people, he came over to me and said: You're right. You have to put a lot into the chareidim too.

While on this topic, I should mention R' Gershon Henoch Cohen a"h. His Judaica store on Rechov Meah Shearim was a place from which he spread Chassidus. When he passed by for *kos shel bracha*, the Rebbe would

say to him: your store spreads the wellsprings outward. Even in difficult times, when tensions regarding Lubavitch ran high, his store was the place where you could hear a vort about Chassidus, something from the Rebbe about belief in the coming of Moshiach, etc.

Once, R' Gershon Henoch was in yechidus at a time when the broadcasts of the Rebbe had begun. He told the Rebbe that they also came from Toldos Aharon to the broadcasts and the Rebbe wanted to know what they thought of it in Toldos Aharon.

I know that in addition to

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organizing many shiurim, you are in touch with rabbanim of all groups.

One of the things that the Rebbe wanted was keeping in touch with rabbanim of all groups. I will tell you a story with my father. Forty years ago he was in a hotel in Netanya, where he sat and learned *Hemshech* 5666. It was Erev Shabbos. In those days, *Hemshech* 5666 was still only available in photocopy.

My father forgot the volume in the lobby and went to his room to get ready for Shabbos. Rabbi Moshe Chevroni, one of the

roshei yeshiva of Yeshivas Chevron, was also in the hotel. He leafed through the volume and got to the maamer, “Titen Emes L'Yaakov.”

When my father returned to the lobby he asked him, “Nu, what is the truth of Yaakov?” My father said that in order to understand it, you have to learn. Rav Chevroni said okay, so my father asked him when was a good time for him. Rav Chevroni said that Shalosh seudos was the appropriate time. He came at that time and they sat and learned Chassidus together for over an hour.

Rav Chevroni was a genius and he asked tough questions. My father answered one of the questions and about another question he said he had to think about it. In the end, my father told him: If you learn Chassidus, you will be a genius in this too. Right after Shabbos, my father wrote a report to the Rebbe about his learning Chassidus with Rav Chevroni. The Rebbe's response was: thank you for the good news.

Another story that shows how important being in touch with rabbanim is to the Rebbe took place when the library opened. Rav Zalman Nechemia Goldberg (a Litvishe rav and posek and the son-in-law of Rabbi Shlomo Zalman Auerbach) went to the library to try out the Torah CD-Rom on the computer. Someone came over to me and told me to suggest that he watch a video of the Rebbe at a farbrengen.

I asked him if he'd like to see it and he said yes. Rav Goldberg asked whether the Rebbe had notes when he spoke and I said he did not. Two days later there was a gathering against Chabad and a delegation of Misnagdim went to Rav Goldberg to get him involved. What I heard was that Rav

Goldberg took out a gartel from his pocket and said: I am a Chabadnik.

The delegation got up and left in disappointment. I wrote to the Rebbe about this and said I thought it had something to do with his visit to the library. A day and a half later I got a phone call from the Rebbe's secretary who told me that my news gave the Rebbe nachas and that I should continue to relate good news.

Since the Rebbe's Besuras HaGeula, when the Rebbe said we need to prepare the world to greet Moshiach, how is this message conveyed in the Chassidus shiurim?

The Geula is a reality, whether we want it to be, or not. Reality cries out and proves, now more than ever, how close we are to the hisgalus of Moshiach. This is why talking about inyanei Geula and Moshiach and Chassidus is accepted when, not that long ago, it threw up a barrier. As the Rebbe said, you have to talk about it in a way that will make people receptive, especially when speaking to a chareidi crowd.

The Rebbe Rayatz said that Chassidus gives light and warmth and this is the manner in which we ought to convey the message. In 5733 the Rebbe said that today everybody has to be mashpia. If you know Alef, teach your friend Alef; if you know beis, then teach what you already know. Today we don't need to be big mashpiim in order to influence others. The Rebbe says that everybody must teach what they know, the main thing being to convey what you know in the right way and with an inner chayus.

The secret to success in teaching Chassidus is to convey it in true friendship and to give the *mushpa* (the one on the receiving end) the feeling that he is really



your brother. I heard from R' Peretz Mochkin that there is a Chassidishe thought about Lavan who said to Yaakov: "Why did you steal my gods?" In other words, Lavan is upset because you tell him that his leader is nothing. Don't take away what he believes. We have to give the truth, giving people what they lack. As soon as we attack, a wall goes up and the person is not willing to listen. If he feels you respect him, he will

be ready to listen to everything.

How do you think the "ordinary" Lubavitcher can spread Chassidus?

Many Lubavitchers can do this and if people would just try, they would experience great success. Each of us needs to make shiurim and do mitzvaim in his area.

I saw a letter that the Rebbe writes to the mashpia, R' Saadia Lieberov. R' Saadia wrote to the Rebbe that he was alone on Lag

B'Omer and Shavuot and the Rebbe wrote to him: It is not possible that you were alone, for surely there are Jews around you who, with a Chassidic saying and with Chassidic guidance, would accept it, and you can influence your environment.

If a Jew is mashpia on another Jew and spreads Chassidus, he is no longer alone.

Another thing, part of preparing for the Rebbe's hisgalus is increasing the love among Chassidim, respecting one another, for this is the recipe to succeed in all aspects of hafatza. There is nothing greater and more powerful than achdus among Anash which is the real preparation for Moshiach.

When the Alter Rebbe announced in Shklov, "Taste it [i.e., Chassidus] and see that G-d is good," in the tune that he used, dozens of men followed him to learn from him. Today, the Rebbe is announcing the same thing and it is attracting thousands of people to Chassidus. Let nobody think it is because of their abilities. The Rebbe turned over worlds for this, in order to bring the Geula even sooner and in a manner of kindness and mercy.

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‘BUT IF YOU STILL WANT TO FLY...’

By Nosson Avrohom

The story of how a Yemenite family became mekuravim and Chassidim of Chabad and the Rebbe.

R' Shmuel Ta'izi has filled various roles since he married, all with great success. He was principal of the Ohr Simcha school in Kfar Chabad, founder of Yeshivas T'mimei Nachaliel in the yishuv Nachaliel with the Rebbe's bracha, and principal in a Talmud Torah in Lud. He also served as a member of the city council in Mevo Modiin, where he began council meetings with a D'var Malchus and turned them into Chassidishe farbrengens.

R' Ta'izi is an enthusiastic educator of the old and good school. His work in chinuch began in Lud, with a bracha from the Rebbe that he received in yechidus.

I thought that, due to his extensive resume in communal work, especially in chinuch, his name would appear regularly in various places, but it doesn't. He doesn't run to participate in educational panels. He's not interested in the publicity, but prefers to invest all his time and energy into daily educational endeavors.

I was recently able to arrange to speak with R' Ta'izi about the Rebbe and Chabad.

REMINISCENCES

My brothers and I were born in the resort town of Gadera, which absorbed many immigrants from Yemen. Those days in the moshava were wonderful. Thinking about them makes me feel nostalgic. The Jews from Yemen were big yerei Shamayim and were known for their *t'mimus*, religious sincerity. The Yemenite aliya turned the secular moshava into a place of shuls and battei midrash, a place of purity and Jewish warmth. My sweet childhood memories are of stories of faith and d'veikus to our traditions.

My father, the mekubal Rabbi Zecharia, was the rav of the community and the one who founded the local Chinuch Atzmai school in the town. The first months of the new Talmud Torah entailed forgoing our comfort insofar as we used one of the rooms of our house as a classroom.

In retrospect, my father's action took no small amount of courage. The moshava already had a school, a secular school. When my father saw that Yemenite families were starting to send their children there, he quickly founded this school.

Many people owe their Judaism to him because of this school.

My father continued to run and expand the school and then he handed it over to others to run, as he continued to wield the heavy burden of leading the community.

At a later point we moved to Lud, though not before my father received the Rebbe's bracha. In Lud, my father founded a shul, which is open till today. In that shul, they daven Nusach Arizal, which is similar to the traditional Yemenite nusach.

Before we moved to Lud, I went to learn, as did my brothers, in Yeshivas Tomchei T'mimim in Lud. When I moved there, my older brother Dovid was already a maggid shiur for Chassidus and I learned from him.

A ROSH YESHIVA VISITS OUR HOME

When my brothers were old enough, my father checked out the available yeshivos. He looked into the Chabad yeshiva Tomchei T'mimim in Lu and quickly decided that this was the yeshiva for his sons. The approach of Chabad Chassidus, which embodies Ahavas Yisroel and Ahavas HaTorah, was also my father's approach. He was, therefore, very excited when he visited, overjoyed to educate his children with these values.

From the time that my oldest

brother went to the yeshiva in Lud, my father began to take an interest in Chassidus and the Rebbe. He started learning *Tanya* and other Chassidic works.

I can recall a scene from my childhood. One time, my brother Dovid did not go back to yeshiva in Lud, and the rosh yeshiva, Rav Leizer Horowitz, went with the yeshiva's driver, Rav Losh, to Gadera on Friday afternoon, to visit him. When they arrived at twelve noon, they found my parents sitting and learning together, as was their custom every day, after finishing their Shabbos preparations. My parents were surprised that they had left everything to come and visit their student.

In his neshama, my father was a Chassid who did "u'faratzta" and enabled many to do mitzvos. No wonder then, that when he learned Chassidus he felt a natural affinity for it.

It is also not surprising that Yemenites and Chabad Chassidus hit it off so well, with many Yemenites becoming mekuravim of Chabad. Even back in Yemen they were very connected to the kabbalistic approach. It was only natural that they connected with Chabad Chassidus in Eretz Yisroel

and many went to Chabad yeshivos. That's why the yeshiva in Pardes in Lud was called "Yeshiva L'Olei Russia v'Teiman."

My father, who was a big mekubal, was able to discern the unique approach of Chabad.. My father drew the entire family into Chabad. I remember that when I was still a young boy I would talk about when I grew up and how I would also go to learn in the Chabad yeshiva, where they trained you in fine behavior and genuine love for Hashem.

In my youth in Gadera, my parents did not let me be friends with everyone. Secular influences could be felt even within the Yemenite community, which was for the most part chareidi. They were afraid I would be influenced by the atmosphere. I consoled myself that soon I would be able to go and learn in a place where I could be friends with everyone, without exception, and learn with them without hesitation.

My brother's shiurim in Chassidus were fascinating. They made a strong impression on a young boy like me.

In those days, most of the bachurim wore caps. I'll never forget the look of surprise on the

faces of my friends in Gadera when I came home wearing a cap. Many of them asked me, "Why are you wearing that? It's not wintertime now?"

I FELT THE REBBE WAS TALKING TO ME

The first time I saw the Rebbe was in 5735 after the Yom Kippur War ended. A few months earlier, our brother-in-law, Rabbi Yeshaya Weiss, was killed in a horrific car accident on the way from Yerushalayim to Kfar Chabad. Other Chassidim, including the rav of Kfar Chabad, Rabbi Shneur Zalman Garelik, were killed too. While my friends went on K'vutza that year, I remained in Eretz Yisroel in order to help the family recover from this terrible blow.

Tishrei with the Rebbe was thrilling. I had yechidus at the end of the month and I asked the Rebbe whether I should remain in the US or return to Eretz Yisroel in order to help my sister and her orphaned children. The Rebbe told me that he thought I should return to Eretz Yisroel and work in the yeshiva in Lud. There I could help my sister and continuing to learn.

At the end of the yechidus, the Rebbe blessed me with the words, "and he should ask Hashem for all his needs and he will be answered." I remember that line clearly, as though I just heard it.

This was the first time that I was seeing the Rebbe alone and I was terrified. My knees were trembling even after the yechidus was over. I returned to Eretz Yisroel, worked in the yeshiva in Lud, and later started an organization in memory of my brother-in-law, called Ner Yeshaya.

I wrote to the Rebbe that I had plans for big projects under the auspices of this organization, but some of those plans were not working out for various reasons. Days passed and I did not receive a





reply. In the meantime, I went to 770. How surprised I was when, in one of the farbrengens, the Rebbe said that clearly the main thing is action but one should not skimp on positive thoughts. Rather' he should present them to three people, and surely there was no need to be aggravated about them. I felt that the Rebbe was talking to me and answering my letter.

THE REBBE SAVED MY LIFE

A few years after I married I went on shlichus to Colombia for a while. We built a mikva together with the local community and with the help of Rabbi Sholom Maatuf of Lud. In the city of Barranquilla, there was a Jewish school that was run by the Jewish Agency. The spiritual state of the school was so bad that when I asked the Jewish Agency shliach who ran the school why Arabs attended the school, he said, "The Jewish people always felt themselves to be the persecuted minority. I want to create a situation in which the Arabs, who

are the minority here, will feel similar in the face of the Jewish majority."

After I successfully concluded my work in Colombia, I returned to Eretz Yisroel. I soon missed the Jews of the community and wanted to visit them. The community there was warm and staying there was a special pleasure. Before my flight I was in 770 and I had a yechidus in which I asked the Rebbe whether I should return to Colombia.

The Rebbe said: The security and political situation in South America and Central America is known, but if you still want to go, call a friend [in Colombia] beforehand and ask whether a trip is worthwhile.

Since I had worked there and was familiar with the political situation, I wasn't concerned about it. I left the yechidus, at first not realizing that if the Rebbe answered me like that, that a trip was out of the question.

In the Jewish community of Barranquilla lived a wonderful person by the name of Yaakov Mizrachi who helped a lot in

building the mikva there. Before I left Colombia he gave me his business card and said that we would be the first to know of the arrival of Moshiach, and the moment Moshiach comes I should let him know so he could get ready.

I tried to call him to find out what was going on Colombia but could not get through. I was quite surprised by this. Yaakov has a brother by the name of Chaim who is hard of hearing. I once asked him: You are well-to-do, why don't you buy a hearing aid? He answered me: Those things that I need to hear, I make the effort to hear, as for other things, better that I don't hear them.

I tried to call the brother but I couldn't reach him either. I was really astonished because in the past, while on shlichus in Colombia, whenever I needed them I could reach them by phone. I understood this to be Divine providence and that I should not fly to Colombia.

I called the Colombian airlines and cancelled my flight and ordered a ticket to Israel instead. When I walked into my house back in Eretz Yisroel, they told me that on the news they reported that a plane from New York to Colombia - the plane I was supposed to be on - exploded in the air under suspicious circumstances and all the passengers perished. The Rebbe saved my life!

* * *

When I asked R' Ta'izi about this period we Chabad Chassidim are going through, he responded with confidence: "One thing I can wish and ask for is that we, all the Jewish people from all over the world, meet as soon as possible in Yerushalayim, at the Beis HaMikdash, with the true Redemption. We are already promised that the yeshua will come soon."

HIGHLIGHTS FROM THE WORDS OF CHASSIDIM

Highlights from speeches delivered at the Kinus Motzaei Shabbos banquet and Rosh Chodesh Kislev farbrengen in 770.



RABBI YOSEF CARLEBACH, SHLIACH AT RUTGER'S, NEW JERSEY:

A few weeks ago, a beloved melamed in the city of Lakewood was brutally beaten by someone with a baseball bat. He was taken

to a trauma center and baruch Hashem, he is okay. The community was really shook up about it.

Several weeks earlier, eight high school children from one of the public high schools, in Howell, NJ (a high school of 2400 students) got into a truck, drove to Lakewood and pelted people with eggs and bottles. The police arrested them. The high school leadership was shocked because these were excellent students and members of the leadership of the high school.

The staff decided to educate the children about the Jewish people. They contacted our Chabad house to ask me, an “authentic Chassidic Jew”, to come and speak to the students. It was a chance to speak about the

Sheva Mitzvos B’nei Noach and I agreed to speak.

200 of the top students were called into the library. When I went there, a week ago, there was a policeman who is always there, 2 vice principals, a social studies teacher, a whole delegation. They all welcomed me and thanked me for coming. There were eight of them and they said they want to introduce me to the principal. Eight men. What’s the principals’ name, I asked. Mrs. Dury.

As we walked to her office, I thought, I just shook eight hands. I’m the kindhearted Jew who is coming to explain... She will stretch her hand out to welcome me and I’ll stand with my hands like this (behind my back) and it won’t be a good opening...

So I go to her office and she stands up from her desk and she walks up to me and says, “Rabbi Carlebach, it’s a pleasure to meet you!” with her hands behind her back!

I said, Mrs. Dury, it’s a pleasure to meet you too. Can I ask you one question? Who told you not to shake my hand?

Mrs. Dury said, “Rabbi, I come from Brooklyn. I was raised in an Orthodox family. My nephew went to your Chabad house and here are his two children (showing me a picture on her desk).

I’m about to introduce you to the first Orthodox Jew in the New Hampshire State legislature, a state that has only 10 frum families. He is the youngest member of the New Hampshire State legislature – Jason-Yehoshua Bedrick, and probably the highest ranking American official who wears 2 pairs of t’fillin every day, wears a black hat, and proudly has a beard. He is the first New Hampshire State legislator who will only shake hands with men!

I didn't win despite the fact that I didn't shake hands with women. I won because of the fact that I didn't shake hands with women.



MR. JASON-YEHOSHUA BEDRICK FIRST EXPRESSED HIS AWE OF THE SHLUCHIM WHO ARE WILLING TO LIVE A LIFE OF MESIRUS NEFESH OUT OF AHAVAS YISROEL:

“Shluchim often don’t know where their next dollar is coming from and they have large families, tuition and summer expenses, and they don’t want to charge for their events because they don’t want to turn anyone away. Shluchim are willing to live a life of uncertainty, trusting in Hashem, trusting in the Rebbe that he will give them the ko’ach to do what they need to do. It amazes me and gives me the strength to do what I have to do.

In particular, I thank Rabbi

Moshe Bleich who found me when I was in college and helped guide me in the direction I was going. “I can honestly say I wouldn’t be Jewish today if it weren’t for Chabad.” I mean that literally.

My nickname on campus was Super-Jew. I started the Jewish fraternity, we started the Friends of Israel club. I was the guy who was very active in Hillel, who got active in Chabad, who brought all his friends to Chabad events, who was giving up pork and shellfish, who was deciding whether he was going to walk to the rabbi’s house on Shabbos, who brought people on the Birthright trip, and then...

The rabbi found out that the person who was president of Chabad on campus, has a mother who had a non-kosher conversion. It was very devastating for the rabbi and it took him a while to break it to me. He had to do it very gently. He decided to break it to me on our trip to Israel.

I wore a yarmulke the entire time in Israel and by the end of the trip I was wearing tzitzis, and he broke it to me over several days, moving me from being unsure to realizing that I was not halachically Jewish.

I was at a crossroads in my life. It’s one thing to become a baal t’shuva. You do that by taking steps [in religious observance], but here, I needed to make a conscious decision that every Friday night, for the rest of my life, I will keep Shabbos. By the end of the trip I decided I’m not just a Jew in Israel but I’m a Jew in America too. Six months later I finished my degree and went to yeshiva.

On to my election. I had run once before, as an Independent, just to raise the issue of school choice, a vital issue for the future of America and for the frum, Jewish community. While in yeshiva I got a phone call from one of the state representatives, asking me to run. I dodged this for a

while and consulted with the rabbis at the yeshiva and finally decided that because of the effect I might be able to have, I would give it a shot.

Most people didn’t think I’d be elected. I spent the summer in yeshiva while all the other candidates spent the summer campaigning. I had about a month to campaign and I couldn’t campaign at all the Friday night and Saturday events, which is when most of the events take place. I couldn’t campaign at the restaurants and I couldn’t shake hands with women, which made going door to door a little uncomfortable... But I decided that if I was going to do it, I was going to do it the right way.

The Salem Women’s club, a feminist organization, heard there was a candidate that wouldn’t shake hands with women and they were quite upset about this. I sent them a letter and explained my position.

I was advised to shave my beard because people generally do not vote for people with beards. I was asked whether I could trim it and I said, I’m sorry, I’m not touching the beard. I was asked whether I could make an exception and shake women’s hands (as some Jews do), and I said, if I begin compromising on my faith, on my principles, what will I compromise when I get up into the State house? I’m not compromising here. I can compromise on policy but not on principle.

Believe it or not, the women’s club respected this. The vice president wrote in the newspaper that she was supporting me and all her friends were supporting me. Out of 40,000 people who live in my district, I won by six votes!

I was a rather obscure candidate. I was 23 years old at the time and most people in the district did not know who I was. Because of the women’s club, I became infamous and because they respected my position, I won. This means that I

didn't win *despite the fact* that I didn't shake hands with women. I won *because* of the fact that I didn't shake hands with women.

I find this is the case with Chabad houses. Chabad houses do not bring in students and families *despite* their beards and hat. People wonder how Chabad is so successful *despite* the 18th century look. They assume it's their successful events or tasty challa... But that's not the reason.

It's because Chabad does not compromise and the students see that. They see it's the *emes*, that when the Chabad rabbi tells them something, he means it. This is what brings people in and we cannot compromise.

The Rebbe said never to compromise. I thank you for all you are willing to do, your *mesirus nefesh*, your *ahavas Yisroel*. In your merit, in our merit, we should see Moshiach tonight!

***The head of the 9,
of the truthful
person, is up; he
learns and davens.
The head of the 6
is down because
his head is
immersed in
gashmius.***

RABBI SHOLOM BER SHAPIRO:

During recess my grandfather overheard a conversation in which one child asked the Rebbe why the Torah starts with the letter *beis* and not an *Alef*. The Rebbe shrugged and did not reply and the child said, my father told me that *beis* is *bracha* and also because *beis* is the number

two and *derech erez kadma l'Torah* (good manners, proper behavior, precede Torah). This is also the reason why every tractate of Gemara begins on *daf Beis* (page 2).

The Rebbe replied to the boy (I think he said he heard this from his father), saying that the number 9 is special. The letters of the word "*emes*" (truth) add up to the number 9 (Alef, Mem, Tav $1+40+400=9$). That is why all multiples of 9 add up to 9 (ex. $2 \times 9=18$ and $1+8=9$, $3 \times 9=27$ and $2+7=9$).

All numbers look different except the 6 and 9, which resemble each other, one right-side-up and one upside-down, because truth and falsehood are opposites. The letters of the word "*sheker*" (falsehood) add up to the number 6 (Shin, Kuf, Reish $300+200+100=6$).

The head of the 9, of the truthful person, is up; he learns and davens. The head of the 6 is down because his head is immersed in *gashmius*.

Since three times establishes a *chazaka*, and the Torah starts with the letter *Beis*, start counting from the letter *Beis* by threes and you see an amazing thing. *Beis* plus *Gimmel* plus *Dalet*, $2+3+4=9$. *Hei* plus *Vav* plus *Zayin*, $5+6+7=18$ and $1+8=9$. Continue in this way until the end of the *Alef*, *Beis* and you will see that every three letters adds up to 9 which is *emes*.

Incredibly, if you start from the letter *Alef* and count by threes, every three letters add up to the number 6, which is "*sheker*."

Parenthetically, the Hebrew word for the number 9 is "*teisha*" and the letters of "*teisha*," Tav plus Shin plus Ayin, add up to 770!

DR. FELDMAN:

I was at a lecture and the speaker was talking about people who get out of bed too quickly in the morning and faint. They came up with an idea to prevent a person from fainting, which is to wait **12 seconds** in bed, from when you open

your eyes, so that your brain and heart are then ready for you to get out of bed.

During the question and answer session I asked, have you ever seen a person like me (yarmulke and beard) complaining about this problem? She said no.

I said it's because when an Orthodox Jew wakes up in the morning, before getting out of bed he says a **12 word** sentence – *Modeh ani...*



RABBI MOSHE ZEV PIZEM, SHLIACH IN SDEROT IMPARTS A PRACTICAL AND POIGNANT LESSON FROM HIS LIFE ON SHLICHUS:

People wonder how it is possible for us Jews to go about their daily lives and activities while constantly awaiting the coming of Moshiach; they seem mutually exclusive. For when I am involved in work, etc., how can I be thinking about *Geula*?

In Sderot we understand how to do this, because in Sderot, under the daily barrage of deadly missiles, we go about our daily lives and activities but as we do, we are constantly aware that at any moment there can be a Red Alert. Yes, you can do both simultaneously.

PRINTING THE TANYA IN LEBANON

By Shneur Zalman Berger

*The Rebbe gave special instructions for the printing of the Tanya in Lebanon. * In honor of Yud-Tes Kislev, when we start learning Tanya again from the beginning, we present the story of the printing of the Tanya in Lebanon in the years 5739/1978 and 5742/1982.*

In one of the sichos the Rebbe said: "There was a special effort made to unite all the Jewish people, wherever they are, through p'nimius ha'Torah, printing the Tanya in every location in the world where our brethren, the Jewish people, are to be found ... even at the ends of the world ... There is an advantage to printing over saying Chassidus ... especially when the printing is being done with the aid and participation of the local residents, who participate physically and monetarily in printing the Tanya, for then they feel a special connection towards the Tanya. Great is the merit that befell them too that the Tanya will

be printed in their locale, for this is a merit and a benefit for them. It is a special segula for the city where this work is printed, a segula which will help the settling and development of this city."

The printing of the first Tanya in Lebanon did not take place during the first Lebanon war, but a few years before that, at the beginning of 5739. A year prior, in 5738, the Rebbe announced that the Tanya should be printed all over the world. Until this campaign, a total of 81 editions of the Tanya had been printed since the first one, in the life of the Alter Rebbe.

Chassidim began printing the Tanya in all countries around the

world, starting with the capitol cities of the big countries and then also in small settlements in out-of-the-way places. There were places where nobody expected to print the Tanya, such as the Arab countries, where there were no shluchim, as it was obviously dangerous to do so.

However, Rabbi Yosef Gerlitzky, shliach in Eretz Yisroel,





thought otherwise. He decided that since there was a sizable Jewish community in Lebanon, the Tanya had to be printed there. He sought the protection of the Lebanese Christian Militia in southern Lebanon, who ruled over parts of the country.

R' Gerlitzky asked the Rebbe and the very next day he received a reply: It is a very proper thing to

do and you should hurry and do it, as quickly as possible.

“A VERY PROPER THING”

As soon as he received the answer, R' Gerlitzky and Rabbi Leibel Schildkraut began arranging it with the leaders of the Lebanese Militia. In the

meantime, they received additional instructions. The Rebbe told them to make sure that the printing took place on Lebanese land. He also said that the printing should be done in the city and not within an army camp, it made no difference whether in northern or southern Lebanon.

The Rebbe also said that they should mark this printing as the

120th edition of Tanya, and to add the city and country on the front page. The final thing the Rebbe said was: When will the printing take place?

Only two days went by and the secretaries were calling with the question: when will the printing in Lebanon take place?

Their contacts with Lebanese Militia stalled and no progress was made. The leadership maintained that due to tensions in the area, it would be difficult for them to allow entry into Lebanon and they had to wait. The message was conveyed to the Rebbe, who said that if there was no other option they could also have it

“You cannot imagine what pleasure you caused the Rebbe,” said one of the secretaries to R’ Gerlitzky.

printed by an Arab (Palestinian or Lebanese Moslem), for it is permissible for Torah to be printed by a non-Jew.

It was obvious that the Rebbe wanted the Tanya to be printed in Lebanon and the sooner, the better.

APPROVED BY THE CHIEF OF STAFF

The Lebanese Militia finally allowed them entry into Lebanon and set a date. They also needed approval from the Chief of Staff, Motta Gur. R’ Gerlitzky described his meeting with the Chief of Staff:

“We told him that the Rebbe asked for the Tanya to be printed and we were sure that this would help the entire area. The truth is that from the outset he found it exceedingly odd and he even said, ‘Are you crazy? You’re looking for trouble?’ But he gave in and said, ‘Kol ha’kavod to Chabad.’ Once we had all the permits, we began organizing for the trip to Lebanon.”

The trip was planned for Sunday, 7 Tishrei 5739/1978. At the last minute, two additional instructions from the Rebbe were sent: 1) to print on the first page of the Tanya the words: “printed in Lebanon” in Lashon HaKodesh, Arabic, and English. This instruction came when all the blocks had been prepared and they had to rush, at the last minute, to find an Arab to write “printed in Lebanon” in Arabic, 2) to learn from the fresh galleys of Tanya with those who participated.

The people who took part in this complicated task were: R’ Gerlitzky, R’ Schildkraut, R’ Yehuda Leib Popack, R’ Yaakov Reitzes. Those who printed it were: R’ Meir Yechiel of Tzfas and R’ Pinchas Trebnik of Kfar Chabad. They were escorted by Colonel Yoram Mizrachi, commander of the IDF forces in southern Lebanon.

R’ Pinchas Trebnik told *Beis Moshiaich* about their adventures:

“We went via Metulla towards the village of Klia in the Marj-Ayun region a few kilometers from the Israeli-Lebanese border. The printing took place in a local school building. We relied on the fact that the Christians in Lebanon were pro-Israel.

“The printing wasn’t an easy job since the electricity was frequently cut. We tried to print it as quickly as possible. We were

immersed in our work when I suddenly noticed an IDF officer with the rank of a second lieutenant near me. It turns out that he was the leader of the brigade stationed in the area. He was shocked to see us. ‘What are you doing here?’ I answered him in jest, ‘Don’t you know the Chabadnikim? They’re crazy and they go any place the Rebbe tells them to go.’

“The brigade leader did not understand. ‘Why did you come here without arranging it with us ahead of time?’ I told him that there had been arrangements made with the IDF, but apparently, there was a lack of communication at some point. He was not happy about our being there without security and he asked us to leave immediately, while promising us that the next morning we could return with guards that he would arrange for us. Indeed, the next day, we returned with protection.

“Once again the electricity was on and off, causing many delays. In the end, we had no choice and we called a car from Kfar Chabad to bring us a generator so we could operate the printing press independently.

“The army officers were amazed by the quick solution we had found. They said that obtaining a generator in the army was a complicated logistical task, while here, within a few hours, we had solved our problem. ‘There is nothing that stands in the way of one’s will,’ said one of the officers.”

When they finished printing, R’ Reitzes learned with the soldiers from the fresh galleys. Copies of the new Tanya were given to Colonel Yoram Mizrachi for him to distribute to the senior commanders in the army, led by the Chief of Staff.



From right to left: Rabbi Raskin, Rabbi Popack, Rabbi Goldberg
with the destruction of Beirut in the background

THE TANYA FROM LEBANON GIVEN TO THE REBBE

The night of the eve of Yom Kippur the men returned to Eretz Yisroel with the galleys. Two volumes were bound and these were sent to the airport, where they were given to one of the passengers who was taking a flight from Tel Aviv to New York. They arranged for someone to be at Kennedy Airport to pick up the Tanyas and bring them to 770. The goal was for the s'farim to arrive before Yom Kippur and this entailed a race against the clock.

On the morning of Erev Yom Kippur, before Kaparos, the Rebbe asked the secretaries about the printing of the Tanya in Lebanon. They told him that the s'farim were on their way to New York and should be arriving in the afternoon.

The Tanyas arrived before Mincha. When the Rebbe received them, he smiled broadly and took one of the copies down to Mincha.

"You cannot imagine what pleasure you caused the Rebbe," said one of the secretaries to R' Gerlitzky. The Rebbe leafed through the pages and it was

obvious that on this Erev Yom Kippur, the Rebbe was unusually happy.

THE LEBANESE LIST GROWS

In the subsequent editions of Tanya that were printed over the years, the following list appears:

- 173. Tzor (Tyre), Lebanon, Sivan 5742
- 174. Tzidon (Sidon), Lebanon, Sivan 5742
- 175. Beirut, Lebanon, Sivan 5742
- 176. Lebanese Valley, Lebanon, Tamuz 5742
- 177. Hasbaya, Lebanon, 5742
- 178. Nabatiye, Lebanon, 5742.
- 179. Beaufort Castle, Lebanon 5742

This is just the beginning of the list of printings of Tanya that were printed in the summer of 5742 and the Lebanese list goes on.

This list testifies to the project of printing the Tanya in Lebanon that Anash carried out as per the Rebbe's instructions, despite the fact that in those days there were serious battles in Lebanon between IDF soldiers and PLO terrorists.

The Peace in Galilee War broke

out on 15 Sivan 5742. Israeli armed forces entered Lebanon with the declared intention of cleaning out the PLO, who were shooting Katyushas at northern Israeli cities.

A few days later, Rabbi Leibel Kaplan wrote to the Rebbe and asked whether to print the Tanya in Lebanon. The answer was brief: go to Lebanon and print it.

As soon as the answer was received, askanei Chabad in Tzfas began petitioning army commanders in order to get permission to enter Lebanon. Again it was apparent that the Rebbe found the printing of the Tanya in Lebanon to be very important. Even before they had gotten permission, they had already received additional instructions from the Rebbe's secretaries:

1. Not to print the Tanya in just one city but in several places.
2. To print only in those places where Jews lived or once lived. (They understood this answer to include those places where IDF soldiers stayed, even for a short time.)
3. The number of copies printed was immaterial; the main thing was to do it.
4. To print it in large cities.

These instructions spurred them on and after a brief consultation, they decided to leave that day, Thursday, 26 Sivan, for the border, to make the attempt to cross it. On R' Ben-Tziyon Cohen of Tzfas' Mitzva Tank went some Lubavitchers, a printing press, and a professional copying machine. The Chabad tank began to make its way towards the border.

As expected, soldiers stationed over the border did not allow them to cross. Even efforts made via telephone to commanders who admired Chabad did not help

them. As evening fell, the disappointed men returned to Tzfas.

It was late at night when Rabbi Eliezer Tzeitlin tossed and turned in bed. He felt that they had to carry out the Rebbe's instructions immediately and that there was no such thing as "no permission" for the Rebbe's soldiers. They had to get permission!

He went to the northern army base near Tzfas and was immediately received by the northern commander who immediately approved their entry to Lebanon. The duty officer of the northern command informed him that at four in the morning a military jeep would be waiting for them, which would escort them all day until they finished their work. Then it would escort them back to Israeli territory.

Early Friday morning the Chabad Mitzva Tank left for Lebanon.

CHABAD PUBLISHING, TYRE BRANCH

The printing in Tyre began at six in the morning, near an Israeli army base. A sign was hung on the Mitzva Tank which said:

"Chabad Publishing, Tyre Branch." The printing took a few hours and while it was going on, the Lubavitchers were busy with mitvza t'fillin. R' Ben-Tzion describes what happened:

"Many soldiers gathered around us, curious about what we were doing and why. We explained it to them and took the opportunity to put t'fillin on with them. Many were willing and we had a lot of work to do. When the printing job was done, we learned Tanya with the soldiers from the fresh galleys."

They barely made it back to Tzfas before Shabbos. One of them managed to get in a phone

call to the secretaries to inform them that the first edition had been successfully printed in Tyre.

Encouraged by their success, the organizers went back, on Motzaei Shabbos, to the northern command to get permission to enter Lebanon once again. The officer, who had signed the permit, gave them a permanent entry permit and said, "Why come here each time?" The astonished Lubavitchers were thrilled. Part of the difficulty was resolved once and for all.

The next day, Sunday, 29 Sivan 5742, the Mitzva Tank that had become a mobile printing press went to Lebanon again.



A permanent pass made out to Rav Avrohom Goldberg for entry into Lebanon

Their destination this time was Sidon. With no electricity in large parts of Lebanon due to the shelling, the printing was done with a generator that they had brought with them.

The area was very dangerous. Bloody battles took place around them, but the activists focused on their holy work in their desire to please the Rebbe. After a few hours of printing, the generator died. A military generator, which was gotten from somewhere, did not work properly. Efforts were made to obtain another generator but precious hours were wasted without their obtaining one. They

finally decided that R' Tzeitlin would return to Tzfas to get another generator so they could continue printing in the morning.

That night, the Mitzva Tank was parked in the yard of the military government of Sidon. Although it was relatively well-protected, the sounds of shooting could be heard throughout the night. R' Ben-Tzion describes that terrifying night:

"During the day we weren't that afraid since we were busy printing and with various problems that cropped up. At night, in a vehicle in the heart of the battle scene, there was plenty of time to think about the situation and where we were. The freezing cold did not let us sleep. Thoughts that we were within Lebanon in the middle of a war, without defense, frightened me.

"The army commander ordered us not to leave the vehicle all night so that they would not err and think we were terrorists. Just a few nights earlier, some terrorists had approached them and they had opened fire."

Early in the morning, R' Tzeitlin returned with a generator. He came in his private car but just twenty kilometers from Sidon he ran into serious car trouble. After much trouble, the long-awaited generator finally arrived in the afternoon. The Chabad printing press of Sidon began to operate once again and on Tuesday morning they finished the job. They began to quickly arrange for their next stop.

When the Mitzva Tank was about to leave, a civilian car suddenly stopped and three Lubavitchers from Tzfas emerged: R' Avrohom Goldberg, R' Yehuda Leib Popack, and R' Shlomo Raskin, along with Tamim Shia Segal. They came with new instructions from the Rebbe:



A branch of Otzar HaChassidim-Kehos in an Arab school in the village of Klia

1. To give an entire Tanya, even before it was bound, to Jews in the area or soldiers who were there for long periods of time.

2. To print a Tanya within Beirut. What constituted “within” Beirut? What halacha calls Beirut in the laws of divorce and documents.

3. If possible, to print the Tanya near the president’s palace in Beirut, but only if the palace was within Beirut proper, and if it wasn’t, then not to print it.

4. To print the title pages with the name of the place and branch, and to execute the printing of these pages in the place where the Tanya itself was printed.

5. Not to stay in a place of danger.

When I spoke with R’ Shlomo Raskin, he still clearly remembered that difficult trip to print the Tanya:

“I went to Lebanon in my car with R’ Goldberg and R’ Popack. We waited at the border for hours for a military convoy that we could join. The highways in Lebanon were pitted from the shelling which is why the convoy moved very slowly. Being aware of the danger, we traveled closely with the convoy, intending to join our friends who were in the middle of the printing job.

“We suddenly experienced a puncture in a tire in my car and had to stop on the side while the entire convoy continued past us. Nobody paid attention to the fact that we were left behind.

“It was nighttime and there we were in hostile territory. I don’t have to tell you how terrified we were. It was pitch black. I changed the tire with my sense of touch alone. We were afraid of a scenario that was all too likely – an armed terrorist suddenly emerging from the trees and shooting. Where would we run?

“We quickly finished changing the tire and left. When we got to the edge of Sidon, we turned to the army camp to find out where our friends were. By wonderful Divine providence, they were about to leave the area.”

FACING THE TERRORISTS

They tried to locate the presidential palace in Beirut, but after a protracted inquiry they discovered that the palace was situated in a suburb of Beirut and not in the city itself. Under these circumstances, they were not to print the Tanya, but the Chassidim printed a sicha there in order to purify the place.

R’ Shlomo Raskin:

“After getting the requisite permits, we continued towards Beirut. We arrived at the forward base of operations of the IDF in the city. Just 100 meters away was the terrorists’ stronghold.

“We left the vehicles near a one-story business center so that the building would conceal us from the terrorists. The printing began immediately. As it went on, we tried to get in a nap but the cold seeped into our bones and the shooting that could be heard from nearby, disturbed our sleep.

“We napped intermittently throughout the night. Despite our exhaustion we felt we had to continue our holy work. I had to drive my vehicle the entire day and I decided to drink black coffee. Since we didn’t know how much time this trip of ours would take, we had not taken along sufficient food. The physical conditions we endured were reminiscent of the stories of the soldiers who returned from the second Lebanon war who were not given sufficient food and equipment.

“When we finished the printing, we had to give the local Jews a copy of Tanya, even though it was not yet bound. We had to fold the sheets, cut and arrange them, so they could be used. After we had prepared a few complete Tanyas, we gave them to soldiers in the area.”

A FARBRENGEN WITH PARATROOPERS

They returned to Tzfas before Shabbos and heard that the Rebbe had said to bind some volumes of Tanya and to go back to Lebanon and learn from these s’farim with the local Jews! The galleys were sent to Chaifa, where they arranged with the manager of the bookbinding place that his

workers would bind them quickly and return them as soon as possible.

Sunday night, two groups of Chassidim headed out for Lebanon. One group was going to continue printing in additional locations and the other group was going to learn a chapter of Tanya with the Jews of Beirut.

R' Raskin was with the second group and he tells of his experiences on the way to the Jews of Beirut:

"In our group were R' Kaplan, R' Shmuel Frumer, and R' Goldberg. Before we left, we spoke by phone to a Jew in Beirut whom we met while we printed the Tanya. We told him to wait for us in the IDF command post in Beirut with some other Jews, members of the community, so we could learn Tanya with them. We agreed on a time, but on the way, all our plans went awry.

"It was a difficult trip. We traveled to Beirut as part of a convoy of military jeeps. They traveled on a dirt road that was paved especially for the army. Traveling on this road caused dust

clouds to rise up that obscured our vision. The road was deeply pockmarked and we had to drive slowly so as not to fall in, but we eventually did fall in and the car was damaged. One of the military jeeps stopped and a soldier tried to help us but after a while he continued on his way.

"As a result, lots of motor oil leaked out and we had to find some more oil. The situation was: we were on a dirt road somewhere in Lebanon which was crawling with terrorists. We didn't know the roads at all.

"An Arab youth who passed by in his car did us a favor and took two of us to his village, but nobody had oil for us. We had no choice but to return to the car and wait for another military vehicle. We tied our car to the military car that pulled us to the nearest IDF base.

"We left the car behind and continued in a military vehicle to the IDF command post in Beirut. We didn't know whether after all the delays the local Jews would still be waiting for us. When we arrived, they told us that the people had given up and gone home.

"We spent the night in the American College building that served the paratroopers who were about to conquer Beirut. There was an air of uncertainty regarding the military plan and the paratroopers we met were extremely tense. We decided to farbreng with them in order to boost their morale.

"The main speaker was R' Frumer and he knew how to speak their language. The soldiers who gathered round him sat riveted until morning.

"The next day we met with the Jews of Beirut and fulfilled the Rebbe's instruction. R' Frumer learned from the new Tanyas we

had brought with us. I don't know how many understood our Hebrew, but they were very moved. Some of them cried and we too, were very moved."

It was only at this point, after fulfilling their mission, that R' Raskin could turn his attention towards fixing his car so he could return to Eretz Yisroel. A local Jew got an Arab to tow the car to his garage. To R' Raskin's horror, he discovered that he had entered a hostile Moslem neighborhood, the area that they had circumvented every time they approached it. He was terrified.

On the sides of the road were armed terrorists. "We didn't know where to hide. We tried not to remain close to the windows so we would not stand out. Baruch Hashem, we made it home safely."

THE REBBE'S RARE REFERENCE

The team of printers was surprised and pleased when they found out that the Rebbe had come down to the 13 Tamuz farbrengen with the Tanya that was printed in Lebanon. During the farbrengen, the Rebbe said the IDF must conquer Beirut, especially when they were already there (a fact that was not yet known to the Israeli public):

The public likes to hear "exciting news." There is simple proof that they are already in Beirut. On the table is a Tanya that was printed in Beirut (as it is says on the title page) a few days ago. There was time to bring the Tanya here so that it could be on the table during the Yud-beis-Yud-Gimmel Tamuz farbrengen!

They were able to print the Tanya in Beirut because the members of the IDF made the preparations and helped them print it! [...]

TO PRINT THE TANYA IN SYRIA? HEAVEN FORBID

Although the Rebbe wanted the Tanya printed in every place where Jews are to be found, including Arab countries like Egypt, Tunisia, and Lebanon, the Rebbe did not want the Tanya printed in Syria.

It was 5739 when some shluchim in Eretz Yisroel were willing to take the risk of entering Syria with their foreign passports. They asked the Rebbe and the answer was: Chas v'chalila to think in this direction, given the danger.



Rabbi Avrohom Goldberg printing the Tanya in Beirut

Likewise, here on the table is a Tanya that was printed in Tyre (whose destruction is connected with the rebuilding of Yerushalayim) and they also printed the Tanya in Sidon, etc., and continue to print the Tanya in other places in Lebanon. Of course, printing the Tanya in these places is the spreading of the wellsprings outward, including learning Tanya with members of the IDF.

The project did not end in a week. For a long period of time, groups of Chassidim went in and out of Lebanon, especially people from Tzfas, where they printed the Tanya in 14 cities and towns.

Sources: Hisvaaduyos 5743 vol. 3; Beis Moshiach; Kfar Chabad; and interviews.

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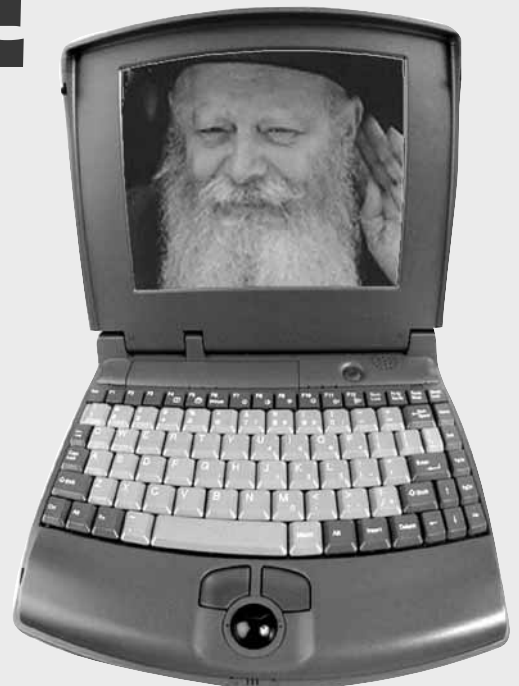
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ב"ה

FROM RUSSIA TO MOROCCO ON THE REBBE'S SHLICHUS

By Shneur Zalman Berger

*Motzaei Shabbos, Rosh Chodesh Kislev. The shluchim had convened for the Kinus HaShluchim when they heard the sad news that Rabbi Shlomo Matusof, one of the Rebbe's first shluchim, had passed away at the age of 91. Rabbi Matusof was born in Russia and suffered under the communist regime until he was able to escape after World War II. He abandoned his plans when the Rebbe asked him to go to Morocco to revive Judaism there. * Biography of a Chassid and shliach of the Rebbe. * Part 1*



A SHIDDUCH WITH THE GUIDANCE AND BRACHA OF THE REBBE RASHAB

Rabbi Shlomo Matusof's life of mesirus nefesh did not begin when he went out on shlichus. As a child he was forged in a smelting pot of mesirus nefesh for Torah and

mitzvos under the shadow of communist oppression.

He was born on Yom Kippur 5677 (1916) in Vitebsk in Belorussia. His parents were Rav Yitzchok Isaac and Beila, who were both Chabad Chassidim.

R' Shlomo was a year old when the Communist Revolution began.

Despite being forbidden to teach Torah to children, R' Shlomo was sent to learn in an underground yeshiva, even though at that time there was a public trial going on against chadarim in Vitebsk.

R' Shlomo also learned with private teachers, including Rabbi Shlomo Mintz, a very elderly



Chassid of the Tzemach Tzedek. R' Shlomo later told that when he learned with him, he studied many chapters of Mishnayos by heart and was spurred on to do so with cash prizes. He also learned with R' Hillel Beliner, the son of the famous Chassid, R' Michoel Beliner.

When R' Shlomo was ten, an underground Yeshivas Tomchei T'mimim opened in his town and he began to learn there. For two years he learned in the yeshiva in Vitebsk which was run by the menahel, Rav Avrohom (Maiyor) Drizin and the rosh yeshiva, Rav Yehuda Eber. His magidei shiur were Rav Avrohom Brainen and Rav Gavriel Kagen.

R' Shlomo's wanderings among underground yeshivos throughout Russia began in Iyar 5689/1929 when he was only twelve and a half years old. At first he traveled with some friends to the yeshiva in Mohilev. Due to persecution they had to change the location where they learned each week. They learned in a shul and a private home and so on. The shiurim took place with closed windows, and they posted a guard to warn them of trouble.

The conditions under which they learned in Mohilev were very harsh. That is why, after only a year, the talmidim dispersed. R' Shlomo returned to Vitebsk, where he learned in a yeshiva with only thirty talmidim because of the ongoing persecution and constant fear.

What strengthened the young boys and kept them going was the farbrengens. They would sit with the mashpia or with someone from the staff of the yeshiva and on the table would be a bottle of mashke and some *farbaisien*. They sang niggunim, said l'chaim, and the mashpiim encouraged the T'mimim to continue learning diligently and growing in the ways of Chassidus, despite the obstacles.

One of the farbrengens ended in

tragedy. It was Purim 5691/1931 when the T'mimim in Vitebsk wanted to farbreng in the home of Rav Dovber (Berel) Yaffe, who was a big help to the yeshiva. Although Rav Yaffe knew the danger involved, he invited the boys to his home for the purpose of encouraging them.

The noise generated by the farbrengen brought the neighbors to contact the authorities. Rav Yaffe was arrested first and then Rav Brainen. The secret police then arrested other people who worked on behalf of the yeshiva, such as Rabbi Elya Perr and his son-in-law, Rabbi Boruch Shafrin. The yeshiva

They were transferred to a cell for prisoners who were already sentenced to exile. It was here that the seven reunited after many months.

was closed and R' Shlomo sat at home and continued learning on his own.

FIRST ARREST AT AGE 16

After a waiting period that dragged on for months, the hanhala of Tomchei T'mimim informed R' Shlomo that he could go to the yeshiva in Kutais, Georgia. R' Shlomo did not hesitate, and although he was only 15, he took a train on his own to distant Georgia. Despite the tremendous difficulty, he managed to daven with t'fillin on the

five-day trip.

The pressure from the government was less intense in Georgia and the learning conditions were better. While in Kutais, R' Shlomo tried smuggling across the border, but the attempt failed and he was arrested along with other talmidim as well as some distinguished Chabad Chassidim.

R' Shlomo was the youngest prisoner in the group, being only 16. He sat in jail for three months and was then sent on his way. The older prisoners remained in jail and were sent to Siberia.

IN MALCHOVKA

In the coming months, R' Shlomo remained in Kutais and suffered from hunger until he went to the yeshiva in Malchovka in a suburb of Moscow, where the spiritual situation was good. At this yeshiva were: Rabbi Shmuel Levitin, Rabbi Nissan Nemenov, Rabbi Shlomo Chaim Kesselman, Rabbi Avrohom Maiyor, Rabbi Shmuel Levin, etc.

R' Shlomo described the yeshiva like this:

"The two mashpiim, Rav Nissan Nemenov and Rav Shlomo Chaim Kesselman, learned the Hemshechim of the Rebbe Rashab with us on a regular basis. All the great Chassidim and Anash participated in farbrengens... From time to time we would review maamarim by heart, even long ones, in the presence of the great Chassidim who lived in Malchovka.

"There was a bit of a connection with the Rebbe Rayatz who was in Warsaw. Occasionally we would get maamarim as well as personal letters. I also merited this. Thanks to Hashem, for us it was a time of growth and being firmly established on a Chassidic footing. A pity it lasted only two years."

Despite a failed escape attempt, the desire to leave Russia only grew.

R' Shlomo managed to get a certificate to Eretz Yisroel, which was obtained on his behalf by his brothers in Yeshivas HaRav Kook. They also sent him a ticket with which to sail by ship. These two items were prior conditions to obtaining an exit permit from the Soviet government. However, to his disappointment, he was refused an exit visa.

He was arrested a second time in Elul 1935 when the NKVD began a wave of arrests. The top "wanted man" was R' Avrohom Maiyor-Drizin, the menahel of Yeshivos Tomchei T'mimim in the Soviet Union. They were unable to arrest him but seven Chassidim were arrested, including R' Shlomo, Rav Chaim Elozor Garelik and his son R' Mendel, Rav Yaakov Moskolik, Rabbi Meir Avtzon, Rav Yitzchok Goldin, and Rabbi Abba Levin.

The prisoners were taken to the Lubyanka police station in Moscow. Each of them was placed in a separate cell so that they would not prepare their testimony together. The seven were tortured by the NKVD interrogators, who demanded information about who organized the chadarim and yeshivos, who taught, and which parents sent their children to these schools. The Chassidim did not volunteer information and at the end of the interrogations they were transferred to the Butirka prison, where they awaited sentencing.

A few months later, formal charges were filed against them, accusing them of belonging to the (R' Avrohom Maiyor) Drizin Organization. The indictment was read to each one separately:

"The accused organized learning for boys and youth called cheider and yeshiva in Malchovka, which is near Moscow. Their studies took place in homes of counter-revolutionaries. They recruited young men who were on the

intellectual level that they could serve as teachers and they were taught so they could serve as teachers. They taught Talmud and the various commandments of the religion.

“The accused spoke disparagingly of the Soviets with their students, explaining that the Soviets are against all religions and especially against Judaism, and therefore every Jew must flee abroad, particularly to Palestine. They also taught that Jews should leave their official places of work so as not to be dependent on communists. They convinced their students to skip school all week, especially on Saturday when labor is forbidden...”

In the indictment that was six pages long, the phrase “anti-Soviet” is mentioned dozens of times for the purpose of bolstering the ultimate charge: Amendment 58, betraying the Motherland.

After reading the indictments it was decided that all of them would be exiled to Kazakhstan for three years. They were transferred to a cell for prisoners who were already sentenced to exile. It was here that the seven reunited after many months. They realized that the evil ones had been unable to catch the important Chassidim who lived in Malchovka and only the seven of them had been caught.

EXILE IN A VILLAGE WITH ONE STREET

R' Shlomo described his trip from Moscow to Kazakhstan in his memoirs:

“After Tishrei they took us to the prisoners’ train and returned our t’fillin, which had been taken from all of us, as well as other belongings. We also received food packages from our families and thus we were “wealthy” men with luggage. They transferred us from station to station like dangerous prisoners. At every important stop they walked us to the local jail. That is how we spent a month or more.

“We arrived in Tashkent, the capitol of Uzbekistan and there we spent a few days in jail. Then we arrived in Alma Ata, the capitol of Kazakhstan and from there we went to Chimkent, a city in Kazakhstan. That was the last stop. The Gareliks were sent to live in Chimkent, and R' Yitzchok Goldin and R' Meir Avtzon were sent to

Turkistan. R' Yaakov Moskolik and R' Abba Levin and I were sent to a small village, 35 kilometers from Chimkent, by the name of Halkina.”

This little village had one street. He was forbidden from leaving the village and every ten days he had to sign in at the NKVD office. Fortunately, he was not forced to do hard labor. In order to support himself, he got permission to go to a nearby town, where he worked as a bookbinder.

Life in the village was harsh. Abba Levin’s wife joined him while R' Shlomo lived in one room with R' Yaakov Moskolik (Zhuravitzer). The latter was a distinguished Chassid and a symbol of mesirus nefesh. He made a deep impression on R' Shlomo as R' Shlomo related:

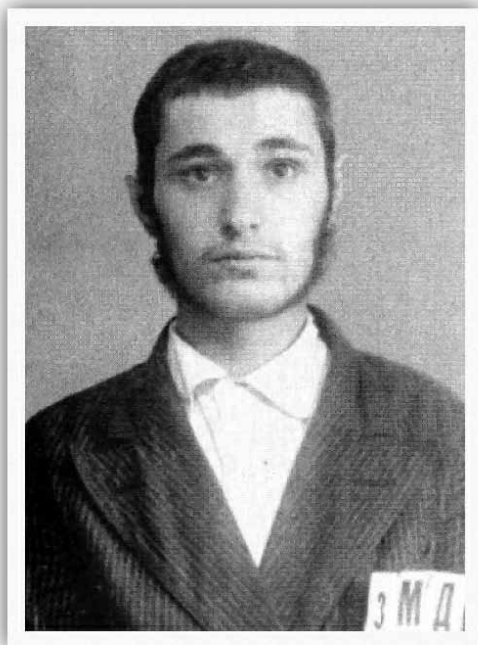
“We had set times for learning Torah and we learned at every opportunity. We were sent the necessary s’farim and we also acquired some in Chimkent (a nearby city). Among my experiences in this period of exile, I must make special mention of the enormous impact on me by R' Yaakov z”l. His outstanding traits were his good nature and simcha. His good nature literally burst forth from him.

“If there were no Jews around to influence, he had an influence on the goyim. I saw him console and encourage goyim in their tragedies. They would come to him to be blessed and he would encourage them. We lived in one room the entire time and he would talk to me a lot and tell Chassidishe stories, all with his shining face, may his memory be for a blessing.”

Of course, mitzva

observance was no simple matter in a place like that, but R' Shlomo continued to fulfill mitzvos and learn Torah, even if it entailed real mesirus nefesh. Although he constantly tried to hide his deeds so that he would not be caught again, he was arrested yet again, without warning and for no apparent reason. R' Yaakov was also arrested. They were accused of continuing to work against the Soviet government while serving out their sentence.

After a month in jail in Chimkent, they were sentenced to ten years of exile and forced labor. R' Shlomo said his guess is that the sudden harsher



R' Shlomo, Elul 1935 in a photograph taken by the NKVD

sentence was passed because of the appointment of Yazhov as commander of the NKVD at that time. He decided to open the files of prisoners and to impose the harshest possible punishments. Among these were R' Shlomo and R' Yankel.

A few days after their sentence was announced, R' Shlomo and R' Yaakov were separated and nobody knows what became of R' Yaakov. Over the years there were guesses as to his fate. Some said he was taken out to be killed, while others said he died in the labor camp. R' Shlomo figured that because of his health, he died within a short time in a labor camp.

I DID NOT STUMBLE!

R' Shlomo was transferred to a room where prisoners were placed before being sent to labor camps. To his surprise, he met the Chassid, R' Lazer Nanes ("Subbota") who was arrested in Rostov and was also sent to exile. These two Chassidim were sent to the Volga-Lag labor camp, where they lived in one barrack together.

Their hard labor consisted of preparing tracts of land for train tracks. Despite the danger, R' Shlomo refused to desecrate the Shabbos, not even rabbinic laws. He paid for this by being sent to solitary confinement or given other punishments, but he remained strong.

"Hashem knows that I kept Shabbos and Yomim Tovim throughout my stay in the prisons and forced labor camps, and I did not stumble, Heaven forbid, not in a biblical law or a rabbinic law, until I was released after nearly two and a half years," is what R' Shlomo wrote in his memoirs.

"How and what and what price I paid for this is too difficult to write, because every Shabbos and holiday is another story, and most are different from one another."



Yud-Tes Kislev farbrengen in Casablanca. From right to left: Rabbi Eidelman, Rabbi Binyamin Gorodetzky, Rabbi Matusof. Rabbi Gorodetzky gave five francs to each student as the Rebbe told him to do.

In his memoirs, he writes at length and in detail, giving examples about how he managed to avoid desecrating the Shabbos and holidays.

After a while he was transferred to another camp and on Chol HaMoed Pesach 1940 he was told that he would be transferred again to Kazakhstan and would not need to be in a camp or to work. It was his father who pulled strings and it was finally decided that he would be transferred to an "open" exile without hard labor.

After a difficult trip he arrived in Kazakhstan and from there was sent to nearby Turkistan, where he felt very alone since there were no other Jews at all. It was first a year later, when the Nazis (may their names be erased) invaded the Soviet Union, that Jewish refugees began to show up, and life was a bit easier for him. This joy was mixed with great sorrow when he heard the news that the refugees brought with them about the annihilation of the Jewish people. He ultimately found out that many of his own family, including his parents, had been killed by the

Nazis.

RABBI NEMENOV'S RIGHT HAND

When the ten years were up, in 1943, R' Shlomo was released and then drafted into the Red Army, which was fighting valiantly against the Germans. Since he was a released political prisoner, the government did not want to use him and he was sent to work in coal mines in the Turkistan area.

After four days, as Shabbos approached, he realized that once again he would have to fight to observe Shabbos. He decided to take a dangerous step and desert. He bribed an official at the nearby train station and took a train to another city and from there he went to Tashkent, having heard that many Chassidim had sought refuge there from the war.

R' Shlomo was thrilled to meet his fellow Chassidim again, whom he hadn't seen for years. He integrated into the Chabad community and was even appointed to teach Torah to the children of Anash. At a certain point,

he went with R' Nissan Nemenov to Samarkand. That was in the summer of 1944 when the yeshiva in Samarkand grew and they felt it needed a special mashpia to devote himself to the talmidim.

R' Nissan was brought from Tashkent and he became the main mashpia of the yeshiva while also taking responsibility for running the

yeshiva. He brought R' Shlomo with him to help fundraise and hide the money. He also provided the bachurim with food and clothing. (His work in Samarkand was described at length in this magazine in the memoirs of his good friend, R' Chaikel Chanin.)

R' Shlomo was one of the first Chassidim to dare cross the border

at the end of World War II, leaving the Soviet Union via Lvov. After he and a few others escaped, the rest of the Chassidim dared to try it too. At the end of the winter of 5708, R' Shlomo arrived in France and for two years he was a maggid shiur in Yeshivas Tomchei T'mimim in Brunoy.

[To be continued, G-d willing.]

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8TH EUROPEAN MOSHIACH CONGRESS TO BE HELD IN BEIS MOSHIACH, LONDON ON 19 KISLEV

The Beis Moshiah - Beis Menachem Chabad communities of London UK are eagerly awaiting its annual European Moshiah Congress which coincides with a grand Yud-Tes Kislev Farbrengen celebration at Beis Menachem. Many

hundreds of people are expected to pack Beis Menachem's expansive hall, where they will celebrate the Chassidic Yom Tov marking the release of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, from prison and the Birthday of Chabad Chassidim.

Members of Chabad Lubavitch communities from many countries including Belgium, France, Hungary, Italy, United States and Eretz HaKodesh will be joining Anash in the UK for this festive and joyous event. Many are expected to travel the long distance to join in the festivities.

Chaim Yitzchok Cohen, Founder and Menahel of Beis Moshiah UK, will address the assembled and welcome the many participants from all walks of Jewish life. He will introduce the Guest Speakers, Rabbi Shneur Zalman Gafni, Rabbi Hershel Gluck, Professor Shlomo Kalish, Rabbi Dovid Partouche and Keynote Speaker Rabbi Shalom Ber Kalmanson,

the Rebbe's Shliach in Cincinnati, Ohio who has been an extremely popular Keynote Speaker starting from the 1st Moshiah Congress, eight years ago. He will again move the assembled with his words of Chassidus and inspiration, presented in a practical and often warm humorous fashion.

The Farbrengen is scheduled to start at 8:00 PM on Thursday evening Yud-Tes Kislev (November 29). A celebratory Seuda and L'chaim will be served. Men and women are welcome to attend the Farbrengen free of charge.

On Motzaei Shabbos, there will be a Melaveh Malka held at the Golders Green branch of Beis Moshiah UK and will star Special Guest Entertainer and Singer Yoni Shlomo.

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Moshiah Congress**

of Chabad Chassidim

*"to bring about the immediate coming
of Moshiah Tzidkeinu"*

*The gathering will be held, G-d willing,
29th November
at 8:00pm*

at

Beis Menachem

Chabad Community Centre

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P R O G R A M M E

THURSDAY, NOVEMBER 29th

7:30pm Maziv
8:00pm Reception and Moshiah Congress
Chassidic Farbrengen & Seudah
Seudas Mitzva
Dvar Malchus
Video of the Rebbe MH"TM
Tehillim Pesuk 105
World renowned special guest speakers

FRIDAY, NOVEMBER 30th

8:00am Chassidus
10:00am Shacharis
1:00pm Mivtzoin
3:15pm Lunch
5:20pm Mincha followed by Kabbalas Shabbos
Seudas Shabbos and Chassidic Farbrengen,
Personal stories in a spirit of brotherhood

SHABBOS, DECEMBER 1st

8:00am Chassidus
10:00am Shacharis
1:00pm Chassidic Farbrengen
3:15pm Mincha
4:50pm Maziv

MOTZOEI SHABBOS

8:00pm Seudas Mitzva / Melaveh Malka
Dvar Malchus
Video of the Rebbe MH"TM
Tehillim Pesuk 105
Chassidic Farbrengen
at Beis Menachem, Chabad Community Centre
12 Broadwick Lane, London NW1 1 2ED

Special musical entertainment by Chassidic singer Yoni Shlomo

SUNDAY DECEMBER 2nd

8:00am Chassidus
10:00am Shacharis
Closing Session

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