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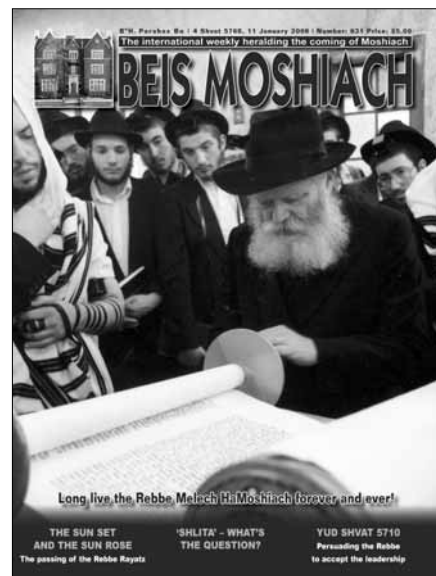
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A TRUE PERSONAL REDEMPTION: ATTAINING WHAT IS BEYOND OUR REACH

Likkutei Sichos, Vol. 31, pg. 23-27
Translated by Boruch Merkur

[Continued from last issue.]

3. In light of the above it is understood that, in saying, “I appeared to Avrohom, etc.,” the Holy One Blessed Be He is conveying to Moshe the foundation and the primary significance of the exodus from Egypt. Namely, that the essential quality of this exodus is (not the physical redemption but) a **spiritual** redemption from the state of subjugation to Egypt to freedom and the service of G-d (as the verse says,¹⁶ “When you take the people out of Egypt, you will worship the L-rd on this mountain,” indicating that the purpose of the exodus from Egypt is the service of G-d expressed in receiving the Torah and its Commandments). In fact, the ultimate purpose of this spiritual redemption is the revelation of

and the acquiring of knowledge of the Divine name **Havaya**.

The latter provides us with greater insight as to why the Torah describes here at length about the Patriarchs: “I appeared to Avrohom, etc., with [the name] Keil Sha-dai, but My name Havaya, I did not make known to them.” This verse underscores the fact that – notwithstanding the great virtue of the Patriarchs’ service, as our Sages, of blessed memory, say,¹⁷ “The Patriarchs – they are the [Divine] Chariot” – this still does not comprise the state of “redemption.” Rather, it is specifically [the generation of] the exodus from Egypt that is connected with the knowledge of “My name Havaya” (which was not known to the Patriarchs¹⁸).

Thus, Scripture enumerates each of the Patriarchs individually (not employing the concise phrase, “to your Fathers,” or the like), and distinguishes each of them with the word “to (*el*),” to further emphasize the virtue of their **service**.

That is to say that the fact that they are the “Patriarchs” of the Jewish people does not express the **unique** quality of each of the Patriarchs individually, but only what is common to them. Moreover, the fact that they are the “Patriarchs” of the Jewish people is something that comes **from Above** (for the Holy One Blessed Be He granted them this merit – that they became the Fathers

of the Jewish people¹⁹ – as reward for their devotion).

Specifying Avrohom, Yitzchok, and Yaakov individually draws attention to the unique quality of each of the Patriarchs (as is known,²⁰ the principle service of Avrohom was the approach of benevolence, the service of Yitzchok was “*avoda* (prayer),” and Yaakov – Torah study). Nevertheless, since they did not experience the revelation of nor did they possess knowledge of the “name **Havaya**” – “My name Havaya, I did not make known to them” – they did not attain the state of (complete) **redemption**.

4. The explanation of the matter:

“Egypt (Mitzrayim)” means “boundaries and borders

The concept of the “exodus from Egypt” is the departure from boundaries and limitations, also as they exist within the realm of holiness, so that the person is “at the level of utter self-nullification...not being conscious of his self at all.”

(meitzarim u'g'vulim).²¹ [Limitations permeate all aspects of human experience, including experiences within the realm of holiness.] The significance of the fact that there is also Mitzrayim [i.e., the concept of boundaries or limitations] in the realm of holiness²² is that since man is a finite, created being, even when he serves G-d with all his abilities, he still has not surpassed his boundaries and limitations (even if he is constantly devoted to [concerns pertaining to] the world of holiness).

The concept of the “exodus from Egypt” is the departure from boundaries and limitations, also as they exist within the realm of holiness, so that the person is “at the level of utter self-nullification...not being conscious of his self at all.”²³ Such nullification of self is not within the capacity of man to accomplish **with his own ability** (in accordance with the principle that “one who is bound cannot free himself, etc.”²⁴). Rather, it comes about by the revelation of G-d **from Above**. More specifically, the

revelation of the name **Havaya**, the very essence of the Holy One Blessed Be He, as He transcends worldly limitations. On account of the intensity of this revelation, the person is nullified out of his existence, raising him beyond his boundaries and limitations, even beyond the “limitations (Mitzrayim)” of the realm of holiness.

(The Patriarchs, on the other hand, to whom “My name Havaya, I did not make known to them,” did not experience the “exodus from Egypt,” the (complete) departure

from boundaries and limitations.)

[To be continued be”H.]

NOTES:

¹⁶ Shmos 3:12. See Rashi there.

¹⁷ B'Reishis Rabba 47:6, 82:6; Raaya Mehemna Pinchas (257b). See *Tanya* Ch. 23 (28b); Ch. 34, beg.

¹⁸ See Footnote 14.

¹⁹ See *Tanya* Ch. 18.

²⁰ Zohar Parshas VaYitzei, beg.

²¹ *Torah Ohr* Parshas Yisro 71c, among several other places.

²² See *Torah Ohr* Parshas Shmos (49d ff.); VaEira (57b ff.); Yisro ibid, among several other places.

²³ Wording of *Torah Ohr* Parshas VaEira ibid (56a).

²⁴ Brachos 5b, where it is elucidated.



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WHEN WE HEARD ABOUT THE HISTALKUS

By Dafna Chaim

*The three Karasik sisters were close to the hub of Chabad activities in Eretz Yisroel when the Rebbe Rayatz passed away. They remember those days when the Chassidim tried to persuade the Rebbe to accept the nesius of the seventh generation. * An interview with Rebbetzin Devorah Ashkenazi, Mrs. Tema Gurary, and Mrs. Rivka Chitrik.*

The Chabad askanus (communal activities) back in the forties went forth from a modest apartment on Rothschild Blvd 82 in Tel Aviv, the main street in old Tel Aviv at that time. This was the apartment of Rav Chaim Eliezer Karasik a"h, the Rebbe Rayatz's representative, a genius in Nigleh and Nistar, who, in addition to rabbanus, devoted himself to Chabad askanus, which was in its infancy at the time. He set

the foundation for the Chabad expansion in Eretz Yisroel in the years to come. He was the one who founded the Chabad school in Tel Aviv, Yeshivas Achei T'mimim, the yeshiva in Kfar Chabad, the Vocational School, etc.

Rabbi Karasik's daughters, Rebbetzin Devorah Ashkenazi, Mrs. Tema Gurary, and Mrs. Rivka Chitrik, tell us what they remember of those days from the perspective of



young women. Since their father's house was the center of Chabad activities, they were privy to the goings-on at the time of the passing of the Rebbe Rayatz on Yud Shvat 5710.

ON THE WAY TO THE REBBE

One of the interesting things that are told about those days is that R' Yoel Kahn, who would later become the Rebbe's chozer, was then a young bachur, a Tamim in the yeshiva in Tel Aviv. One day he decided he had to see the Rebbe Rayatz. In those days, a trip to the Rebbe was very unusual and was certainly considered out of the



**Above: The funeral of the Rebbe Rayatz.
Right: The Rebbe Rayatz in the last photo
taken of him, on Chanuka 5710**

ordinary, especially for a bachur.

Nevertheless, on Sunday, 11 Shvat 5710 he boarded a ship in Chaifa port, along with his friend, R' Nosson Gurary (son of R' Moshe Gurary). This was the day after the Rebbe's passing and they had not yet heard the news. It was only when they landed in New York that they found out that the Rebbe Rayatz had passed away.

Mrs. Rivka (Karasik) Chitrik was on that ship. She was one of the few Lubavitcher girls living at the time in Tel Aviv (she now lives in New York).

We asked Mrs. Chitrik to tell us about her trip:

At that time, we lived in Tel Aviv. My older sisters (Rebbetzin Devorah Ashkenazi and Mrs. Tema Gurary) were already married and I had just graduated from Bais Yaakov. The Chabad community in Tel Aviv was very small and there were hardly any girls my age, so I didn't have much to do in Tel Aviv.

It was common for Bais Yaakov graduates to go to Europe to train as teachers in the Bais Yaakov system, in order to make up, somewhat, for the spiritual and physical destruction of the

Holocaust. I thought I would do this too and when I spoke to my parents about it, my father advised me to write to the Rebbe Rayatz and ask him.

Before writing, I asked my father for help and I remember that my father told me, “Write as a daughter writes her father,” and that is what I did.

I received a response from the Rebbe in which he told me to go to New York and work in chinuch there. I remember that when my mother read the answer, she fainted. In those days, to send a young girl alone overseas was unheard of. My mother had a very hard time with this and so the topic was dropped for several months until I received another letter from Rabbi Chadakov in which he told me that he had already arranged my papers for me and that I could go to New York.

This time, it was a bit easier for my mother since she had gotten used to the idea, and I began preparing to leave. The date for my trip was Sunday, 11 Shvat and there was interesting Divine providence at work here. My father bought me a ticket on the ship *Neptunia*. On Wednesday, 14 Shvat, R’ Meir Ashkenazi, known as the Rav from Shanghai (who was visiting Eretz Yisroel at the time), was supposed to return to America. He had a ticket for the *La Guardia*, which was more expensive.

My mother wanted me to postpone the date of my trip so I could travel with him. She felt that if I could travel more comfortably and under Rabbi Ashkenazi’s supervision, it was worth the difference in price, as high as it might be. My father thought that since we had waited a long time to get my papers, I should not delay my trip to the Rebbe any longer. We ended up doing as my father said and I left on the *Neptunia*.

I say it was Divine providence because I am sure that if we had postponed my trip until Wednesday it would have been cancelled.

THE NEWS



The early days in Kfar Chabad, in the center is Rabbi Karasik

On the morning of that day, some friends came to see me off, including my cousin Devorah Broyde (sister of R’ Nosson Gurary), who cried a lot. I assumed that she was crying because she was sorry to see me go; afterwards I realized that she had already heard the news but didn’t want to tell me. Apparently, that morning there had been a news item in one of the morning papers and if I am not mistaken, they also mentioned it on the radio, but we did not hear about it.

After we said goodbye to everyone in Tel Aviv, we went by bus to Chaifa, accompanied by my parents, R’ Refael (Folye) Kahn – R’ Yoel Kahn’s father – Mrs. Kahn, my sister and brother-in-law, R’ Moshe Ashkenazi.

I remember one funny and touching incident from that trip. On the bus ride, R’ Yoel’s hat blew out the window. My brother-in-law, R’ Moshe, who was wearing a new hat, didn’t hesitate for a moment but gave R’ Yoel his hat, saying, “You travel to the Rebbe with a hat...” That was the love Chassidim had for one another in those days.

We arrived at the port and boarded the ship that sailed without our knowing what had happened in New York. Later on, I heard from my mother that after she heard the sad news she sent a telegram to Portugal, where we were supposed to make a short stop, hoping we would get the news and return. For some reason though, we did not receive the telegram.

GREAT MOURNING

Rebbetzin Devorah Ashkenazi relates:

After we left the passengers, we returned home to Tel Aviv. Before boarding the bus, R’ Folye Kahn bought a newspaper and when we sat down on the bus he began to read it. Suddenly, he began to cry and he handed the paper to my father and said, “Come to shul today...” I remember that the entire way home the atmosphere was very sad, an indescribable sorrow.

That same day all of Anash convened in shul and not only those from Tel Aviv. The atmosphere was bleak, as was the entire period after Yud Shvat.

You have to remember that in

those days, many of the Lubavitcher families in Eretz Yisroel lived in Tel Aviv, and Chassidim went there from other places after they heard the sad news. Most of Anash had come from Russia and because of the difficult conditions back in Russia and their daily hardships, most of them did not know the Rebbe's son-in-law, Ramash. This is why, at first, people felt like orphans.

The one who urged hiskashrus to the Rebbe was my father-in-law, R' Meir Ashkenazi, who knew the Rebbe personally. He spoke warmly about the Rebbe and did all he could to convince Anash to be mekushar to the Rebbe. It was Divine providence that he was in Eretz Yisroel at the time.

CORONATING RAMASH

The one who remained at home in Tel Aviv and heard the sad news was the third Karasik sister, Mrs. Tema Gurary:

I remember that they all went to the port in Chaifa to accompany those traveling to the Rebbe and I couldn't go because I was well along in a pregnancy. I was an assistant principal in a school but that day I did not go to school; I stayed in my father's office. The phone rang and Mrs. DeShalit was on the line. She wasn't a Lubavitcher but she was from the Schneersohn family. They had a news agency and when she found out about the Rebbe's passing she called to let us know.

There are no words to describe the sorrow with which that news was received, in addition to which, nobody was home and I had to deal with it myself. I immediately called my father-in-law, R' Shmerel Gurary who had a telephone in the offices of the Dubek company, which he ran (in those days there were hardly any phones in private homes), and I informed him of the terrible news.

My parents returned home in the late afternoon. I'll never forget my

mother's cries. She looked as though her world had been destroyed. Her cries of, "Tatte, tatte," filled the house and they continue to reverberate within me until today. I shudder when I remember those painful moments.

My father was more restrained. He paced back and forth, but his red ears (a sign of his rising blood pressure) demonstrated that he was in an emotional turmoil.

A short while later, the rabbanim R' Shmaryahu Gurary, R' Moshe Gurary, R' Alexander Sender Yudason, R' Shaul Dovber Zislin, and R' Pinye Altheus came to our house. All were upset and trying to find solace in the company of friends.

I remember that after the funeral,

I received a response from the Rebbe in which he told me to go to New York and work in chinuch there. I remember that when my mother read the answer, she fainted...

discussions began about the immediate need to select a new Rebbe. In those days, this was a somewhat daring move, for there were other opinions too, but as far as my father was concerned, he was determined that Ramash (as he was called then) be the Rebbe.

I also remember that my father called R' Yisroel Jacobson in New York and they began urgent talks regarding the pressing matters of the time, for there were many issues that needed to be addressed. Later on, they all went to the gathering in shul. They returned from shul late at night.

Some time after Yud Shvat, the rabbanim and askanim in Eretz Yisroel sent a letter to Rebbetzin

Nechama Dina, asking her to publicize the will, if there was one. They also asked her to convince the Rebbe to accept the nesius.

Among those who signed were my father a"h, who was a key figure in this request, along with Rabbi Zevin, Rav Shneur Zalman Garelik, Rav Ezriel Zelig Slonim, his brothers-in-law, the brothers R' Moshe and R' Shmaryahu Gurary, R' Pinchas Altheus, and R' Zalman Sudekevitz. I remember that at one of the meetings, my father suggested sending a delegation to America in order to convince the Rebbe to accept the nesius.

(About two years later, in 5712, Rav Sholom Haskind, one of the activists in Tzach in the US, came to Eretz Yisroel as a shliach of the

Rebbe, to visit the mosdos Chabad and see how they were developing. Rav Haskind held a meeting of Anash for the purpose of strengthening hiskashrus to the Rebbe.

(The main speaker at this meeting was my father. He spoke emotionally, with words from the heart, insisting that "we must have a Rebbe!" At the end of the meeting, all present signed a letter to the Rebbe in which they committed to carry out all the Rebbe's horaos.)

IN AMERICA

Mrs. Chitrik:

As I said earlier, we set sail without knowing what had happened and throughout our trip we looked

forward to seeing the Rebbe Rayatz. There were very few religious passengers on the ship and it became my job every morning to go to the kitchen and supervise the kashrus so we could eat.

After ten days of an exhausting voyage, we arrived in New York on Thursday, 21 Shvat. Our papers were checked. My cousin, R' Nosson Gurary's papers were in order and he debarked that same day with my cousin, R' Shneur Zalman Gurary, who came to meet him.

My reception, on the other hand, wasn't that pleasant. The immigration officer asked me the purpose of my visit. When I said that it was to teach, he examined my papers that had been sent to me by

on television. Thousands of people were there. Many of them fainted."

I was shaken by this news and I said to R' Yoel, "Did you hear what happened?" He answered, "I don't believe it."

At this point, I felt there was no point to my trip and I wanted to return home. I told Ringer that his assistance was no longer required as I was going home. He said, "I have \$1000 bond for you and \$1000 for R' Yoel (a huge sum in those days) that Rashag sent to arrange for your release."

Some of the bachurim from the yeshiva waited outside to take us to Brooklyn. Their long faces confirmed that the news the lawyer had told us was true. Since it was a

house was always humming with activity.

After Shabbos, I met with R' Chadakov and I told him that I wanted to go home. He told me that he had instructions from the Rebbe about me. He said that the Rebbe wanted me to teach in Bais Rivka and to look for another position. I immediately began teaching in Bais Rivka in the morning and in Bais Yaakov in the afternoon.

In order to make my stay more pleasant, R' Chadakov introduced me to the daughter of Rabbi Kazarnovsky (today, Scharfstein), who was also not yet married. At that time, the community of Anash was tiny and there were hardly any girls my age. I remember that when I went to 770, which was also much smaller than it is today, to hear Parshas Zachor, the women's section was practically empty.

There was no Shluchim Office back then and no Kinus HaShluchim; everything we did we did entirely on our own, on our own initiative. Little by little, we got a Chassidishe minyan going, shiurim, and we even opened a Talmud Torah.

R' Chadakov. For some reason, my papers and those of R' Yoel Kahn were problematic and they did not allow us to enter the country.

Back then, if your papers weren't in order, you were sent to Ellis Island. We were held there for 24 hours. The next day, Friday, the lawyer, Mr. Ringer, was sent by Rashag to help us. He asked why I had come to New York. I said that "I had come, as the Rebbe, Rabbi Schneerson, had told me, to be involved in chinuch."

"Which Rabbi Schneerson? The one who passed away?"

I didn't understand his question. He continued, "I saw his funeral

short winter Friday, we did not tarry but drove to Crown Heights. I spent Shabbos with my cousin, R' Shneur Zalman Gurary.

Shortly before my trip to New York, Rabbi Meir Ashkenazi visited our home in Tel Aviv. Since we were related, my father asked him to look out for me. Indeed, when I arrived in New York, I lived at 518 Crown Street, in the home of Rabbi Meir Ashkenazi.

At the beginning of my stay I witnessed the frequent telephone calls between my father and their house and with other Chabad centers around the world, regarding the crowning of a new nasi. The

LIFE ON SHLICHUS

Rabbi Ashkenazi presented a shidduch to me as my father had requested. On Purim Katan 5711 I married my husband, R' Tzvi Hirsch Chitrik. Before the wedding we went up to the Rebbe Rayatz's apartment in order to invite Rebbetzin Nechama Dina to the wedding. Baruch Hashem, the Rebbe was our *mesader kiddushin*.

Right after the wedding, the question arose as to where we would live. We were a young, poor couple (most of Anash in those days were poor immigrants). We had a few options. My father wanted us to return to Eretz Yisroel. We could have moved to Montreal, where my in-laws lived, or gone on shlichus to Brazil (a suggestion made by the Rebbe).

My father did not want us going to Brazil. Don't forget that in those days, the concept of shlichus was completely new and unfamiliar and my father's main concern was chinuch. He did not see how it was



Rabbi Chaim Eliezer Karasik with British philanthropist Sir Isaac Wolfson, R' Pinye Altheus and R' Zislin

possible to raise Chassidishe children in Brazil, which in those days was a spiritual desert.

When my father was in doubt about something, he would open a T'hilim. This time too, he opened a T'hilim and the verse there said, "They go up to the mountains and down to the valleys, to this place which You founded for them." He said to my mother, "I'm no longer

worried. They will return to the US, "to this place which You founded for them." And that is what happened.

We went to Brazil and got busy. There was no Shluchim Office back then and no Kinus HaShluchim; everything we did we did entirely on our own, on our own initiative. Little by little, we got a Chassidishe minyan going, shiurim, and we even opened a Talmud Torah.

At a certain point, the Ashkenazi family joined us (my sister Devorah and brother-in-law, Moshe, with their children) which made things easier. Materially, we lived a modest life and were content. Of course, there was no yeshiva there and when the Ashkenazi boys got older, they went to Eretz Yisroel, where their grandparents in Tel Aviv supervised their chinuch.

After my father passed away, on 5 Nissan 5721, we decided to return to New York. I felt that this fulfilled my father's wishes for he wanted us to return to New York. Furthermore, when the Rebbe told us to go to Brazil, it was clearly a temporary move and we felt the time had come to return. When we asked the Rebbe for permission to return to New York, he agreed but said we should find replacements for ourselves.

I have no doubt that thanks to my going to New York upon the Rebbe Rayatz's specific instruction, and going on shlichus to Brazil, as the Rebbe Nasi Doreinu requested, my husband and I merited to see children and grandchildren mekusharim to the Rebbe and serving as shluchim around the world.

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‘SHLITA’ – WHAT’S THE QUESTION?

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

Beis Moshiach Magazine is pleased to present the next installment from the seifer Shlita by Rabbi Zalman Hertzel, discussing the faith of Lubavitcher chassidim in the seventh generation.

The central question to be asked is: Has the reality changed? Indeed, it's true that for a certain period of time, it was fitting to use the title "Shlita," but now when the reality has changed, the use of this term is simply not right. It is the opposite of reality. From here, we're not that far away from drawing the conclusion that someone who uses this title now is "detached from reality."

Thus, in addition to the fact that it isn't all that pleasant to be accused of such a thing, we come to the following conclusion, which is also quite simple. This is liable to drive people away from Lubavitch. A person who creates for himself an image of eccentricity is bound to cause people in his immediate surroundings to distance themselves from him. From this point and on, it appears that the only ones who will join his circle of friends are eccentrics like him.

Those who are much closer to

what constitutes chassidic life will criticize this mode of conduct a bit more gently: This is a beautiful chassidic sentiment – save it for farbrengens held in the middle of the night...

After briefly analyzing the question, we will now, G-d willing, focus upon the answer in a straightforward manner: What exactly is the foundation among chassidim to use the title "Shlita" even in these times?

THE DECIDING FACTOR

As we mentioned at the outset, in order to get out of the entanglement of confusion, we first must establish the standard by which we can know how to make our decision.

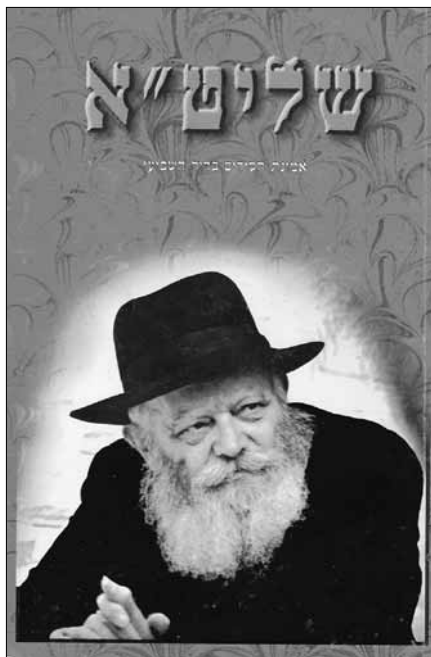
Naturally, we can't simply settle for a global statement that the proper measuring stick is the Rebbe's sichos when we clearly see with our own eyes numerous groups, each one claiming, morning and night, "The Rebbe is with us (and always has been...)." Thus, when we take note of

the continuing argument in recent years, and its similarity to the story of the students of Rabbi Akiva, each of whom held firm in the belief that only he understood his master's words, as opposed to his friend, who distorted the proper interpretation, we first must determine: What is the path for studying the Rebbe's teachings?

It doesn't seem reasonable to say that the Rebbe would instruct us in the deep and wondrous teachings of Torah while leaving it closed and sealed, without the ability to interpret it properly. Just as Torah study in general has certain guidelines, and each particular mode of Torah study has specific principles, similarly, we find regarding the study of the Rebbe's teachings. (See *Likkutei Sichos*, Vol. 21, pg. 36. *Sicha*, Shabbos Parshas Tetzaveh 5745 (*Hisvaaduyos B'Lashon HaKodesh*, Vol. 3, pg. 1341.) In a sicha from Shabbos Parshas Mishpatim 5745, the Rebbe discusses the importance of the principles of Torah study, as "we see clearly that the lack of study and knowledge of 'the principles of study' are liable to lead to errors in basic and fundamental matters.")

For example, when someone learns Rashi's commentary on the

Torah, he first must be made aware of the fact that Rashi was the first of the literal interpreters, as he said himself about his mode of Torah study, "I come only [to bring] the literal interpretation." While it's true that his commentary contains some marvelous things in the framework of "the wine of Torah," nevertheless, the basic approach to studying his commentary is the understanding that it is the literal interpretation (and not a book of halachos, etc.). In contrast, Rambam's *Mishneh Torah* is a seifer of halachos, and the Alter Rebbe's *Shulchan Aruch* contains halachos with their reasons, as



the difference of approach of these s'farim is outlined in the Rebbe's teachings. (See also the seifer *Klalei Rashi*, edited by Rabbi Tuvia Blau, and the seifer *Klalei HaRambam*, edited by Rabbi M. Laufer.) The basic key to opening the gates of Torah study is, therefore, the general principles of study.

Perhaps we can illustrate this with an example of children's games. Every game comes with a set of instructions. According to the instructions, one knows how to play the game. Every child, before starting to play, reads (or asks someone to read to him) the instructions in order that he will know what he has to do and how he is supposed to play the game before him. It's true that it is also possible to play another way, according to the rules that one sets for himself, and not according to what is written in the instructions, but then he's already playing (not the game placed before him, but) a different game.

Thus, we now have to stop for a moment, in order to understand what the path is in studying the teachings of the Rebbe shlita.

We can't simply settle for a global statement that the proper measuring stick is the Rebbe's sichos when we clearly see with our own eyes numerous groups, each one claiming, morning and night, "The Rebbe is with us (and always has been)..."

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ONCE A POLICEMAN, NOW A SHLIACH

By Nossan Avraham



*R' Ido Rahav arrived in the Neot Afeka and Tzahala neighborhoods in northern Tel Aviv just four years ago, but has accomplished so much already. He runs a Chabad house in these exclusive neighborhoods and works with the local residents. * With his simplicity and charm, as well as his persistence, he has managed to reach even those Jews who are so distant from Judaism. * Nosson Avrohom interviewed him about his work and heard a series of miracles and answers from the Rebbe.*

I usually write about Chabad houses that I visit for the purpose of preparing an article. It is always an interesting experience. This time though, I write as part of the staff that works at the Chabad house in the exclusive Neot Afeka and Tzahala neighborhoods in northern Tel Aviv, run by the shliach, Rav Ido Rahav.

Since I am personally involved with the place, I will start with a moving story that I witnessed and took part in. It was when Chabad first started working there and was operating out of a ramshackle building that a mekurav made available. I was involved with one of the bachurim in studying the laws of "Meat and Milk," as part of the shlichus, when an older man walked in and asked for help putting on t'fillin.

***You know how to
make things
relevant so that
Judaism doesn't
seem outdated.
You present it in a
fresh, new way for
the Jewish people,
so that the best
part of Judaism
will reach
everyone.***

He rolled up his sleeve and he was obviously excited. He wanted to wrap the t'fillin himself, then he murmured the words of the Shma and it was apparent that he was undergoing an emotional upheaval. We were not surprised when he began to sob, though I had never seen anybody cry like that before.

I offered him some water but he refused and said, "Don't calm me down. I am a sinner. How am I different than goyim?"

He took off the t'fillin, sat down, and told us, "See *yingelach* (boys), I am a Holocaust survivor. When I was a boy I went from one concentration camp to the other," and he pointed to the numbers branded on his arm. "In my childhood in Poland, I was raised as you were, as a Chassidishe boy. When the war was over and I had miraculously remained alive, I moved to Kishinev and twenty years ago I moved here to Eretz Yisroel.

"My entire family was murdered in Treblinka and I angrily cut off my ties to Judaism. I didn't want to hear

a word about it. When I saw a religious Jew on the street, I crossed to the other side. I didn't even have a mezuzah. Yet, deep inside, my conscience bothered me and this feeling grew around the holidays.

"I was just walking down the street and I saw the director of the Chabad house coming towards me. I didn't have time to cross the street before he approached me with a smile, a smile of victorious pride that reminded me of my parents and relatives who walked proudly to their deaths. I couldn't refuse his request that I put on t'fillin and after a break of sixty years, I did it."

Tears rolled down his face as he described how, as a boy, he would watch his father put on his t'fillin, and looked forward to the day when he would be old enough to do the same.

There was silence when he finished his sad tale. When he had calmed down, he asked us where he could buy t'fillin. He warmly kissed the paroches, kissed us too, and disappeared. We haven't seen him since.

RETURNING TO HIS OLD NEIGHBORHOOD

The shliach, Ido Rahav, has been a part of many moving stories and he's not fazed anymore. In his view, we have been promised that we are the generation of Geula. "The Torah tells us that no Jew will remain behind in galus," he says.

Only someone who was born and raised in Neot Afeka and Tzahala in Tel Aviv could understand how unrealistic it was to imagine that one day there would be a Chabad house there. And forget about dreaming about a Machon Smicha for rabbanus, for that would have been completely out of bounds, even for a dreamer! But R' Ido not only dreamt about it; he made it happen.

R' Ido was born here and raised as a typical child in Tel Aviv. Four

years ago, he returned to the old neighborhood. Until then, he worked as a police officer in the Israeli police force, where in addition to doing his job, he also had a positive influence on his colleagues. Then he left his job to become a fulltime shliach with the goal of preparing these neighborhoods to welcome Moshiach.

The early days were not easy. People did not like the religious looking fellow walking around their neighborhood. At first, he walked a long way on Shabbos with his children in order to daven in a Chabad minyan. People hurled insults at him, like, "Where did you 'blacks' come from?" By now, there is hardly anyone in the area who doesn't know him on a personal basis.

This shlichus is not conducive to large and public events (except on Rosh HaShana and Yom Kippur, when hundreds of people take part in the davening in a tent the shliach sets up). Looking for children with whom to recite the 12 P'sukim on Shabbos is nearly impossible. Unlike the children in the southern Tel Aviv neighborhoods, the children here sit with their computer games or spend time at extra-curricular classes.

R' Ido has a good rapport with the adults. They consult with him not only about Jewish matters but also about their work and private lives. Over the course of four years, he has solidified a warm community around him. Jews who had no special reason to reconnect to their roots met the shliach, each in his time, and now they attend the davening, which takes place every day in the temporary shul in the basement of the Rahav home.

Other mekuravim who are not yet "ripe" just show up to farbrengens or Shabbos meals, where they enjoy an authentic Jewish experience.

"Only someone that grew up

here can understand what the Rebbe has accomplished,” says the shliach. “Dozens of families have committed to the laws of Family Purity. Many others have committed to putting on t’fillin daily; others say Chitas. All who daven in the minyan wear Chabad tallitot, and many of them are as knowledgeable as a born and bred Chassid about dates in the Chassidic calendar and Chabad niggunim.”

As someone who spent a lot of time there, if I was asked to explain R’ Ido’s success, I would say that aside from the kochos of the Rebbe, there is a certain appeal to his stubbornness. For example, two years ago, when they began having a daily minyan, there weren’t always ten men, and R’ Ido would go out and look for someone to complete the minyan. It could have been a morning jogger or an older man out for a walk with his dog. Today, there are over twenty men.

“Most of the people at the minyan are those whose first time was when they were dragged in from the street. It was a good way of getting another Jew involved, by stopping him in the middle of his life and giving him a jolt of Judaism.”

I assume that even now, when a minyan is no problem, R’ Ido still goes out and looks for more people. There were times that every day a new *karkafia* (someone who never put on t’fillin before) joined them.

IN THE BEGINNING

R’ Ido began his shlichus gradually.

“I was one of the first students in the yeshiva in Ramat Aviv. Besides being a student, I quickly got involved in selling t’fillin and mezuzos and being responsible for organizing farbrengens and other activities. Now, in hindsight, I understand how much my close relationship with Rabbi Yossi Ginsburgh at that time helps me

understand what shlichus is and how to go about it.”

Before doing t’shuva, R’ Ido worked as a detective in a special unit of the police. He then married Michal Meer from New Jersey, and continued to work in the police force in various capacities while looking for a shlichus. His first choice was northern Tel Aviv. After looking around, he found that Neot Afeka and Tzahala did not have a shliach. He met with the shliach of northern Tel Aviv, Rabbi Dovid Oshaki, and with the latter’s agreement he began working in these neighborhoods. First he did a massive mezuzah campaign with the help of R’ Yonatan Zeigman and R’ Levi Segal.

“I experienced my first miracle on shlichus during that campaign. We went to one of the homes and an older woman told us that she needed a rabbi’s bracha since her daughter was married for many years without children. Her mezuzos were pasul and we changed them. She wrote to the Rebbe and opened to a bracha in *Igros Kodesh*. We had no connection after that until nearly a year later, when she called me in excitement to tell me that the miracle had taken place thanks to me. It took me some time to figure out who she was and then I explained to her who was really responsible for the miracle.”

After a while, when R’ Ido had already purchased a home in the neighborhood, things picked up. He received many answers from the Rebbe in the *Igros Kodesh* throughout. Upon the advice of mashpiim and rabbanim, he left his police work and became a fulltime shliach. R’ Ido does not like to talk about the early difficulties of his shlichus. That’s the way he is; he prefers moving onward and not dwelling on the past.

In the beginning, he had minyanim on holidays. Later on, he added a minyan on Shabbos, Shabbos meals for mekuravim, and

shiurim for men and women.

“We are in the midst of negotiating to buy that lot. We have plans to put up a big building in which all our programs will take place.”

LIKE POURING EXPENSIVE WINE INTO A PLASTIC CUP

This shlichus focuses on one-on-one work with mekuravim. Many of his mekuravim did not go to a shul since their bar mitzva, and now they are regulars at the minyanim whether on Shabbos or weekdays. I interviewed R’ Ido shortly before a farbrengen in honor of 28 Nissan. The people slowly trickled in, so we had time to talk with some of them.

One of the mekuravim is Mr. Ariel Eisenberg, an electrical contractor by profession and a nice guy. He’ll never forget how he first met R’ Ido.

“Every Yom Kippur, my wife would drag me to the N’ila prayer when I wasn’t even fasting. When we went to shul three years ago, we noticed a big tent. We went inside and were taken care of graciously. There was a positive atmosphere and at the end of the t’filla I decided that the next year I would return and maybe even fast, and that’s what I did.

“After Yom Kippur, I met R’ Ido on various occasions and we became friendly. He’s a special person who always gives you the feeling that he is ready to help and give you his attention.”

Ariel began attending davening and farbrengens. Last Shabbos, he even made a Seudas Hodaa to thank Hashem for the miracle he had, when a virulent bacteria invaded his daughter and her life was miraculously saved.

Ariel has another story:

“One of my employees is a religious person but he has

WHAT HAPPENED AT THE MALL

One Friday, Dudi Yakunt and I (Nosson Avrohom) were supposed to go to the local mall for Mivtza T'fillin. Since it was a rainy day, we decided to go inside and go from store to store. We were not surprised when nearly everybody turned us down. We knew the type of residents and yet we were shluchim and we did our job.

When we were ready to leave, a group of kids came in. They were the height of fashion with earrings and nose rings, and long hair styled in interesting ways. Although we expected the answer to be negative, we asked them if they wanted to put on t'fillin. How surprised we were when they enthusiastically agreed!

One of them said that even though his brothers and parents did not eat kosher, he had decided to eat kosher food as much as possible. Another boy said that he loved to visit the shul in the neighborhood where he felt in touch with the truth. In short, the Rebbe's message, that the world is ready, was demonstrated to us.

They were so enthused that another group of boys that came in also asked to put on t'fillin, except for one boy. Not only did he refuse to put on t'fillin, but he began to curse and kept on repeating that he did not believe in G-d and that belonging to the Jewish people meant nothing to him.

We tried to ignore him, but he was bothering the others and they responded in kind. Nothing swayed him and even though he was the only one in the crowd, he was stubborn and angry. I figured something must be bothering him and tried to talk to him. In the meantime, the other boys finished putting on t'fillin and went on their way.

Another boy was removing the t'fillin when this boy began to calm down. The friend said to just leave him alone. "There's no way he's going to put on t'fillin. He's the only boy in the class who did not celebrate his bar mitzva. I don't even know whether he's Jewish."

At this point, the boy broke down and agreed to put on t'fillin. We were taken aback but began putting the t'fillin on with him before he changed his mind. When we tightened the straps on his arm, he was very moved and he began to tremble. His friend left and so it was more comfortable for him.

When he finished saying Shma, he began to ask many questions about G-d, Judaism, faith, etc. With Hashem's help we answered him. He said he was 17 and had never visited a shul, had never put on t'fillin, and his bris was done only because of pressure from his maternal grandfather. His paternal grandparents were war survivors who raised their children as atheists because of what they had experienced.

We were very touched to see how this pintele Yid had emerged from the klipos that had surrounded it, and from having put t'fillin on with a karkafta. Then it was our turn to ask why he, who had been trained to hate Judaism, who had never heard about anything Jewish, not even from his grandparents, had been so moved when he put on t'fillin. He really didn't know what to say and said that it was an inner feeling that had burst forth.

reservations about the Chabad approach and that the Rebbe is Moshiach chai v'kayam. A few days ago he told me an amazing story. The doctors found an incurable eye disease in his father's eyes. It was a matter of time before he would lose his sight completely. All the doctors they went to said the same thing.

"He decided to write to the Lubavitcher Rebbe, even though he had always thought it was a ridiculous thing to do – but he was desperate. The answer he opened to in the *Igros Kodesh* was one in which the Rebbe said that reality is not always what we see and that Hashem only gave doctors the ability to heal, not to cause people to despair. The man was flabbergasted.

"A few days later he went with his father to a well-known eye doctor. When the doctor examined his father, he looked again and again at the medical file and said he had never seen anything like this before. This was the first time that he was seeing someone who had this eye disease whose vision suddenly improved."

* * *

Roi does not come to every t'filla at the Chabad house, but he and his wife, Meirav, are close with the shliach and his family.

"R' Ido and his wife are our best friends," he says. When he saw R' Ido for the first time, he thought: Another *dos* (derogatory word for religious Jew) ... Not that he has anything against religious Jews, but he had never thought he would have anything to say to them. Well, that's all history now. Roi explains why he became friendly with the shliach despite his previous ideas about religious Jews:

"I used to be a collector of quality liquors. One day, the president of an exclusive liquor company came to Israel. Only twelve people were allowed to attend his lecture, including myself. When he



The joy of a mitzva



Every event is used to make a positive impact

came in, he took a bottle of expensive liquor – one glass would cost close to 1000 shekels – and poured it into a plastic cup.

“In the world of liquor connoisseurs, to take a beverage like that and pour it into a simple cup is a disgrace. One of the people dared to censure him and as though waiting for the comment, he explained that the population of people who drink and appreciate this liquor and who understand quality wine is growing older. If we continue using the traditional pouring methods, we will be left with a nice tradition but without anyone to appreciate it. In other words, he

was saying that we had to adapt to the times.

“This is what attracted me to Chabad, because you don’t change Judaism one iota. On the contrary, you can be more extreme than those who outwardly seem more extreme, but you know how to make things relevant so that Judaism doesn’t seem outdated. You present it in a fresh, new way for the Jewish people, so that the best part of Judaism – like the expensive wine – will reach everyone. If you would have asked me a few years ago if I could picture being very friendly with a religious family, I would look at you as though you were crazy.”

Roi is a rational sort of fellow but even he was excited about the miracle he experienced:

“My four-year-old had psoriasis, a chronic skin condition over his entire body. When R’ Ido heard about it, he urged us to commit to keeping the laws of Family Purity. My wife believed and decided that it would help, and the unbelievable happened. After only one month, the problem simply disappeared. We were in shock.”

This story amazed many others as well as another mekurav, by the name of Shai, who also suffered from psoriasis and put the details of the story up on an internet forum for people who suffer from this disease. He got hundreds of responses. He referred them all to the Chabad house nearest their homes.

Roi, to the wonder of his friends and acquaintances, decided that after a miracle like that he had to give the Rebbe a gift. At the Seudas Moshiach farbrengen, he said he would buy t’fillin and a tallis and use them twice a week, for now.

These two people are only representative of many others like them. Many more are in varying stages of hiskarvus with some of them already spreading the word in their circles. One of them is Yossi Bibes, the owner of a cargo transport company at Ben-Gurion Airport, who was interviewed recently in a secular paper and conveyed to the readers a message of Chassidus and the Besuras HaGeula. An actor by the name of Gil Sassover tells whoever asks about how he became involved at the Chabad house.

The Chabad house recently held its first dinner with the participation of the chief rabbi, Rabbi Yona Metzger, and the famous lawyer, Mr. Yaakov Ne’eman. About 150 friends took part in this successful dinner, illustrating how much the

work of the Chabad house is appreciated and admired.

R' Ido is specially trained to prepare couples for marriage. He explains to couples from the neighborhood how, despite the difficulties, marriage the Jewish way is worth it. A number of couples have married with the guidance of the shliach and his wife and they are very grateful to the shluchim.

"Do you understand what it means to have hundreds of 'northerners' standing quietly with some in tears as the niggun 'Dalet Bavos' plays?" asks R' Ido with a little smile.

MACHON SMICHA

"We have no time to look behind us," says the shliach. "The Geula is knocking at our door and our job is to prepare as well as possible."

R' Ido thought that founding a Machon Smicha was an important achievement.

"When you want to transform a place from its roots, and not suffice with a small community around you, you need help and the best help is that of the T'mimim who just came from yeshiva or from 770. They live and breathe Rebbe and are motivated and enthusiastic about working and being mashpia on others."

The Machon Smicha got underway last year. Some wealthy individuals, led by R' Yaakov Herzog, are its main supporters. They see eye-to-eye with the shliach about the purpose of the Machon.

Yehuda Lorber is a Tamim who helped select a good group of bachurim who wanted to combine mitzvaim with in-depth learning. About ten T'mimim arrived in northern Tel Aviv to pioneer this new project. The mashpia Rabbi Avrohom Meizlich heads the Machon and the shiurim are given by Rabbi Dov Tevardovitz, a rav in Kfar Chabad.

The founding of the Machon and its support were accompanied by amazing answers from the Rebbe and with open miracles. R' Ido tells one of the stories which illustrates that when you go with the power of the Rebbe in a way of "I'chat'chilla aribber," you see how the Rebbe helps and solves every problem:

"In these neighborhoods, it's not easy to find an apartment to rent or buy. After months of looking for an apartment for the talmidim that would be near the Chabad house, I finally found one at a relatively decent price for that area. I closed with the agent, agreeing to rent it for one year. I went home happy, knowing that another important detail had been taken care of. This was a few days before the bachurim were due to come from 770. All I had to do was get beds and other furnishings.

"In the evening of the following day I got a call from the agent who told me that since he hadn't informed the owner in time, the owner had already agreed to rent it to someone else. I was taken aback. What would I do now? I was told that the contract was signed and

couldn't be revoked. I was beside myself. The talmidim were coming and I had nothing ready for them! I sat down and wrote to the Rebbe and asked for help.

"The talmidim came and they spent the first weeks in my house. On Thursday of the second week, one of our mekuravos – with whom we don't have a daily connection but only speak before holidays or sometimes on Shabbos – came and wanted to write to the Rebbe. In her letter she said that she wanted to sell her apartment because she wanted to move away.

"In the answer she opened to in the *Igros Kodesh*, the Rebbe wrote that after a tragedy she should not rush to sell property. This was a clear answer for her since her husband had died a few years before and she still hadn't recovered and wanted to move. To my surprise, she wasn't excited by the clear answer and after a few minutes I understood why. She said that the day before she had visited the Chabad center in Tel Aviv with her son and had written to the Rebbe there too about wanting to sell her apartment. The earlier answer had



Talmidim in the Machon HaSmicha being tested by Rabbi Dov Tevardovitz

also been clearly against selling the apartment.

"I could see she was overwrought. The next day she went back to the Chabad center in Tel Aviv with her son to write to the Rebbe. She really wanted to sell her apartment yet she was afraid to go against the Rebbe's clear answers. The Rebbe's third answer was even clearer than the previous ones. The Rebbe was writing to someone who had some property and said that it would be better if he rented it to a branch of Tomchei T'mimim in his city.

"The shliach there asked her if there was a branch of a yeshiva near where she lived and that's all she needed to hear. Within a few hours she had come to me and we signed a contract."

It's obvious that the Rebbe is taking care of the Machon Smicha – Kerem Menachem. In its very first year it acquired a good reputation.

"I am very particular about providing quality gashmuis starting with the food and then with sleeping and other accommodations. I believe that if the gashmuis is comfortable, then the ruchnius will be too. I see this to be true."

The talmidim were tested on the laws of "Meat and Milk" by Rabbi Yeshaya Hertz, rav of Natzrat Ilit, and Rabbi Dov Tevardovitz and did very well.

THE INFLUENCE OF CHILDREN

The shluchim are constantly coming up with new ideas which are quickly implemented and are very impressive. For example, there are twenty children from the upper-crust of the neighborhood who take part each week in a branch of Tzivos Hashem started by the shlucha, Michal Rahav with the help of two dedicated counselors who come from Kfar Chabad.

The children learn about holidays



R' Ido leading a Lag B'Omer parade

and Jewish concepts and understand why they need to publicize the coming of the Geula and what we have to do to hasten its coming.

"The amazing thing is," says Mrs. Rahav, "that sometimes, the children influence their parents whether to light Shabbos candles or in getting their fathers to go to shul.

"One girl, Danielle Cohen, stars in children's movies and television shows and she is very beloved to the children who watch these programs. Although she did not grow up in a religious home, she is very connected to the Rebbe and lives with the Besuras HaGeula. Whenever she appears, and it happens often, she mentions the Rebbe and conveys a great deal of optimism to her fans.

"Recently, she was a guest on a popular program and she amazed the audience when she told them that a large part of her earnings goes to the work of the Lubavitcher Rebbe in her neighborhood. During the war in Lebanon she appeared in a television program and children contacted her in order to tell her their problems and fears. Her response for fears was surprising, 'Think about the Lubavitcher Rebbe and this will certainly calm you.' She

promised to send pictures of the Rebbe to the children. After the show, those who produced it mailed out Moshiach cards to the children."

As mentioned before, many families have committed to keeping the laws of Family Purity and many men have committed to putting on t'fillin every day.

"Speaking of Family Purity, I must tell you an amazing story. There is a mekurav here who was on the verge of divorce after ten years of marriage. The couple had gone to various therapists but nobody had made peace between them. Whenever it seemed that things had improved, a few days went by and the fighting broke out again.

"They decided that they had irreconcilable differences and they planned on divorcing. I was upset about this. Just as it's wonderful to see a couple marry, it's miserable to see a couple go through a divorce. I met with the couple and suggested that they keep the laws of Family Purity.

"After a few months they came to me together with big smiles on their faces. It had worked for them and they would be staying together. They told their surprised friends what had worked for them and this motivated



R' Ido Rahav speaking at a farbrengen for mekuravim. Next to him is Rabbi Avrohom Meizlich of Kfar Chabad

other couples to do the same.”

SPREADING THE BESURAS HA'GEULA IS THE BRACHA IN SHLICHUS

“The ‘Ani Maamin’ that I adopted for myself,” concluded R’ Ido, “is to keep moving forward. We see how the Rebbe gives us kocho.”

Our entire shlichus would fail if not for the Rebbe’s kocho and brachos. ‘L’chat’chilla aribber’ is a saying that ought to guide every shliach.

“Our next goal is to open a preschool and a Judaica store. Our more long-range plan is to construct a large building. There are some wealthy people in the community who are excited by the idea and with Hashem’s help, they will help us. We

have been checking out the possibility of buying a certain piece of property in the center of the community.”

When the shliach talks about “l’chat’chilla aribber,” I understand just what he means. I worked with him and so I know what he had in the beginning and what he has now. It’s just incredible. When I point out to him that some shluchim don’t want to talk about inyanei Moshiach because they are afraid it will adversely affect their work, but with him, publicizing the identity of Moshiach has only been positive, he says. “Some shluchim think that Moshiach can harm their work? I invite those shluchim, if there are shluchim like that, to come to me for Shabbos and see how the mekuravim enthusiastically dance ‘Yechi Adoneinu’ Friday night.

“Most of them are hardboiled realists who don’t quickly believe things that they don’t see. The Rebbe says (sicha Chayei Sara) that Moshiach is the channel for success in shlichus and you can see that this is true. We have to convey the message that we were asked to convey, rather than do as we see fit. If you go on shlichus, you are no longer a private individual.”

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THE REBBE IS IN CHARGE

By Avrohom Reinitz

Uri is an Israeli who lives in Florida whom I met last week in Crown Heights.

"I came to thank the Rebbe for the miracle he did for me," he said.

I asked Uri to tell me the story and this is what he said:

My story begins in Cheshvan last year, when Rabbi Zalman Landau came to visit Ft. Lauderdale. On my birthday, 17 Cheshvan, I went to the Moshiach Center, which is run by Rabbi Motti Anati, to have a more spiritual experience on my special day. R' Landau was farbrenging with the T'mimim and I joined them. R' Landau turned to me and said: the Rebbe wants you to be a Chassidishe bachur.

I didn't know R' Landau and

this remark meant nothing to me, but his genuineness was appealing and I decided to stay in touch with him. We exchanged phone numbers and in the coming months we spoke now and then. Interestingly, it happened that I tried reaching him a few times, without success, and then a day or two later he called me. He didn't know I had tried to reach him but he had just opened to a letter in the *Igros Kodesh* in which the Rebbe said to inquire about his mekuravim, so he called me.

TWO YEARS WITH NO RESPONSE

This year, R' Landau was back in Ft. Lauderdale on my birthday again. Once again, we participated in a farbrengen together. This time, we had a closer connection. On the

occasion of my birthday I resolved to learn from the Rebbe's teachings for five minutes a day.

The day before R' Landau returned to New York, I met him in Miami Beach. We sat down to learn for five minutes, as per my hachlata. After we learned I said to him: R' Zalman, listen, I have a serious problem. I need you to help me.

I told him the following. Two and a half years ago, I began the process to get my Green Card which would allow me to remain permanently in the United States. You have to fill out a lot of forms and I sat with a lawyer to do the paperwork in the optimal way. Everything went smoothly, but two months later, the immigration office stopped responding to the documents and letters I sent them. They were supposed to send me a temporary permit to extend my stay in the US but did not send one. For two and a half years they stopped responding.

At first I thought this was normal, but after half a year went by I knew something was amiss. I hired an expensive lawyer who told me that he had been working in this line for thirty years and knew everybody at the immigration department. He told me about the excellent relationship he had with one of the managers in the immigration department and he expressed confidence that within a short time he would manage to finalize the process.

He went over the papers, prepared additional documents, and sent letters to his contacts in the immigration department. A week went by and another week and nothing happened.

I wanted to visit Eretz Yisroel but couldn't leave the US until my papers were arranged. At work too, they wanted to know what was happening with my Green Card.

But nothing was happening. Time passed, the lawyer charged me more and more money, and sent off more letters, but nobody responded.

THE REBBE WANTS YOU TO KEEP SHABBOS!

R' Landau listened to my story and after I finished describing everything I had done in the previous two years he said: What about writing to the Rebbe?

I told him that I had already written and had not gotten an answer. He told me to sit down and write!

I washed my hands, said "Yechi," and wrote to the Rebbe about my problem. When I was finished, I put the letter into a volume of the *Igros Kodesh* that R' Landau had and gave him the volume so he could explain the Rebbe's answer.

R' Landau looked at the answer briefly and said: The Rebbe wants you to keep Shabbos!

I was unwilling to commit to this. Although I did not work on Shabbos, this was a day I spent playing soccer and swimming. I told R' Landau: Why Shabbos? How about something else, like kashrut? Just not Shabbos!

R' Landau just looked at me in surprise and said: You're arguing with me? Was it I who told you to keep Shabbos? The Rebbe told you! If you want the Rebbe's bracha, then start keeping Shabbos!

I couldn't decide on the spot and we parted without my making a commitment.

THE MIRACLES BEGIN

In the days that followed I spoke about it with some friends. Some of them said it wasn't worth starting to keep Shabbos because that was just the beginning of a process that would end with my becoming completely religious. Other friends

said that they knew nonreligious Jews who kept Shabbos and really enjoyed it.

Wednesday morning, after much indecision, I decided to do as the Rebbe said and to start keeping Shabbos. I called R' Landau, who was back in New York, and told him. He was happy to hear the news and said that certainly the Rebbe was pleased by my decision and would give me a bracha.

The very next day, I was surprised to see a letter in my mailbox from the immigration department. After two years of silence, this envelope was very welcome!

With trembling hands and a quickly beating heart, I opened the envelope. To my delight, I saw that it said: In order to continue the process of obtaining a Green Card, you are asked to come to the immigration office for fingerprinting.

It was as though two years hadn't just gone by since the last time I had heard from them. I looked at the date the letter was written and saw that it had been sent the day before, the day I had decided to keep Shabbos!

I called my lawyer and updated him about the letter. He couldn't believe it. "Since I represent you, I was supposed to have received that letter and then given it to you." He asked me to fax him the letter so he could be sure that the letter was indeed for me, and that it wasn't a mistake.

I faxed him the letter and called him again. He said, "I have no idea what happened here, but they want to see you and you should go as soon as possible."

I went to the immigration department on Friday and after they fingerprinted me, I decided to spend Shabbos at the Moshiach Center. Just that Shabbos, Shabbos Mevarchim, some of the bachurim

had gone to 770, so I was able to spend the entire Shabbos there, in their apartment.

On Motzaei Shabbos, when I went home, there was another letter from the immigration department waiting for me. It said: regarding your request, you are invited to an interview that will take place in two weeks.

My lawyer could not believe me this time either, until I sent him a copy of the letter. He had been working on my case for two years and had already concluded that either I was being investigated by Homeland Security, or else they suspected my documents were fraudulent, and it was being investigated by immigration authorities. That was the only explanation he had for my not hearing from them for two years. Now suddenly, it had all changed overnight.

THE SHABBOS BEFORE AN OPERATION

Another week went by and I spent Shabbos at the Moshiach Center. That Shabbos I had a strange dream. In my dream I saw the figure of the person who was interviewing me for a Green Card. I didn't pay the dream much attention.

The third Shabbos was my third that I kept properly and, once again, I spent it at the Moshiach Center. During Shabbos, I sat down to learn for five minutes. I usually learn from the book called, *Bracha V'Hatzlacha*, which has the Rebbe's advice on all sorts of topics.

I learn something from it at random and each time, I am surprised to see that the letter I picked has something to do with me or with the person learning with me. I was once speaking with my friend in Eretz Yisroel, who is not religious. I said to him: Come, let's

learn together, pick a page and I'll open to that page.

He picked a page number and we read the Rebbe's letter against Reform conversions. My friend was stunned since he was just about to have his gentile girlfriend converted in a Reform conversion.

On another occasion, I sat down to learn with one of the bachurim at the Moshiah Center. I chose to learn a letter about kavana in t'filla. The bachur told me that he had just spoken to his mashpia, that very day, about needing to have more kavana when he davened.

That Shabbos before my interview, I read a letter from the Rebbe that said that on the Shabbos before an important operation, it was a good idea to say the entire T'hilim. I thought that my

your connections, didn't manage to get anything moving in two years, while the Rebbe has done it so quickly.

I got to the office at nine o'clock. Fifteen minutes later, the lawyer showed up. We sat waiting for my appointment that was supposed to be at 9:30, and spoke in the meantime. The minutes passed and it was 10:00 and I was still not called.

Usually, when you show up with a lawyer, they consider his busy schedule and honor the time of your appointment. He went to see what was going on and two minutes later he returned, looking extremely gloomy.

"What happened," I asked.

"The most awful thing happened. Your interviewer is the

chance but I insisted. I felt that I had a bracha from the Rebbe and unlike the lawyer, I was calm.

In the meantime, the lawyer tried using his connections with one of the managers. He asked the manager's assistant to tell him that he, the lawyer, was waiting to see him. A few minutes later, the assistant came out and told the shocked lawyer that the manager was not interested in meeting with him. After thirty years of a fine relationship with the manager, he was absolutely taken aback by this rude treatment.

The hours passed and at 12:00 one of the interviewers came out and said: Is Uri here?

I looked up and was surprised to see that this was the person I had dreamed about a week and a half ago! The lawyer was surprised too, though not because of my dream. He looked at me and didn't understand why I was smiling. For two and a half hours he had tried getting me a different interviewer and had been told that only that particular interviewer could handle my case, and yet here was another person who was calling me in for an interview!

That was when he finally realized that he was not running the show and that something supernatural was taking place.

That was when he finally realized that he was not running the show and that something supernatural was taking place.

interview was comparable to an important operation but was too lazy to say the entire T'hilim and only said the T'hilim for Shabbos.

THE LAWYER THROWS UP HIS HANDS

On Monday I went to the immigration department. R' Simcha Cohen of the Moshiah Center, told me to take along a Chitas. I said I had so many papers that I had to take along but he insisted: You have to take the Chitas with you.

I couldn't refuse him and I took a Chitas. When the lawyer saw it he asked me what it was. I explained it to him briefly and he dismissed it, saying: That's going to help you? I said: What do you care? And I thought to myself – you, with all

worst person in the immigration office. It is very rare that he will approve someone for a Green Card. The problem is that he is the only one authorized to deal with your case. Apparently, your case is considered very problematic, which is why it was given to him to deal with."

"What now?" I asked.

The lawyer recommended that I ask for another appointment. It would take a few more months, he said, but there would be a chance that I would be assigned a more reasonable interviewer.

I told him that I had no intention of postponing my interview. I wanted to finish the nightmare that day. The lawyer tried convincing me that I had no

THIS FILE IS FRAUDULENT!

I went in for the interview. The lawyer sat on the side, not trying to mix in too much. I sat, relaxed, with my Chitas next to me, feeling that the Rebbe was with me.

The interviewer looked through the papers in front of him and suddenly looked at us and said: We have proof that all this is fraudulent!

I didn't expect this. He was so sure of himself that I already envisioned the black stamp on my

passport.

The lawyer was utterly shocked and he looked at me, wondering what was going on here. After a long moment he asked: What brings you to that conclusion?

The interviewer said that in the previous two years they had investigated me and had concluded that I did not work for the company that I claimed I was working for, and since this was the case, I could not be approved to remain in the US.

The lawyer quickly presented papers that proved that I worked for that company but the interviewer was not looking at him. He looked at me and said: What I'll do in any case is give you a test with 130 questions. If all your answers match up, I will believe you.

He began the series of questions and after seven or eight of them he looked at his watch and said: Oh, it will be my lunch break in another ten minutes. I won't be going through all the questions, let's go to the last one.

After I answered the last question he said: Can I have your passport?

I gave it to him and while I prayed that he act in my favor, I heard him say to himself: I was going to give him a temporary permit for two years, but since I see that you are working for that company for two years already, I'll give you a permit for ten years.

He took out the stamp and stamped my passport. A minute later we were outside. I said to the lawyer: Tell me something. How do you explain this?

The lawyer was dumbfounded and he said, "I have nothing to say. This has never happened to me before and it won't happen again. In the decades I've been in this profession, I have never had anything like it. Cases being

transferred from one to the other; one minute they have evidence against you and the next minute they skip 100 questions and approve you for ten years..."

THE REBBE THANKS ME FOR THE GOOD NEWS

Immediately after the interview I tried calling R' Landau to tell him the good news, but I couldn't reach him. Two days later, on Wednesday, he called me.

I asked him, "Did you know I was trying to reach you?"

He said, "No, but I opened to an answer from the Rebbe in connection with you and that's why I called.

He told me that he had written to the Rebbe about the difficulties he had had on his trip to Florida and this was the answer he had opened to:

B"H

14 Menachem Av 5715

Brooklyn

Shalom U'v'racha

In answer to your letter of 10 Av; thank you for the good news that you were able to be a good shliach to return...to his roots through his having become shomer Shabbos. As our Sages and the Mishna say, one mitzva leads to another mitzva and surely there will be additional improvement in the spiritual matters of...although obviously he needs to be very careful in this until he is sufficiently strong in his Shabbos observance.

Regarding your question as to what he should do to strengthen this, it would be good for you to try in a diplomatic manner to see to it that his Shabbos and Yom Tov be filled with content by participating in a shiur or visiting with friends and acquaintances, etc. And in addition, to refer clients to him so that he will also see an increase in his bottom line

materially. And naturally, the above also includes getting him to go to shul, and preferably with his wife. We know the aphorism of my father-in-law, the Rebbe in the name of the tzaddik, R' Meir of Premishlan, that when you are bound up Above, you don't fall down below, from which we understand that as the connection to matters pertaining to up Above grows, there will be less grounds for the aforementioned concerns...

With blessings for success in these matters in general, and regarding your efforts in coming here in particular.

* * *

After the fourth Shabbos, when I returned to my apartment on Motzaei Shabbos, I got an official letter acknowledging that I had concluded the immigration process successfully.

In incredible timing, one week later, once again upon my return from the Moshiah Center on Motzaei Shabbos, there was an envelope with the long-awaited Green Card.

I went to thank the lawyer for being the shliach. R' Motti Anati, R' Simcha Cohen, and R' Daniel Green went with me and we put up a mezuzah in the lawyer's office and lit the menorah.

R' Anati told the lawyer that I had started keeping Shabbos because the Rebbe told me to, and this was the secret of my success. The lawyer was quite surprised and said that now he understood who had been moving things along.

Now that I have gotten my hoped for resident status, R' Landau told me that I should go and thank the Rebbe and that's why I'm here. I am happy to tell my story about this incredible miracle that I personally experienced.

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Dr. Aryeh Gotfryd

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Long live the Rebbe Melech HaMoshiach forever and ever!

THE UNVANQUISHED

By Avrohom Reinitz

“The Unvanquished” is a documentary film, the first in a series, about the heroism of the Rebbe Rayatz and his Chassidim and their war against the forces of evil, the Soviets. * For the first time, a quality film has been produced that documents the Rebbe Rayatz’s imprisonment and the heartrending scenes in the Spalerka prison. * For a look behind the scenes, I interviewed Rabbi Yitzchok Kogan, shliach and rav in Moscow and a member of Aguch in the CIS.

The white dove flew for a few minutes in the yard of the infamous prison, Spalerka, and then landed with a flurry of wings on the windowsill of one of the prison cells. The producer, Mr. Daniel Nikolin, was excited by the unusual sight and told his camera crew to focus on the dove that was cooing between the walls of the prison. A few seconds later, the dove spread its wings and flew far away from the prison walls.

When I sat down to interview Rabbi Yitzchok Kogan about the series of films, “Chassidim – Living for Faith,” I heard how the entire series, from beginning to end, has been accompanied by many instances of *hashgacha pratis* every step of the way. The white dove in the prison, which was included in the film, was just one, small example.

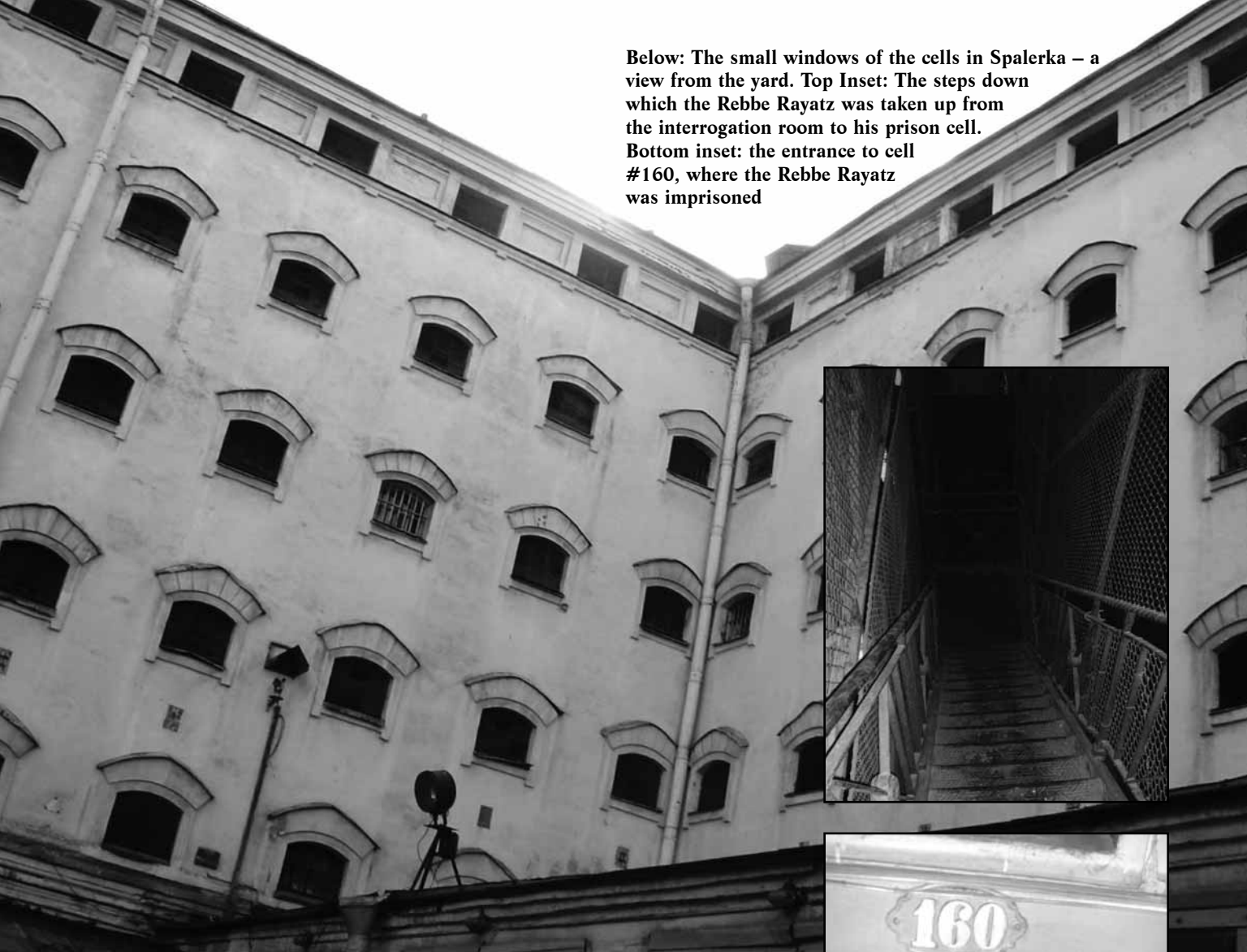
The series of films tells the story of the heroism of Chassidim in Soviet Russia as they faced off against the evil superpower. They derived the strength for this from the incredible heroism of the Rebbe in his opposition to the Yevsektzia.

How did you come up with the idea of a series of films?

The idea came up because of a documentary that we did about our shul, the Bolshoi Brunoi, to mark 120 years since its founding. The producer was very impressed by the devotion of the Chabad Chassidim and he began looking into the subject of Jewish heroism,



The DVD covers
in English and Russian



Below: The small windows of the cells in Spalerka – a view from the yard. Top Inset: The steps down which the Rebbe Rayatz was taken up from the interrogation room to his prison cell. Bottom inset: the entrance to cell #160, where the Rebbe Rayatz was imprisoned

in general, and the heroism of Chabad Chassidim in particular.

After he found a lot of material on the topic, he expressed an interest in producing a series of films about the heroism of Chassidim who were opposed by the communists. I told him that the best example of Jewish heroism is the Rebbe Rayatz who was in the worst prison in Russia, yet even there he managed to prevail.

The producer began reading the Rebbe Rayatz's memoirs of his imprisonment, as they are translated into Russian by R' Dovid Abba Gurewitz, as well as the book written by Rabbi Ezra Chovkin that tells the story of the

victory of the Chabad Chassidim over the depraved Soviets. Once he was familiar with the material, he prepared a script for a long film that would cover the Rebbe's battle, the battle of the Chassidim in Russia, and the great victory of the Chassidim, who were killed al kiddush Hashem in Russia, in that their descendents continue in their ways and disseminate Judaism and Chassidus around the world.

In the early stages, when he was gathering material, the producer realized that he could not squeeze the entire story of the Rebbe and the Chassidim into one film. He decided to change his plan and instead, to produce three films with the first one focusing

on the heroism of the Rebbe and his imprisonment in 1927, until his release on 12 Tamuz.

The main part of the film reconstructs the experiences of the Rebbe Rayatz during his imprisonment in Spalerka. Were the scenes shot within the actual

prison?

This was a serious problem. Obviously, the heart of the film about the Rebbe should have been in Spalerka prison. However, till this day the place serves as a prison of the secret service of the KGB, and we could not get in and film there.

For a few months we used all our connections and they all tried to help us, but nobody could obtain a permit for us to film there. They agreed to allow us to film in the nearby jail but not in Spalerka.

Time was moving on and only a few days remained until the start of the “white nights” in Leningrad, when the sun remains in the sky until very late at night. Since the story of the imprisonment took place at this time of “white nights,” it was important to the producer to make the film at this time, so that the reconstruction of events would be as close as possible to the way it had taken place.

Then he had an idea. Instead of asking the KGB, he would ask the Interior Ministry for permission to film only the Rebbe’s room. We wrote this new request, in which we explained that we only wanted to film the room that the Rebbe had been in, for the purpose of historical accuracy.

Three days later I got a phone call from one of the senior clerks in the Interior Ministry of Leningrad (now Petersburg). She inquired as to the purpose of the film and after I explained it to her, she asked when we wanted to come. I said that we wanted to come as soon as the “white nights” began, on May 25th. She was happy to hear that date and said that it was her birthday. She was in a good mood and said we should come in the morning and

she would make sure we got permission.

We took a bus on Sunday to Moscow with three men who were going to take part in the filming. When we got there Monday morning, the clerk was in an especially good mood since it was her birthday. She welcomed us with great respect and said that just at that time, some of the building had left the jurisdiction of the KGB for that of the Interior Ministry, including the section where the Rebbe had been imprisoned. Since this was the case, she had instructed the prison supervisor to allow us to film on all floors of that section and not only in the Rebbe’s room!

We stayed in the infamous prison for seven hours and reconstructed the main events of the Rebbe’s imprisonment. The jail looks precisely as it did when the Rebbe was there. The walls are dark and the rooms inspire terror. Even the wooden beds are the same as they were 80 years ago.

I cannot describe the emotions we felt as we filmed within the prison. The dark walls and the fear that emanated from them were palpable, especially when people were still sitting there in jail in those suffocating cells. This thought, that while we were filming, there were inmates behind every door, was spine-chilling.

When we got to the Rebbe’s room, #160, we saw that it was the only room on the floor that had undergone a change in recent years. This room is used as a place for the jailers to relax and they painted it and decorated it with modern fixtures. We had no choice then but to film in the room next door, #159, that remained the same as it had been in 1927. We did the scenes of entering the room opposite #160, the room the Rebbe was in, but we filmed inside

Once again, the jailers opened the gates of the jail for Chabad Chassidim, but this time it wasn’t to arrest them but to enable them to film a documentary about the courage of the Chassidim.

the room next door.

From ten in the morning until five in the afternoon, we filmed in the jail. We did depictions of the interrogations within the original interrogation rooms and then reconstructed the fateful march the Rebbe made in the maze of corridors.

Throughout the film you play the role of the Rebbe Rayatz but we don’t see your face. The angle of the camera manages to convey the strong presence of the Rebbe only in shadows, but did you wonder whether it was right to have anybody depict the Rebbe?

When the producer prepared the film, he told me that since the Rebbe Rayatz is the central figure of the story, someone had to play him. Without him, the film would be absolutely dry. He asked me to do it.

Since I knew that nobody would think that it was actually



Rabbi Yitzchok Kogan

the Rebbe and all would realize that the shadow images were of an ordinary person, and it was only to bring the story to life that someone had to play the role of the Rebbe, I agreed to do it.

The producer managed to capture the realism in an outstanding way, while it is also obvious to all that this is not the Rebbe Rayatz. Pictures of the Rebbe presented in slow motion create the effect of associating the shadow figure with the real picture of the Rebbe.

As you walked the halls, did you know where the Rebbe walked?

Of course. Till this day, they do things just as they did eighty years ago. There's the floor of interrogations and the floor of prisoners. There is only one way to get from floor to floor, that flight of stairs they threw the Rebbe down when he insisted on

getting his t'fillin.

During the filming, we even reproduced that fall. For the purposes of the film, I had to somersault and fall down the stairs. After I did a few sample falls and the photographer was pleased with the results, he decided to fall too, along with the movie camera, so as to get the visual effect of the fall down the stairs from the perspective of the person falling who sees everything turning around him.

The producer had studied the Rebbe's memoirs and during the filming I saw how knowledgeable he was in every detail. For example, when we filmed the Rebbe entering his cell, I went in holding t'fillin. He immediately stopped the filming and said: Yitzchok, what's with you? You forgot that they took his t'fillin away on the first floor?

When we finished all the

filming in the prison, we asked the assistant supervisor as a favor, to allow us to film the part of entering the jail at three in the morning, as it was the night of the Rebbe's arrest. To our delight, he agreed and we were able to go to the jail at three o'clock. Once again, the jailers opened the gates of the jail for Chabad Chassidim, but this time it wasn't to arrest them but to enable them to film a documentary about the courage of the Chassidim.

It is told that the Rebbe erred and walked down the wrong corridor. If he had walked straight, he would have reached the place where they killed prisoners. What exactly took place?

It's very simple. There are two hallways. One leads to the interrogation room and the other leads to where they took prisoners out to be killed. They told the Rebbe to walk in the direction where they killed prisoners but the Rebbe mistakenly went to the other hall, which led to the interrogation room.

When I was there, I tried to understand this mistake and could not understand it. It just doesn't make sense how the Rebbe did not continue down the hall that they told him to walk. Today we know that this seeming error saved his life.

In the film we see your shadow, as you sit in the hallway, playing the Rebbe. What did you think about as you did this?

As I walked there in the prison and they filmed me, I was very nervous that my walking looked staged, theatrical. I didn't want that and I tried to think what the Rebbe was thinking in those moments so that the reconstruction would be as realistic as possible.

I have “lived” with the Rebbe for many years. The Rebbe’s heroism gave me the strength to get through the years of being a refusenik. I constantly drew chayus from the stories about the Rebbe, his bravery and his staunch faith and not caring what people said. He was my role model, always.

In the Rebbe’s memoirs he says that what preoccupied him during those fateful moments was the thought of the s’farim, namely that the s’farim should not fall into their hands. That is just what I

thought about too, about the s’farim of the Rebbeim that are held captive by the Russians. I prayed to Hashem that we speedily redeem the s’farim.

Aside from the filming in Spalerka, you had to reconstruct the arrest in the Rebbe’s house as well as his going into exile at the train station in Leningrad. How did that go?

Nothing went easily but with Hashem’s help we found a solution to every problem. When we got to Leningrad we went to the Rebbe’s house but were sorry

to see that the people living there had changed its outward appearance completely so that it looked like any modern house.

After looking around, we found a house in the area that was built just like that of the Rebbe, and had remained that way. We went in and felt we had stepped back eighty years.

The producer insisted on being as precise as possible in the reconstruction, so we reconstructed the arrest in one house; the exit from the house via the steps of a different building where they had kept the original steps; and only did the part of leaving the building from the original place, at Machavaya 22, because the exit from the building to the street remained unchanged.

We had special Divine help for the scenes of going into exile. We went to the station at seven in the evening, at the time that everybody is coming home from work and the station is full. I walked with the producer over to the policeman in charge of the station, introduced ourselves as producers of a film, and asked that he clear an area of 100 meters on the train platform so we could reconstruct the scene.

We told him that we had just finished filming in Spalerka and if we got police permission to film there, he would surely want to help us too. This last comment impressed him. Like all residents of Leningrad, he knew how tight security was at Spalerka, and realized that if we had gotten permission to film there, this must be an important film.

He immediately called the police commander of Leningrad and told him about our special request, while noting that we had been allowed to film in Spalerka. Apparently, the police commander was also impressed that we had

SHE DISCOVERED SHE IS JEWISH

When the wife of Mr. Daniel Nikolin, the editor of the films, came with her husband to visit the Kogan family, she was stunned to discover that Mrs. Kogan brought back family memories of her grandmother’s house, that being her maternal grandmother.

She was very moved and shared her feelings with Mrs. Kogan. Mrs. Kogan encouraged her to examine her roots and within a short time the woman discovered that she was Jewish.

This discovery created an upheaval in the family. The woman began taking an interest in Judaism and her son, who of course is Jewish too, also began taking an interest and asked about doing a circumcision.

I met Mr. Nikolin in New York. He came to conduct a series of interviews for the third film. He said that this series changed his approach to life. “I discovered that not everybody is a hypocrite. There are some genuine people who are ready to sacrifice their lives for their faith, not just in theory.”

The most exciting moments for him were filming within the prison. When he rolled down the steps in order to show Rabbi Kogan what to do, and then he rolled down with the camera – “This part when I experienced physical discomfort from the fall was the part that connected me to the series more than any other segment. I felt that I was touching that same heroism and managed to feel a drop of it.”

The most exciting part though, was when one of the interviewees told him about his years in Siberia. He asked how he had survived it and the Chassid said: I pictured the Rebbe and this gave me the strength to carry on and live.

“Those words of the Chassid gave me a powerful drive to continue and produce the series.”



**Rabbi Kogan
with Mr. Nikolin**



Rabbi Kogan with the producer and the production team

going to die al kiddush Hashem, and I am sure that with the power of this mesirus nefesh, our children will continue to fight the Rebbe's war and win!"

We see bachurim from Yeshivas Tiferes Bachurim, going to the place where the Chassidim were killed and saying Kaddish. They represent, more than anything else, the continuation of the Rebbe's work and the outstanding success of Lubavitch which emerged victorious over the communists.

Some of part 2 will deal with the present too and will tell of the children of those who were killed and about their work in spreading the wellsprings of Chassidus around the world. We see the children of those Chassidim who died for Judaism in Russia, who today are shluchim of the Rebbe, preparing the world for Moshiach.

The third film is about escaping from Russia via Lvov/Lemberg in 1947. We interviewed some of the leaders who were active at that time and discovered new and exciting details about the period Chassidim called, "The Exodus From Russia – 1947."

been allowed to do so, and he immediately told the office in charge of the train station to accede to all our requests.

What can we expect to see in parts 2 and 3 of the series?

The second film is about the mesirus nefesh of Chassidim, and focuses on ten Chassidim who were killed within a short time in the winter of 5698/1938 in

Leningrad. At the end of part two, after the Chassidim have been killed, we hear the final words of Rabbi Yitzchok Raskin to the tune of "Keil Malei Rachamim":

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‘YECHI’ REVEALS MOSHIACH AS ‘WE HAVE SEEN’ SANCTIFIES THE MOON

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

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



Thus, Rabbi Yehuda HaNasi told Rabbi Chiya to send him the sign of “Dovid Melech Yisroel Chai V’Kayam,” because we also see the same matter regarding the kingdom of Dovid – that at the time of the greatest concealment, not only has the seat of the “king” from the House of Dovid been made vacant, but also of the “nasi” during the time of the exile. For the leader of the generation does not appear before our eyes, to the point that he is called by the name “the **fallen** sukkah of Dovid” (Amos 9:11, **see the Malbim’s commentary** on the pasuk), and “**bar nafli**” (Sanhedrin 96b). It is specifically then that Moshiach receives from Above the loftiest of spiritual strengths, for through the nullification and

concealment, there comes “the union of the sun and moon,” revealing the root and source of *Malchus D’Atzilus* in the supernal level of *Kesser*. This comes about specifically through “**for your seat will be vacant**” (*yifaked*), which arouses the aspect of “**and you will be remembered**” (*v’nifkadta*).

Furthermore, we can say that is the reason for the precise language “Dovid Melech Yisroel **Chai V’Kayam**,” i.e., despite the concealment, we know that specifically now Dovid Melech Yisroel “lives,” for at the time of the concealment, Dovid receives the loftiest strength and vitality. Thus, it is assured that he will be “*v’kayam*,” meaning “rising,” “[he] had an elevation,” i.e., the new moon will be

revealed even before our physical eyes, and Malka M’shicha will come to restore the kingdom of Dovid as in the days of yore, to the original reign in actual deed.

Thus, the sign of “Dovid Melech Yisroel Chai V’Kayam” comes to teach us (on the matter of the new moon) as is taught (regarding the kingdom of Dovid), just as we find regarding the testimony on the new moon that when the witnesses testify “We have seen” through their inner knowledge (“even if they didn’t see”), this testimony is accepted by the rabbinical court, and thus “**the seeing of the moon is fulfilled in the world**,” and the month is sanctified before all. Similarly, we find regarding the kingdom of Dovid and the revelation of Moshiach,

When Jews stubbornly open their eyes, testifying with the call of “Yechi HaMelech” and “Shlita” on what they see with their inner knowledge, thereby “the seeing of Moshiach is fulfilled in the world.”

when Jews stubbornly open their eyes, testifying with the call of “Yechi HaMelech” and “Shlita” on what they see with their inner

knowledge and feeling at “Ain Tav,” thereby “the seeing of Moshiach is fulfilled in the world.” In the words of the Rebbe shlita, it

brings about “the revelation of the existence of Melech HaMoshiach.”

As a result, the month is immediately sanctified for the entire Jewish People, to the point that “the moon exists in its fullness,” i.e., the light of the True and Complete Redemption is revealed in the world in actual deed, and everyone believes that he is the Righteous Redeemer, and they see with their very eyes that he is *chai v’kayam*, and they proclaim before him: *Yechi Adoneinu Moreinu v’Rabbeinu melech HaMoshiach l’olam va’ed!*

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TIFERES BACHURIM

By Shneur Zalman Berger

In addition to the network of underground yeshivos that the Rebbe Rayatz founded in Russia, he also established a network of yeshivos called Tiferes Bachurim for young men who were working or in university and wanted to remain connected to a Jewish-Chassidic learning atmosphere.

** The two yeshiva networks were very successful and influential. * An overview of Tiferes Bachurim, presented for the Yom Hilula of Yud Shvat. * Part 1 of 2*

When speaking about the personality and work of the Rebbe Rayatz, the words “mesirus nefesh” and “harbatzas ha’Torah” immediately come to mind, and for good reason. One of the projects for which the Rebbe Rayatz was moser nefesh was maintaining a network of yeshivos Tomchei T’mimim throughout greater Russia in the darkest of times.

The Rebbe enlisted melamdin, maggidei shiur, and menaholim, and started branches in dozens of cities and towns, in order to preserve Judaism and Chassidus. The T’mimim sat and learned in dark cellars, in hiding, and learned Torah and Chassidus from morning till night.

This was not suitable for many young men who could not sit and learn all day yet still wanted to study Torah and remain within the fold. Some of them worked, some attended universities and preparatory schools, and some just could not sit and learn an entire day. They too were precious to the Rebbe Rayatz, the Nasi Yisroel, who was concerned about every Jew. It was obvious to him that even these young men who were not fully able to devote themselves to Torah study had to learn Torah as much as they could.

Many know stories about the underground yeshivos Tomchei T’mimim, but few know that a special program was started to provide for the needs of other boys

too, and this was called **Tiferes Bachurim**. The young men, some of them children of Chassidim, learned Torah and Chassidus in the afternoon or evening. Most importantly, they continued to absorb the atmosphere of Torah, Chassidishe “dibbuk chaverim,” and mutual support.

This is what the Rebbe Rayatz wrote about this organization in a letter dated the fifth night of Chanuka 5689:

This association is for young men from the ages of 18-20 and above, and married men, until about the age of 35-40, most of whom are craftsmen, businessmen, and workers in factories or trades.

The rules of the association are that they gather at a set time every day to learn for an hour and the curriculum is Parsha – Chumash with Rashi, *Kitzur Shulchan Aruch*. Some learn Gemara and strengthen their Shabbos observance and their observance of Family Purity.

This association is in many places in Russia, thanks to G-d, and the participants are university students, doctors, lawyers, etc. This association has led to several good things in strengthening religion for, thank G-d, signs of life are apparent in many young people when it comes to Jewish matters.

An association like this was founded for the Bucharian Jews of Samarkand and elsewhere, and in Georgia, in Kutais, Tiflis and elsewhere. And thank G-d, it has borne good fruits.

We can see what a far-reaching impact Tiferes Bachurim had from

another journal entry (5689/1929) that the Rebbe wrote, in which he enumerates the groups of Tiferes Bachurim in Moscow, Leningrad, Minsk, Vitebsk, Nevel, Veliz, Kiev and Homil. There were about 600 bachurim in all.

Rabbi Shlomo Yosef Zevin wrote an interesting review of the organization, speaking about its great importance. "Lots of credit is due to the Tiferes Bachurim association for its work among the youth who are in business or crafts or general studies in school."

As for the type of bachurim who participated, we can read about that in the memoirs of R' Emanuel Michlin ("HaGachelet"):

"The Jewish youth in Moscow, like youth in all other cities in the country, were entirely or mostly caught in the net of the government schools and education system, and

were completely under its influence. This 'chinuch' was accompanied by pressure on the part of the teachers, the environment and the Komsomol, whose joint goal was to cut off the roots of Judaism among these boys, to sever all ties that connected them with religion and tradition and the Jewish way of life.

"These years of education in the government system led to most youth going astray from Judaism. Many of them even became its enemies. They would go all out to assault the Jewish street and they wreaked havoc there. They worked to close shuls and chadarim, publicly mocked the holidays, disparaged all the mitzvos and desecrated all that was holy. But here and there, there were Jewish men who stood firm as a rock to preserve Judaism, and during these times of *shmad*, they strengthened themselves even more

in their faith and were ready to sacrifice themselves to fulfill mitzvos.

"There were also those who received a Jewish chinuch at home and still kept religion and tradition, but were not strong enough in their faith and feelings and needed support and encouragement. For example, I remember Dr. Boruch Shilansky who was born and raised in an intellectual and anti-religious home yet from his childhood inclined towards Judaism and the fulfillment of mitzvos. He fought hard for his beliefs within his family. Each one with his personality."

In his review of the work of Tiferes Bachurim, Rav Zevin expresses his amazement over the attraction of the youth to learn Torah, although they had officially left that framework:

"We thought that all the youth in our country had gone away from



A yeshiva in Moscow in the 1930's

traditional Judaism and there only remained those who were educated in the yeshivos. Who would have thought that there would be a large percentage of those youth who work in various positions and who attend university or are in business and the like that would form into bands and organized groups for the purpose of learning Torah for set hours every evening?

“But facts are facts. In Vitebsk, Moscow, Leningrad, Minsk, Nevel, Samarkand, etc., youth gathered in associations of Tiferes Bachurim and had ongoing shiurim in Talmud, Mishnayos, Ein Yaakov, Midrash, *Shulchan Aruch*, etc. One cannot

there. It was in this shul that they found a nest that had true Jewish sincerity, penetrating to the soul. Until they joined forces, they were isolated stalks, each one and his small world. Each one yearned to leave his isolation and become part of the group, to feel the shoulder of his friend, to join with him in his feelings, viewpoints, and way of life, and to stand together, in one band, against those who oppose and revile us, who did all they could to uproot our faith. We too, my brother and I, joined them and soon felt as one with them.”

**Who headed the organization?
Who gathered the bachurim and**

rounded hem,” recalled R’ Emanuel Michlin. “It was apparent, even at first glance, that he is person with much internal cargo and great spiritual potential, above the norm among yeshiva bachurim. Aside from this, he also had a broad secular knowledge. I soon saw that he is the leader and captain of all the young men and he is both their friend and guide.

“In 1922, during Sukkos, he organized the association of youth called Tiferes Bachurim, whose general aim is to strengthen the Judaism of its members, and for this purpose, to create a new atmosphere, to learn together, to daven together, to celebrate together and even just for recreation.

“Who was this leader? He was a young rav, still unmarried, R’ Yaakov Landau, a student and protégé of the yeshiva in Lubavitch. He excelled above the rest of the talmidim in various ways and was beloved to the Rebbe, the Admur R’ Sholom Ber Schneersohn zt”l, and was close to him, more than all the other students. His Rebbe, the great luminary, imbued him with the depth of his innermost soul-feelings, the strength of his faith as well as with his power of influence.

“R’ Yaakov Landau began to realize his dream, to unite these youth. He found a pathway to their hearts, but was especially close with three of them: Dr. Boruch Shilansky and two Moscow university students – Meir Roginsky and Moshe Breslavsky (today Bar Sela in Israel). The first was not outstanding in his knowledge but was an oved Hashem who had kabbalas ol and was drawn to mitzvos. The other two learned and acquired knowledge and were strong in their Judaism to the point of mesirus nefesh. Though they were but a small part of the religious Jewish intelligentsia, they had influence over their friends and served as examples to them.

“These three were the

Their was pressure on the part of the teachers, the environment and the Komsomol, whose joint goal was to cut off the roots of Judaism among these boys, to sever all ties that connected them with religion and tradition and the Jewish way of life.

estimate how valuable Tiferes Bachurim is, whether to the bachurim themselves as well as to the rest of the youth and the residents of that city where the association is to be found. They have all the warm enthusiasm of youth and all the dynamic energy of young people who are devoted to their association, their work, and their learning.”

Once again we go to the memoirs of R’ Emanuel Michlin, as he describes his first encounter with a group from Tiferes Bachurim:

“When I arrived in Moscow and went to the Lubavitchers’ shul, which stood out from all the rest in its wonderful warmth, its character and atmosphere, I saw these youth

took it upon himself to worry about their learning and growth?

From the Rebbe Rayatz’s letter to Rabbi Yaakov Landau, dated 27 Cheshvan 5688, we see that the task fell on Rav Landau’s shoulders:

My lofty and greatly respected friend, of fame and distinction, Rav Yaakov Landau, who for four years worked on founding and leading the Tiferes Bachurim associations.

Rav Landau put in a lot of work to produce upstanding and blessed generations within the framework of Tiferes Bachurim and he left a powerful impression on the talmidim.

“From all the young people, one especially stands out. He has a beard and wears a black frock coat with a



cornerstone of the entire association and helped R' Yaakov Landau in his important work. The association had Lubavitch character, with the overall influence coming from R' Yosef Yitzchok Schneersohn zt"l, who lived and worked not far from Moscow, in Leningrad.

"What did the association do? First of all, there were frequent meetings, every day in fact. The meetings and constant contact gave every one of the members the feeling of closeness, and they no longer felt themselves like a ship alone in the heart of the storm. This environment served as help and counsel, to satisfy one's personal desires for friends, for recreation, and as a fence and protection for one's Judaism as well as its improvement through learning and acquiring necessary knowledge.

"The association had a number of principles and slogans: 1) First and foremost, the association was a religious organization and religion was the only motivation for founding and maintaining it. 2) The primary slogan was: 'Be a complete Jew in your tents and a complete Jew when you go out,' which was in opposition to the slogan of the early maskilim, who said, 'Be a complete Jew in your tents and a man when you go out,' which meant observe Judaism within the walls of your home, and outside, among others, act like everybody else.

"These maskilim surely did not stop with being a man when you go out but acted that way in their homes as well, making great concessions. Woe to such a 'complete Jew' and his poor lot.

"When we first started out, we were 16 bachurim, most of us single and among us great intellectuals – doctors and engineers. The ages ranged from 18 to over 30. I was an exception as I was not yet 18. My young age caused serious problems and could have caused trouble for the entire association and for all its

members, since the law stated that teaching religion was not forbidden for students 18 and up. In other words, it was indeed forbidden for those under 18.

“Even though our joint studies – which I will tell about soon – could not be termed ‘teaching,’ this law enabled the government to label our activities in any way it saw fit in order to incriminate us and accuse the organization of being illegal. Still, I remained in the association and it was only when I turned 18 that the problem was solved.

“We would get together every evening in the Lubavitch shul at a set time and we learned for two hours and davened Maariv together. What did we learn and based on what principles were they chosen? They were chosen for the general and basic purpose of our association – ‘to be complete Jews,’ to accept upon ourselves the yoke of mitzvos and to fulfill religious life in the spirit of our fathers. In accordance with this goal, practical Judaism and care in mitzvos were the main thing. That was the body of our Judaism.

“As for viewpoints, faith, and feelings of the heart, they are its soul. For that purpose, two essential works were chosen by R’ Yaakov Landau: the *Shulchan Aruch* – so we would know what to do, and Ein Yaakov – because Chazal say, ‘if you want to recognize the One Who said and the world came to be, study Agada.’ R’ Yaakov delved deeply into the Agada, very deep, in order to plumb its true meaning and to benefit from the light-source within.

“There were times that he tarried over a short aphorism and spoke about it for half an hour or more. It was actually a serious lecture with a great deal of substance on a particular topic which was expressed in very concise terms by Chazal. Aside from this, we also touched on G-dly philosophy when we studied Rambam, *Chovos HaLevovos*, *Kuzari*, etc.

“We also learned Chassidus from the Alter Rebbe’s *Tanya*, and every Shabbos, between Mincha and Maariv, during the time for the third meal, we heard a maamer Chassidus of the Admurei Chabad from R’ Yaakov Landau, and we sang ‘B’nei Heichala’ and other Chabad niggunim that did not merely pull at the heart but were actually service of the heart’ for us.

“The celebrations on Purim, Simchas Beis HaShoeiva, and Simchas Torah, as well as other holidays and other happy events, were very important to us. We spent time singing moving niggunim, in dancing, and drinking mashke too. We experienced these celebrations with an outpouring of feeling and a deep appreciation for the significance of the day through talks that we heard from R’ Yaakov Landau; the simcha flooded our heart. It was real avoda of the heart which made a strong impression on us and whose echoes we heard long after.

“The most impressive celebration was Purim Katan in the year 5687/1927 when the Rebbe stayed in Moscow and honored us with his presence at a farbrengen that we made in his honor. He sat at our gathering and spoke to us and spent several hours with us ... In this way, the Rebbe displayed how important Tiferes Bachurim was to him.

“It wasn’t only this time, that Purim, when the Rebbe showed us his love and closeness to us. When he visited Moscow in the years to come, even when the visit was short and he did not receive all those who wished to see him, for us, the members of Tiferes Bachurim, he held a reception and graced us with his luminosity and refinement. Our inner growth is what gave us satisfaction and joy that burst forth on holidays, especially on Simchas Torah.

“We celebrated the days of Sukkos and the Simchas Beis

HaShoeiva and then Simchas Torah with joy, elevation of spirit, and the throwing off a foreign yoke.

Beforehand, we spent the entire Hoshana Raba night in shul, reciting the Tikkun and singing niggunim during the breaks. In the evening, we sat down to an intense farbrengen until late and only then began hakafof which lasted until midnight and more. That was how we did it all the years.

“Our hakafof acquired a reputation and young people from various parts of the city came to see it and to be warmed by the light. Many of them became so enthusiastic that they left us as new men, with far-reaching changes in their attitudes and behavior. Some of them did not want to leave us but joined our group. We accepted them with love.

“Of course, we were interested in increasing the numbers of our group and we did various things to this end. Sometimes we held a party in a shul in order to draw the attention of the youth, if they were there, and to draw them to us. Sometimes, a representative of ours would go, me included, to a certain shul to make contact with the youth. In this way, we were able to draw in several of them.

“We did not want to suffice with those 18 and older. We wanted younger boys, 15-16, in order to block the way to licentiousness and throwing off the yoke. Although they came from religious and traditional families, they were exposed to enticements. We started a branch for them, but since the authorities would consider this illegal, and it would endanger the entire association and its members, we did it in a low-key manner. This is why we did not include them in our daily learning and meetings, and found other ways and means to influence them and guide them.”

[To be continued be”H]

THE SUN SET AND THE SUN ROSE

Memories of the passing of the Rebbe Rayatz

By Rebbetzin Sima Ralbag

At the end of 5709, shortly before the Rebbe Rayatz's passing, he established a new administration for Kollel Chabad in Yerushalayim. The administration was comprised of Rabbi Zevin, Rabbi Naeh, Rabbi Rosenblum, and my father, Rabbi Ezriel Zelig Slonim, who was appointed as the director of Kollel Chabad.

The center of Chabad in Eretz Yisroel was in Tel Aviv at that time. There was a core Chabad community that had emigrated from Chabad centers in Russia and from Lubavitch. This community, where the lions of the group lived, radiated Chassidic light. As for Kfar Chabad, you hardly heard about it. Just a few weeks earlier, refugees from Russia had arrived in "Safraya" which was nothing but an abandoned Arab village. It later became Kfar Chabad.

The Rebbe Rayatz passed away on Yud Shevat 5710, which was Shabbos. With communications at the time being they were, the sad news arrived first on Sunday night via a telegram sent to the director of Aguch, Rabbi Moshe Gurary, who lived in Tel Aviv. Rav Gurary was called the "maskil" since he was a big maskil in Chassidus.

When R' Gurary received the telegram, he exerted his mind over his heart and waited until the following morning before going to Yerushalayim, to his friend from Lubavitch days, my father, to consult

with him about what to do and how to publicize the news among Anash in Yerushalayim. This was an era of limited and responsible communications (not the open, raucous, and irresponsible type of our times). They didn't even tell their households but asked R' Zevin how to publicize the news. Only then, did they slowly and carefully tell the terrible news of the passing of the Rebbe Rayatz.

The electronic media as well as the written type back then were limited and contained only a few pages. Broadcasts were not constantly heard and they did not publicize many events. Most houses did not have telephones, but the news got around. Notices were posted by Kollel Chabad, Aguch, and the (few) yeshivos. There were also announcements for everyone to convene at four o'clock in the central and only shul at that time, the Chabad shul in Meah Shearim. Anash who lived in the valley, went to the Chabad shul on Nachalat Binyamin street in Tel Aviv.

Men, women and children, including many admirers of Chabad or those who had Chabad backgrounds, convened and sat on the ground together and tore their clothes. Rabbi Zevin spoke briefly and people were very emotional.

On the final day of the Shiva, an announcement went out to all the chareidi and dati schools in the

country from the deputy Minister of Education, Dr. Deitsch, to commemorate the memory of the Rebbe Rayatz and to take note of his self-sacrifice and his conduct in communist Russia. All segments of Jewish life commemorated his memory with great respect.

Anash felt like mourners, but my father, a Chassid who was utterly devoted to Beis Rebbe, called an urgent meeting for the Shloshim of all of Anash, in the offices of Kollel Chabad, in order to begin signing up Anash on a writ of hiskashrus to the Rebbe. A call went out from Kollel Chabad in Yerushalayim to all of Anash to participate in signing on this request for nesius, a k'sav hiskashrus to the Rebbe.

All felt that baruch Hashem, there is a Rebbe, someone who would carry on the leadership. People were greatly enthused and inspired. Later on there were national gatherings, which were a rarity in those days, to write a k'sav hiskashrus to the Rebbe. Anash in Eretz Yisroel joined Anash in the US and together they begged the Rebbe to accept the nesius, since he adamantly refused to accept it all year.

The year of mourning came to an end. It was Yud Shvat 5711. The yearning for the kabbalas ha'nesius was finally realized for the Rebbe accepted the nesius!

A DAILY DOSE OF MOSHIACH & GEULA

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

4 SHVAT: LITERALLY IN THE STAGE OF THE REDEMPTION

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

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

(Shabbos Parshas VaYeiitzei 5752)

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

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

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

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

(Shabbos Parshas B'Reishis 5751)

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

Thus, at the conclusion of this era, without the slightest possible doubt, the time of the Redemption has surely already arrived...and in the words of our Sages, of blessed memory (Sanhedrin 97b), “All the appointed times have been completed.”

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

(Shabbos Parshas Balak 5751)

7 SHVAT: MELECH HA'MOSHIACH – THE ASPECTS OF MALCHUS AND CHOCHMA

The Rambam writes that Melech HaMoshiach will be from the House of Dovid and from the seed of Shlomo.

From the House of Dovid – the main aspect of malchus, for since Dovid was anointed, he merited the crown of kingship, and the sovereignty belonged to him and his seed forever.

From the seed of Shlomo (in its inner sense): The days of Shlomo bore a resemblance to the state of the True and Complete Redemption. Peace reigned in his time, for which reason he was called Shlomo. Shlomo possessed the fullest

aspect of chochma: “And he was the wisest of all men.” In this capacity, all the wisdoms of the gentiles were essentially nullified in relation to the wisdom of Shlomo – not through war, but a resemblance of the complete state of peace of the Future to Come. This concept pertains to the most complete aspect of malchus.

(excerpt from a sicha of the Rebbe MH”M)

8 SHVAT: THE LEADER OF THE GENERATION IS MOSHIACH TZIDKEINU

The leader of the generation is “Moshiach”...beginning with the simple interpretation of “Moshiach” (“*Moshiach Hashem*”) derived from *mashuach* (anointed)...and there will be no offense taken, if they interpret “Moshiach” in the simplest sense – Moshiach Tzidkeinu – as this is the truth: the leader of the generation is the Moshiach of the generation.

...even those who claim that such an approach and such descriptive titles are beyond their ability to grasp intellectually, it makes no difference whether they have the ability to grasp this or not, and there is no time to wait until the matter can be grasped through their power of intellect.

(Simchas Torah 5746)

9 SHVAT: THE NAME OF MOSHIACH OF THE GENERATION IS MENACHEM

So it will be with us in actual deed, immediately *mamash*, with all the interpretations of “*miyad*” (immediately), (including the acronyms of the overall generations – Moshe, Yisroel (the Baal Shem Tov), Dovid (Malka Meshicha).*

*FN 148: To be more specific in relation to our generation, the acronym “*miyad*” alludes to the three time periods pertaining to my revered father-in-law, the Rebbe, leader of the generation, and according to the order of proximity to us: Moshiach (Menachem is his name), Yosef Yitzchak, Dovber (the second name of the Rebbe [Rashab], *nishmaso Eden*).

(Shabbos Parshas Mishpatim 5752 – boldface in the original)

10 SHVAT – THE YAHRTZAIT OF THE REBBE RAYATZ AND THE BEGINNING OF THE NESIUS OF THE REBBE SHLITA MH”M: THE AVODA OF OUR GENERATION – COMPLETING THE DRAWING DOWN OF THE MAIN ASPECT OF THE SH’CHINA INTO OUR WORLD

Thus, it is demanded from each and every one of us, the seventh generation, for all sevenths are beloved, notwithstanding the fact that we are not the seventh generation by our own choice nor through our avoda, and in several matters, it is possibly not as we wished.

Nevertheless, all sevenths are beloved, for we are in the Heels of Moshiach and at the conclusion of the Heels, and the avoda is to complete the drawing down of the Sh’china, and not just the Sh’china, but the main aspect of the Sh’china – and specifically into the lower worlds.

(maamer, Basi L’Gani 5711)