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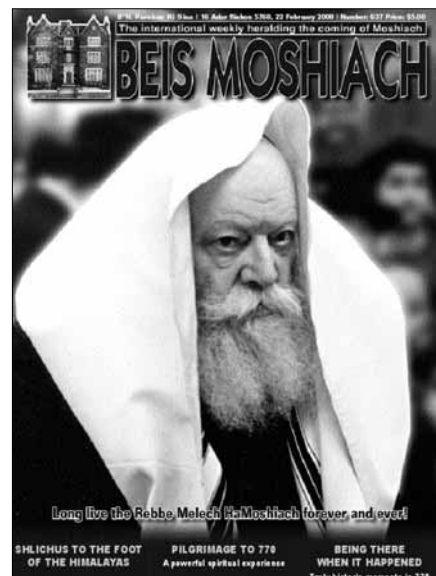
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WILL WE ALL DON THE EIFOD IN THE FUTURE TO COME?

Likkutei Sichos Vol. 31, pg. 156-164
Translated by Boruch Merkur

[Continued from last issue]

3. However, the following question still remains.

This law regarding the “disciples of the prophets” and one who is worthy that the holy spirit should rest upon him, relates, at first glance, to the Laws of the Foundations of the Torah,²⁰ where it discusses the details of the laws regarding prophecy, the ways of prophecy, the conduct of the prophet, and etc., as well as the messages he conveys to the Jewish people (as mentioned above). Why then does Rambam write about this topic in the Laws of the Vessels of the Holy Temple and the Laws of **Priesthood**?

Notwithstanding the fact that there is a commonality between wearing the linen *EIFOD* and wearing the High Priest's *EIFOD*, to the extent that it “attests that this person has risen to the height of a **High Priest**, who is inspired with the holy spirit,” nevertheless, this likeness itself requires explanation. What is the reason for the necessary connection between the especial quality of a prophet, or one who is worthy that the holy spirit should rest upon him (enabling him to foretell future events), and the quality of the **High Priest**, “who is inspired with the holy spirit to speak according to the *EIFOD* and the

breastplate”?²¹

We may answer that this association is in accordance with the approach of **Rambam** regarding the Urim V'Tumim, as will be discussed.

4. The explanation of the matter:

Regarding the manner whereby a response to questions is received by the Urim V'Tumim, it says in the Gemara²²: “Rebbi Yochanan says: They protruded. (The letters [on the breastplate] protruded. For example, the Ayin from ‘Shimon,’ the Lamed from ‘Levi,’ the Hei from ‘Yehuda,’ forming the word ‘*ala*’ (**ascend**). Each [letter] did not leave its place [thereby rearranging the order of the letters]. Rather, each letter would protrude in its place and he (the Priest) would combine them.²³) Reish Lakeish says: They [i.e., the letters] would combine. (Of their own accord, they would combine [i.e., they would rearrange themselves and spell out the message received from On High]).” The Gemara expresses a

difficulty: “Any Priest who does not speak with the holy spirit and upon whom the Divine Presence does not rest is not consulted. For Tzadok asked [for a response from G-d through the Urim V'Tumim] and succeeded, whereas Evyasar did not succeed.” [Thus, it would appear that the Priest has a role to play in receiving the Divine message (i.e., he must determine, through Divine inspiration, how the protruding letters are intended to be ordered) and that the letters, therefore, do not rearrange themselves.] And the Gemara answers: “He would contribute with them.” Rashi elaborates: “The Priest [would contribute along] with it, the Urim V'Tumim. Thus, if the Priest was qualified and worthy that the Divine Presence should rest upon him, the letters would protrude or be rearranged by him [i.e., in his merit] when they consult with it. But if not, they would not protrude or be rearranged.” Rashi, therefore, maintains that the letters themselves would protrude or combine [in the appropriate order] if the Priest was qualified.

However, Rambam writes²⁴: “The holy spirit invests itself within the Priest and he gazes at the

breastplate and sees in it, **through prophetic vision**, whether it says ‘ascend’ or ‘do not ascend’ in letters that would protrude towards him from the breastplate.” Thus, Rambam maintains that the letters would

opinion of Rashi, the response received from the Urim V’Tumim is connected with the object of the Urim V’Tumim itself, insofar as the letters themselves [on the breastplate] would protrude or combine. The opinion of Rambam,

According to the opinion of Rambam, the categorization of High Priest (and his Priestly vestments) includes...the especial quality of the High Priest with respect to prophecy and the holy spirit – that also this detail, the distinction of the High Priest as a prophet, is a component of the level of the High Priesthood and relevant to the Priestly vestments.

not literally protrude. Rather, they would protrude in the context of prophetic vision.²⁵ (According to this approach, the Gemara’s answer is meant literally [“He (the Priest) would contribute [all that is required for the Divinely inspired communication] through them (the Urim V’Tumim)”] – that if the Priest was not qualified, he would not see anything through prophetic vision. [The entire process is, therefore, dependent upon the High Priest and his prophetic vision, whereas, according to Rashi, if he were found to be qualified and worthy, the Urim V’Tumim would then do its part and the letters would actually protrude or rearrange themselves.]])

From the above it is understood that according to the

on the other hand, is that the answer communicated through the Urim V’Tumim is not something that is connected with the actual letters on the breastplate. Rather, the Urim V’Tumim was merely something that contributed to the process by precipitating the prophetic experience of the High Priest.

It seems then that according to Rambam, the communication of the High Priest through the Urim V’Tumim is not an aspect of the topic of **Priesthood** per se but a category and quality unto itself, entailing another distinction of the High Priest. Namely, his experience of the holy spirit and of prophecy.

However, it is proven from the fact that Rambam writes earlier,²⁶ “They made the Urim V’Tumim in

the time of the Second Temple in order to **complete** the eight garments [of the High Priest],²⁷ notwithstanding the fact that they would not ask [for guidance from On High] through it,” that Rambam is of the opinion that the **Urim V’Tumim** itself is a component of the High Priest’s vestments²⁸ (unlike those who maintain²⁹ that the Urim V’Tumim is not considered among the Priestly vestments but is the Explicit Name or [other] holy names that were placed within the breastplate and the *eifod*, and that even if the names were to be absent, one is not lacking the required Priestly garments³⁰). Thus, it comes out that the Urim V’Tumim is a component and an aspect of the Priesthood and the Priestly vestments³¹ (that is, the complete state of Priesthood and the Priestly vestments as expressed in the High Priest, who wears eight garments); it is not a concept of prophecy but **Priestly ministering and service**.

We must, therefore, say that, according to the opinion of Rambam, the categorization of High Priest (and his Priestly vestments) entails two aspects: a) The High Priest’s ministering and service; and b) the especial quality of the High Priest with respect to prophecy and the holy spirit³² – that also this (latter) detail, the distinction of the High Priest as a prophet, is a component of the level of the High Priesthood and relevant to the **Priestly vestments**.³³

In parallel, the significance of the Urim V’Tumim is expressed in these two matters: a) it is one of the Priestly vestments; b) asking [for Divine guidance] through it – the concept of (the High Priest’s) prophecy.

[To be continued be”H]

NOTES:

- 20 In Chapter 7 and onward.
- 21 See Footnote 21 in the original.
- 22 Yoma 73b.
- 23 Rashi ibid.
- 24 10:11.
- 25 See Footnote 25 in the original.
- 26 Law 10.
- 27 See Footnote 27 in the original.
- 28 It is written in several commentaries (*Be'er Sheva* Sota 48a, *Merkavas Mishna LaRambam* Laws of the Chosen Temple ibid, *HaK'tav V'HaKabala* Tetzaveh 28:30, among others) that the opinion of Rambam is that the stones of the breastplate themselves were the Urim V'Tumim* (e.g., the opinion of Rahag, Rasag, and Ranag in *Otzar HaGeonim* Brachos 4a, among others). However, simply speaking, the wording of

Rambam here and in Laws of the Chosen Temple 4:1 suggests that it is an artifact unto itself and not the actual stones of the breastplate, etc. – see Footnote 28 in the original.

*It says in *Kesef Mishna* on Laws of the Chosen Temple ibid: Here Rabbeinu [i.e., Rambam] refers to the breastplate as “Urim V'Tumim” as a **borrowed term** (similarly in *Be'er Sheva* Sota ibid). But it is not clear whether his intent is like the commentaries mentioned above who maintain that the breastplate itself is the Urim V'Tumim or that we may assert that also Rambam is of the opinion that the Urim V'Tumim is the Explicit Name [of G-d written on parchment] and it is just that **here** he calls the breastplate “Urim V'Tumim” as a **borrowed term**. But this is not the proper forum for a thorough analysis of the matter.

29 The commentary of Rashi Tetzaveh 28:30, Ramban ibid, Raavad in *Hasagot* on the Laws of the

Chosen Temple 4:1 (according to the *Kesef Mishna* ibid), Ritva Yoma 73b. See *Likkutei Sichos* Vol. 11 pg. 136 ff., as well as the notes – “according to the opinions” of Rambam and Rashi on the matter.

30 See Ramban on the Torah (cited in the previous footnote), where it suggests somewhat that the linen *eifod* worn by Shmuel and Dovid contained within it holy names. But this is introducing a concept that is extremely novel! However, perhaps this suggestion can be ruled out, **but this is not the proper forum for a thorough analysis of the matter.**

31 See Footnote 31 in the original.

32 To note what it says in Zohar II 148a, end.

33 To note the debate whether the Priestly vestments are for the sake of the [Temple] service or for the sake of the Priest – see *Beis HaOtzar* entry 2-3 principle 10, among others.



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16 ADAR I: IT WILL BE INCONCEIVABLE TO SIN UNINTENTIONALLY IN THE FUTURE TO COME

The evil inclination will be nullified in the Future to Come, “and I will remove the spirit of impurity from the earth” (Zecharia 13:2), and similarly, the glory of G-d will be revealed in the entire world, to the point that the fig tree will cry out not to pick off it on Shabbos (Midrash T’hillim, end of Chapter 73).

It is thereby understood that in this situation, there will be no possibility of sin, even unintentionally, just as a child does not reach out his hand into fire, and an animal doesn’t jump into fire.

(Likkutei Sichos, Vol. 25, p. 263)

17 ADAR I: T’CHIAS HA’MEISIM – THEY WILL RISE IN THE SAME FORM AND APPEARANCE AS DURING THEIR LIFETIMES

“*T’chias HaMeisim*” (Resurrection of the Dead) means souls within bodies, and the words do not depart from their simple meaning – the bodies will rise and they will be exactly as they were during their lives, in the same appearance, in the same form! What’s so difficult here? Why do these things arouse questions and difficulty in understanding? We’re talking about the Creator of the World!

Just as it’s not difficult for Him to create the human body with all the complexities in the matter (to us), “dust from the earth,” by the same token, it is absolutely no wonder that he can raise a body in the same form that it existed previously in this world. After all, is anything beyond Him?

A person who knows the meaning of “*Kudsha Brich Hu*” (the Holy One, Blessed Be He) should have no such question!

(yechidus with the Rebbe and Prof. Yirmiyahu Branover)

18 ADAR I: T’CHIAS HA’MEISIM – IT WILL BE EASIER FOR THOSE WHO HAVE NOW BECOME “THOSE WHO DWELL IN THE DUST”

The concept of “Arise and sing, those who dwell in the dust” will be much easier for those who have recently become “those who dwell in the dust,” as the spirit of their soul still rests upon the body, as is known (regarding mourning) on the particular distinctions between the [first] three days, the Shiva, and the Shloshim, etc.

(Shabbos Parshas Mishpatim 5752)

19 ADAR I: THE EXILE IS PART (THE BEGINNING) OF THE ASCENT

The purpose of the Exile is the spiritual elevation of the Jewish People to a level higher than in the times of the Beis HaMikdash.

It is, therefore, understood that the descent into Exile is the beginning and part of the ascent that follows.

(Likkutei Sichos, Vol. 5, p. 62)

20 ADAR I: WHEN THE DARKNESS OF THE EXILE DOUBLES – THE REVELATION OF THE REDEMPTION ALSO DOUBLES

Even when the darkness of the Exile grows more intense, a Jew must not be affected by it – quite the contrary:

Knowing that the descent of the Exile is a descent for the purpose of an ascent, one increases in his avoda with greater fortitude and greater strength, and adds in the candle of mitzva and the light of Torah in order to nullify and transform the darkness of the Exile.

Furthermore, it is specifically the intensity of the descent of Exile that brings the greatest elevation. In fact, the greater the darkness of the Exile, the greater the intensity of the elevation in the Future to Come, and when the darkness is doubled, this shows that the light and revelation of the Future to Come will also be doubled.

(Shabbos Parshas VaYetzai 5742, bilti muga)

21 ADAR I: TWO STAGES AND LEVELS IN THE FULFILLMENT OF MAN IN THE FUTURE TO COME (A)

This world is a time of war between good and evil, “and one nation shall be stronger than the other” – sometimes the good will prevail and sometimes the evil.

In the days of Moshiach, when the Jewish People will complete the war and they will purify the good from the evil, and the evil will be removed from the good and they shall go out from the Exile, they will reach man’s level of perfection as it was prior to the sin of the Tree of Knowledge, when Israel will not be under the domination of “the Tree of Good and Evil,” but there is still [domination] of the evil forces in the world within the mixed multitude.

(T’shuvas U’Biurim 11)

22 ADAR I: TWO STAGES AND LEVELS IN THE FULFILLMENT OF MAN IN THE FUTURE TO COME (B)

This is in addition to the World of Resurrection, when the spirit of impurity will be removed from the earth and there will be neither sin nor death in the world, for G-d will slaughter the evil inclination (Sukka 52), the angel of death. Then there will be the ultimate perfection of man – not only according to the degree of his avoda and its compensation, but [also] what he receives as a gift from Above: “tzaddikim dwell with their crowns upon their heads, taking pleasure from the radiance of the Sh’china” (Brachos 17). After man reaches his ultimate level of perfection, he receives the highest reward, inconceivable to us.

Furthermore, this reward is received below, specifically a soul within a body, for then there will be the ultimate perfection of the purpose for which the world was created from the outset: to be a dwelling place for Him in the lower realms.

(T’shuvas U’Biurim 11)

PILGRIMAGE TO 770

By Nosson Avrohom

Fifteen residents of Ohr Yehuda came as a group to 770 this past Chanuka and saw the place they had heard so much about. * On the following Motzaei Shabbos they had a Melaveh Malka farbrengen and talked about this powerful spiritual experience.

The dozens of people who daven at the new Chabad shul, Beis Menachem, in Ohr Yehuda, can be divided into two groups, those who recently visited 770 and those who remained behind, envious and preparing their passports.

I attended a Melaveh Malka farbrengen of those who were fortunate enough to make the trip. They had formed a tight group and were helping one another fulfill the resolutions they had made when on a spiritual high in Beis Chayeinu. The farbrengen was led by three shluchim: Rabbi M.M. Friedman, rosh yeshiva Rabbi Sholom Dovber Hendel, and Rabbi Harel Rachimi. Unlike the actual trip, at this farbrengen they became listeners instead of talkers, mushpaim instead of mashpiim.

We sat there until late into the night. One is the manager of a shipping company, another produces successful events, a third is a civilian

employee of the IDF, and so on. Each of them described the enormous change that the visit to 770 brought about in them. There were lines like, "It's impossible to describe an experience like that in words," or "you had to be there in order to understand how the Rebbe is chai v'kayam."

I observed the shluchim who were sitting and listening and wanted to hear from them too. "To be honest, we were a bit apprehensive before the trip about what they would think about the experience," admitted Rabbi Hendel. "Apparently though, the concepts of 770 and Rebbe are beyond our limited understandings."

I don't know if it was the mashke or the late hour, but hearts opened and each of the participants described his personal experience on his first visit to the Rebbe.

Zohar Danson is the manager of a successful business, "Nine years

ago I went to Rabbi Hertzel Borochov and he guided me in writing to the Rebbe through the *Igros Kodesh*. For about two hours he sat and explained the spiritual idea behind Chabad Chassidus and the Besuras HaGeula. I was captivated and got more involved since then.

"I have often seen the fulfillment of the Rebbe's brachos. About a year ago, I wrote to the Rebbe and asked for a bracha to buy a house. The Rebbe blessed me and in the same letter it said that my children should attend Chabad schools. It was tough for us to switch our children from public school to Chabad schools.

"The first one to make the switch was our oldest daughter who went to Kfar Chabad. I remember that on the way to Kfar Chabad we still thought of going back to Ohr Yehuda. It wasn't easy, but in the end we were successful and today, all my children are in Chabad schools. When my youngest son went to a Chabad preschool, we found a large, spacious house."

Zohar describes the trip to 770 with the other members of the group as "big hashgacha pratis." "Like the others, I made visas for the entire family, but when we found out the date of the flight, I realized that it came out on the date of an important family event and I didn't sign up. It was only the morning of the flight that I felt the full impact of the error I made in remaining behind and losing out on this special opportunity to experience what I had heard so much about.

"I decided to get on the flight that was leaving that night. I was happy when I found out that there were still seats available. On my way to the airport, I called a friend and suggested that he give me his name and his mother's name so I could mention him for a bracha. On the spot, he decided he wanted to join and incredibly, he made it."



Some of the group in front of 770

Zohar describes how inspired he was on his first visit to 770: “You feel as though you are entering the Beis HaMikdash. When I put on t’fillin there, I felt it was my bar mitzva. After I had an aliya to the Rebbe’s Torah, I felt an enormous obligation to improve and to commit to strengthening myself in Torah and mitzvos.

“The farbrengen on Shabbos was particularly moving for me. Even

though I didn’t see the Rebbe, I felt that he was there in 770. When I returned home, I felt that I had been transformed from a mushpa to a shliach. You can’t return home the same way you went. In 770 I learned how to prepare for t’filla. The resolution I made was to increase my aid to the shluchim so as to be mekarev the hisgalus of the Rebbe.”

“THE REBBE CHAI V’KAYAM IS WHAT YOU FEEL IN 770”

Yoram Karo is a partner in a thriving shipping company and when he hears Zohar, he says, “The Rebbe is chai v’kayam – that’s what you feel in 770.” He went on to tell how he came to Chabad and to the Rebbe:

“Ten years ago I was living in

***I don't know if it
was the mashke or
the late hour, but
hearts opened and
each of the
participants
described his
personal
experience on his
first visit to the
Rebbe.***

Yahud and was not religious. One day, one of my customers said that he believed in hashgacha pratis. There were a number of events that supported my thinking in this direction. I was sitting at home and thinking about it and felt frightened, because if I accepted that there is a Creator, I had to do t'shuva. I quickly set aside my fears and concluded that there is a Creator Who supervises everything.

"The next morning, I went to a friend name Eli Salam, who had begun getting more religious, and I put t'fillin on for the first time in years. He was very excited by my decision and I was determined not to continue living as I had been living until then. I found out that my friend was a mekurav of the Chabad house in Yahud, which is run by Rabbi Shimon Veiner. I joined him there and soon felt that this was what I was looking for. I sat for hours and read books of Chassidus."

Yoram experienced two miracles with the Rebbe's brachos and this is what strongly connected him to the Rebbe:

"When my father had a heart attack, he was supposed to undergo

a complicated operation. We wrote to the Rebbe and there was a clear bracha that he would recover. I sat with my brother in the hall near the operating room and I was sure that with a bracha like that, my father would come through the operation.

"In general, people were nervous because not long before that, my grandmother had undergone the same operation and had died. When the surgeon came out to us, the family feared the worst of all, though I was confident in the Rebbe's bracha. In fact, the doctor told us how surprised he was by how well the surgery had gone.

"The second miracle happened with my brother, who was married for three years but had no children. They went to fertility specialists and underwent various treatments, but nothing helped. We wrote to the Rebbe and the answer indicated that there was no need to rush to treatment and indeed, within a few months she was pregnant, without medical intervention. Some time after that, they opened up to a letter in which the Rebbe wrote about participating in a Lag B'Omer parade. They participated and that year they had twins."

Yoram describes his going to 770 as the realization of a dream:

"I've wanted to go to 770 before but it always got postponed for various reasons. Looking back, I think I wasn't ready yet for a trip to the Rebbe. I saw 770 only in pictures. The first time I walked in, I felt that all the pieces of a puzzle were falling into place and that I was at the source of abundance and life.

"I was amazed not so much by the place as by the chayus there, by the t'fillos, and from what was going on. You feel that the Rebbe is in 770. The lighting of the menorah every night of Chanuka flooded me with intense emotion. I felt that the Rebbe was watching me. Now that I'm back in Eretz Yisroel, I have the

responsibility to be mashpia on others."

**FULL BEARD AND
SIRTUK INSTEAD OF
A SHAVER**

Erez Chaim came to Chabad by hashgacha pratis and the resolution he made on his visit to 770 was to begin wearing a sirtuk and to grow a beard.

"I lived in the Ganei Aviv neighborhood in Lud and I davened at the Sefardi shul there until I discovered the Chabad shul, which is run by Rabbi Chaim Brod. I switched to the Chabad shul twelve years ago and was turned on by the ahavas Yisroel and the kiruv of every Jew, of all walks of life. When I moved to Ohr Yehuda, I kept up my connection with Chabad and joined the k'hilla.

"The truth is that I had no plans on going to 770 since I didn't have the money for it. When R' Hendel told me to at least make a visa, I asked him how they would give me a visa when I hadn't worked in recent months and they always ask for recent pay stubs.

"He told me to just try. We wrote to the Rebbe and I opened to an answer with many brachos for success. At the consulate they didn't check anything but took my papers and sent me a visa for ten years. When R' Rachimi told me the date of the trip, I saw that it was the day of my mother-in-law's yahrtzait and I canceled the tickets I had bought for my son and myself.

"Two weeks before the trip, I told R' Hendel that I had canceled the trip but he urged me to go. I told him, 'If you go, I'll go.' He told me he would call me later that night. That night he got back to me and said that he was joining us. I bought two tickets again.

"Before I arrived in 770, I



Combining ruchnius and gashmius – members of the group with the Manhattan skyline in the background

thought I would see a magnificent shul with marble walls. I found an old building that wasn't particularly attractive, but it radiates intense spirituality. In my life, I have been to many shuls of rabbanim and tzaddikim, but there is nothing like 770. I told my friends that they have to go there to feel and understand what I'm talking about. Anybody who has doubts about the Rebbe being Moshiach and chai v'kayam needs to go to 770 to take in the atmosphere, to absorb the G-dly chayus there.

"I'll tell you something personal. Before I went to 770, I set aside money to buy a shaver, but after being in 770, I bought a sirtuk and a black hat instead."

THE REBBE SAID I SHOULD COME IN KISLEV

Yaakov Tal became acquainted with Lubavitch and the Rebbe in his childhood when he attended the Amram Gaon school. Rabbi Amos Karniel of Kfar Chabad would visit the pupils every holiday and take

their names in order to send them to the Rebbe. Tal also heard many stories about the Rebbe's greatness from rabbis of the Georgian community.

"My wife's sister is a Lubavitcher and after I married I became more connected to the Rebbe. When I moved here, I would walk a long way to my father's shul on Shabbos. My wife always urged me to go to the closer shul, but I wasn't willing to abandon my father's shul. That was the case until R' Hendel came and opened the Chabad shul. I became a regular there. I was just drawn by the unique atmosphere. My wife told me that she never thought I would leave my father's shul, but somehow, a Chabad shul was different. I began attending shiurim. Every Sunday I go to Rabbi Michael Friedman's *Tanya* class. I learn sichos of the Rebbe and know that this is something extraordinary, literally divrei Elokim.

"I have often seen the fulfillment of the Rebbe's brachos. Not long ago, my brother called me and told me that his wife was in her eighth month of pregnancy and the doctors

said they were afraid that the fetus had a problem in its brain. The dilemma was, if they did more extensive tests it could bring on labor. My brother wanted me to write to the Rebbe.

"I felt that my merits weren't enough to ask for a bracha in a situation like this and we went to Rabbi Reinitz of Lud and wrote to the Rebbe together. The answer was that everything would go smoothly, which is in fact what happened. A month later they had a healthy child.

"A few months ago I wrote to the Rebbe and the answer I opened to was something to the effect of 'come to me for Kislev.' I didn't understand what the Rebbe wanted, but now, after the trip to the Rebbe that we made during Chanuka, the Rebbe's answer is clear.

"As the day of the trip approached, I grew more excited. My children knew that I was going to the Rebbe, not to the United States, and that is what they told their friends.

"When we walked into 770 Sunday morning for a shiur in Chassidus, I found it hard to concentrate. I was interested in observing every detail. You connect what you saw all along in videos and tell yourself, 'Here is where the Rebbe stands, and here is where he walks, where he farbrengs; this is the paroches that he touches.' In 770 you clearly feel that the Rebbe is alive.

"It's a few years now that I say the Krias Shma before going to sleep, but when I said it near the Rebbe's room, I felt that it was the first time in my life! I am a civilian employee of the IDF and at work there are always arguments with my colleagues about the belief in the Rebbe as Moshiach and whether he is alive or not. It's not always easy to convey to them what I feel, but after visiting 770 I was pumped up with the ability and desire to tell them what I had experienced and I got

“You can’t return home the same way you went. In 770 I learned how to prepare for t’filla. The resolution I made was to increase my aid to the shluchim so as to be mekarev the hisgalus of the Rebbe.”

them caught up in my enthusiasm.

“Whoever has doubts ought to pack his bags and go to 770. I returned from my visit with the feeling that I owe the Rebbe so much. People ask me how it was and I just smile a big smile of contentment. You have to have been there in order to understand.”

RECOMMENDS TO EVERYBODY TO GO TO 770

Dovid Dahan has memories of Chabad from his early childhood, but his real getting to know Chabad Chassidim began after he moved to Neve Rabin in Ohr Yehuda. A short while later, R’ Hendel opened his shul.

“I never related to the belief of Chabad Chassidim in the Rebbe. I always heard about it without listening too closely and carried on. In R’ Hendel’s shul I began to get an idea about what Chabad is about, but I was still just listening in; I hadn’t really grasped it.

“After many plans that were

made and unmade, we were on our way though not before we stopped off at Yeshivas Tomchei T’mimim of Ohr Yehuda, where the talmidim sent us off with blessings, refreshments, and dancing. They accompanied us in cars until we got on the highway. It was a very special sight.

“On the flight, R’ Hendel gave shiurim and then we put t’fillin on with the passengers. It was moving to see how R’ Hendel went about with such calm and how many people agreed to put on t’fillin. I’m telling you all this since for me, this was my preparation for going to 770.

“When we arrived at 770, we sang and danced before going inside. All that was nothing compared to our actual entering. As soon as we entered, we saw a huge shul, simply adorned and with old furnishings. When we began davening, I felt the holiness; hundreds of Chassidim davening together as one. They all face the Rebbe’s podium in the hopes that the Rebbe will come at any moment. Just seeing this made me shiver. I felt that 770 is not an ordinary place but a place of holiness.

“I will never forget the lighting of the menorah every night. The first lighting we saw was on the second night of Chanuka, right after Mincha. The shul was packed and there was no room to move. The Chassidim sang ‘HaNeiros Halalu’ with fear of Heaven the likes of which I don’t think I’ve ever seen.

“I thought I couldn’t be surprised any more, but to my delight, I was mistaken. Spending Shabbos in 770 is one of the most moving things I experienced. Everything was relaxed and quiet and the davening was amazing and inspiring. Friday night we were hosted by Eli, R’ Hendel’s friend, and it was a sumptuous repast. We felt at home. (From the minute they heard in 770 that a group had come

from Ohr Yehuda led by R’ Hendel, they didn’t leave us for a moment. They looked after us and hosted us graciously.) After the meal, we continued to farbreng until after midnight.

“On Shabbos we stayed in shul from morning until Shabbos was over. I don’t think I’ve ever spent so many hours in a row in a shul. After Musaf we sat and farbrenged and had the Shabbos meal. The most moving place was the Rebbe’s room. I went inside and made all my requests.

“The reason why I go into detail is in order to explain the uplifting feelings I had. From the moment I arrived there, the feeling that 770 is full of k’dusha and full of the stories of miracles that took place there, became stronger with each passing day. There is something out of the ordinary there that is different from other holy sites. I am positive that the Rebbe is there and that he listens to every Jew who asks for his aid. I recommend to everyone that they go to 770. If you go, you surely will not return the way you went.”

MEMORIES AND STORIES FROM THE FIRST GROUP

For the three hours of the farbrengen, each of the fifteen participants described his experiences and feelings. Additional moving accounts were given by Tzadok Avrohom, Meir Molkandov, Dovid Daon, and Tzuri Chofi.

Amir Daon is a successful and well-known producer of events. He said that when he was driving along and considering joining the group, he suddenly saw a truck ahead of him with a huge picture of the Rebbe on it and he took it as a sign. What amazed him was that Chanuka is usually a busy time for him, yet during his stay in 770 his office got no new jobs.

“Apparently the Rebbe did not want me to think that I lost out because I made the trip,” he says



Members of the group farbrenging on the Motzaei Shabbos after their return to Eretz Yisroel

with a big smile.

When the hour grew late, the mekuravim went home. They had to go to work the next day. I remained there with the three shluchim. I was so impressed by them. It's not every shliach who can take a group of mekuravim and bring them to the Rebbe and instill in them strong feelings of hiskashrus.

"We farbreng with them like we farbreng in Tomchei T'mimim, with the same messages," says R' Friedman. "In the sicha of 5 Teives 5747, the Rebbe says that everybody can be part of Anash and when you speak properly, people get it."

R' Friedman has been on shlichus for 18 years. He personally knows many of the residents of the town and he is responsible for all the activities that have been developing in recent years. He can't forget the first group he took to the Rebbe back on Chanuka 5752. It was a group of three: Hertzal Binyaminoff, Shlomo Shamai, and Victor Jerbi.

"One of them, who went with a

bad cold, no longer had it minutes after he went past the Rebbe for dollars. It was amazing.

"The highlight of that trip was an incredible miracle that happened with another member of the group. He went past the Rebbe at dollars and told the Rebbe that his wife hadn't completed a pregnancy ten times and he asked for a bracha.

"I had told him to speak quickly because they pushed people along. He stood near the Rebbe and kissed the Rebbe's hand and held it. When they pushed him, the Rebbe was pushed along with him and then they left him alone. The Rebbe gave him a dollar and blessed him with children, but he continued to cry about his difficulties. The Rebbe blessed him with a son.

"When he returned to Ohr Yehuda, he told everybody that he would have a son within a year. His wife conceived and gave birth to a daughter. Some people in shul questioned whether this was the fulfillment of the Rebbe's bracha

since the Rebbe had blessed him with a son. A year later he had a son. When we sat down to discuss it, we figured that the first bracha the Rebbe had given him for children resulted in a daughter and then the Rebbe blessed him with a son."

HOW DO YOU ORGANIZE A GROUP?

R' Hendel is a shliach, rav of a shul, and a rosh yeshiva. His group was comprised of men from his shul. R' Hendel played a big role in forming the group and in building a dynamic and warm community that is constantly growing.

I asked him how he managed to form such a large group of people excited about Moshiach, who wanted to go to the Rebbe, and all within two years, and he said, "There is only one way – giving them the feeling that you live with 770. When they see that you live with it, it naturally causes them to want to be with the Rebbe.

“The details that make it all happen are complicated. You have to convince everyone to spend the money, get visas, and to make hachlatos. You have to remember that nowadays, nearly every typical Israeli couple takes a week’s vacation a year and spends a lot of money on that. If you manage to convince him about the importance of a trip to the Rebbe, that is something that he can manage as a onetime expense as part of his vacation budget. When a group like this goes to the Rebbe, the nachas it gives the Rebbe is indescribable, as we know.

“Our first night in 770, I dreamt that we went in a big van and the Rebbe came out of his room and looked at us for a long time.

“Aside from the achdus that we felt so strongly as we became one big family, the farbrengens and t’fillos in 770 – that we had some apprehensions about at first – gave me and them a great spiritual lift, more than a visit that you make on your own. We had planned outings as tourists do, in order to satisfy the animal soul, but they were completely immersed in 770. They went back home and got other people excited and now we are talking about another group of men. There might be a women’s group too, because they don’t want to miss out.”

R’ Rachimi was the administrative director of the trip. He was the prime mover whether in preparing for the trip or during the course of the trip, taking care of ruchnius and gashmius. He was the one who convinced the members of the group to join and organized all the details. Before the trip he found host families who would happily host the group. He also prepared an itinerary for the entire trip.

R’ Rachimi says that any shliach who feels that his mekuravim are remaining static and need a boost



During their visit, the members of the group farbrenged with Rabbi Leibel Groner (top) and Rabbi Yitzchok Springer (bottom)



should take them to the Rebbe because, “only in 770 can you really be transformed,” he says.

“Last Tishrei, we shluchim from Ohr Yehuda went to the Rebbe and when we returned home we had the momentum to make this trip and began to prepare for it. The return from the Rebbe and the descriptions we gave at the farbrengens, gave them a chayus. We advertised and made a big fuss about it, and the trip got underway.

“The spiritual preparations for the trip were the many farbrengens in which we spoke about the

importance of going, and they helped a lot in getting people excited about going. As we made our preparations, we received many brachos from the Rebbe and saw open miracles. Some mekuravim were told that the earliest available date for a visa was on 5 Teives, after our trip. They wrote to the Rebbe and a week before the trip, Rabbi Tuvia Litzman of Nachalat Har Chabad called me and said that four places had been freed up at the consulate, and they had all gotten visas for America on time.”

BEING THERE WHEN IT HAPPENED

By Rabbi Zalman Hertzfel

Translated By Michael Leib Dobry

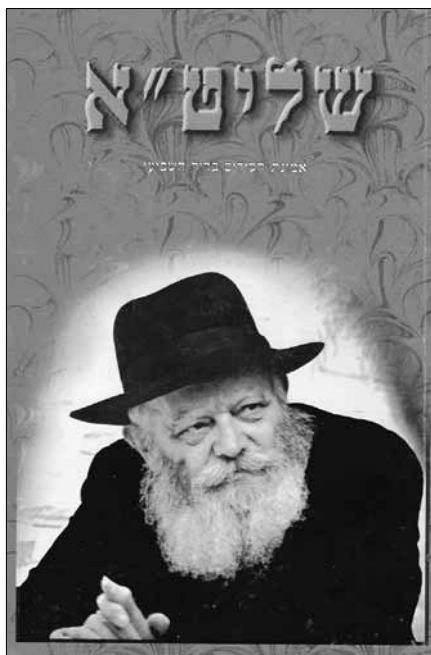
Beis Moshiach Magazine is pleased to present the next installment from the seifer Shlita by Rabbi Zalman Hertzfel, discussing the faith of Lubavitcher chassidim in the seventh generation.

This atmosphere surrounded all those who were present at those farbrengens, and we can get a good impression of this from a detailed description publicized in the *Kfar Chabad Magazine*, printed in honor of Gimmel Tammuz 5756. In this article, the interviewer spoke with several avreichim who were privileged to be in 770 during 5751. Here are a few brief quotes:

The veteran shluchim always say: “We have to hear what the bachurim in 770 say about it,” meaning that the bachurim who are near the Rebbe in 770 twenty-four hours a day are able to comprehend far better what the Rebbe means. In your opinion, how is this expressed in the concept of “living with Moshiach”?

Rabbi Dubroskin: In a certain sense, there was a unique quality in hearing the farbrengens, as it is clear that there is no comparison between reading the Rebbe’s written words and hearing a farbrengen.

In other words, regarding all the wondrous expressions found in the edited sichos, it’s difficult to say that this brings you to the same feeling that you get from hearing the Rebbe’s words at a farbrengen... It’s hard to say that by merely reading



the sichos, you can succeed in grasping the message in the sharpest way possible, understanding the tone and the weight the Rebbe placed upon the concept, and getting into the whole atmosphere in general ...

Anyone who was privileged to be with the Rebbe in 5751 simply could not avoid soaking in this fervent atmosphere of suspense, anxiety, and real anticipation for the coming of Moshiach, which absolutely has an influence over you for your entire life.

Rabbi Kubechik: There are people who require much time to grasp the fact that we’re talking about a drastic change on the Rebbe’s part regarding the concept of preparing for Moshiach. They read the edited sichos, note some unusual expressions here and there, but they still aren’t instilled with the overall feeling that encompassed someone who was at the farbrengens that the Rebbe actually was referring to a new and totally different standard in activities on Moshiach and the Redemption ...

The bachurim had already accustomed themselves to waiting all week long with anticipation to hear a unique expression from the Rebbe at the coming farbrengen...and the unique expressions came one after another.

* * *

Rabbi Kubechik concluded by

telling about a decision he had made that enables him to live even today with the farbrengen atmosphere of 5751:

“Not long ago, I decided that I would regularly learn the Rebbe’s sichos from 5751 in the relevant time, and thus I live anew, in a slightly better way, with the concepts of Moshiach and the Redemption.”

A MODERN-DAY “HAR SINAI”

The required profound study in “*osiyos ha’Rav*” (the Rebbe’s actual words) comes afterwards, when his words are edited and then submitted to the general public. Just as at the revelation on Mt. Sinai, the Jewish People didn’t sit around and deliberate over “*osiyos ha’Rav*,” rather, they experienced a G-dly revelation of the highest level that took hold of their entire sense of self, leaving them with no doubt about what they had heard – neither its meaning nor its validity – so too we find in the atmosphere at the farbrengens.

To pursue this point further, the Rebbe’s words as they appear in the edited sichos do not reach the level of revelation that the chassid experiences during farbrengens, and surely not, as many erroneously suggest, that the “chozrim” stretched things a bit when they prepared the sicha for editing in order to get the chassidim excited or for certain ulterior motives *r”l*. Quite the opposite is true. In the edited sicha, the subject has already taken on a clarifying dimension, as lights contained in vessels, in contrast with what the Rebbe said on countless occasions and with great intensity during the farbrengens, as experienced by anyone who was present at these momentous gatherings.

(NOTE: Even the Alter Rebbe writes in Tanya, “Listening to words of moral advice is not the same

as...reading them in books, as the reader reads according to his way and knowledge...he sees the light with difficulty.” See also the stories from Rabbi A. Weingarten, of blessed memory, about the great quality in hearing from the Rebbe himself – Beis Moshiach, Issue #299, pg. 24 of the Hebrew section.)

SHABBOS PARSHAS SHOFTIM 5751

For example, there is the famous sicha from Shabbos Parshas Shoftim (*Seifer HaSichos* 5751, Vol. 2, from pg. 780):

While reading the edited sicha,

***“One of them
replied, ‘This is a
‘historic’ sicha,
the likes of which
has never been
heard before
during the Rebbe’s
leadership.”***

the reader discovers a lengthy explanation on the existence of a judge and advisor in our generation, and on the existence of a prophet in our generation. Despite the fact that such words are more than sufficient to get a chassid excited, particularly after he reads at length about the way to identify a prophet, how we must relate to him, etc., it doesn’t reach the level of intensity and power as when they are uttered by the Rebbe shlita at a farbrengen.

One of the sentences the Rebbe repeated constantly was: “*Un dachs iz di horaa vachs m’nemt fun dem farbrengen az m’geit m’farsem zain b’chahl makom az nasi doreinu iz*

der navi sh’b’doreinu.” (The instruction to be taken from this farbrengen is that we must go and publicize everywhere that the leader of the generation is the prophet of the generation.)

I recall how at the time, during the farbrengen, I couldn’t believe my ears, and I looked at the faces of the other chassidim to see if they also had heard as I did or if I was imagining it. After the farbrengen, I heard from my friends that they had gone through a similar experience. As I had, along with anyone else at that farbrengen, they found what they heard simply incredible, and they looked around to see whether what they were hearing at that moment was coming out of *Kodesh HaKodashim*.

Indeed, it was. These words had been spoken by the Moshe of our generation before all those assembled participating in the farbrengen!

A SICHA UNPARALLELED IN SCOPE

One of my friends who was one of the T’mimim in “k’vutza” in 5751, told me the following:

“I approached several of the ‘chozrim’ immediately after the farbrengen, even before the ‘edited’ sicha came out, and asked them, ‘Wasn’t this sicha that we heard most unique, the type of sicha that chassidim hear once in a lifetime?’

“All the ‘chozrim’ whom I asked were astounded by this sicha, its lengthy discussion of the concept with the utmost precision, and most important, the fact that the Rebbe spoke about himself with such clarity and at such great length, etc. One of them replied, ‘This is a ‘historic’ sicha, the likes of which has never been heard before during the Rebbe’s leadership.”

“During that time period, another of the ‘chozrim’ explained the sharp change that had taken

place in the Rebbe's sichos, saying, 'Only someone who closes his eyes doesn't see the difference.'

"That same week, we saw something else rather interesting: The Rebbe spoke in the sicha about the existence of the prophet of our generation, etc., quoting at length from the words of the Rambam in *Mishneh Torah* (*Seifer HaMada*) about the mitzva to obey the prophet, "**And as all the details in the laws that are explained there,**" and we saw that same week how the Rebbe traveled to the Ohel **with a copy of *Seifer HaMada* in his holy hand** – 'what He tells Israel to do, He does.'"

"THEY SAW THE VOICES AND THE TORCHES"

The general feeling at the farbrengens, and particularly during 5751-5752, was a feeling of being at Har Sinai! It's enough if we remind those who participated in the thrilling farbrengen of Shabbos Parshas Noach 5752 of the emotional and pulsating moment when the Rebbe proclaimed six times: "*Hashem Hu HaElokim!*"

All those assembled "saw the voices and the torches," because G-d had descended upon them!

Furthermore, as was mentioned previously at great length, the Rebbe spoke about the Redemption, with all the wondrous expressions about

the stages in the Redemption that have already begun to be realized, with unusual intensity and detail.

It's easy to guess what the reaction of the Alter Rebbe's chassidim would have been if they had heard statements of this type. If they had heard **that they will be privileged that Melech HaMoshiach in all his strength will be already revealed in their times and**, it is clear that not one of them would remain quiet and indifferent upon hearing this.

Anyone who today raises doubts about such matters is one of two things: *Either he wasn't at the farbrengen or he was there but he doesn't understand Yiddish...*

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FROM DREAMS IN RUSSIA TO REALITY IN ERETZ YISROEL

By Rabbi Hillel Zaltzman

Prepared for publication by Avrohom Reinitz

*As Chamah's activities expanded, those involved began to dream about the work they could organize on the other side of the Iron Curtain, when they reached freedom. It turned out that reality was far different from their dreams, but with the encouragement of the Rebbe and his monthly support, R' Moshe Nisselevitz started the organization after he moved to Eretz Yisroel and began working with new Russian immigrants. * Part 3 of a series on Chamah.*

[Continued from last issue]

THE ILLUSIONS DISSIPATE

After reading my sister's letter, we realized that the life of the new immigrant to Eretz Yisroel was not easy. All the fantasies we had, about what we would do after we went to Eretz Yisroel, dissipated. We had all had dreams

and each of us had been certain that we would get a job we loved.

R' Moshe Nisselevitz, whose life was devoted to the public and teaching Torah, would always say: Over here we have constant difficulties and fear but when we get to Eretz Yisroel, it will all be good... Tell me Hilka, don't you think the millionaires in Eretz Yisroel who have hundreds of

millions, will happily give us one million, and we will have enough money for our work?

I disagreed with him and maintained that the western countries certainly had many people working on spreading Torah. I was sure that being free of religious persecution, Lubavitcher Chassidim were busy influencing their fellow Jews. When we arrived in Eretz Yisroel, we discovered that we were both mistaken – there was a need for work to be done and there was no money.

When R' Moshe heard about my sister's letter, he began to plan how he would support his family while continuing his communal work. He did not think for a moment about stopping his work in spreading Torah. He merely sought ways and solutions to support his family.

"My wife will find work and will be able to support herself, and I will send the children to yeshiva and they will be taken care of. As for myself, I already spoke with Berke Schiff, with your brother Berel and other friends of ours here, that when we get to Eretz Yisroel, each of them



spreading the wellsprings.

In this too, I was somewhat mistaken, since, when I arrived in Eretz Yisroel and began working in askanus, I found it very hard to get used to a fixed salary. As a businessman, even if I experienced tough times, I was used to that being followed by better times and abundant parnasa. Suddenly, I had to manage on a fixed monthly wage.

MONTHLY SUPPORT FROM THE REBBE FOR CHAMAH

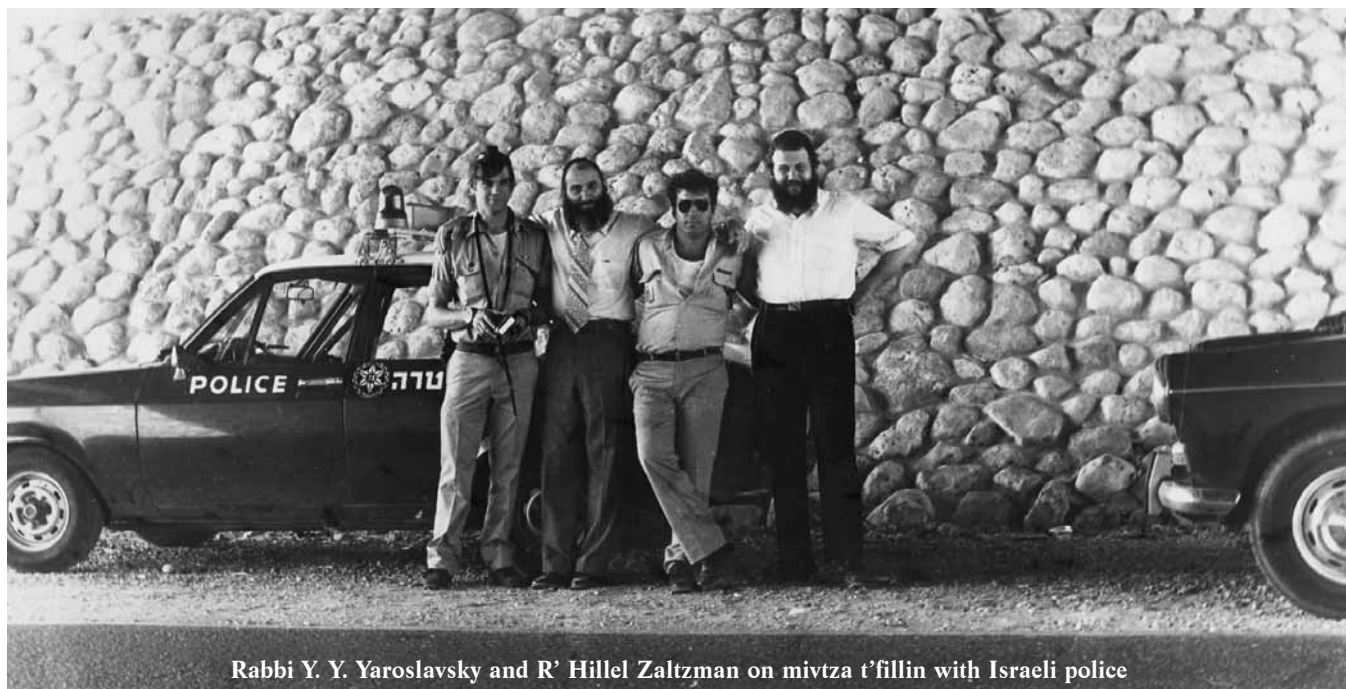
R' Moshe left for Eretz Yisroel a few months before me. As was customary in those days, all his friends and acquaintances came to greet him at the airport. After the initial excitement, R' Moshe asked how they were and what they did. Each one told him – one manufactured blankets, another one dealt in shmattes, etc. They wanted to demonstrate to him that they were successful businessmen.

R' Moshe was stunned. After

agrees to host me to eat at his home once a week.”

I, who had always been in business and involved in communal work, did the latter as a volunteer. I loved the work of spreading the wellsprings and this became an inseparable part of my life. So I told R' Moshe that if he succeeded in continuing with his communal work in Eretz Yisroel, he should count on me.

After all, I thought, if here in Russia, when askanus entailed mesirus nefesh and each day you didn't know what tomorrow would bring, whether we would continue to be free or would find ourselves in jail, and I still devoted myself to askanus – surely I would be able to continue to do so in the west. If I only received a decent wage I would be able to be busy all day in



Rabbi Y. Y. Yaroslavsky and R' Hillel Zaltzman on mitvza t'fillin with Israeli police

the shock wore off somewhat, he spoke up: Oy, oy, oy. Is this why you came to the Holy Land – to make blankets and rags? Gevald,

gevald...

As soon as he arrived in Eretz Yisroel, R' Moshe began founding a mosad. He received the first

funding from Ezras Achim. They were aware of the holy work that we did in Samarkand, and when they heard that we wanted to

CAST YOUR BREAD UPON THE WATERS

In the course of our work in the absorption centers, we offered to organize shiurim. They didn't all like the idea but in Ashkelon, there was a young man, Henrich Yakirson of Leningrad, a movie technician, who was interested. He organized a small group of immigrants and Shaike Gratzman began giving a shiur there regularly.

When our friendship grew stronger, we invited Henrich for Shabbos in Nachalat Har Chabad. He came with his wife who did not look Jewish, nor was she dressed appropriately. She went dressed that way to shul and there were women who yelled at us for that. We explained that we didn't know how she would come dressed and what could we do?

Her husband explained that her father was a Russian goy as was her maternal grandfather. We knew this didn't matter as far as her Jewish status was concerned since her maternal grandmother was Jewish.

In the meantime, we spoke with Henrich about the importance of putting on t'fillin and he committed to doing so daily.

Purim time, we organized mishloach manos and various activities at all the absorption centers. I was sent to the south. I went via the absorption center in Ashkelon and took Henrich with me on mitzvaim. We went with him to Beer Sheva, Dimona, Arad, etc., and distributed hundreds of mishloach manos to new immigrants.

Since we had left early in the morning, and he hadn't put on t'fillin yet, Henrich had taken along tallis and t'fillin and on the way, he asked that we pull over in a ditch near the road, where he put on t'fillin. He knew only the Shma. When he finished,

while still wrapped in tallis and t'fillin, he asked me with tears in his eyes: Take a picture of me. I would like to send it to my friend in Leningrad so he will see how I am in communion with G-d.

After some time, my friend R' Binyamin Malachovsky began talking to him about keeping the laws of family purity. Henrich told R' Binyamin: Believe me that I cannot get her to do this and it upsets me very much.

His wife's behavior seemed very strange to us and one time we asked him: What does your wife say about your interest in Judaism and putting on t'fillin?

Our paths diverged and we lost touch. 15 years later, when Binyamin visited Eretz Yisroel, he was in Yerushalayim in Shaarei Tzedek Hospital, where he met R' Eliyahu Kuperman of Nachalat Har Chabad. Eliyahu suddenly said to him: You remember Henrich Yakirson? Binyamin said: Of course, but it's been 15 years since I've been in touch with him.

Eliyahu said: Come and I'll show him to you. When Binyamin saw Henrich, he was amazed to see a Chassidic looking man with a beard. They hugged each other, happy to meet once again.

They reminisced and then Henrich said: You remember you

asked me about my wife? I couldn't tell you that she really wasn't Jewish, but baruch Hashem, she converted and our children are in chareidi schools. We live in one of the settlements in the Shomron. I work as an air conditioner technician at the hospital and my wife is active in family purity and the local mikva.

"Cast your bread upon the waters, because in many days you will find it."

***Henrich said that
his wife was a
good wife and
didn't interfere.
She only
complained that
in Russia he was
into Zionism,
whereas here, he
had started
dabbling in
authentic
Judaism...***

continue our work in Eretz Yisroel, they sent him \$1000 of monthly support, a nice amount in those days.

Of course, as soon as he arrived in Eretz Yisroel, R' Moshe wrote to the Rebbe about his having arrived and about his plans to continue his communal work together with his friends who were coming from Samarkand. A few weeks passed with no answer forthcoming from the Rebbe.

One day, R' Binyamin Gorodetzky, the Rebbe's representative in Europe, came to visit Eretz Yisroel. He invited all the recent immigrants to a special meeting at the Devorah Hotel in Tel Aviv, where he was staying. Everybody came, and of course R' Moshe was there too.

After he greeted the immigrants, R' Binyamin began to speak about the importance of communal activity in Eretz Yisroel. R' Moshe concealed himself in a corner of the hall while closely following the proceedings. When nobody reacted, R' Binyamin asked directly: Who wrote to the Rebbe that he wants to continue working

on behalf of the klal?

All were silent. R' Moshe was quiet too but he realized that the Rebbe had sent R' Binyamin regarding the letter he had sent.

After everybody left the meeting, R' Moshe went over to R' Binyamin and told him that he had been the one to write to the Rebbe about continuing in askanus. R' Binyamin asked him: What do you plan on doing?

R' Moshe told him his ideas for spiritual activity among the thousands of immigrants who had come from the Soviet Union, and how he was waiting for his friends to come and join him in his sacred work.

R' Binyamin told R' Moshe that he would give him \$1000 towards his work every month, and said he would not mix in to his work, telling him what to do and how to do it and that R' Moshe should carry out his plans. R' Binyamin sent him \$1000 the next two months, but the third month he did not send money. Instead we got a phone call from R' Efraim Wolf, saying: The Rebbe sent \$1000 towards your work.

The same thing happened the following month and the next month too, until they realized that this was the Rebbe's personal monthly support. This support continued throughout the years (in a yechidus that R' Moshe had, the Rebbe mentioned this support as an indication that he highly esteemed the work of Chamah, as will be told in the next chapter).

WHAT ARE MIVTZAIM?

At the beginning of Elul 5731 my family and I arrived in Eretz Yisroel. At first I was hosted by my sister in Kfar Chabad. The day after my arrival, R' Yehoshua Raskin and R' Zalman Stambler, who were among the first people that R' Moshe included in Chamah's work, asked me to join them on mivtzaim.

In Russia, we had never heard the word "mivtzaim," and in the few hours I had been in Eretz Yisroel, I hadn't heard the terminology the Rebbe used in the seventh generation. I asked them: What's that?

"We are going to arrange 'Evenings with Chabad' at absorption centers," they explained.

"What are 'Evenings with Chabad,' I asked, "and what are absorption centers?"

After they explained that there were places where new immigrants were concentrated and that the Chassidim arranged evenings of song with a Chassidishe flavor, along with lectures about the importance of mitzvos, I was happy to join them. This was my first outreach work in Eretz Yisroel.

I'll never forget those Evenings with Chabad that we held back then. Naturally, we spoke to them in fluent Russian. We told the new immigrants that we too had just



R' Hillel Zaltzman receiving Kos Shel Bracha from the Rebbe

arrived and we had fulfilled Torah and mitzvos secretly in Russia and had even organized underground yeshivos.

The immigrants were incredulous. A yeshiva in Russia? How could that be?

We explained that we did it all with the kochos of the Lubavitcher Rebbe and that also now we were coming to them on his shlichus. He was calling to them to take advantage of the opportunity of being in Eretz Yisroel to ignite the Jewish spark within them.

This made a big impression on them and a great kiddush sheim Lubavitch. After the lectures there were questions and answers and then we sang Chassidische niggunim and danced with them.

DASHED HOPES

I heard my colleagues talking about money troubles and how

they were finding it hard to get wealthy people to contribute towards our work. I reminded myself of what had happened to me in the transit camp in Vienna on my way from Russia to Eretz Yisroel, when I had met about 200 wealthy Jews from the US and Canada. I realized this was Divine providence to help us in our work. This is what happened:

The Jews who left Russia for Eretz Yisroel at that time, traveled via a transit camp near Vienna. This camp was set up by the Jewish Agency far from the city for security reasons. People generally spent a day or two there and then left for Eretz Yisroel, but at the time I left, many Jews had left Russia, including many Lubavitchers. Since the Jewish Agency had arranged a large group of 200 wealthy people from the US and Canada to visit Eretz Yisroel, the Agency delayed the immigrants for a week and more

in order to impress the wealthy people on their visit to the immigrant camp.

The many Jews from the Soviet Union began to complain that they wanted to continue traveling, but since I had already left Russia, I didn't mind waiting a few days, the main thing being that I was no longer in Russia. In the meantime, I had become friendly with one of the employees in the camp named Menachem, an Israeli who belonged to the Cherut party, and who studied medicine in Vienna. He was very impressed by my Ivrit.

I saw another Jew there with a knitted yarmulke writing down all the names of the Russian immigrants and asking them questions about their parents, etc. I found it strange that he was ignoring all the Lubavitchers. I went over to him several times and asked him why he didn't mark me and the other Lubavitchers down, and he said it wasn't for us.

I did not understand his answer and continued asking questions until he said: I am here on shlichus because of your Rebbe!

Later on I realized that he was checking which of the immigrants were Jewish.

It seemed to me that Menachem was a Shabak agent and his job was to talk with the Russian immigrants. Apparently, Menachem had recommended me and in the few days that I was there, other people visited me, apparently from the Shabak. They spoke to me about Jewish life in Russia and about the underground.

Among the visitors was Isser Harel, and before meeting with him, Menachem told me that Harel was the man who was responsible for capturing the

IMPROMPTU PERFORMANCE

A week after my arrival in Eretz Yisroel, R' Menachem Lehrer, the director of the branch of Tzach in Nachalat Har Chabad, called and asked me to be ready Sunday night at 9:00. I was needed at an Evening with Chabad at a military camp in Tel Nof.

A jeep arrived at the appointed time to take me there. Menachem also came and he told me to join him in the jeep. I asked him: Who else is going, because I don't know what to do there.

Menachem said: Don't worry. Other Lubavitchers are waiting for you there.

I didn't realize he was joking. When I arrived at the camp, I was welcomed by an officer and I was taken to a large hall, where I was placed on stage facing hundreds of officers who sat there. The officer who had greeted me, introduced me as a new immigrant recently arrived from Russia and they all applauded. I didn't know what I was supposed to do next.

Having no choice, I began to talk in my halting Hebrew. I spoke about Judaism, keeping Torah and mitzvos with mesirus nefesh, Shabbos, etc., underground, behind the Iron Curtain. I told them about the Rebbe's great strength in Russia. Then there were questions and answers and the soldiers enjoyed it. The entire program lasted an hour and a half, and when it was over, I was taken back home in the jeep.

The next day, Menachem Lehrer asked me: What did you tell them that left such a great impression?



(Right to left) R' Hillel Zaltzman, R' Moshe Nisselevitz, Mr. Irwin Rosenbaum a"h (one of Chamah's donors), R' Binyamin Malachovsky

Nazi, Adolph Eichmann.

Before we left Vienna for Eretz Yisroel, members of the Jewish Agency built a huge tent and held a public welcome for the group of philanthropists. They put me on the dais and asked me to say *HaMotzi* and to cut the giant challa, as well as to say a few words of greeting in Hebrew.

After the successful reception,

the Agency men told me that my family and I would be flying on a special flight with the philanthropists and they asked me to talk to them on the flight. During the flight I got well acquainted with several of them. So now, I thought that perhaps that had all been to pave the way to enlist their financial support for Chamah.

When I told R' Yehoshua Raskin and R' Zalman Stambler about these wealthy men, they found out where they were staying and we immediately went to the Hilton Hotel in Tel Aviv to see them. They were in the middle of meeting with one of the government ministers.

Some of the wealthy men recognized me immediately and were happy to see me. One of them, Thomas Hecht of Montreal, gave me a list of all the members of the group. We left with high hopes, to look up their addresses and phone numbers to see if we could get them interested in our work.

We did not end up getting their addresses or their telephone numbers. We continued to work with the monthly stipend of \$2000-\$1000 from the Rebbe and \$1000 from Ezras Achim. With this budget we arranged Evenings with Chabad nearly every night. We went around the country and spoke about Judaism and the Rebbe; we sang niggunim and inspired the immigrants to keep Torah and mitzvos.

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IT SIMPLY DISAPPEARED

“Strengthen your trust in the Creator and Ruler of the world, Who supervises each one with individual supervision...there is no room for worry...”

There's a town somewhere in Eretz Yisroel with a small Chabad community which is comprised entirely of mekuravim. They don't seek publicity even though occasionally, miracles take place that get them into the headlines. Most of the families are Sephardic, with a staunch belief in tzaddikim and the Rebbe Melech HaMoshiach in particular. If shluchim only had the time, they could fill volumes with miracle stories.

Ayelet is a member of this community. She is an intense woman who takes the Rebbe's directives to heart. There is no hesitation or shame for her when it has to do with spreading the B'suras HaGeula and the Goel. She is deeply connected to the Rebbe and as a result, she is blessed.

Ayelet trains her children to love the Rebbe and to try to fulfill all his requests. She regularly attends shiurim, farbrengens, get-togethers and activities and brings her children along where appropriate so they will hear Chassidim speak and spend time in their presence.

When Ayelet took her children to the Simchas Beis HaShoeiva this year, she told her friends that she

was concerned about her daughter Bat-Chen. She had taken her daughter to a pediatrician to find out why her daughter was hardly eating. The doctor checked Bat-Chen's mouth and said she saw a suspicious mass under her chin. She didn't know whether this had a connection with the lack of appetite, but she told Ayelet to take her for an ultrasound test to find out what was going on.

When Ayelet went home, trying to remain calm, she wrote the Rebbe a letter and then took out volume 18 of the *Igros Kodesh* and put the letter in, while whispering a prayer that the Rebbe would answer her.

The Rebbe's answer was on p. 252-253. From the opening of the letter, Ayelet saw an indication that it was directed at her, since the Rebbe was writing to a man who was a Kohen and Ayelet is the wife of a Kohen. In the letter, the Rebbe spoke about health. He quoted the Rambam about “*v'nahapoch hu*” of the month of Adar, and ended with a blessing for success and for a joyous Purim.

On the facing page 253, the Rebbe wrote about the proper observance of Shmita. Although

Ayelet kept the laws of Shmita, she resolved to do it better and not to spare any effort but to travel far in order to be able to buy the halachically-best produce, as the Rebbe requested.

Ayelet was excited that the contents of the two letters were directly connected to her without her having to look between the lines for a connection. Armed with this clear bracha of “*v'nahapoch hu*,” she anticipated that the ultrasound would show that nothing was there. This had been her experience previously that when she encountered a problem or difficulty of some kind and wrote to the Rebbe (having made all the proper preparations), she would open to a bracha and the situation would change, resolve itself, or disappear.

Ayelet took Bat-Chen for the ultrasound, which took quite a bit of time. When the test was finally done, the technician gave her the results and told her to go to an ear-nose-and throat clinic immediately. There was a tumor a centimeter and a half in size and this had to be tested immediately. Usually, a tissue sample would be taken but due to the size of the tumor, they would have to remove part of it with a large syringe and send it to a lab in Yerushalayim.

At this point, Ayelet was losing her cool. Instead of disappearing, the situation was sounding worse. Once again, she reported to the Rebbe about the new frightening development.

The Rebbe's answer she opened to was encouraging. It was in the same volume 18, page 93. The Rebbe was writing about nerves/depression. Yes, Ayelet was extremely nervous. Being an emotional woman in the best of times, you can imagine what she felt under these circumstances.

While this was going on she still had to run the household and go to

work, while not projecting her nervousness at her students. This was a tall order for an undemonstrative type of person, all the more so for the sensitive Ayelet.

The Rebbe referred to her state of mind and gave advice:

This comes from nervousness and therefore it is worth consulting with an expert doctor about this and following his instructions. The more you strengthen your trust in the Creator and Ruler of the world, Who supervises each one with individual supervision, and therefore, there is no room for worry or excitement...

She made an appointment with the ear-nose-and throat doctor and prepared for it by asking for the Rebbe's bracha. Despite the two previous clear answers with brachos, the emotional Ayelet wasn't satisfied. This is what the Rebbe writes to a woman on page 377:

It is surprising that you repeat your request when I have already written to you that you should trust the Healer of all flesh Who does wonders. As it is written, "He

did everything properly in its time" – both aspects, in its time and that it will be proper.

May the medical treatment be in its proper time and with success, and may you relate good news in a good frame of mind in both personal and general matters, with blessing.

Ayelet resolved that this final letter she would write until she could report the good news of "v'nahapoch hu."

* * *

Bat-Chen woke up Sunday morning, said Modeh Ani, washed her hands, and gave tz'daka and Ayelet supplied her with all the Chassidic armor she could think of: a picture of the Rebbe, a small T'hillim with the Rebbe's picture, etc. Then Ayelet, her husband Reuven, and Bat-Chen went to the doctor.

Reuven remained in the waiting room and said T'hillim for his little girl, praying that the procedure wouldn't hurt, that the tumor should be benign, that... He tried

concentrating on his T'hillim while trying to put the reason for his saying the T'hillim out of his mind – an impossible task. He imagined the syringe and cringed at the thought of hearing her screaming.

What was going on? Why had the door opened so quickly and why were Ayelet and Bat-Chen walking towards him with smiles. Reuven thought he was hallucinating. Had they made a mistake about the date of their appointment?

This time, Ayelet was calm and she explained to her stunned husband the reason they were done so quickly. "I went in with all our medical papers and the doctor reviewed them all, looking quite grave. Then she explained what she was going to do and went to get the syringe. I'm not ashamed to tell you that just the sight of it was traumatizing! What were they going to do to Bat-Chen?"

"The doctor examined the diagnosis and ultrasound images carefully, then approached Bat-Chen who was holding the picture of the Rebbe. The doctor palpated Bat-Chen's face, chin and under her chin, again and again. She looked back at the ultrasound and again at the little girl. She felt her face again and then said, 'I don't know what to say except that there is no growth here. I have no explanation as to how a tumor that size could disappear. Go home because there is no reason to do the test and I have nothing to say except that it's a miracle.'

* * *

Two days later, dozens of women crowded into Ayelet's home for a Chassidishe farbrengen, where she told about the miracle that had happened to Bat-Chen. The women were inspired and they resolved that they wouldn't wait for miracles but would try to farbreng at Reuven and Ayelet's house once a month.



SHLICHUS TO THE FOOT OF THE HIMALAYAS

By Chani Nussbaum

*The village of Dramsala is located at the foot of the Himalayan Mountains and attracts many Israeli tourists. Michal and Dror Shaul opened a Chabad house there. * A description of the developing Chabad community and interesting encounters.*

WORDS FROM THE HEART

The following story is *l'ilui nishmas* Boruch Moshe Mekmel, who was here with us five years ago:

A girl with her gentile boyfriend whom she knew for two years came to our Shabbos meal. After the chulent was served and people were eating, Boruch got up and spoke sharply about the Jewish people being the Chosen Nation and how we have a holy neshama and that the Rebbe said that whoever lives with a goy hurts the goy!

When he was finished talking, the girl got up and left. We didn't know whether his speech was wise and what the ramifications would be.

The next day, Boruch went to the local Internet café, where he saw her gentile boyfriend sitting and crying. When he saw Boruch, he got up and went over to him. He told Boruch that his girlfriend had suddenly left him and didn't say where she was going. What she did say was that if he wanted to know why, he should ask the guy (i.e., Boruch) from the Chabad house.

Michal, tell us a bit about yourself.

I grew up in Chaifa. I did my national service in Tzfas, where I encountered Chabad. I was occasionally invited to the Levkivker family for Shabbos. I would bombard them with questions but wasn't ready to join Chabad. After a year of national service, I studied special education in college.

I met my husband through Rabbi Ginsburgh from Kfar Chabad and that is how I got more involved with Chabad. After we married, I went to Machon Alte in Tzfas. In Chabad, I discovered that my connection to the Rebbe went back to when I was 12, when I got a T'fillas HaDerech with the Rebbe's picture on it. I always kept it with me.

Another interesting thing is that when I was a girl, and wasn't yet in Chabad, I wanted to tour in India. They told me I am not allowed to leave Eretz Yisroel just to tour. My friend asked me why I wanted to leave the country and go to India, of all places. I told her, "I don't know but I feel that I have sparks I need to raise in India."

I did not end up going to India then, but went a few years later with my husband and oldest son, Levi



Giving out lekach on Erev Yom Kippur

Yitzchok [who is featured in an article in issue #628].

What about your husband?

My husband toured India when he was single. He was always drawn to spirituality but he found that all the types of meditation didn't satisfy him. He got more involved in Torah and mitzvos and with Chabad. When we established our home together, it was clear to him that our place of shlichus is in India, to transform the *tuma* into *k'dusha*.

Here, in Dramsala there is an openness to learning and most of the people who come here are thirsty for something spiritual. Our job is to direct them towards spirituality. We've been here on shlichus for seven years now. We

have six children, baruch Hashem. The youngest is Menachem Mendel, who is eight months old.

We came here without a cent but with the genuine desire to be shluchim. We rented a guest house and it has turned into a Chabad house that we operate on a shoestring budget.

The Chabad house that hosted seven-eight people has turned into a large family of thousands of people a year, with mekuravim who stay a while to learn and get involved.

What are your main activities?

First and foremost, we are involved in hosting guests. The Chabad house is spacious and on a Friday night we have 400 guests and on Yom Tov, up to 600 guests. The rest of the week we provide various courses: a course on man's spiritual structure based on Chassidus, a course on meditation – meditating on Chassidic and Kabbalistic concepts along with breathing techniques, relaxation, and niggunim – a course on storytelling – looking inward with stories of tzaddikim.

Since India has thousands of kinds of idol worship, a big part of our work entails disseminating information about the 7 Mitzvos B'nei Noach. We also have a weekly women's circle, classes on relationships, *Tanya*, movement and stretching according to the secrets of the Alef-Beis, and for those who are interested, there is also a yeshiva where they learn Chassidus and Nigleh.

At the moment, the mekuravim and talmidim of the yeshiva sleep in rooms throughout the village, but we plan on soon opening a large campus that will include a restaurant, a hall for large meals, a zal, many rooms for men and women, a yeshiva and mikva. It all operates under the supervision of Rabbi Yitzchok Ginsburgh, the mashpia of the community.



Heart to heart talks

KAPAROS OF MESIRUS NEFESH

Yael, a kibbutznik who didn't know anything about Judaism, helped us prepare for Rosh HaShana and remained in Dramsala for Yom Kippur. Erev Yom Kippur, my husband said we had to do Kaparos and he explained what it signifies according to Chassidus and the writings of the Arizal, as well as how we take a chicken and circle the head with it.

Yael, a longtime animal lover, was horrified. "There's no way I'm going to do that. It's *tzaar baalei chayim*!"

My husband didn't argue with her. He merely said, "Come in the morning at ten o'clock. There's a big inyan of being present at the time of Kaparos." Yael didn't respond and she left.

At ten in the morning, we were surprised to see Yael coming to the Chabad house. My husband told her, "Say the prayer and circle your head with the chicken. Then come back to the Chabad house (she helped us cook) and we will do what has to be done."

Yael took the chicken and said the prayer and began to cry. She addressed the chicken: "Dear chicken, you should know that this is good for my soul as well as for yours. Don't worry, everything will be all right. Your soul will be instead of my soul, and we will both have a tikkun."

My son helped her turn the chicken and then took it for slaughtering. Yael remained to watch the sh'chita (since there is an inyan to watch) and said the blessing.

On Yom Kippur, Yael said to my husband, "I don't know what happened to me. I feel like I was born anew. You should know that the chicken heard me and agreed to go to sh'chita."

Yael returned to Eretz Yisroel to study Judaism and today is a baalas t'shuva living in Yerushalayim.

We just started putting out a weekly paper that includes information for tourists about courses, a halacha corner, Chassidic stories, the weekly sidra, local news, stories of hashgacha pratis, etc.

Have you had doubts about your shlichus, over the years?

Yes, but the Rebbe gives us brachos and resolves every doubt. I'll tell you some stories.

We rented a place for a Chabad house and one day, the landlord discovered that we are hosting hordes of people. He decided to double the rent, giving us the choice of leaving if we did not agree to the new amount.

We wrote to the Rebbe and the answer was to speak to a lawyer. We didn't know there was a lawyer in our area but if the Rebbe said that, we didn't argue. We went directly to the landlord and told him that our boss told us to speak to a lawyer.

To our surprise, he turned pale and immediately said, "Okay, stay there at the same rent you've been paying, just don't go to a lawyer."

It turned out that the building was designated for those who had served in the Indian army and they were not allowed to rent it to others. That's why he got all nervous. That's how the Rebbe saved us.

Here's another example of how the Rebbe encouraged us and how what seemed like a failure turned into a success. When we got here, we saw that people were attracted to the many idol worshipping courses. We decided to provide a holy counterpart.

We advertised an evening for women in the course of which we learned chapter 19 of *Tanya*. After a short break for tea and cake, we sat in a circle and with quiet Chabad niggunim playing in the background I led the women in guided imagery about the neshama yearning to cleave with the Infinite Light, based on what we learned in *Tanya*.

Then the women were asked to use water colors to draw what they had experienced. When we discussed the drawings they had made, I was greatly taken aback. Some of them had drawn all sorts of images associated with avoda zara. Other women drew images that were inappropriate and immodest. I didn't know how to react. I decided that due to this terrible failure this was not the right approach and I wrote to the Rebbe that I was going to stop workshops like these. The Rebbe's letter that I opened to was full of brachos and encouragement

regarding the shiurim for women: Since women like to talk they would surely tell their friends how much they enjoyed it and this would increase the number of participants.

I immediately advertised another evening for women and it was just as the Rebbe had said, the number of participants doubled. Since I had learned from experience, we made sure that our instructions were clear so nobody would mistakenly do the wrong thing.

The following evening it was a pleasure to hear the women's explanations, as they explained in



Rabbi Dror Shaul with two of his daughters

their own words what they had experienced, and to see their drawings based on chapter 32 of *Tanya*.

Chabad houses in the East are sometimes involved in actually saving people's lives. Have you had this experience?

Yes. One night, two tourists were critically injured and the Chabad house staff went to rescue them.

Rabbi Yitzchok Koby and Rabbi Yuval Mirsky took them to the local hospital and were shocked by the negligence and lack of hygiene. My husband worked on getting the best doctors and surgeons to save their lives, one of the injured having lost consciousness. He also began finding out about a medical transport and making sure the police would not delay treatment, as well, of course, as reporting to their worried parents back in Israel.

To tell you the truth, the situation looked bleak and precious time was wasted while blood continued to flow. We wrote to the Rebbe and opened to a letter which said "blessing and success" and to make "vessels" in the normal manner. Immediately afterwards, a top surgeon agreed to take responsibility for the operation even though the danger was enormous since the injured were under the influence of drugs.

Despite the late hour, the devoted shluchos decided to do something. Only prayer would help under these circumstances! They went around with flashlights (there are no lights at night in the village) and knocked on guesthouse doors and woke up all the Israelis and asked them to come to shul to say T'hillim.

About 70 people gathered at two in the morning and recited T'hillim. Around five o'clock in the morning, the shluchim at the hospital reported that the operations had been a success and the doctors had

ON THE FRONT LINES

Other shluchim have joined the Chabad house in Dramsala. Among them are Yuval and Bas-Sheva Mirsky, who came six months ago, by Divine providence, through mekuravim of Rabbi Yitzchok Ginsburgh.

Yuval is a sofer and he gives shiurim, weekly courses, edits the local brochure and plans programs for children. His wife is a natural healer and she runs Mendy's, the kosher restaurant. She is also the mikva lady and gives shiurim to women.

Bas-Sheva relates: On Friday we go on mitzvaim and give out candles with a packet of brachos and explanations. We give out our weekly brochure, invite passersby to Shabbos meals and various courses, put Moshiach stickers on rickshaws and shop windows, etc.

One of the tourists told my husband that he had never celebrated his bar mitzva. We quickly announced the event and celebrated it the next day, on Shabbos, with great joy and candies flying through the air.

We have put t'fillin on many people who never put them on before. We even discovered that a guy from South America is Jewish when he didn't realize this. This was after four generations of estrangement, four generations in which people considered themselves Christian. He agreed to put on t'fillin and we continued to keep in touch with him throughout his stay here.

* * *

Yitzchok and Noga Koby have been on shlichus here for five months. Noga relates: Many tourists come early on Friday and help cook. They impart lots of Ahavas Yisroel into the food. The girls come, separate challa, and pray for people. It is a very moving scene.

Hundreds of people come Friday night, some of whom never experienced Kabbalas Shabbos and the Shabbos meal. Many of them say they want to bring Kabbalas Shabbos and Kiddush into their own homes. Some of them stay on to take part in the various courses and express the desire to continue learning back in Eretz Yisroel, even in yeshiva.

Yitzchok is a lawyer and just three years ago he toured India and was unwilling to step foot in any Chabad house. Today, he is married and shomer mitzvos and he helps out on shlichus. Being multi-talented, he has managed to bridge the gap very quickly. He gives shiurim in Chassidus, courses and workshops, and occasionally teaches Levi Yitzchok, the Shaul's oldest son.

Noga is a healer in Nes Tziyona. She gives classes on relationships, is a mikva lady and helps run the restaurant. Sometimes, she teaches the children Chassidus.

A tourist entered the Chabad house one day and quietly asked, pointing at Yitzchok, whether he was Yitzchok Koby and whether he lived in Tel Aviv two years earlier. It turned out that they were good friends in the not so distant past.

"Before I became a baal t'shuva," says Yitzchok, "I studied spirituality that is not Jewish. It's amazing how Hashem sends Jews to my shiurim that believe in the same cockeyed views that I used to have. The Jewish heart is full of love and manages to imbue meaning into the cold spiritual teachings of the non-Jews. It isn't easy to open their eyes and show them that much of the good that they find in foreign pastures is sourced in the Jewish neshama and our Torah."

managed to stabilize their condition and prepare them to fly to Delhi.

The next day, the two men put on t'fillin at the hospital and a week later they flew home.

How do you manage with kosher food and chinuch?

Whatever we can make ourselves, we make ourselves – bread, cake, challa, etc. We have milk from the cow. Local Indians help us. Of course the restaurant here, Mendy's, helps us and the Israeli tourists a lot. My husband performs sh'chita on chickens and sometimes goats. We have vegetables and grains.

There are products that are sent to us from Eretz Yisroel – tuna, candy for the children, and diapers. The shluchim in India try to be creative with food. We have no list of ingredients for Pesach because here the list is so short that we need such a list year round.

As for chinuch, that's the main problem. We have to home-school our children. My husband teaches Levi Yitzchok. Until recently, there was a young man who joined us with his wife as shliach, and he also taught Levi Yitzchok. His visa recently expired and he had to leave.



Honoring the Shabbos with a huge fish

We are urgently seeking a teacher for Levi Yitzchok. I teach Mushky. The two of them are usually a pair, friends with each other.

We try to make life easier for them, but there is no adequate solution for the chinuch here. It's especially difficult in that we spent a year in Eretz Yisroel and Levi Yitzchok went to school there. When we came back to Dramsala, it



A typical Erev Shabbos with hundreds of challa rolls on the way to the oven

was very hard for him. But we manage. How? With the kochos of the Rebbe.

What do you do in the winter?

In the winter there are few distractions since the weather conditions do not allow us to go out of the house much. We sit near the fireplace to keep warm. When the supply of logs is used up, our Indian workers provide us with more.

The Israelis who are here in the winter are few in number. They don't have much to do and they stay with us and learn. Most of the "winter neshamos" who passed through here became baalei t'shuva. We are able to work one-on-one with them. In the summer season, on the other hand, between Adar and Cheshvan, we host hundreds of people and it's hard to develop a personal relationship.

I said goodbye to Michal and wished her a healthy, productive winter!

*Yechi Adoneinu Moreinu
V'Rabbeinu Melech HaMoshiach
L'olam Va'ed!*

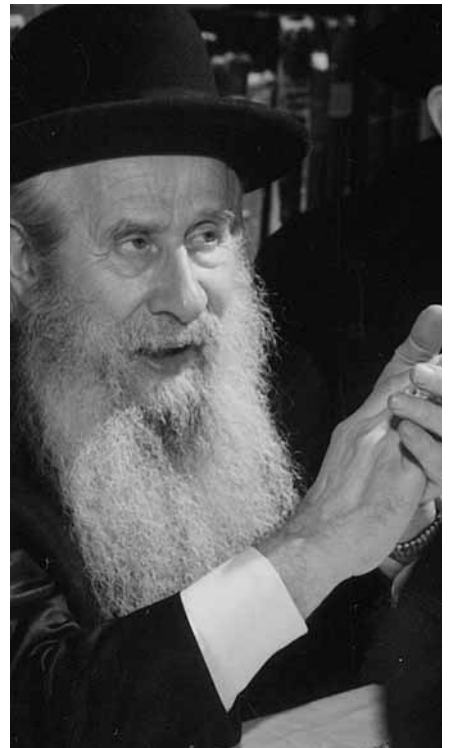


Picking good aravos for the Dalet minim and Hoshanos

RAV, CHASSID, MEKUSHAR AND A TAMIM HIS WHOLE LIFE

By Avrohom Reinitz

*The gaon and Chassid, Rabbi Yitzchok HaKohen Hendel a”h, who was appointed by the Rebbe Rayatz as rav of the Chabad community in Montreal, and served as Av Beis Din in Montreal, was a personality the likes of which we don’t find nowadays: a smart and firm rav, a sharp and knowledgeable scholar, an oved Hashem and a man of truth, a Chassid and mekushar to the Rebbe MH”M. * We present this overview of his life to mark his yahrtzait on 12 Adar. * Part 2*



[Continued from last issue]

DRAWING INSPIRATION FROM 770

In 1944, Rabbi Yitzchok Hendel married Sheina Chava

a”h. The Rebbe Rayatz was personally involved in the shidduch and he sent a special delegation to the wedding in Montreal of senior Chassidim: R’

Shmuel Levitin, R’ Shlomo Aharon Kazarnovsky, and R’ Yisroel Jacobson. The Rebbe MH”M sent a letter for the engagement and one for the



Rabbi Hendel receiving
a dollar from the Rebbe

wedding. (The letters are printed in the *Igros Kodesh*.)

In 1945, at the end of the war, R' Hendel finally obtained a visa for the US and arrived at Beis Chayeinu in Kislev. He had yechidus with the Rebbe Rayatz, who asked him how the "avoda" (i.e., davening with avoda) was. When R' Hendel said it was weak, the Rebbe said: I have expectations of the talmidim from Otvotsk. They need to strengthen the avoda.

Then the Rebbe asked how long he would be staying and he said that his plans were to return to Montreal since there were no farbrengens (at that time, the Rebbe Rayatz was seriously ill and there were no farbrengens).

The Rebbe said: The time has come to draw inspiration from the walls of 770.

That Shabbos, he was honored by Rashag to review a maamer in 770. In yechidus, the Rebbe said: I heard how you said the maamer and reviewed it well.

On another visit to the Rebbe, for Shavuos, the Rebbe invited him and some other talmidim to the meal in his home. When they arrived, the Rebbe began to farbreng in a very p'nimius'dike way. When word got out about the farbrengen and some senior Chassidim came to join, the Rebbe changed the style of his talk. R' Shmuel Levin asked the Rebbe to continue farbrenging as before, but the Rebbe did not.

I am ready to go through fire and water to the point of mesirus nefesh in order to fulfill the Rebbe's instruction, but can I be a rav? What about all the avoda and all the Chassidishe chinuch?

In 1947, the Rebbe Rayatz's secretaries called Montreal and said that the Rebbe was calling Rabbi Hendel, Rabbi Kramer, and

Rabbi Krakovsky to him for yechidus. They had no idea what it was about. When they arrived, the Rebbe told R' Yitzchok: The

The Rebbe said that secular studies was far worse than wasting time because it says explicitly in Tanya that they spiritually contaminate the Chabad (i.e., chochma, bina, daas) of the soul!

Rabbi Hendel in his later years



community of Lubavitchers in Montreal is growing and you shall be their rav.

Rabbi Hendel burst into tears, shaken by the responsibility that had suddenly fallen upon his shoulders. After he calmed down somewhat, he said: I am ready to go through fire and water to the point of mesirus nefesh in order to fulfill the Rebbe's instruction, but can I be a rav? What about all the avoda and all the Chassidishe chinuch?

The Rebbe said: Despite all the calculations, you are the rav and will be the rav.

As the years passed, the Rebbe's farsighted vision became apparent as the entire city was blessed in so many ways as a result of an authentic Chassidic figure like Rabbi Hendel joining its roster of rabbanim. In the words of one of the leaders of the Rabbinical Council in Montreal: With all due respect to the rabbanim of the city, each with his abilities, we all owe the kashrus and Yiddishkait to the Kohen Gadol, Rav Hendel.

HIS STRONG HISKASHRUS TO THE REBBE MH"M

With the passing of the Rebbe Rayatz on 10 Shvat 5710, Rav Hendel was one of the first who was mekushar to the Rebbe MH"M, having known him in Warsaw and Otvotsk. He was one of those who pleaded with the Rebbe to accept the Chabad leadership.

In the early days following Yud Shvat, Rav Hendel told the Rebbe that he had found three reasons that the Chassidim thought the Rebbe was the Nasi. The first – just as the Rebbe Rayatz was appointed by his father, the Rebbe Rashab, to be the acting director



Rabbi Hendel officiating at a wedding for new immigrants

of Tomchei T'mimim, the T'mimim in Poland knew that the Rebbe Rayatz had given this job to the Rebbe and the Rebbe had even started serving in this role (as mentioned earlier, Rabbi Hendel was even tested by the Rebbe in this capacity).

Second – it was said that, after the passing of the Mittlerer Rebbe, since the Tzemach Tzedek did not accept the nesius immediately, there were Chassidim who went to the Ruzhiner tzaddik for Shavuot. At the meal, the tzaddik said that when Hashem appointed Moshe as the nasi, He told him, “I will be what I will be.” “I will be” is numerically equivalent to 21, and $21 \times 21 = 441$, which is the gematria of Emes, and Emes is an acronym for “Toras Menachem Ohr” or “Toras Menachem Emes.”

After Yom Tov, when they arrived in Lubavitch, they were told that that night, the Tzemach Tzedek had accepted the nesius and in his maamer, he had mentioned this idea and had even said that the first letters spelled “Emes,” but he did not elaborate.

Since the Rebbe's name (Menachem Mendel) is the same as that of the Tzemach Tzedek, one could learn from this story that the same applied to the Rebbe's nesius.

Third – just as the Tzemach Tzedek wrote notes on *Likkutei Torah*, the Rebbe had written notes on maamarim of the Rebbe Rayatz. Although the Rebbe was quiet and did not respond, Rabbi Hendel felt it was important to have told him what he said.

On Yud Shvat 5711, Rabbi Hendel was present at the farbrengen when the Rebbe accepted the nesius, and throughout the years he traveled to the Rebbe frequently. Every year he went to spend Simchas Torah with the Rebbe and except for one year, when a family reason prevented him from going, he went every year, even when he had small children and even when he was busy with his community.

This custom did not change after 3 Tamuz, and even in his final year, when he was nearly 90 years old and was very weak, he went to spend Simchas Torah

with the Rebbe. Sixty years in a row! He never held a Purim seuda in his house but always went to the Rebbe's farbrengen in 770. He never missed a Yud-Alef Nissan, even though this was an extremely busy time for him as a rav.

One year, several young children in the Chabad community in Montreal died. Rabbi Hendel, together with the mashpia of the community, R' Peretz Mochkin, went to the Rebbe and in yechidus, they asked that mercy be aroused on behalf of the community. They said they requested that the Rebbe shouldn't be upset with them.

The Rebbe said he is never upset with Jews, but since, when a person's hand hurts, he does not go and look for problems in other parts of the body, so too, in their circumstance. Since this was associated with mothers and children, they needed to strengthen those areas that pertained to them and then there would be a double consolation.

The Rebbe spoke to them about being exceedingly careful regarding sheitels for women and chinuch al taharas ha'kodesh.

Right after the yechidus, Rabbi Hendel began to arrange classes for learning al taharas ha'kodesh. In the meantime, he told his son not to attend the secular studies in his school until he organized a class for limudei kodesh. Some parents said it was preferable that their children learn secular studies than having no school at all. When Rabbi Hendel repeated this to the Rebbe, the Rebbe said that secular studies was far worse than wasting time because it says explicitly in *Tanya* that they spiritually contaminate the Chabad (i.e., chochma, bina, daas) of the soul!

Rav Hendel wrote a long halachic treatise to prove that this mikva, which was bor al gabbei bor, was the most mehudar mikva. He sent the article to HaMaor and after they refused to print it, he sent it to the Rebbe and from there, it was sent to HaMaor. Naturally, after HaMaor received it directly from the Rebbe's secretary, they couldn't refuse to print it, and the article made a great tumult in the Torah world.

STRONG BATTLE FOR MIKVAOS

In 1952, Rav Hendel was asked to join the Rabbinical Council in Montreal that serves as the highest rabbinic authority in the city for all matters concerning

kashrus, marriage, and divorce. Rav Hendel's energy and strength gave him a special position on the council, especially when it came to kashrus.

He soon grasped the complicated processes required to produce food products and he knew precisely which aspects of the production process required careful checking before the product was given a certificate of kashrus. Factory owners were amazed by his expertise in and familiarity with food production.

Rav Hendel was particularly expert in the laws of mikvaos and he did a lot on behalf of the construction of exemplary mikvaos according to all details of the laws, in accordance with the Rebbe Rashab's view of "*bor al gabbei bor*."

A distinguished rav, who was very involved in mikvaos and was in close contact with the Rebbe, came to Montreal. For some reason, something about the mikva in Montreal was displeasing to him and he wrote a letter to the Rebbe about it. Rabbi Hendel received a phone call from Rabbi Chadakov, the Rebbe's secretary, asking him to look into the matter and to report back.

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The Satmar Rebbe z"l visited Montreal at this time and Rabbi Chadakov told Rabbi Hendel: He is there now and he is known as

an expert on mikvaos. Speak to him about it.

Rabbi Hendel visited the Satmar Rebbe and told him the entire story. The Satmar Rebbe wanted to see the mikva for himself, and so they both went to the mikva and went down to examine it. The results were satisfactory and as soon as they arrived back at where the Satmar Rebbe was staying, the Satmar Rebbe wrote a letter to the rav who had raised questions about the mikva, telling him that his fears were groundless. He gave a copy of the letter to Rav Hendel and said: Send this to the Rebbe.

Rabbi Hendel was involved in the construction of mikvaos in other places, outside of Canada. Even in his later years, he would travel great distances in order to check the kashrus of a mikva.

WHAT IS MEANT BY "LUBAVITCHER SH'CHITA"?

In the 1950's, Rabbi Hendel established Lubavitcher sh'chita in Montreal. Up until that time, there had been one Lubavitcher shochet from whom Lubavitchers bought their meat. As the Chabad community grew, Rav Hendel established a protocol for producing meat products with Lubavitcher sh'chita, under the supervision of the Vaad HaRabbanim and under his personal hashgacha.

In his first years in Montreal, a certain group came to Montreal that did not want to eat Lubavitcher sh'chita. They opened their own slaughterhouse and spread rumors that said their sh'chita was kosher and Chabad's was not. Rabbi Hendel heard about this and anonymously ordered meat from them that needed *nikur* (de-veining). As he suspected, their *nikur* was not at all mehudar. He took the meat to the rabbanim of that group and

showed them what was actually going on.

One year, it was necessary to add another shochet and since there wasn't a Lubavitcher shochet, Rabbi Hendel wanted to include a Chassidishe shochet, even though he wasn't a Lubavitcher. When he had yechidus with the Rebbe, he asked about this, and the Rebbe told him that when people said that certain meat was Lubavitcher sh'chita, this meant that the Lubavitcher Rebbe was responsible for the sh'chita, and the Rebbe could only take responsibility for the sh'chita if all the shochemtim were G-d-fearing. Being that the Rambam writes that a yerei Shamayim is one who contemplates the greatness of G-d, he had to be a shochet who learns Chassidus.

Rabbi Hendel asked: What if the shochet learns Poilishe

Chassidus (and he mentioned the names of s'farim that this shochet learned)? The Rebbe answered: These s'farim are good commentaries on the Torah, but studying them is not considered meditating on the greatness of G-d.

Rabbi Hendel was firm about all rabbinic matters, all the more so with kashrus. One of the biggest meat producers in the Montreal area got into a dispute with the Vaad HaKashrus of Montreal and didn't want to accede to their stringent demands. He maintained that he could get a hechsher from another rav who was not so particular.

Rabbi Hendel informed him that if he did not obey the instructions of the Vaad HaKashrus, not only would he remove the hechsher from him, but he would also advertise in the

newspapers that it was forbidden to buy this man's meat products. The man persisted in his defiance and Rabbi Hendel put an ad in the papers.

It was a very large company and the issue was taken up by the media and was publicized on the radio and television. The factory owner bragged that he was the one who established the Vaad in the city and he would not give in, but he soon saw that his business was losing thousands of dollars and he had no choice but to follow the stringent demands of the Vaad.

Rabbi Hendel's devotion to kashrus matters was famous. All the Jewish communities in Montreal would insist on the hechsher of the Vaad HaKashrus even in their summer camps, including some of the nonreligious communities. The mashgichim in these summer



Rabbi Hendel (fourth from the right)
at a gathering of Chabad rabbanim in Crown Heights

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camps were bachurim looking for summer jobs. Every summer, Rabbi Hendel would go to all the camps and visit the kitchens to ensure that they were up to standard.

Rabbi Hendel received

numerous instructions from the Rebbe regarding rabbanus. Many times the Rebbe sent people to him with halachic questions. Rabbi Hendel was a model of a Chassidic rav and led the way when it came to disseminating every takana and instruction of the Rebbe. His son, Rabbi Yisroel Yosef, who is a shliach to Eretz Yisroel, relates that when he first arrived in Eretz Yisroel, he lived in the Old City of Tzfas and learned in Kollel. Since they did not have specific instructions from the Rebbe regarding their shlichus, they didn't know how to proceed.

When they began building the new neighborhood in Tzfas, he asked the Rebbe whether he should move there, and was told not to, for the meantime. He felt somewhat down, and didn't know what the future held. Just at this time, his father came to visit. When his father heard of his circumstances, he told them with Chassidic firmness: The Rebbe does not remain a debtor. If he sent you here, he will certainly make sure that things work out well for you.

This was said with such assurance that they felt renewed strength. A few days passed and R' Mendel Futerfas came to them with the suggestion that they move to the new yeshiva that had opened in Migdal HaEmek. The Rebbe approved of this idea and today, Rabbi Yisroel Yosef Hendel is the rav of the Chabad community there and a member of the staff of the yeshiva g'dola.

STRENGTHENING ANASH WITH FAITH IN WHAT THE REBBE SAID

When the Rebbe announced the B'suras HaGeula, Rabbi Hendel was one of the rabbanim

who publicized it to the world. After 3 Tamuz, he encouraged Anash around the world to stand strong and continue to spread the B'suras HaGeula, and their faith that the Rebbe MH"M will redeem us immediately, and to continue proclaiming "Yechi." He was one of the first rabbanim who signed the p'sak din that the Rebbe should be revealed as Moshiach.

In an interview that Rabbi Hendel gave *Beis Moshiach* years ago, he said that under these dark circumstances, we need to search within the Rebbe's sichos to find the path out of this harsh galus and to remove that which conceals the Rebbe from us. "The Rebbe told us everything," he said and he explained this as follows:

In the sicha of 2 Nissan 5748, the Rebbe said that the people of the generation can increase the Nasi's life by proclaiming, "Yechi HaMelech." As the Rebbe put it, "There needs to be an essential increase in the inyan of life (also) by action taken by the people who proclaim 'Yechi HaMelech.' This proclamation signifies that the time has already come for "arise and sing those who dwell in the dust" – the Rebbe, my father-in-law, Nasi Doreinu, until arise and sing Dovid Malka Meshicha!"

When you examine these awesome words, some of which were handwritten by the Rebbe, which say that each of us can increase the life of the Nasi, every Chassid who yearns to see the Rebbe tries to strengthen this inyan of proclaiming "Yechi HaMelech," which is the way to remove the terrible concealment. It is this which hastens the moment when will see the Rebbe again.

Proclaiming "Yechi" is not something Chassidim invented. As I said earlier, this proclamation is

based on a sicha of the Rebbe of 2 Nissan 5748. In it, the Rebbe clearly says that this inyan is practical, “Action is the main thing – we need to complete ‘our deeds and our avoda,’ including the request and demand of ‘ad

masai,’ and the proclamation of ‘Yechi HaMelech’ Dovid Malka Meshicha – with the greatest of speed which is associated with joy and chayus.” As soon as the sicha was over, they proclaimed “Yechi HaMelech” as you can hear in the

video, and that is how the Chassidim at the time understood it, and nobody understood it in any other way.

Obviously, we need to treat this proclamation with the utmost seriousness, at least as much as we do any inyan that the Rebbe speaks about in his sichos, as something that must actually be done.

In the interview, Rabbi Hendel also referred to those who maintain that the inyan of “Yechi” ought to be expressed in a more p’nimius’dike way and not as a proclamation: A Chassid who lives with the inyan and its importance, knows good and well that the form this proclamation needs to take is precisely the form the Rebbe implanted in us! In other words, when the Rebbe said explicitly that the inyan of “proclaiming” effects an increase in the king’s life, this meant that it wasn’t only a matter of a feeling or something to think about, but a proclamation, to verbalize it as an announcement! Naturally, like all things, it needs to be done in a p’nimius’dike way too, but that certainly does not negate the advantage and need to proclaim it.

* * *

Rabbi Hendel’s health was waning in recent years but he continued to lead his flock with great devotion until his final day and he continued to visit 770, thus being a role model for Chabad Chassidim worldwide, showing that in these final moments of galus, we need to be mekushar to the Rebbe in all details, including traveling to him.

Rabbi Hendel merited that all his children and most of his grandchildren serve as shluchim and are involved in avodas ha’kodesh.

WHY DID THE RAV ARRANGE A GET THE NIGHT OF B’DIKAS CHAMETZ?

Rabbi Yisroel Yosef Hendel relates:

Before I got married, I wanted to do *shimush* for *dayanus* (practical training to serve as a dayan). When I arrived home Erev Pesach, my father told me that he had an urgent matter to take care of concerning a divorce and this was the time to come and observe the goings-on.

It was the night of b’dikas chametz and even though we don’t generally write gittin at night, this was an urgent situation. Someone, whose wife was a convert, discovered that his wife was in touch with a young gentile that she knew from before her conversion. She wanted to flee with her children and go with that goy and raise her children as Christians.

As soon as her husband discovered this, he wanted to divorce his wife before it would be too late. Due to the urgency of the matter, they held an emergency meeting at the beis din at night. In the meantime, the husband ordered tickets for himself and his children for another country, the idea being to delay the wife in the beis din proceedings so that he could leave.

The husband came with his wife. My father instructed him to appoint dayanim as his emissaries to write the get and give it, and then he told his wife that he had to leave for a while to buy some things he needed for Pesach. The dayanim told the wife to wait there until she received her divorce.

The husband rushed home, took the children, took the phone off the hook so that if his wife called she would get a busy signal, and left. At the beis din, the dayanim stalled. The scribe purposely erred in writing the get and had to start over again. I too, as one of the witnesses, had to practice a lot in order to be able to write my name in Ashuri script and in the meantime, we got word that the husband had left the country with the children.

The woman was very tense. She tried to call home but got a busy signal. She called a neighbor, who went to her house and told her that her husband wasn’t home and neither were the children. We managed, with difficulty, to calm her down and keep her there until the end of the divorce proceedings.

Afterwards, when she realized that her husband had left with the help of the beis din, she sued my father in court, claiming he had helped her husband kidnap the children. The judge asked my father whether he knew where her husband was and my father, who did not know, said there was only One Who knew everything, and that was G-d. The judge ultimately accepted what my father said and exonerated him.

ENJOYING THE ROGATCHOVER'S TEACHINGS

As we approach 11 Adar, 72nd anniversary of the passing of the **Rogatchover Gaon**, the Torah giant and *chassid* **Rabbi Yosef Rosin**, of sainted memory, the Torah world has been privileged by the publication of one of the most outstanding works ever on his teachings. This new volume, *Rozin D'Oraiso*, includes 200 topics from the *Gaon's* Torah works, together with explanations by the Rebbe, *Melech HaMoshiach*. The entries, arranged in alphabetical order, encompass the widest range of Torah subjects.

This unique work was co-authored by two distinguished Torah scholars: **Rabbi Menachem Mendel Tanenbaum**, an expert on the Rogatchover *Gaon's* teachings involved for many years in publication of his works, and **Rabbi Sagiv Amit**, a Torah scholar and author of profound Torah works, who delves into each of the topics, explaining it in a manner suitable for every level of readership.

The new work is published by the **Institute for Rabbinics, Dayanus and Training of Yeshiva Educators-Beis Moshiach 770** in Beitar Illit, established by **R. D'niel HaLeivi Goldberg**. The Institute's *Rosh HaKollel* is the renowned scholar **Rabbi Yisroel Schwartz**, *Av Beis Din* of Tel Tziyon.

The authors claim that the new book will spark a revolution in the Torah world and its *yeshivos*!

What is the book's unique innovation in the field of the Rogatchover's teachings?

Rabbi Schwartz: "As is well

known, the Rogatchover wrote his works with extreme brevity, as concise references and 'hints,' so that anyone who isn't an outstandingly erudite Torah scholar can't understand what he writes. Our Institute has published this work, which 'decodes' the *Gaon's* words through topics that deal with literally every area of the Torah. In the entries are encapsulated the main innovative insights of the *Gaon's* Torah teachings, and the authors expand on them so that everyone can understand them, even someone who is not a Torah scholar."

Is the innovation here also in the Rebbe's explanation of the Gaon's teachings?

"Yes. And that's no less important than the topics from the *Gaon's* teachings. Unfortunately, most people, even Lubavitchers, don't appreciate the Rebbe's vast, phenomenal Torah genius and total grasp of all the most difficult concepts with the most amazing brilliance. Therefore, this work *Rozin D'Oraiso* represents a tremendous revolution in that direction, too. Whoever studies the Rogatchover's teachings together with the Rebbe's explanations gains greatly in understanding the *Gaon's* ideas, although the Rebbe occasionally disagrees with him."

Why did the Institute decide to publish the book?

"The Institute has been established, with literal *mesiras nefesh*, by R. D'niel HaLeivi Goldberg. Besides the purpose of preparing educators, *Rabbanim* and

Dayanim, his aim is to synthesize *Nigleh* with *Chassidus* in order to speed the revelation of *Moshiach*. What can be better than taking the teachings of the Rogatchover and the Rebbe together, and publishing them in a manner that spreads the Torah out before us? The Rebbe says that revealing the Rogatchover's Torah teachings is part of the ultimate Geula. Therefore *Machon Beis Moshiach 770* has accepted the task of publishing this work. I have no doubt it will give the Rebbe great satisfaction."

Rabbi Menachem Mendel Tanenbaum sees the book's uniqueness in the fact that "it emphasizes the strong, inseparable bond between the Rebbe and the Rogatchover, for the Rebbe is our generation's greatest expositor of the Rogatchover's Torah teachings. This work clarifies, explains and 'decodes' the *Gaon's* Torah concepts in an amazing manner that has never been done before, especially as it is also enriched by the Rebbe's insights, so that the Rogatchover's concepts and Torah teachings gain an entirely new perspective."

Can you give us a tiny sampling of topics dealt with in the book?

"Of the book's 200 topics, the Rebbe bases most of his explanations on the *Gaon's* concepts, expanding on them and delving deeply into them. Occasionally, however, the Rebbe explains the words of the *Gemara*, *Rambam* or any other passage by our Sages in a different manner than the Rogatchover does.

"Sometimes the Rebbe partially

disagrees with the *Gaon's* arguments but accepts them in part. In very rare cases, the Rebbe disagrees with him [totally] and explains the *Gemara* passage and resulting Halachic outcome differently.

"An interesting example [of the book's topics] is how the Rogatchover reveals that when the *Rambam*, in the laws of *Avoda Zara* (12:6), rules on the size of the *peios* that should be left, his ruling is actually based on *Kabbala*! Another example is the Rogatchover's ruling that every Jew's connection with *Eretz Yisroel* is based both on 'inheritance' and on its being a Divine 'gift.'

"The book also has a number of topics connected with subjects of *Moshiach* – the *Melech HaMoshiach*, *Beis HaMikdash* and *korbanos*.

"For example, the Rogatchover says that the destruction of the *Beis HaMikdash* was not a one-time event but a 'continuous process': As long as *Moshiach* has not been revealed and the *Beis HaMikdash* has not actually been rebuilt, the process of destruction continues anew. The Rebbe spoke on this with heartfelt feeling, in the renowned sicha of '*Ker a velt haint!*' ['Turn over the world today!'], which was based on this concept from the Rogatchover.

"Indeed, whoever studies this book is privileged to catch a glimpse of the Rogatchover's genius and his unique approach to Torah study, and also a glimpse into the Rebbe's superlative and unique explanations – all presented with a 'royal' expansiveness.

"I have no doubt that this book will bring many Jews closer to studying the Rogatchover's Torah works and to delving into the Torah teachings of the Rebbe MH" M."

Were you privileged to receive the Rebbe MH" M's encouragement

for your continuous involvement in the Rogatchover's Torah works?

"The Rebbe did direct me to be involved as much as possible in the *Gaon's* Torah teachings. Once, when I passed through to receive a dollar from the Rebbe, Rabbi Groner mentioned to him that I was employed at the *Machon Torah Shleima* and was working on the Rogatchover's Torah works. The Rebbe commented: 'It's known – and I don't know if people pay attention to this – that the Rogatchover was fast in studying, fast in writing, fast in speaking, even in eating. You should publish his book fast [too].'

"At the time I was editing and 'decoding' for publication the *Gaon's* manuscript of *Tzafnas Paneiach* on *masechta Brachos*, both in Talmud *Bavli* and Talmud *Yerushalmi*. In accordance with the Rebbe's directive, I made a supreme effort to speed up completion of the work on *Brachos*. But I did not succeed. *Machon Torah Shleima* in Jerusalem was going through a difficult period, and the work's completion was delayed and has never been finished.

"I have been privileged to publish a number of the Rogatchover's Torah works, and thank G-d, I am continuing the holy work. G-d willing, several works will soon be published, some of them from his manuscripts."

Rabbi Sagiv Amit comments: "For a work like this, we should say the blessing '*SheHechiyanu*' – to thank Hashem that He 'has given us life, and kept us in existence, and brought us to this time.' This book brings me around full circle. Twenty years ago, when I traveled to the Rebbe for the first time, I was privileged to bring the Rebbe Rabbi Tanenbaum's book about the Rogatchover's approach to Torah study. The Rebbe's response was very encouraging. The present book,

Rozin D'Oraiso, presents the *Gaon's* Torah teachings in a completely new light, especially as it is combined with the Rebbe's Torah insights.

"The Rebbe doesn't just quote the Rogatchover and leave it at that. From every concept of the *Gaon*, the Rebbe makes a sumptuous feast. This synthesis can truly be considered a new presentation of Torah, and certainly constitutes the great revolution that this work accomplishes.

"Even the index is revolutionary. For the first time you can see what are the Rebbe's innovative insights into the Rogatchover's concepts, where the Rebbe agrees with him and where he disagrees, how the *Gaon* defines various Torah concepts and how the Rebbe enriches it with his own deep perspective, often adding an insight based on Chabad Chassidic philosophy. All this illustrates the Rebbe's great conceptual richness.

"The work itself is a true delight, especially for yeshiva students and graduates and more advanced scholars. You can study a concept as propounded by the Rogatchover together with the Rebbe's exposition, then repeat it when visiting other *yeshivos* and at *farbrengens* and elsewhere.

"A Litvisher young scholar from Beit Shemesh told me that ever since the publication many years ago of '*M'faneiach Tz'funos*,' Rabbi Mendel Kasher's work on the Rogatchover's Torah teachings, there has never been such a remarkable work on the *Gaon's* Torah.

"As Lubavitcher Chassidim, we should realize how important it is to spread the Rebbe's Torah teachings everywhere, especially in *Nigleh*, particularly now that it has become so accessible and digestible, so that there's nothing left to do but to enjoy it!"