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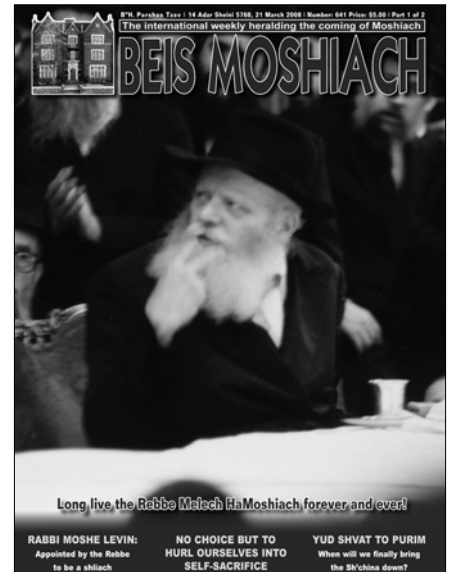
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FARBRENGEN ON THE SPACE COAST

News



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IT'S NOT ENOUGH FOR IT TO BE 'IN PLACE' OF THE REAL THING

Likkutei Sichos Vol. 32, pg. 36-43
Translated by Boruch Merkur

1. In the Order of the Pesach Sacrifice that appears in the *Alter Rebbe's Siddur*, the instruction (which is based on the wording¹ of *Seider HaYom*, and is quoted in *Shnei Luchos HaBris* (*Sh'la*)² and in the siddur of the Arizal³) is given that it [i.e., the Order of the Pesach Sacrifice] should be recited on the eve of Pesach, following the Afternoon Prayer. The section concludes with: "But⁴ if the Pesach sacrifice is discovered to be *treifa* (an animal that, prior to its slaughter, had a fatal condition), it is not counted [as the fulfillment of the mitzva to bring a sacrifice on the eve of Pesach] until he brings another one."⁵

The inclusion of the latter detail, however, is puzzling, for this section of the siddur, the Order of the Pesach Sacrifice, does not enumerate all the details concerning offering the sacrifice, especially circumstances that, in any given year, are uncommon and irregular.⁶ Why then does the author mention this detail, "But if the Pesach sacrifice is discovered to be *treifa*, it is not counted until he brings another one"?

A further difficulty: Since this law ("if the Pesach sacrifice is discovered to be *treifa*, it is not counted, etc.") comes into play immediately after the slaughter of the sacrifice (as Rambam writes,⁷ "If one slaughters the Pesach offering and it is discovered to be blemished or *treifa*, he needs to slaughter another one, etc."), it is not so topical for this segment to appear at the conclusion of the entire matter, following the entire order of offering the sacrifice, including the description of washing the **Temple Courtyard**. It is especially unusual for this law to appear at the end of the section, insofar as this is apparently not a positive note with which to conclude [as is customary].

2. The above may be resolved in light of the following prefatory discussion of a nuance in the wording of the *Alter Rebbe's Siddur*. Prior to the Order of the Pesach Sacrifice, the Alter Rebbe writes: "And let us render [for] bulls [the offering of] our lips."⁸ Indeed, the Afternoon Prayer is in place of the Afternoon Tamid Sacrifice. In the times when the Holy Temple stood, the Pesach Sacrifice was slaughtered after the Afternoon Tamid Sacrifice.⁹ So it is proper to be involved in the study of the Order of the Pesach Sacrifice following the Afternoon Prayer, and

one should say this [i.e., the Order of the Pesach Sacrifice, which follows in the *Siddur*]."

In *Shnei Luchos HaBris* (and likewise as is brought in the *Arizal's Siddur*) the text reads: "And let us render [for] bulls [the offering of] our lips.' Thus, the Men of the Great Assembly established the [order of] prayer in accordance with the Tamid Sacrifices. The Afternoon Prayer corresponds with the Afternoon Tamid Sacrifice. Indeed, in the time of the Holy Temple, the Pesach Sacrifice was slaughtered after the Afternoon Tamid Sacrifice. Therefore, in order to accomplish, 'and let us render [for] bulls [the offering of] our lips,' it is proper to be involved in the study of the Pesach Sacrifice following the Afternoon Prayer."

In comparing the two texts, it is apparent that the Alter Rebbe left out the words, "Thus, the Men of the Great Assembly established the prayer in accordance with the Tamid Sacrifices ... in order to accomplish, 'and let us render [for] bulls [the offering of] our lips.'"¹⁰ This

omission is evidently not only for the sake of being succinct; it is a change in **meaning**:

The words of *Sh'la* underscore the fact that the reason why we read the Order of the Pesach Sacrifice is for the same reason as “prayer was established in accordance with the Tamid Sacrifices,” [namely] “in order to accomplish, ‘and let us render [for] bulls [the offering of] our lips.’”

But at first glance, the establishment of the prayers in accordance with the sacrifices and the reading of the Order of the Pesach Sacrifice in place of its offering are two different laws. That is, the significance of the prayers corresponding with the sacrifices¹¹ (as per the enactment of the Men of the Great Assembly) is that the Sages established the act of (reciting) the **prayer** in place of the offering of the Tamid Sacrifice¹² (and the reading of the section in the Torah that speaks about the Tamid Sacrifice, and the like, prior to prayer “became the custom¹³ of all the Jewish people”),¹⁴ whereas the reading of the section about sacrifices being in place of the actual offering of the sacrifices is learned from what is

of the Pesach Sacrifice (insofar as they are both in place of a sacrifice¹⁸), but only as a reason for **the establishment of the time** of the recital of the Order of the Pesach Sacrifice. That is, being that Pesach Sacrifice is slaughtered after the Tamid Sacrifice, therefore, “it is proper to be involved in the study of the Order of the Pesach Sacrifice following the Afternoon Prayer” (for it “is in place of the Afternoon Tamid Sacrifice”).

However, according to this resolution the reason of the *Sh'la* remains unclear, for his wording suggests (as mentioned above) that the recital of the Order of the Pesach Sacrifice holds the same significance as the concept that the prayers were established in place of the sacrifices (“in order to accomplish, ‘and let us render [for] bulls [the offering of] our lips’”).

[To be continued be”H]

NOTES:

¹ But with some variances.

² In the author’s commentary on Tractate P’sachim (142a).

³ See Footnote 3 in the original.

⁴ See Footnote 4 in the original.

⁵ *Seider HaYom* concludes with, “and even [if] a hundred [need to be slaughtered].” The same phrase appears in the siddur *Kol Yaakov* *ibid*. This wording is taken from Rambam’s Laws of the Pesach Sacrifice Ch. 1, end. (the beginning of which is quoted later in the text). However, this phrase does not appear in *Sh'la* nor in the other siddurim of the Arizal.

⁶ See Footnote 6 in the original.

⁷ Laws of the Pesach Sacrifice Ch. 1, end.

⁸ Hosheia 14:3.

⁹ As is said in the beginning of the Order of the Pesach Sacrifice. See Rambam’s Laws of the Pesach Sacrifice 1:4.

¹⁰ See Footnote 10 in the original.

¹¹ The wording of the Gemara in Brachos (26a) is, “Prayer is in the place of a sacrifice”; *Tur Shulchan Aruch* (and the *Shulchan Aruch* of the Alter Rebbe) *Orech Chayim* 98:4.

¹² See Brachos 26b; Rambam’s Laws of Prayer 1:5, 3:2; *Tur Shulchan Aruch* (and the *Shulchan Aruch* of the Alter Rebbe) *siman* 89 beg. and *siman* 107.

¹³ Wording of the Alter Rebbe *ibid siman* 48, beg., where it is discussed.

¹⁴ See Footnote 14 in the original.

¹⁵ Parshas Tzav 6:18 and 7:1.

¹⁶ 110a.

¹⁷ See Footnote 17 in the original.

¹⁸ See Footnote 18 in the original.

It is especially unusual for this law to appear at the end of the section, insofar as this is apparently not a positive note with which to conclude [as is customary].

written,¹⁵ “This is the law of the Sin Offering,” “This is the law of the Guilt Offering,” etc., as our Sages, of blessed memory, say at the end of Tractate Menachos¹⁶: “Any person who is involved in the study of the law of the Burnt Offering – it is as if he offered a Burnt Offering.”¹⁷ Any person who is involved in the study of the law of the Sin Offering – it is as if he offered a Sin Offering. Any person who is involved in the study of the law of the Guilt Offering – it is as if he offered a Guilt Offering.”

In light of the above, we may submit that the reason why the text of the Alter Rebbe varies from that of *Sh'la* (in his omission of the words, “Thus, the Men of the Great Assembly established the prayer in accordance with the Tamid Sacrifices ... in order to accomplish, ‘and let us render [for] bulls [the offering of] our lips’”) is because his mention of the concept of “the Afternoon Prayer is in place of the Afternoon Tamid Sacrifice” is not intended to equate the Afternoon Prayer with the recital of the Order

VETERAN SERGEANT-MAJOR SALUTES THE REBBE

By Nosson Avrohom

Beis Moshiah presents the fascinating story of veteran police Sergeant-Major, Itzik Chauzi, one of the most well-known policemen in the Eilat police force.

It seems that there is nobody in Eilat who does not know Sergeant-Major Itzik of the Israeli Police Force. He is one of the senior policemen on the force, and well-known in the city, not necessarily in his official capacity. Even though his police resume is full of important positions on the force, including many years in which he served as the supervising officer of the local house of detention, it seems he is famous in Eilat among young and old for his good heart and personal warmth.

“Over the years,” said Rabbi Menachem Mendel Klein, director of a Chabad house in Eilat, “he would take prisoners to court without handcuffs in order to preserve their dignity. There were instances in which criminals took advantage and fled.”

Thanks to Mr. Chauzi, Chabad’s work around the year is recognized

and appreciated by the police commanders in the city who accede to every request the Chabad House makes of them.

This week, we were guests of Mr. Chauzi because of an amazing miracle that he experienced through the Rebbe’s bracha. When Chauzi mentions the Rebbe, his “official” demeanor softens. After many years of keeping the details to himself, Chauzi related this touching story to Uzi Kaploun, who runs the ganei Chabad in Eilat, when he sold him his house. When I met R’ Kaploun, he recommended that I hear the story firsthand, which I did.

“I met my wife over 25 years ago, a French woman named Ruti Michlin. We became engaged after a few months. This was in France. That was a blissful time in my life. After spending some time in France, we returned to Eretz Yisroel and I went back to work in the police

force.

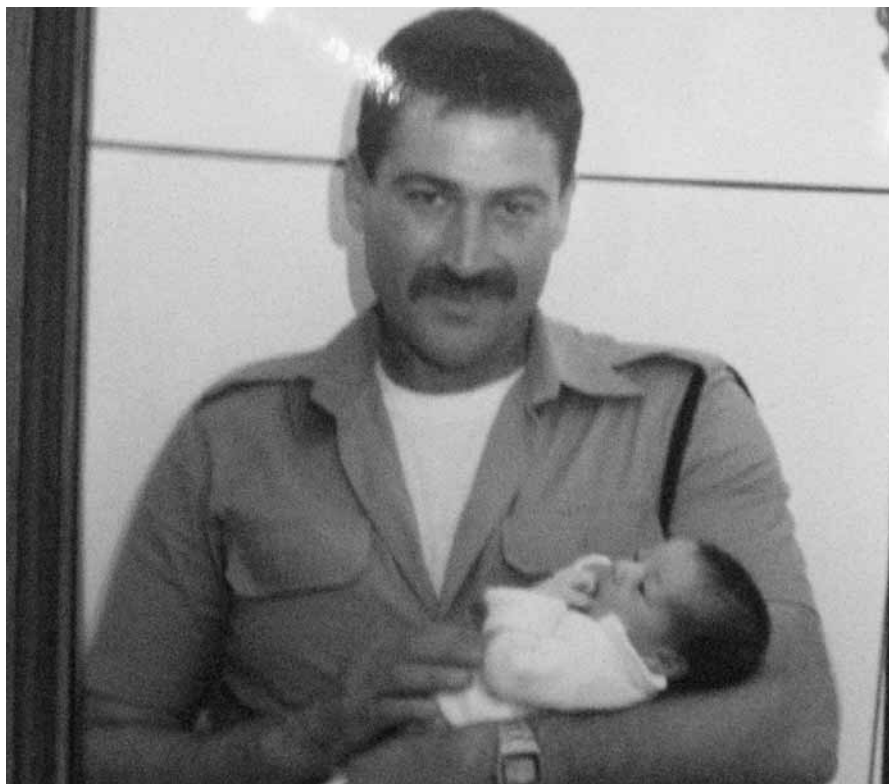
“We lived for a few years in Teveria, where I continued my work on the local force there. We had a nice life. Every morning I walked to work. My wife took care of the house and we looked forward to having a child, but it was a long wait. Those around us, friends, acquaintances and relatives already had children, but the years went by and we still hadn’t had a child.

“The joy we had felt in the first years of our marriage began to dissipate. We quickly realized we had a problem. We began seeing fertility specialists and did various tests, each time with renewed hope, but nothing changed. Sometimes the doctors gave us hope, but when a few months went by and nothing happened, we despaired. It’s hard to describe how we felt. Days, months and years went by in deep sadness.

“When we saw that modern medicine was no help, we began seeing alternative doctors who recommended all sorts of treatments. Again, our hopes were raised only to be dashed. We tried everything and when I say everything, I mean it.

“Some more months went by with no change and there was tension at home. Thoughts of

***Her jaw dropped
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She burst into
the doctor's
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can't be – it goes
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rules of
medicine!'***



Itzik Chauzi with his miracle baby

divorce began to come up in our conversations. It was such a painful time. The doctors we went to, who read our medical file, began to hint that perhaps we should stop hoping because the likelihood that we'd have a child wasn't great.

"One day, a good friend recommended that we see Professor Bit, a famous fertility specialist in Yerushalayim. We were told that people went to see him from all over the world and waited months for an appointment. Fortunately, a mutual friend managed to get us an appointment within a few weeks. We pinned our hopes on this doctor. From information we had gathered, we had heard wonderful things about him. We spent a fortune on him and he recommended a certain type of pill to be taken daily and another appointment was made.

"When we went back to him a few months later, he told us that the pills he had recommended at our first appointment were the last

resort, as far as he was concerned, and now he gave up. Nevertheless, he gave us another appointment in the hopes that 'perhaps the unbelievable will happen,' as he put it. We left his office in despair.

"We were on the verge of divorcing when one day, my younger sister by two years who lives in Ramle called and said she had heard amazing things about the Lubavitcher Rebbe who lives in New York, especially stories about people who did not have children for many years. With his blessing, they had a child. Before we divorced she wanted to send him a letter.

"We are Jews of faith. Every morning I put on t'fillin, we keep Shabbos and the laws of family purity. I kicked myself as I wondered how I could have been to all the doctors and experts, even to a fortuneteller, but I hadn't gone to tzaddikim!

"I thanked my sister for opening my eyes. Of course I agreed to her

suggestion and she wrote to the Rebbe, signed my name and the name of my mother and asked the Rebbe for a bracha. When a few days went by without an answer from the Rebbe, my sister asked the Lubavitchers whether this was a bad sign. They told her that if the Rebbe did not answer, he had his reasons. They said that whether or not the Rebbe replied, we were already blessed and the Rebbe generally responded only if it was because of some problem, when he would advise being particular about a certain mitzva. 'If you sent a letter to the Rebbe, you can relax,' they said, but I did not relax.

"We went halfheartedly to our third appointment with the doctor, as though we were being coerced into going. The nurse examined my wife as a preliminary step and we saw the look on her face change. Her jaw dropped and at first, we didn't understand what was going on. She burst into the doctor's office

without knocking and exclaimed, 'I can't believe it! This woman is pregnant! It can't be – it goes against all the rules of medicine!'

"We stood there silently for a long time in shock. Our joy was tremendous, but the news was so sudden and shocking that we were stunned.

"After we had calmed down somewhat, we told the nurse and doctor that we thought this had happened because my sister had written to the Lubavitcher Rebbe. The nurse said, 'Oh, if you wrote to the Lubavitcher Rebbe, then I can

believe it. You are not the first ones the Rebbe is responsible for causing them to produce children without any medical rationale.'

"We went home to Teveria feeling ecstatic. We made phone calls to our family and especially to my sister who was the messenger from Hashem to tell us about the Rebbe.

"Nine months later, our firstborn son was born in an easy birth. We named him Shimon after my father and my father-in-law. Since then we had two girls. This miracle of the Rebbe's bracha became the talk of

the day for those who attended the bris, in the course of which we told everybody the story.

"Throughout the years, I try to say yes to anything Rabbi Mendy Klein of the Chabad house asks me, and he is always happy to help me. When I help him, I know that I am paying back the Rebbe for whom Rabbi Klein is on shlichus. I love Chabad Chassidim. We also have Rabbi Uzi Kaploun and other rabbanim who are always happy to help without asking for anything in exchange."

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WHO GOT A ‘GREEN LIGHT’ TO PUBLICIZE THE IDENTITY OF MOSHIACH?

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

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

WRITINGS THAT PUBLICIZE THE WORD OF THE KING

The holy atmosphere of the farbrengens, as described in previous chapters, had an effect throughout the entire week. The “*roshei d’varim*” that came out immediately after the conclusion of Shabbos, and the edited sicha a few days later, breathed a unique spirit of life into the chassidim. In addition, there were the special kuntreisim published during that period, such as “*Torah Chadasha M’Iti Teitzei*,” “*Beis Rabbeinu Sh’B’Bavel*,” and above all, the holy sichos that we were privileged to hear during the

week, including some amazing discourses on the Redemption. All this also helped the chassidim and shluchim throughout the four corners of the earth to feel that special environment, whether via a live hook-up or audio and video recordings. This atmosphere of the days of Moshiach spread its wings at an accelerated pace.

Journals and periodicals, in Chabad and out, proclaimed the Rebbe’s words in a most public manner under banner headlines characterizing the content of the sicha.

Indeed, wherever the word and faith of the king reaches, the Jews have joy and gladness. The

chassidim get excited and take steps with a litany of practical activities. One organizes a class on Moshiach and the Redemption, another signs up Jews on the petitions on *kabbalas ha’malchus* (acceptance of the Rebbe’s sovereignty). One publicizes the Rebbe’s announcement highlighted through house visits, another establishes a library of s’farim on Moshiach and the Redemption. One publishes new s’farim on the Redemption, another hangs signs outside announcing the need to prepare for Moshiach’s imminent arrival.

All of them feel a privilege and an obligation to take part in the publicity of the words of Melech HaMoshiach and the carrying out of his instructions in the final stages of his revelation before all the inhabitants of the earth.

THE REBBE LEADS THE WAY

During the week, the Rebbe provided practical guidance on the manner and direction for chassidim

to devote themselves to the fulfillment of his holy will, whether in special instructions at dollars distribution or in answers provided in his holy handwriting. As for chassidim who were still in doubt over the meaning, the Rebbe referred them to the sicha or the *roshei d'varim*, where the content of what was discussed at the Shabbos farbrengen appears.

Here are some examples:

Rabbi Chaim Gutnick (of blessed memory) from Australia wrote a letter to the Rebbe after the sicha of Chaf-Ches Nissan 5751. In the letter, he made a “heartfelt request” of the Rebbe that he should have mercy upon Anash and let them know clearly what they must do in order to bring Moshiach. In response to his request, the Rebbe noted certain portions of the sicha from Shabbos Parshas Tazria-Metzora 5751, which discuss the increase in Torah study, primarily on the subject of Moshiach and the Redemption, and he requested that the secretary send him the texts. The Rebbe then said to the secretary: **I am surprised that he wrote that I should make known exactly what they need to do in order to bring Moshiach, when in addition to what I have said several times, on that Shabbos I even repeated those matters that they should do** (as publicized at greater length in *Beis Moshiach*, Issue #287).

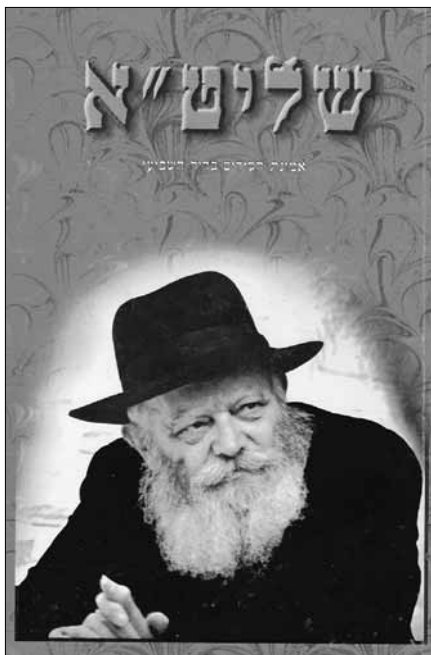
On the 11th of Iyar 5751, the Rebbe shlita replied to someone who wrote about a matter connected to the coming of Moshiach: **“I have spoken clearly and in great detail at the farbrengen.”**

In a letter to a group of rabbinical students on shlichus in Sydney, Australia, the Rebbe shlita replied to their correspondence: **“I answered them at the farbrengen of Shabbos Mevarchim Kislev. I**

will mention it at the Ohel.”

(NOTE: This was the (well-known) farbrengen of Shabbos Parshas Chayei Sara 5752, when the Rebbe shlita proclaimed that the avoda of shlichus had been completed, and the only avoda now is to greet Moshiach Tzidkeinu.)

These are only a few of the many answers the Rebbe gave both in writing and verbally (at Sunday dollars and the like).



POTHOLES IN THE PATH LAID BY MELECH HA'MOSHIACH

If every matter in holiness has its opponents, then it surely applies in something as holy and lofty as the revelation of Melech HaMoshiach. At this stage, the path that Melech HaMoshiach paved is filled with potholes. A variety of different questions have been placed upon the king's table in the Holy of Holies. It has reached the point that the Rebbe does not refrain from calling these inquirers, “new opponents,” as he stated in his own holy words, **“Since new**

opponents have arisen on the matter – the publicity will stop for now.”

In fact, there are those who note that for several weeks at the beginning of the summer of 5751, the Rebbe apparently (for a brief period of time) stopped talking so intensely about the subject. Shortly thereafter, the Rebbe resumed the publicity, etc., and with a far greater intensity.

However, even during this period of time, the Rebbe continued to encourage all the chassidim who acted faithfully and with self-sacrifice, out of a sense of complete *kabbalas ol*.

YOU HAVE SEEN!

There are those who say: Let's assume that there actually were positive answers to specific people regarding the publicity, etc., but you simply can't ignore the fact that there were also answers from the Rebbe of an entirely different nature!

Indeed, what is the simple layman, confused and puzzled, expected to do when faced with such a paradox? What about a young child, who was not privileged to be together with the Rebbe, when he is confronted by those who try to fill his head with rumors that have no factual basis whatsoever? Then there is the chassidic *baal ha'bayis*, who is presented with arguments in such a manner that he draws the conclusion that it's far better not to enter any discussions on this confusing subject and not to get involved in any activities on Moshiach and the Redemption at all, for “we see how everything is shrouded in fog with answers this way and that...”

The answer to all these cases of hiding and concealment is simple and clear: **You have seen!**

The Torah states in the section on Mattan Torah, “You have seen

that I have spoken with you from Heaven.” Who are those who have seen? The entire Jewish People!

Furthermore, as is explained in numerous places, there is a sharp difference between all other “religions” and the Jewish faith. Regarding the other “religions,” faith is based upon one single individual who comes and claims someone revealed himself to him and passed him “the baton of leadership” for the purpose of founding a new religion, etc. This person succeeded in the merit of his “talents” and “charms” to gather a certain group of believers around him, which grew with the passage of time to tens of thousands. Yet, the essential foundation of this religion is built upon the “testimony” of one person or a few individuals. In the Jewish faith, however, the King of all kings, the Holy One, Blessed Be He, revealed Himself in all His glory **before the entire Jewish nation**. As is written, “You revealed Yourself, that we may know, etc.,” and the Alter Rebbe explains in *Tanya* (Ch. 36), “**literally in a manner [noticeable to] physical sight**.” Thus, no one can come and complain that the Jewish religion was the invention of some individual *ch”v*, for this G-dly revelation took place before the entire Jewish People, great and small. This clear testimony was passed on as a tradition from father to son, from generation to generation, until our generation – thus establishing its validity and its eternity.

Those who participated in the holy farbrengens, learned the sichos, listened to the Rebbe’s words on audiocassettes, and watched him on videotape, had no doubt regarding what the Rebbe wanted from his chassidim.

The only possible doubt is whether or not we have actually met

the sharp and clear conditions that the Rebbe has set for us. In essence, anyone who makes a proper accounting in his heart and soul will have no question in this matter as well. He will quickly draw the conclusion that he is still very far from fulfilling the Rebbe’s will on the subject of Moshiach and the Redemption. As much as he will try to go to extremes, it will become quite clear to him, after revealing what the Rebbe has said, that his activities don’t reach the extreme levels that the Rebbe speaks about on this matter.

A PERSONAL RESPONSE FROM THE REBBE

“*Der Rebbe haht altz bavahrnt*” (the Rebbe made everything clear). The Rebbe did not *ch”v* leave his chassidim in the dark without their knowing where to turn. To know the Rebbe’s opinion on a given subject, we don’t have to get explanations or guidance from this person or another – not even the author of this *seifer*. It is possible to go and draw straight from the living waters, from the well of the Rebbe shlita’s teachings.

Someone who received a certain answer to a specific question that he had asked the Rebbe will conduct himself according to that answer. The Rebbe also wrote the following (*Igros Kodesh*, Vol. 7, pg. 191):

It is obvious that there is no way to describe the state of affairs of those who turn to me from time to time with their letters, writing in a manner unrelated to reality. In addition, my answer then doesn’t always fit how I want to respond, and as is known in the familiar saying among chassidim: *Vi men fregt, azoi entfert men* (as one asks, so he is answered).

On another occasion (in a reply to one of the Talmud Torah principals in 5735), the Rebbe

shlita wrote an even stronger answer (printed in a t’shura for the Aster family wedding, 5758):

“How many times must I declare that something said to one person is by no means an answer for another?”

But whatever the answer may be, it is not meant to cool off the level of enthusiasm that comes as a direct result of learning the Rebbe’s teachings. This applies with even greater force regarding an answer publicized only partially (a half, a third, a quarter, etc.), without indicating what the question was and how it was posed, as explained in the aforementioned reply from the Rebbe, which speaks for itself.

To put it simply, the Rebbe chose to come out to his chassidim at certain times – davening, sichos, yechidus, farbrengens, etc. On these occasions, the Rebbe revealed before the chassidim his wisdom – i.e., his holy teachings as broad as the earth and as wide as the sea, including all facets of life, etc. – and his will – i.e., the activities that he instructed the chassidim to carry out based on practical halacha, e.g., the mitzva campaigns. Such times represent revelations that are a privilege and an obligation to every chassid. He draws vitality from these times, navigating him along his path in life.

Answers to private individuals, on the other hand, whether in written or verbal form, given over in a yechidus or any other occasion, are clear instructions solely for the one who asked the question. Naturally, we can also learn from the language of the answer regarding similar cases, but absolutely not at the expense of things said to all Jews when the Rebbe appeared before the chassidim, as is written, “*Anochi Havaya Elokecha*” (I am Hashem, Your [in the singular] G-d) – the general G-dly revelation that

obligates each individual Jew. No need to elaborate in greater detail.

DEALING WITH DICHOTOMY

To pursue this matter further, it would be appropriate to bring a very interesting point:

If we want to make a clear distinction on the dichotomous answers – i.e., answers encouraging the publicity of Moshiach’s identity and the like on the one hand, and answers proposing greater moderation in this matter on the other – we can do so in a few words: **The Rebbe urged moderation from the moderates and gave a green light to the radicals!**

There are numerous examples on this subject, but we’ll settle for two opposite cases, as a means of comparison:

The shliach, Rabbi D. A., known as a “moderate” chassid, asked the Rebbe shlita in Iyar 5752 the following questions:

Must a Chabad House director’s main emphasis be on the subject of Moshiach and the Redemption or is this matter part of the other mitzva campaigns and Chabad House activities without any special emphasis? **(The Rebbe responded in the affirmative on the first part.)**

Is publicizing the identity of Moshiach in our generation [a necessary] part of the announcement of the Redemption? **(The Rebbe responded emphatically in the negative.)**

Do we have to publicize to the world that our times represent the time of Moshiach’s coming? **(The Rebbe responded in the affirmative.)**

However, the shliach, Rabbi D. N., known as a “radical” chassid, submitted a letter to the Rebbe shlita (on the 4th of Iyar, 5751),



signed by 250 people, on the acceptance of the Rebbe’s sovereignty as Melech HaMoshiach. That very day, the Rebbe gave his reply:

“Received with much appreciation. It should be a continuing and increasing activity, and it is most timely as the bestowing of strength and blessing of our Sages, of blessed memory, that ‘whoever increases is given increased blessings from Heaven.’ I will mention it at the Tziyon.”

What is someone supposed to do when he receives an answer of the first type? *Carry it out word for word.*

And what is someone supposed to do when he receives an answer of the second type? *Carry it out word for word* – and in our discussion, that means continuing to get Jews to sign on the petition for *kabbalas ha’malchus* **and in increasing numbers.**

To make a distinction on how far things can go, let’s think for a moment about these examples:

A simple “*baal ha’bayis*” would prefer to silence (or at least moderate) the radical chassid – for who knows what foolishness he’s prepared to do in the future? – while the more moderate chassid would prefer to give him a license to take action in a thoughtful and orderly manner, step by step, on the level of “reveal one handbreadth and cover two.”

However, we have already learned that “the opinion of *baalei battim* is the opposite of the opinion of Torah,” and thus we also see here that the opinion of Torah – the opinion of the Rebbe shlita – is totally different:

The Rebbe constantly encourages those who do tangible activities and those who are involved with all their energy and vigor in bringing Moshiach, whereas from those with doubts and reservations due to certain “fears,” the Rebbe demands no further extreme conduct.

[To be continued be”H]

FROM YUD SHVAT TO PURIM

By Rabbi Sholom Yaakov Chazan
Translated By Michoel Leib Dobry

The Rebbe explains in the maamer of Yud Shvat that we are the seventh generation and our task is to bring the Sh'china down into this world, as did Moshe Rabbeinu, thus ushering in the Redemption. In contrast, it is explained at length in the maamer "V'Kibeil HaYehudim" that the avoda of Moshe Rabbeinu at Mattan Torah was only the beginning of "what they had commenced to do," and the completion was brought only by Mordechai, when "the Jews took upon themselves." So when exactly will we complete the indwelling of the Sh'china?

One of the innovations of the maamarim of the Rebbe, Melech HaMoshiach, is that in most of them, the Rebbe indicates upon which maamer of our Rebbeim

this maamer is based. Practically speaking, a sizable portion of the maamarim of our Rebbeim are based upon maamarim of preceding Rebbeim. However, when the

maamer is actually said, it's as if we're talking about a totally new teaching, without any indication as to the basis and source of the maamer's overall concept. Anyone who learns the maamer is bound to think that we're discussing a new concept that had never been discussed before in chassidus.

In general, chassidus was studied in the previous generations as it was, without attributing any importance to the source of the maamer or who said it first. Most chassidim who transcribed manuscripts of the maamarim of the Rebbeim from the previous generations didn't even bother to record the date of the maamer, and thus in many of these maamarim, it's not even possible to know which Rebbe said it. Only experts in such matters can determine when the maamer was said by analyzing its style or recognizing the handwriting.

In contrast, we see how the Rebbe was particularly strict in this matter, whether in stringently recording who said a certain maamer and when it was delivered or in citing the source and basis for the general concept brought in the maamer. In the sifrei maamarim of our Rebbeim published in recent years, in accordance with the Rebbe's instructions, they try to cite at the beginning of the maamer upon which previous maamarim it is based.

We are now quite accustomed to the likelihood that when the Rebbe starts a maamer, there is a reference: "As is known from the precise statement of our Rebbeim in the maamer beginning..." But in his way of being precise in everything, the Rebbe didn't settle for just citing the source of the maamer, he also specified the exact date the maamer was said.

As we approach the days of Purim, we naturally learn the last maamer that we were privileged to



receive from the Rebbe's holy hand – the maamer “*V’Ata Tetzaveh*,” issued for Purim Katan 5752. Therefore, it would be appropriate to contemplate the source for this maamer: “*V’Kibeil HaYehudim*” 5687.

The Rebbe Rayatz said the maamer “*V’Kibeil HaYehudim*” on Purim Katan 5687 at the Lubavitcher shul in Moscow and it was printed separately prior to Purim 5711.

As is known, in the final years of the Rebbe Rayatz's life in this physical world, the Rebbe MH”M customarily printed the Rebbe Rayatz's maamarim prior to Yom Tov and for other auspicious days on the Chabad calendar. In general, the Rebbe strived to print maamarim that had not been printed before. This particular maamer, “*V’Kibeil HaYehudim*” 5687, is among the more prominent ones from those years, as fourteen years earlier, in 5697, the maamer had been printed in the *HaTamim* booklet. Why then did the Rebbe choose to print specifically this maamer?

Another interesting fact: This maamer was the first maamer that the Rebbe printed after he officially

accepted the leadership on Yud Shvat 5711. The following month, at the Purim farbrengen, the Rebbe said a maamer based upon this maamer (and edited for Purim 5749).

Leading up to Yud Shvat 5711, the Rebbe did not print a maamer, and in the preface of the Purim kuntres, the Rebbe explained that the reason for this was “for my revered teacher and father-in-law, the Rebbe, personally established the maamer (Basi L’Gani – Kuntres 74) for Yud Shvat, the day of his histalkus – and who shall come after the king to alter it? And on the day of his histalkus, we must merely learn in-depth this very maamer.” At first glance, if there was a need to explain why no maamer came out for Yud Shvat, the Rebbe could have explained this at the Yud Shvat farbrengen. So then why did the Rebbe wait with his explanation until the printing of the Purim kuntres?

It stands to reason that there is a connection between the maamer of Yud Shvat, “Basi L’Gani,” and the maamer of Purim, “*V’Kibeil HaYehudim*,” even though on its surface, it appears to be quite the opposite – that the two maamarim actually contradict one another.

The Rebbe explains in the maamer of Yud Shvat that we are the seventh generation, and our task is to bring the Sh’china down into this world as did Moshe Rabbeinu, thus completing the avoda to bring the True and Complete Redemption. In contrast, when the holiday of Purim approaches, we learn the chassidic discourses on the pasuk “*V’Kibeil HaYehudim*” (and the Jews took upon themselves), which explain at length that the avoda of Moshe Rabbeinu at Mattan Torah was only the **beginning** of “what they had commenced to do,” and the completion was brought only by Mordechai HaYehudi, for “the Jews took upon themselves” only in his time.



So when exactly will we complete the indwelling of the Sh’china down in this physical world?

On Yud Shvat 5711, the Rebbe said that as with the generation of Moshe Rabbeinu, our generation will complete the indwelling of the Sh’china. However, leading up to Purim 5711, the Rebbe printed a maamer, the content of which he continued in a maamer at the Purim farbrengen. We derive from the Purim maamarim that the seventh generation, the generation of Moshe Rabbeinu, did not succeed in completing the objective, and thus there is a need to reach the avoda of self-sacrifice that existed in the generation of Mordechai HaYehudi in order to complete the process of receiving the Torah!

This is perhaps the very reason why the Rebbe specifically printed the maamer “*V’Kibeil HaYehudim*” immediately after Yud Shvat – to teach us that this maamer must come as a direct continuation to the maamer “Basi L’Gani.” Our generation unites the tasks of the generation of Moshe and the generation of Mordechai, for we absolutely must complete the indwelling of the Sh’china, the

revelation of Moshiach. How?
Through self sacrifice!

In the Yud Shvat maamer of Basi L’Gani, the Rebbe demands that the avoda must be in a manner as exemplified by the conduct of Avraham Avinu – i.e., publicizing G-dliness in the world – and the concept of self-sacrifice will automatically follow. In other words, the fulfillment of the objective must be with self-sacrifice to the point that the emphasis is upon the avoda, not the self-sacrifice.

However, in the maamer “V’Kibeil HaYehudim” (5687), the discussion is about a manner of avoda that demands the Jewish People’s self-sacrifice when faced

actual self-sacrifice in the fulfillment of Torah and mitzvos, faced literally with the evil decrees and destruction of the Communist regime in the Soviet Union and the frightful era of the Holocaust *r”l*.

In our generation, however, the seventh generation, the Rebbe brings in this maamer the innovation of a new and lofty stage: self-sacrifice while living a comfortable life in comfortable countries. For they are broken and crushed (*kasis*) from their existence in the exile, and as a result, they reach the luminary itself, the revelation of the essence of the soul as it is rooted in G-d’s Essence.

Thus, with the strength of this self-sacrifice, we bring about the

two maamarim. He started by saying a maamer beginning with the pasuk “V’Ata Tetzaveh,” and afterwards when he was in Moscow, he said the maamer again, adding a new beginning: “V’Kibeil HaYehudim.” Then, when he wrote the maamarim, he combined them into one maamer, beginning with “V’Kibeil HaYehudim.”

It can possibly be said that the Rebbe specifically chose this maamer to change its beginning to “V’Ata Tetzaveh,” since this is the **very content** of the maamer, the purpose and essence of Moshe Rabbeinu, especially the Moshe of our generation, the leader of the generation – to awaken and reveal the faith of every Jew from the essence of his soul.

In the Rebbe’s first maamer, “Basi L’Gani,” the emphasis is on the duty of the **generation**, “the seventh generation,” to bring the Sh’china down to this physical world, through avoda in the ways of Avraham Avinu – “and he called there in the name of Hashem, G-d of the world,” in such a manner that the world and G-dliness are one, without much emphasis upon the concept of the nasi.

Even in the Rebbe’s maamer “V’Kibeil HaYehudim” from Purim 5711, the content of the maamer is about the special quality of **the Jewish People** at the time of Purim.

However, in the maamer “V’Ata Tetzaveh,” the last maamer that we have been privileged to receive from the Rebbe (for now), the Rebbe places an emphasis upon the concept of **the leader of the generation** himself, who sustains and nourishes the faith of the entire generation, giving them the strength to serve with self-sacrifice, even in a state of affluence – and we will thereby merit very soon the True and Complete Redemption.

We will conclude with an interesting allusion: In the kuntreisim of the Rebbe Rayatz’s

In the last maamer...the Rebbe places an emphasis upon the concept of the leader of the generation himself, who sustains and nourishes the faith of the entire generation, giving them the strength to serve with self-sacrifice, even in a state of affluence.

with the evil decrees and destruction of the exile.

In his maamarim that are based on this maamer, particularly the last maamer (for the time being) that we have been privileged to receive from his holy hand, the maamer of Purim Katan 5752, the Rebbe adds a most lofty concept: The Jewish People are broken and crushed from their being in exile, even when there are no evil decrees and destruction. Even when they live in the lap of luxury, the Rebbe states, the Jew is broken by the lack of G-dly revelation as there was in the Beis HaMikdash.

During the years of the Rebbe Rayatz’s leadership, the Jewish People needed to stand strong with

“and the Jews took upon themselves” that which “they had commenced to do” in the first generation of the Chabad Rebbeim...

As was mentioned previously, the kuntres of Purim Katan 5752 with the maamer of “V’Ata Tetzaveh” is based upon the Rebbe Rayatz’s maamer “V’Kibeil HaYehudim.” Throughout the years, the Rebbe said several maamarim based upon this maamer, all of them beginning with the same words – “V’Kibeil HaYehudim.” The one exception is the maamer he said in 5741, which was published in 5752, beginning with the pasuk “V’Ata Tetzaveh.”

In practical terms, the Rebbe Rayatz’s maamer is comprised of

maamarim, the Rebbe MH" M printed Hebrew letters on the title page of each maamer, signifying the kuntres' numerical order. The

kuntres of Purim 5711 bears the letters Pei-Tes (89), and in the year 5752, when the Rebbe distributed the kuntres of Purim

Katan based upon that maamer, the Rebbe MH" M was eighty-nine years old.



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‘WHEN YOU SEE THE BODY BURNING, DON’T HAVE PITY!’

By Menachem Ziegelboim

*15 hours of farbrenging that was entirely mesirus nefesh! * I order you to write in my name that whoever has a son and gives him to the schools of the Soviets and Yevsekim, will not live out the year! Will you write that? * A firsthand account of the dramatic events of Purim 1927 and the extraordinary farbrengen of the Rebbe Rayatz.*

TERRIFYING WORDS

“What we heard and saw during that Purim meal we did not hear or see our entire lives – not us, not our fathers, and not our father’s fathers. Utterly horrible things, shocking, terrifying those who witnessed them” – this is how the Chassid R’ Eliyahu Chaim Altheus described the events of Purim 1927 under the totalitarian regime of the cursed GPU, in a letter to his son and son-in-law.

The communists, with the help of the members of the Yevsektzia (Jewish Section of the Communist

Party), who were Jews, persecuted anything that smacked of Judaism. They declared war against religious institutions, rabbanim, ritual slaughterers, mohalim, and religious teachers, who, with their self-sacrifice, continued the golden chain of the Jewish people.

It was at this time that the Rebbe Rayatz took over the Chabad leadership. With determination and strength of spirit, he led the activities to spread Judaism. He sent emissaries to cities and towns, and established a generation of

melamdim, shoachim, and rabbanim. He established mikvaos and minyanim. The more his work expanded, the harsher the Yevsektzia became and the more they persecuted religious Jews. It was holiness and G-dly light against the “other side,” fighting fiercely with one another. As the side of holiness intensified its work, so did the other side strengthen its hand.

The persecution reached a peak in 1927, when the Rebbe himself was arrested. Certain events that took place prior to his arrest indicated that the wicked ones were targeting the Rebbe, so that they could, heaven forbid, uproot the head. However the Rebbe was fearless. The ultimate expression of this was the Purim farbrengen of 1927 which is etched in ink of fire in the annals of Jewish history.

THE REBBE’S SECRETARY TAKEN TO JAIL

Marchavaya Street 22, Leningrad. It is from this address that the Rebbe runs his network to spread Judaism. It is from here that the instructions go forth, from here the emissaries are sent,



the letters and telegrams. This house on the corner is well known to the GPU agents who keep close tabs on the Rebbe.

At the beginning of Adar I 1927, the Rebbe leaves his house in Leningrad and travels to Moscow. An urgent meeting is to

from Leningrad and in another fifteen minutes the conversation will take place,” says the operator. As was customary in those days, one would be informed ahead of time of an inter-city call.

The mysterious announcement increased the tension in the room.

“Brother Jews! The desolate desert is on two sides and the Egyptians, the Yevsektzia, are pressing from behind. It is very bitter for us; we have no way and no choice except to fling ourselves into the sea of self-sacrifice, into the sea of bitachon! ... Jews! Come and let us fling ourselves into the fire of self-sacrifice!”

take place on the topic of communal work. The Rebbe is supposed to remain in Moscow only a few days and then return home Thursday morning, the night of Purim Katan.

Wednesday night the Rebbe visits the home of Rabbi Klems, a friend of the Rebbe’s household who was warmly regarded by the Rebbe’s father, the Rebbe Rashab. It is 9:00 at night and during the visit one of the Chassidim rushes in and says that he was called to the offices of the GPU, where they took a great interest in the Rebbe’s activities. The Chassid says that there are many indications that the GPU has decided to uproot everything and he suggests that the Rebbe leave the city until things quiet down.

Silence prevails in the room. Those present think things over as the phone rings. “There is a call

Nobody knew who the call was for and what it was about. In those dark days, nobody knew what the next item of news would be.

In the room were also Rabbi Klems and Rabbi Zevin. The two rabbanim tried to guess the purpose of the upcoming call and came to the conclusion that it was for the Rebbe. The Rebbe himself sat and thought.

Precisely fifteen minutes went by and the phone rang again. Someone picked up the phone and the rest looked at him openmouthed. The tension in the room increased. All saw the person’s face grow pale and then red, then pale again, and they knew what it was about.

“Last night,” he said later, “they visited the home of the secretary of the Rebbe, Rabbi Elchonon Dov Morosov. They spend the entire night searching

his house. They found nothing, but the evil ones did not give up. This afternoon they came again and did another search that lasted five hours. This time too, they found nothing. Nevertheless, on their way out they took R’ Elchonon with them to prison and nobody knows where he was taken.”

The informant also said that Rabbi Elchonon Morosov had managed to smuggle a package of incriminating documents out with his six-year-old son and the child had run for his life.

The faces of the men in the room fell and worry gnawed at their hearts. The Rebbe’s countenance also changed but he sat in his place quietly, as he pondered the significance of the latest events. The signs and hints were adding up and indicated that they were approaching the “head.”

The Rebbe got up and turned to leave the room. “Please,” he said, addressing those present, “keep the news confidential.” He turned to two Chassidim standing there and said, “Tomorrow, before my trip, I will farbreng with the Chassidim.”

Indeed, the Rebbe farbrenged in a fiery manner, stirring the hearts of those present. “On Thursday, towards evening, as I walked with some acquaintances, we saw the Lubavitcher shul illuminated with many lights,” related one of the rabbanim who was involved in communal work, in a firsthand account. “The building was full of people and many people, who couldn’t get in, stood in the hall and on the steps. We asked what this was about and were told that the Lubavitcher Rebbe was holding forth, and since that night was the night of Purim Katan, after the talk there would be a meal.

“A shudder went through me



and I thought about how this grandson inherited the powerful determination of his great-grandfather [the Tzemach Tzedek], who endangered his life to stand up to the wicked ones during the old regime, for the good of the Jewish people.

“Mr. Vendel and I entered to hear the lecture and I saw the Rebbe sitting on the platform, speaking. He was explaining how the miracle of Purim came about through the powerful determination of the Jews at that time, who refused to obey the king – upon the advice of his ministers – to assimilate with the nation of Achashverosh. The source of the strength of the Jewish people that enabled them to withstand the test was the 22,000 youth, students of Mordechai...

“I won’t deny that aside from the contents of the speech, the enthusiasm of the speaker – who

did not reckon with the hardships and the danger inherent in a speech like this – and the rapt attention of the crowd, made a tremendous impression on me and I wanted to hear more, but I suddenly saw a few people who made me suspect that they were spies, and we left the shul.

“Mr. V. who knows the Chassidim better than I do, told me – as we left the shul, greatly impressed by what we had heard and seen – that this speech, which was so fitting for the state that religious Jews were in, would have a great impact.”

On Friday, the Rebbe returned from Moscow to Leningrad. The Rebbe knew that they were looking for him but he feared no one. He even dismissed the suggestion that he find a hiding place in one of the Caucasian cities. Despite the persecution, the Rebbe continues with his holy

work. He receives people for yechidus, answers letters, and runs the far-ranging network of activities.

An anonymous individual, clean shaven with his hat tilted over his forehead, stands in the corridor in front of the yechidus room, preparing to enter. He is waiting for his turn. He has a difficult problem and he wants to consult with the Rebbe. He turns this way and that, nervous, restless, not surprising for these crazy days.

When it is his turn, he enters the holy room and looks at the Rebbe. “Rebbe!” he begins, a little hesitantly. “I want to flee this cursed land. I can’t stand the persecution of these cursed communists. I have the opportunity of leaving Russia, but it is very dangerous. I want to know your opinion.”

The Rebbe looks at the man with a piercing gaze. He knows all

"I order you to write in my name that whoever has a son and gives him to the schools of the Soviets and Yevseksim will not live out the year!"

secrets. Nobody ever comes to ask him these sorts of questions and the Rebbe realizes that this man has come to entrap him. The Rebbe is not shaken but with a smile on his lips he gives an ambiguous answer which could be understood in many ways.

At that moment, rotting in prison, sits the loyal secretary, the Chassid, R' Elchonon Dov Morosov, who was intimately familiar with all the goings-on in the Rebbe's household. Everyone hopes that he will soon be released but three weeks go by and there's no encouraging sign. Since the wicked found no incriminating document against him, they make up a story that he helped someone escape across the border.

RECALLING THE GLORY OF LUBAVITCH

Purim is around the corner and there is great tension in the air. All wait for developments, knowing that momentous events are about to take place.

Many guests, relatively speaking, come to Leningrad despite the difficult situation, to be with the Rebbe on the holiday. Towards evening they all go the farbrengen at the Rebbe's house with hearts pulsating with emotion.

At four in the afternoon, the Rebbe enters the large hall with great majesty and sits in the chair at the head of the table. About 200 Chassidim crowd the room and wait to hear the Rebbe.

The Rebbe washes his hands, says l'chaim, and blesses those present with numerous blessings. He speaks about Purim, about the self-sacrifice for Torah study and Judaism. Every so often he stops and those present burst into song and then the Rebbe continues speaking. The Rebbe also says a maamer and those present listen closely.

Those close to the Rebbe's household notice that the Rebbe is saying many l'chaims... Someone starts an old, soulful Chabad niggun and others join in, rising above the dismal current circumstances to purer worlds.

The Rebbe sits at the head of the table with his head resting on his hand, lost in thought. He later wrote in his diary that at that time he was thinking back to the glory days in Lubavitch, when the

Miniature Sanctuary stood there, and his father, the Rebbe Rashab, ran the Chassidus and the Chassidim with an upraised arm. How marvelous was the sight when hundreds of Chassidim and men of deeds surrounded this Lubavitcher Miniature Sanctuary and hundreds of talmidim filled the large zal and all blazed with the fire of holiness and Chassidic fervor.

His thoughts flow. The exile to Rostov, his father's apartment in Rostov, the beloved Chassidim, the delightful maamarim of Chassidus, while at the same time there was the civil war in the streets between the Reds and the Whites, the war and terror, the constant bad news about the state of our Jewish brethren. And then the passing of the great light, the orphan-hood and aloneness, the sickness and hunger, the closing of the Lubavitcher yeshiva Tomchei T'mimim, the frequent searches and the slanderous writings, the trumped up stories and the fleeing.

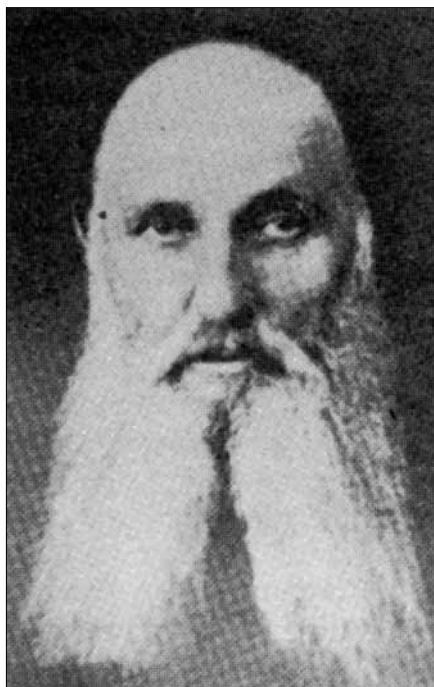
Oy, how was the glory taken from Beis Chayeinu? How was it that the glory and majesty of Chassidus had been exiled?

SAVE YOURSELVES WHILE YOU STILL CAN

It was midnight already. Tears fell from the Rebbe's eyes and moistened the white tablecloth. All noticed that the Rebbe was in emotional turmoil and it wasn't hard to guess why. Those present intensified the niggun d'veikus even more and the undertone of bitterness was strengthened too...

Suddenly the Rebbe stood up, his face aflame and his eyes ablaze. His body was obviously trembling from emotion.

"Brothers! Jews in general and Anash and the T'mimim in particular; all of us in Russia are



R' Eliyahu Chaim Altheus

in the same situation as our ancestors who left Egypt; the desert on two sides, the sea in front, and Pharaoh and his army behind. Every Jew must know, and every one must convey this in my name to his fellow, every Jew is allowed, according to the laws of the government, to fulfill all the mitzvos without interference; everybody can have his son learn with a melamed.

“Brother Jews! The desolate desert is on two sides and the Egyptians, the Yevsektzia, are pressing from behind. It is very bitter for us; we have no way and no choice except to fling ourselves into the sea of self-sacrifice, into the sea of bitachon! Every Jew in Russia, no matter what group, his age or position, householders and intelligentsia, must remember the period of the Inquisition in which they were burned and slaughtered for Torah and for mitzvos. Every Jew must say just this – that he is a Jew, and he should display this with his participation in the founding of a Jewish school. Every Jew should remember this moment: Jews! Come and let us fling ourselves into the fire of self-sacrifice!

“All should remember that they are taking his children away from him. They want to make us all childless, Heaven forbid. All of us – rabbanim, shoctim, melamdin, balabatim, businessmen, peddlers, legal professionals, doctors, men and women – together we must all have literal self-sacrifice, to be burned, Heaven forbid, for Torah and mitzvos, and to merit children and grandchildren.

“Jews! Explain to one another this terrible situation and where we have been led by the *shkotzim* the Yevsektzia, may their names be erased. Remember who your enemies are. Each of you should arouse the G-dly feeling within

and fight the bitter enemy, the villainous Yevsektzia, may their names be erased. Jews have suffered greatly, and in every generation they rise up against us to destroy us and Hashem saves us from them.

“They want, Heaven forbid, to apostatize Jews. Remember and save yourselves while you still can. Make chadarim, go to shuls and learn in them each day. Strengthen the path of your fathers and may Hashem give you children and grandchildren.”

The Rebbe suddenly opened his shirt and uncovered the area over his heart. With clenched fist he beat on his chest with great strength. Those present recoiled but the Rebbe paid them no attention. He turned to the Chassid, Rabbi Eliyahu Chaim Altheus who stood nearby and said in a thunderous voice, “Eliyahu Chaim! Eliyahu Chaim! Last year I told you to write and you did not listen! Therefore, you’ve been suffering the entire year. Now I am ordering you to write to all the



**The Chassid R' Chonye Morosov
(may Hashem avenge his blood)**

cities and towns as follows: We had a Rebbe and he left us a son – what kind of fruit is he?”

Those present could not bear this, but nobody dared to utter a word. The Rebbe’s face burned like a torch and his eyes blazed. Without waiting he exclaimed, **“I order you to write in my name that whoever has a son and gives him to the schools of the Soviets and Yevseksim will not live out the year! Will you write that?”** The Rebbe repeated this several times and each time, he banged his heart with his fist. “When you see the body burn, do not have mercy; watch out for the head!”

The Rebbe finished speaking, sat down and burst into bitter tears. His entire body shook with sobs.

LIKE NIKOLAI? YES, LIKE NIKOLAI

The crowd was stunned. 200 Chassidim stood frozen in their places and didn’t know what to do. All understood that in those moments the Rebbe was giving his life for the Jewish people.

The old Chassid, R’ Meir Simcha Chein of Nevel took a step forward to the Rebbe and said bitterly, “Rebbe, we cannot. We don’t want to hear things like this. We need a Rebbe here!” hinting that what the Rebbe was saying endangered his life.

The Chassidim sighed with relief. In pained voices they supported R’ Chein and said, “Yes, indeed, Meir Simcha. We all think so.”

The Rebbe looked up as though he was first noticing that other people were there. “I asked my father, ‘Like Nikolai?’ and my father replied, ‘Yes, like Nikolai.’” The Rebbe did not explain.

It was a riddle to the Chassidim and when the Rebbe saw that nobody had understood

The Chassidim stood around and since they saw the two of them crying, of course they cried along with them. The only ones who did not cry were the wicked ones, with hearts of stone, their eyes full of hate scanning the crowd.

what he had meant, he said, "This story is known," but R' Meir Simcha said, "Rebbe, none of us know what you mean."

The Rebbe explained:

"Nikolai I was sent by his father, Pavel I, to do military maneuvers because he wanted to see how his son did on the battlefield and whether he was capable enough to go to war if the need should arise. Nikolai I was a warrior from his youth and he performed the military maneuvers exceedingly well.

"At the end of the exercise, Nikolai was quite satisfied with the results and he ordered that generous gifts be given to the soldiers and their commanders, though he did not consult with his father or the Minister of the Treasury. When his father received a report, he was pleased about the successful military maneuvers but

annoyed about the generous gifts which were distributed without his approval.

"When his son returned, his father praised him for his success in simulated battle but censured him for the excessive gifts given out without his permission. 'For this I will punish you and exile you from the capitol for two years,' declared the czar.

"When I asked my father," the Rebbe concluded, "whether it was like Nikolai, my father answered me, 'Yes, like Nikolai.'

"Zalman!" the Rebbe's voice suddenly thundered as he turned to one of the Chassidim who made the trip from Nevel. "Zalman, when they make a bonfire of dry wood and present you with the choice to either send your children to their schools or to throw yourself into the fire, do you know what to do? You have to throw yourself into the fire, so that your children are not sent to their schools!"

WITH YEVSEKTZIA AGENTS PRESENT

The Chassidim had had enough. Their hearts and minds were not able to digest such cutting words.

"Fear and dread fell upon us all," describes the Chassid, R' Altheus in his famous letter. "We could no longer hear such piercing and fiery words. Our fear was twice what it was before."

At the end of the table, facing the Rebbe, stood members of the Yevsektzia who listened to all that was said. They came, as they did to all special farbrengens, and without needing to hide they stood there looking grave as they listened to every word the Rebbe said. All the other times, the Rebbe had been careful not to say incriminating things in their presence so as not to give them a

pretext, but this time, the Rebbe ignored them completely. He knew who they were and what they wanted but they were like nothing to him, as the dust of the earth.

Each time he referred to them, some Chassidim stole a glance at them to see their reaction. At first, the Yevsektzia agents looked uncomfortable as though they had been

caught spying, but their expressions soon turned angry. Their eyes burned with murderous rage to the point of madness and all knew that the threat hanging over the Rebbe's head had become ever stronger.

THE REBBE'S MOTHER TRIES TO CALM HIM

R' Altheus quietly slipped out of the room and went to the nearby alcove, where Rebbetzin Shterna Sara, the mother's Rebbe, sat. He knew that only she had the ability to stop the dangerous farbrengen.

He didn't have to say much in order to convince her of the great danger looming over her only child's head. She rushed into the full hall and the Chassidim cleared a path for her. They hoped that she would be able to stop the farbrengen.

When the Rebbe saw his mother, he stood up in her honor. "Mother," he said, before she could utter a word, "please go to your room and say a chapter of T'hilim and cry. It helps!" As he said this, he cried. When his mother saw that her son was brokenhearted, she stood there and cried too.

The Chassidim stood around and since they saw the two of them crying, of course they cried along with them. The only ones who did not cry were the wicked ones, with hearts of stone, their eyes full of hate scanning the

crowd.

"Mother, I do nothing on my own. All this I worked out with father." The Rebbe stopped speaking. He could not go on because of his tears. It was an atmosphere of fear, tension, dread, and terror that hovered over them and above all, a spirit of *mesirus nefesh*.

"Yosef Yitzchok," his mother managed to say as she sobbed. "Please stop. Have mercy on your health for your sake, for my sake, and for the Chassidim. Please, go to the nearby room and relax, preserve your health, I beg you." However the Rebbe stood there facing her, looking at her with respect but did not budge. And then suddenly, the Rebbe fainted. It took much effort to revive him in the nearby room.

Chassidim poured cold water on his head and tried to arouse him in various ways. It was only ten minutes later, which seemed like an eternity, that the Rebbe regained consciousness.

The Chassidim who remained in the hall were beside themselves. Each looked at the other in dismay and with despair, like a man seeing his ship with its treasures sinking in the sea, or his house and possessions going up in flames, unable to lift a finger. All felt that the decree was written and sealed.

After two hours of rest the Rebbe returned to the table and continued to say *sichos* and Chassidus about the significance of the day. He said inspiring words and they sang *niggunim* in the usual way, until 7:30 in the morning. It was 15 hours of *farbrenging* that was entirely *mesirus nefesh*!

"After that Purim, our spirits plummeted. We felt that we were awaiting a disaster. Each of us worried on his own and refrained from telling his friend what he was

"HASHEM HELPED AND THEY WERE ALL BURNED ALIVE"

R' Itzke Gansburg a"h wrote in his book, *Chayal B'Sheirus HaRebbe*:

I was witness to a Chassid who preferred that his children be burned rather than be taught heresy in a communist school.

Hirschel Lieberman was a familiar face to the Chabad Chassidim of Moscow. Like other Chassidim, he supported himself by working at home. He manufactured hair pins. One night, as Hirschel worked at home, bending iron into pins and coating them with plastic, a spark from his cigarette ignited something flammable and the house went up in flames.

R' Hirschel was able to make it out in time, though burned all over his body. His wife and children, who had been sleeping, did not escape and were consumed in the fire. After he was released from the hospital, R' Hirschel moved in with us, broken in body and spirit, bereft of all. His personality completely changed and one could not recognize the same Hirschel, the jester of the group.

At night, he would sit and cry. Only vodka enabled him to forget his sorrow. He would drink and cry until the alcoholic fumes went to his head and he fell asleep.

He would say, "See what Hashem did for me. In my house there were always arguments between my wife and I about our children's education. She maintained that we have to send them to school and I said better if they were burned alive and their souls be preserved. Hashem helped and they were all burned alive, so long as they did not attend the schools of heretics!"



R' Hirschel Lieberman

thinking, so as not to increase the gloom. I will not be exaggerating when I say that fear was apparent on the faces of the more emotional ones. We visited the Rebbe's house twice a day and those who lived further away would call several times a day to ask how the Rebbe was and whether he was still at home."

That is what R' Altheus writes

and the Rebbe summed up the consequences of that *farbrengen* as follows:

"The *sicha* of Purim made an impression to the point that it was publicized in many places, and thanks to Hashem new *shiurim* were established as well as *chadarim* and schools."

(From the book Sipuro Shel Chag – Chag Purim, based on the Rebbe's notes and the letter of R' Altheus; Likkutei Dibburim vol. 5).

APPOINTED BY THE REBBE TO BE A SHLIACH

By Nosson Avrohom

He was called to shlichus by the Rebbe in the middle of his Sheva brachos at a time that the Rebbe had stopped personally sending shluchim * Since then, Rabbi Moshe Chaim Levin has been working with Russian immigrants in the US and Russia. * Part 1

The Brooklyn neighborhood of Kensington, which adjoins Flatbush, is a twenty minute drive from 770. Thousands of Jews live there, with a large community of religious Jews, mostly yeshivish, but also some Chassidim and even some courts of Admurim. There are two well-known yeshivos in Kensington, Torah Vodaas and Torah Temimah. There are also thousands of not-yet-religious Jews who live there and a high percentage of them are from the former Soviet Union.

Right on Ocean Parkway off of

18th Avenue is Rabbi Moshe Chaim Levin's Chabad house. A "Baruch HaBa Melech HaMoshiach" sign is on the front of the building and there is a large menorah in the front yard. When we visited R' Levin we saw that publicity and media hype are not his strong point, as he is a big believer in action. He considers "If you didn't announce it, you didn't do it," an empty slogan.

The Chabad house has offices for various activities, a large shul with a nice library, storage space for food for the needy, and a big

room for Tzivos Hashem activities. Over the years, R' Levin has built up a large community. Some of the people who daven at his Chabad house are mekuravim who knew nothing about Judaism a short while ago.

THE REBBE SAID TO WORK WITH RUSSIAN JEWS

When I asked R' Levin where he was twenty years ago, I didn't expect to hear a long list of programs he was involved with, programs that were closely guided by the Rebbe. "I am publicizing most of them now, for the first time, to *Beis Moshiach*."

So before we began talking about the work of his Chabad house, which is why I was there, we had a fascinating discussion about years passed, during the course of which, R' Levin received many instructions from the Rebbe.

"The first time I had yechidus was in 5732/1972, my year on K'vutza. I remember it as though it was today. The secretary wrote us down and we made all the necessary preparations and then, that afternoon, they told us that due to lack of time we would have to reschedule an appointment. When I finally had a yechidus, the Rebbe began by saying that I had to work with bachurim who had left the Soviet Union and its satellite countries. The Rebbe repeated this during the course of the yechidus. I left the Rebbe's room shaken and moved. From that point on, I knew that I had a shlichus to do in addition to my learning.

"As someone who comes from Russia, I know the language, and I used it to work with Russian Jews, as the Rebbe told me to do. In those days, the organization FREE, which was founded by the Okunov

brothers, started a program in Crown Heights for Russian children. Along with my yeshiva learning on K'vutza, I gave shiurim in Judaism and Chassidus to these children.

"In the summer, when I saw that the Russian kids were having a hard time adjusting to the regular camp program in Gan Israel, I made a program for them which combined Jewish ideas and a traditional way of life in an experiential way. Later on, many Chabad summer camps adopted my program.

"In 5735, the Rebbe spoke a lot about Mivtza Neshek (the candle lighting campaign). At nearly every farbrengen, the Rebbe asked for an increase in mivtzaim and in nearly every sicha, the Rebbe noted all the

mivtzaim that had been instituted until that point.

"We began printing nice brochures in Russian which compiled the Rebbe's sichos about the mivtzaim, and had a section about Jewish holidays and Jewish history. These brochures were distributed in areas with high concentrations of Russian immigrants. The Rebbe edited these brochures before they went to print. It was fascinating to read the Rebbe's editorial comments.

"I'll give you two examples that can help shlichim today who are editing brochures for their mekuravim. One time, we published a short brochure before the Yomim Nora'im. Regarding the custom of Kaparos, we wrote that a Jew has to think that this

punishment (i.e. death) is what he deserves for his sins, but in His compassion, Hashem forgives us (if we do t'shuva). The Rebbe crossed out the word, 'deserves' and wrote, 'heaven forbid,' and amended the wording.

"In another booklet we wrote about candle lighting. In order to ensure that nobody would light too late, we decided to write 'twenty minutes before sunset.' The Rebbe crossed that out and wrote, 'the custom is 18 (minutes).'"

INSPIRATION IN CAMP

Thick volumes could be written about the outreach that was done back then. According to R' Levin, the opportunities were greater and with the Rebbe's constant urging nobody considered resting on their



As far as my writing that the reason the magazine was folding was my fault, perhaps I lacked the merit, the Rebbe crossed out the entire line and wrote, 'not so,' and then he added the words, 'at all,' underlining these words twice.

laurels. Between one project and the next was another project!

R' Levin and his friends knocked on thousands of doors, making house calls in order to convince Russian immigrants to light Shabbos candles. Before Pesach, they distributed hundreds of boxes of food products, even though they were young bachurim and their resources were limited.

"As I told you, I prepared a curriculum for Camp Gan Israel for recent Russian immigrant children. In the summer of 5737, a 16 year old boy came to camp who had emigrated with his mother from Odessa just a few months earlier. His uncle registered him for camp.

"This boy was difficult and whatever we asked him to do, he did the opposite. All the counselors met to discuss what to do with him. It wasn't an easy decision but

we finally decided to send him home. We were very concerned about his negative influence on the other boys and saw no other recourse.

"When we told him that he would be going home, he was very taken aback and he asked for another chance in which he suddenly turned into a well-behaved child. We couldn't understand the sudden transformation but that's the way it was.

"When camp was over, he went to our yeshiva in Crown Heights and became a Chassid. In Tishrei of that year, I was so moved when he came over to me and asked me, with tears, why we hadn't told him to put on two pairs of t'fillin. Today, he is a father of Chassidishe children and he lives in Crown Heights."

In 5738, R' Levin and his friends, Menachem Mendel

mitzva tank.

"The Russian immigrants to the US were scattered over many states of the US and we decided to reach all of them. We rented the tank from the shliach, Meir Lifschitz of Detroit, and we turned it into a little shul. We took many pairs of t'fillin and mezuzos, and a video of the Rebbe. We planned our itinerary so that we would reach every immigrant center. We arranged this ahead of time with the shluchim in the various states and they advertised our coming.

"Our first foray took place between Purim and Pesach and was very successful. People warmly welcomed us and we sold many pairs of t'fillin and mezuzos. After Pesach, we went out again until Shavuos. When we returned to 770 from the first trip, we wrote a detailed report for the Rebbe about what we did. We did not receive a response. It was only when we went on the second trip, while we were in New Orleans with the shliach, Rabbi Zelig Rivkin, that we received a response to that first report. The Rebbe expressed surprise that there was no publicity in the media about our work.

"We were surprised by this but we called all the places we planned on visiting so they could inform the media. In the end, the media publicity caused a great kiddush Hashem."

SHLICHUS DURING SHEVA BRACHOS

Rabbi Levin married Doba Klein on Chamisha-Asar B'Shvat 5741. Both were committed to a life of shlichus but the didn't dream how soon they would become involved and how it would come "from above."

During the week of Sheva brachos, the Rebbe's secretary, Rabbi Chadakov called Rabbi Levin and assigned him a shlichus.



***Ohr shel Moshiach,
the new version of Ohr***

Okunov, Tzvi Hirsh Bisk, and Yerachmiel Benjaminson, decided to disseminate the Rebbe's instructions across America with a

He explained that some shluchim in America published monthly publications in Russian for their mekuravim. He asked R' Levin to produce a monthly publication that would be distributed to all Russian mekuravim, and to publicize in his name that this was meant to be the one and only Russian language publication in the US.

"I realized from the start that this was an instruction from the Rebbe. Already during the Sheva brachos I began making inquiries about it. Many questions arose and I wrote a long letter to the Rebbe and received detailed answers.

"After I prepared myself logistically, I spoke with shluchim and began planning how the magazine would look and what columns it would have. I suggested several names for it, including the name *Ohr*, and the Rebbe chose this name. The magazine was entirely *al taharas ha'kodesh*. Even the columns that were about matters of general interest were connected to Torah and mitzvos."

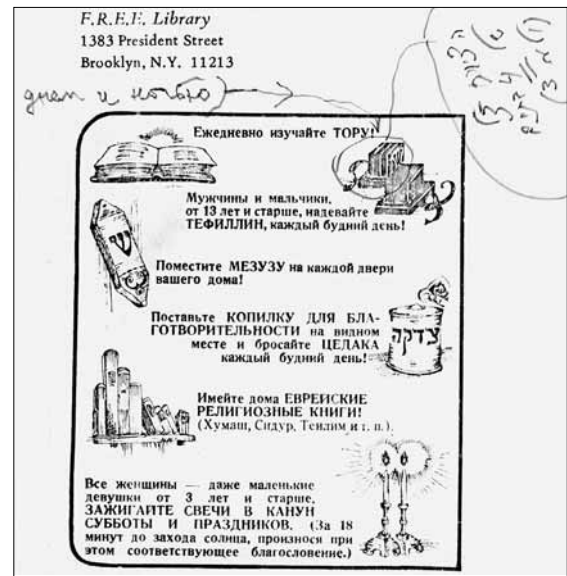
OHR – WITH DETAILED INSTRUCTIONS FROM THE REBBE

Ohr was a success story. Every month, before the magazine was sent to subscribers and to Chabad houses, R' Levin would bring two copies to the Rebbe, one of them being for the Rebbetzin. Bachurim once told him that they saw the Rebbe reading it on his way to the Ohel.

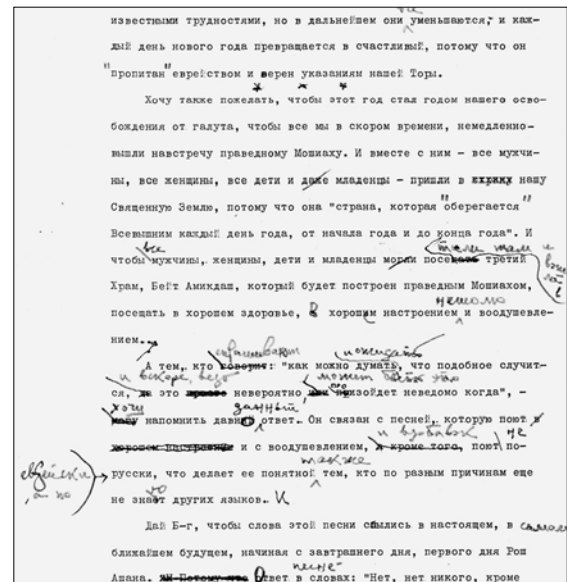
"One Friday, I got a phone call from the secretaries who told me that the Rebbe wanted me to bring him the most recent magazine we published. I was surprised by this request but of course I ran over with it. A few weeks later, I received a letter from someone in England, a young Russian, who told me that he had had an exchange of letters with the Rebbe and the last time, he received an envelope from the Rebbe with our magazine in it, without a letter. He asked me to explain what this was about.

"After we spoke on the phone and I understood who he was, I was touched. He was Zalman Dubnov and I knew him back in Russia. He was the grandson of a Russian-Jewish historian and he was not religious. In the 60's, before I left Russia, I met him in Riga and he seemed to me to be a very intelligent boy who wanted to know more.

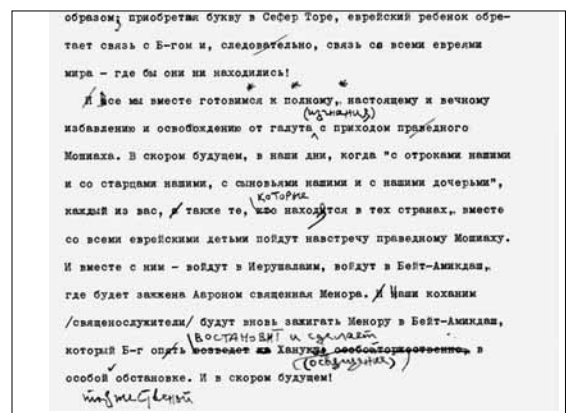
"Back then, I tried to get him involved in the underground activities of the Chassidim so he could participate in farbrengens and t'fillos. It wasn't simple, however, for people were very nervous about being joined by strangers who were not from the family of Chassidim. After much effort, I was successful and he learned more about Judaism.



The Rebbe's emendations on FREE's mitzvaim brochure



The Rebbe's emendations on the sicha of Erev Rosh HaShana 5742, in Russian (above) and of Erev Chanuka 5742 (below)





A Chanuka project with children at the Chabad house

“When I came out of Russia, we lost contact and all I knew was that his mother lived in Kiryat Malachi. Apparently, the Rebbe wanted me to reestablish contact with him and that is what I did. Over the years he became very involved in Jewish life and he came to the Rebbe. Today, he lives in London.

“The magazine only appeared for six years, until Tishrei 5747. Unfortunately, money problems led to ending its publication. I was very disappointed about it, especially in light of the Rebbe’s direct guidance throughout.

“That Tishrei, I wrote to the Rebbe about the money problems and about having to stop publication. One of the secretaries, who knew that I intended on having the Rebbe see the letter

Erev Rosh HaShana, tried to tell me that it wasn’t the right time to do this, but I insisted.

“Erev Rosh HaShana and during Tishrei and Cheshvan, I received several answers and instructions in response to my letter. As far as my writing that the reason the magazine was folding was my fault, perhaps I lacked the merit, the Rebbe crossed out the entire line and wrote, ‘not so,’ and then he added the words, ‘at all,’ underlining these words twice. The Rebbe continued: Rather, those who should have been involved in chinuch, who come from there, and did not even take an interest in it. That is sufficient to one who understands.

“As far as saying maybe I didn’t have the merit, the Rebbe crossed out those words and wrote, ‘Surely

you do, for you are from the few who is actually involved.’ The Rebbe asked me not to close the organization. When I asked whether to close the office, the Rebbe said, ‘If this will absolve you of expenses.’ Regarding whether I should announce the closing of the magazine, the Rebbe responded, ‘Why?!’

“*Ohr* continues to exist as an official organization. I publish my annual calendars under this name. Last year, someone who remembered the magazine offered to renew its publication and last year I started producing it again, under the title *Ohr shel Moshiach*. It is edited by Rabbi Eliyahu Elkin. The Rebbe surely knew that the day would come when I would begin publishing it again, which is why he asked me not to close the mosad.”



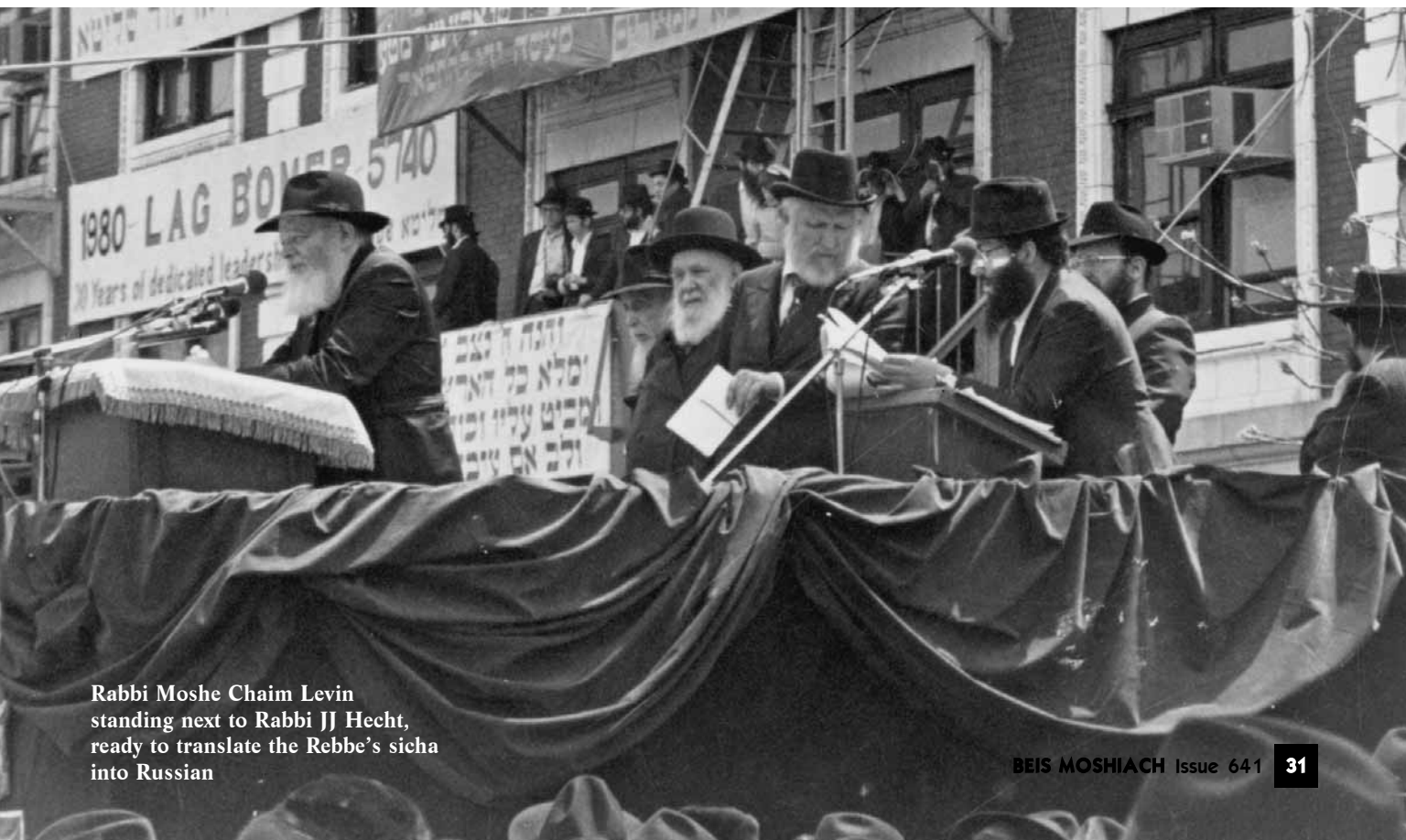
Hachnasas Seifer Torah to greet Moshiach

IN THE MIDDLE OF THE PARADE THEY SAID: THE REBBE IS CALLING YOU!

The Lag B'Omer parade of 5740 was one of the biggest and most famous parades – and not only because of the largest crowd ever. That year, many Jews were able to leave the Soviet Union for the US and many took part in the parade. Rabbi Levin and other people who worked with Russian immigrants worked hard to get them to come.

R' Levin and his friends managed, for the first time in history, to make an agreement with the NY Transit Authority to allow the Jews who lived in Brighton Beach to travel for free by subway to Crown Heights on a special train that made no stops.

“It wasn’t only because of the huge crowds that were there at the parade but because the Rebbe said a sicha in Russian. I remember how we were all stunned. All the



Rabbi Moshe Chaim Levin standing next to Rabbi JJ Hecht, ready to translate the Rebbe's sicha into Russian

work the Rebbe had directed regarding Russian Jewry was always done with great secrecy, and the Rebbe was particular about this, yet here the Rebbe was speaking in public, directly to the Russian government, about how they do not allow Jews to fulfill Torah and mitzvos!

“My friends and I, who worked with Russians, didn’t sleep the night before the parade; we were busy working all night to make it a success. When the parade began, I was standing not far from the Rebbe’s podium. The Rebbe said some sichos and after the second sicha, someone ran over to me and said that the Rebbe was urgently calling for me. I couldn’t believe it. What could the Rebbe want from me?

“When I got there, Rabbi Groner told me that the Rebbe

wanted me to translate the next sicha into Russian. I somehow tried to begin preparing for this difficult and unexpected task, while Rabbi J.J. Hecht finished translating the previous sicha into English. I stood there tensely, waiting for the Rebbe to begin and then, to everyone’s surprise, the Rebbe began speaking in Russian.

“I didn’t know what to do. Rabbi Groner and Rabbi Hecht didn’t know what I should do either. I stood there and jotted down notes and as I did so, I was shocked by what I was hearing the Rebbe say. Afterwards, I realized that the Rebbe originally wanted to say the sicha in Yiddish and for me to translate it into Russian, but then he said it in Russian himself. I will never forget that day. My knees shook and my teeth chattered. If you watch a video of

that parade you will see Rashag, who stood nearby and understood what the Rebbe was saying, looking stunned.

“Throughout the night I worked with Rabbi Shlomo Galperin to prepare a transcription of the sicha. I prepared the content and the one who edited it in Russian was the well-known, unobservant writer, Artyom Englin, who worked with us in the past in editing material.

“When the Rebbe came from his house to 770 in the morning, the sicha was ready. This was the first time that the Rebbe edited a sicha in Russian. Afterwards, we printed it in Russian newspapers as well as in other papers and in special pamphlets that we published and distributed to Russian speakers around the world.”

[To be continued be”H]

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ב"ה

‘IT SEEMED TO THEM THAT HE HAD DIED, BUT HE WAS ALIVE’

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

In the following article there are stories that clearly show that the Rebbe still continues to lead and give brachos just as before, and sometimes, in even more amazing ways than before. The most incredible thing of all is the enormous numbers of these stories, stories that take place on a daily basis.

For those who don't recognize the quote in the title, it is from Rashi in the tractate Taanis, daf 5a about "Yaakov Avinu lo meis." Regarding Yaakov's death, it does not say in the verse that he died, and Chazal extrapolate from this that Yaakov did not die.

The Rebbe explains this at length (*Likkutei Sichos* vol. 35) and what

we say is, "The Rebbe did not die! The Rebbe is chai v'kayam!" It's not just that we follow the Rebbe's approach and perpetuate his legacy, but that the Rebbe is actually alive, he is our leader, the one who advises and blesses us and sends out new shluchim.

Three Litvishe bachurim joined us at a farbrengen here in Beit

Shaan that we held on the Shabbos before last Yud-Alef Nissan. They heard for the first time that Chassidim celebrate the Rebbe's birthday. They asked, "How do you celebrate a birthday as though he is still alive?"

When they were told that this is an explicit Gemara in this tractate, that page, they saw that Chassidim don't make things up but have sources for what they say.

The following stories show quite clearly how the Rebbe continues to lead us just as before and sometimes, in even more incredible ways than before. The most amazing thing is the vast number of these stories that happen on a daily basis.

THREE STORIES FROM BEIT SHAAN

Osher (a pseudonym) worked for many years in banking in Beit Shaan. Seven years ago, he spent time studying in order to acquire a degree from a university abroad. Since then, it was discovered that there was pervasive fraud in the entire framework of home study courses and degrees issued from overseas and his degree was invalidated. They even accused him of deceit and taking a higher salary unjustly.

Osher fought for his reputation and for the right to his money and salary, but for seven years the situation only got more complicated. It went to appeals in higher courts and the time was approaching for the final verdict.

Osher attends a *Tanya* class and he had heard a story or two about the *Igros Kodesh*. He asked the Rebbe for a bracha for success in court. The answer he opened to (volume 11, p. 237) said: **In response to your letter in which you write...and you were successful in your studies, and afterwards, in your opinion, success began to elude you...and you are doubtful as**

to whether you will succeed in your studies... If you listen to me, you will banish this feeling...entirely...with blessing for good news.

I told Osher he should be calm and everything would be alright. He said that he felt special kocho from the Rebbe and he was going to court with the utmost confidence.

Yes, he won in court and his good name was restored and he was awarded his entire retroactive salary for all the previous years (despite the fact that some of his fellow students did not win their cases).

Osher came to the next shiur with a big bottle of Smirnoff as well as an envelope for the Chabad house, thanking the Rebbe for his help.

CHANGE YOUR PLACE, CHANGE YOUR LUCK

Shaul Yoram and Liora Kadosh got married a few years ago and they lived in Beit Shaan. Year after year went by and they were not blessed with children. They asked the Rebbe for a bracha through the *Igros Kodesh* and the answer they opened to contained the sentence, “change your place, change your fortune.”

At first, they tried moving from one room to another within their apartment (they had some empty rooms). When that didn’t help, they realized they needed to make a more serious move. Although they were very satisfied with their apartment, they packed their things and moved to an apartment in another neighborhood of Beit Shaan.

At a certain point, they had decided to move to another city but then they found out that she was expecting a baby. Eventually, they ended up moving to another city and they have had three children whom they are raising in a manner that befits the Rebbe’s bracha.

THE REBBE HELPS, EVERY STEP OF THE WAY

Robert, a member of a kibbutz in the area of Beit Shaan, recently turned forty and was still not married. Through a mutual friend he heard about “Yaakov from Chabad” (i.e., me) and about writing to the Rebbe and asking for his bracha. He came to me and we wrote to the Rebbe and wonder of wonders, he found his match and they invited us to the wedding. A year went by and the couple asked the Rebbe for a bracha for children and they had a son. Another year went by and the couple came to ask for another bracha and, G-d willing, there will be good news soon.

THE REBBE LEADS THE CHABAD TANK

One of the most dynamic tankists in the north, R’ Chaim Navo, works tirelessly on his nice, new tank. He doesn’t stop for a moment and he gets to nearly everywhere – moshavim, kibbutzim, towns large and small, army camps, etc.

The ones Chaim Navo loves the most are the soldiers in the field, those who train for days outside the base, outside of any yishuv and even outside official training areas. There in the wilderness, Chaim says the soldiers need even more encouragement than elsewhere. He and his tank go to these isolated areas and bring the soldiers lots of simcha, l’chaim, a pair of t’fillin, song and dance.

R’ Navo doesn’t exactly plan his route two weeks in advance. He claims that the Rebbe leads him where he needs to go and he sees daily stories of hashgacha pratit. Sometimes, only after he arrives somewhere, does he realize why he needed to get there.

Last Chanuka, as he does every year, R’ Navo loaded up his tank with five Chassidim and a few thousand doughnuts, and went

towards the Chermon, where there are many isolated outposts. It’s a mitzva to reach these brave soldiers in these out of the way places.

“Each time we have another miracle when we try to enter the Chermon outposts,” says R’ Navo. Two years ago, Lubavitcher soldiers were in the entranceway and they found a way of approving our entry. Last year, just as we got to the gate, workers were fixing it and it was wide open.

“This year, for some reason, there didn’t seem to be a miracle. The gate was locked and the guards called the commander, who said: no way; we could not enter. They were having a training session and entering is dangerous as it means entering the line of fire.”

R’ Navo poked around and found out that this was an elite unit training in Chermon, which only intensified his desire to get in. But he had no permission to enter, so what could he do?

R’ Navo drove his tank to the battalion headquarters in the hopes that he would get permission there. No sooner did he arrive there and whom did he meet? The hundreds of soldiers who had just finished the training exercise! The order was given and the six Chassidim got off their tank with trays of doughnuts. They were greeted with applause, song and dance from exhausted soldiers, who thanked them with all their heart for coming all the way and bringing them holiday joy.

R’ Navo explains:

“We were lucky that we didn’t get permission at the entrance. It was because of that, that we went back to where they were stationed and we met just the people we were looking for! We feel that the Rebbe leads us each time to the right place and at the right time. As they say in the army, every bullet has its address; so too, every doughnut has its address! The Rebbe writes the address and we deliver it.”

A DAILY DOSE OF MOSHIACH & GEULA

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

14 ADAR II: PURIM IN THE FUTURE TO COME

“And these days of Purim shall not be revoked from among the Jews and their memory shall not cease from their seed” (Ester 9:28).

The innovation here is that the days of Purim will not be nullified, whereas the [other] holidays will be nullified in the Future to Come (Midrash Mishlei 9:12), as a “*shraga b’tihara*” (like a candle is overpowered by the sun), regarding the level of revelations in the days of Moshiach.

In other words, even with respect to the level of revelations that will exist then in the Messianic Era – even then, we will be able to recognize the especial quality of the days of Purim.

(Shabbos Parshas Balak 5751)

15 ADAR II – SHUSHAN PURIM: TWO PERIODS OF MAKING THE EVIL PASS AWAY DURING THE FUTURE TO COME

It is known that even in the days of Moshiach, when the avoda of the Jewish People in taking the good out from the bad will be completed, and they will attain the state of perfection that existed prior to the sin of the Tree of Knowledge, evil will still exist in the world. However, it will be in such a way that the evil will be separate from the good.

Furthermore, in the world of the T’chiya that will come after the days of Moshiach, G-d will then nullify the existence of evil in the world, as is written, “and I will remove the spirit of impurity from the earth.”

(Shavuos 5751)

16 ADAR II: MAKING THE RED HEIFER IN THE FUTURE TO COME THROUGH AHARON HA’KOHEN

When Moshiach Tzidkeinu will come, he will prepare the *Para Aduma* (red heifer), the tenth since the one prepared by Moshe (Rambam, Hilchos Para Aduma, end of Chapter 3).

It can be said that since “Moshe and Aharon are with them,” all details in the avoda of the red heifer will be through Aharon.

Thus, even though the preparing of the first red heifer was through Elazar, son of Aharon, “the commandment [is performed] by the deputy [to the Kohen Gadol]” (Rashi, BaMidbar 19:4), this was because the red heifer was made in order to atone for the sin of the Golden Calf, which was made through Aharon, and the prosecutor is not made into a defender.

However, in the Future to Come, when the repair for the sin of the Golden Calf will then be totally completed, this reason will no longer apply and thus, Aharon will surely prepare the heifer and will not pass up on making it.

(Shabbos Parshas Ki Seitzei 5747 – unedited)

17 ADAR II: DRAWING THE SH’CHINA DOWN TO EARTH

“The pegs of the Sanctuary and the pegs of the courtyard, and their ropes” [the pegs: to drive (them) and to tie the ends of the curtains with them into the ground, so that (the curtains) would not move with the wind] (Shmos 35:18 with Rashi’s commentary).

This alludes to the fact that only when a certain thing is completed down to the last external detail, we can be absolutely sure that it exists, and “not move with the wind.”

This provides great encouragement for our generation, the generation of the heels of Moshiach: We are truly on the level of “heels” in relation to the previous generations – “Is the generation fit?” In any event, it is specifically our avoda at the conclusion of the purification process (as the pegs at the ends of the curtains) that finishes and completes the required avoda to bring the Redemption.

(Likkutei Sichos, Parshas VaYakhel 5749)

18 ADAR II: THE JEWISH PEOPLE WILL BE GREAT SAGES IN ALL FORMS OF WISDOM IN THE FUTURE TO COME

“All Jews will be great sages in the Future to Come” (Rambam, Hilchos Melachim, Chapter 12).

It can be said that this also includes the fact that all forms of wisdom shall return to the sages of Israel, and there will be no need for the wise among the [Gentile] nations [see Rambam, Hilchos Kiddush HaChodesh, end of Chapter 17, that in the days of Prophets, the sages of Israel wrote s’farim on the wisdom of the signs and seasons (except that they did not reach our hands)].

Furthermore, the knowledge of this wisdom will be according to Torah, as [for example] the knowledge of the gestation period of a snake is learned from a verse in Torah (B’choros 8a).

(Likkutei Sichos, Parshas Mikeitz 5747)

19 ADAR II: THE ULTIMATE PERFECTION OF MOSHIACH

“What is Moshiach’s name? The Sages say that his name is Chivra D’Beis Rabbi (“Chivra” means “Metzora” (leper) —Rashi), as is said, ‘He has borne our sicknesses and endured our pains, yet, we deemed him stricken, smitten by G-d, and afflicted.’” (Sanhedrin 98b)

Metzora is the name of Moshiach in the time of Exile, and even if he is the culmination of perfection from his standpoint, as is written, “Behold My servant shall prosper; he shall be exalted and uplifted, and he shall be very lofty,” nevertheless, he personally suffers and endures the pain and affliction of the Exile.

(Shabbos Parshas Tazria-Metzora 5751)

20 ADAR II: TZADDIKIM IN THE FUTURE WILL BE CALLED HOLY

Our Sages, of blessed memory, have said (Bava Basra 75b): “In the future, they will say ‘Holy’ before the tzaddikim, in the way they say before G-d.”

And behold, it is known that all the revelations of the Future depend upon our actions and our avoda throughout the time of Exile.

...the revelation of the Future, that “in the future...tzaddikim,” etc. (referring to all Jews, as is written, “and Your people are all righteous”) will come as a result of the avoda in the time of the Exile in the fulfillment of the command of “And you shall sanctify yourselves and be holy” – sanctify yourself in what is permissible to you. Even that which is permissible to you, optional matters, must be sanctified, as is written (Mishlei 3:6), “Know Him in all your ways.”

(Seifer HaSichos 5751, Vol. 1, from p. 72)

SING TO HASHEM

A NEW SONG

By Dafna Chaim

She's right, I thought later on. She could have been a famous singer. But why is it a pity? On the contrary, she has the ability to withstand a very difficult test.

Last 22 Shvat, which marked twenty years since the passing of Rebbetzin Chaya Mushka, Ohr Chaya held a wonderful event that was held in the Beit HaK'neset HaGadol in Yerushalayim. A video was shown with moving stories of Ohr Chaya graduates. All applauded and the hall remained dark as a beautiful voice could be heard from somewhere on the side. A young woman walked onto the stage who had just been seen on the screen, and what a magnificent voice she had!

A niggun is the quill of the heart, goes the Chassidic aphorism. A niggun has the ability to arouse a heart to repent, to simcha, and to hiskashrus. In order to bring out this quality of a niggun, you need a good Chassidishe farbrengen or a good *baal menagen* (singer). That evening, in honor of the Rebbetzin, there were both: a good farbrengen and a marvelous singer.

I attended the event with a newcomer to Judaism, and when it was over and we made our way outside, my companion said, "It's a

pity on her."

"Why?" I asked in surprise.

"That woman has an incredible voice. She could have had a fantastic musical career with a voice like that if she hadn't become a baalas t'shuva."

She's right, I thought later on. She could have been a famous singer. But why is it a pity? On the contrary, she has the ability to withstand a very difficult test. Perhaps this test is the reason her soul came down to the world, and who knows, maybe even to elevate many of those who had fallen to those depths...

I heard that she's been playing instruments and singing since the age of three, and she performed before audiences in kindergarten. When she grew older, she joined the municipal choir and the school choir and it was obvious that music was her entire world. She was headed towards a successful musical career.

What caused her to change direction, to put her ambitions aside and attend classes at Ohr Chaya? I decided to ask Leah Dror directly.

Leah, tell us a bit about yourself.

I grew up in a small and primitive village in Russia where most of the people were simple folk, farmers and the like. They celebrated their holidays by getting drunk and wild. In short, it wasn't an ideal place to grow up. There were some professionals who lived there like doctors, teachers, and lawyers, but there were only a few of them. My parents were part of this minority. My father was a photographer in a nearby city and my mother was a music teacher.

At some point, my parents felt they were spiritually choking there and they began looking for something to satisfy their yearning. My father is Jewish but my mother was not. They began reading books that spoke about the soul and slowly began to feel that they had to move to a different, more refined environment.

At that time, my father's family moved to Eretz Yisroel. My father has twelve siblings and most of them moved to Eretz Yisroel at that time. (My father's family fled Poland during the war and moved to Birobijan. My grandfather was not religious but one thing was very important to him – that his children marry Jews. Most of his children did indeed marry Jews.) So it made sense for my parents to decide to move there too. We arrived in Rechovot ten years ago, when I was ten years old.

How did you acclimate?

I think there are two types of immigrants. There are those who live here as they did in Russia – they speak Russian, embrace Russian culture, eat Russian foods, and associate only with Russians. You can say that they’ve only changed their location but they remained in Russia. Then there are those who try to adapt to Israeli culture, whether by working, through the language, etc. We were the second type and although it was hard at first, we ended up acclimating just fine.

My father began taking an interest in Judaism and got more and more involved with it, largely thanks to his Lubavitcher brother who showed him the way. After living here five years, my father began keeping Shabbos, kashrus, grew a beard, etc. His approach was, “I’m not forcing you to join me but please don’t stop me.”

My mother, brother and I lived completely secular lives. My brother and I went to the ORT school in Rechovot. We learned some basic concepts in Judaism there which we warmly embraced, but it wasn’t enough. For example, before our first Yom Kippur in Eretz Yisroel my friends asked me whether I planned on fasting. I said I was, without knowing what that meant. I remember that during the fast my friend did not hold out and she ate, while I continued to fast and wondered how she could eat on Yom Kippur.

Still and all, at first we did not really relate to the change in my father. I remember how we would wait for him to return from shul on Friday night. He would recite the Kiddush as we sat on the couch and made faces and joked around.

What about your mother?

At first, my mother thought it was a passing phase, a joke, but when she grasped that my father was serious, she began to cooperate. My

parents were always people of faith, although this was never expressed in any practical way in daily life. When my mother realized that she had to choose between the way of faith in G-d and the way that negated faith, she chose faith. Baruch Hashem, both parents today are Lubavitchers.

How did the conversion process go?

After the family decided to join my father in his spiritual journey to his roots, we all began to study and we attended various classes in Rechovot. At the same time, we opened a file at the rabbanut that required us to take a ten-month course and to be in touch with an adoptive family. We celebrated Shabbos and holidays with them and experienced what a Jewish life is like. We suddenly discovered that Judaism has a lot of depth, joy, and inner beauty.

When the course was finished, we were called to the beis din. We went together, my mother, my brother and me. My father and our adoptive family joined us. Most of the time, the *dayanim* (rabbinical judges) try to dissuade people at this point from converting, saying that it’s too hard and not worth it, but logic didn’t work with us at all. I told the dayanim that it is our way of life and I did not see myself living any other way. I kept Shabbos and I wanted to be a Jew. Judaism drew me, from within. It was a revelation of a great light and I did not consider forgoing it.

Our conversion was finally approved and we were told that when the beis din decided down “below,” then this signifies that the same thing took place in the beis din “up above.” We stood there together and proclaimed “Shma Yisroel,” and it was a very special moment.

Then we had to immerse in a mikva as the final step in the conversion process. The immersion was delayed for a month and a half

since there were other factors to consider. It wasn’t an easy period of time for we were neither here nor there.

I underwent the conversion process while I was still a student at ORT and my classmates supported me throughout. When I began living a religious life and went to school dressed modestly, I was told, “kol ha’kavod,” and received other encouraging feedback. It was a shlichus of sorts as those around me asked me questions and wanted to hear and learn more and more. I sensed their innocence and thirst to know. In my opinion, it is only ignorance that prevents most youth

***My mother urged
me to make the
right decision. She
said it was my test
and if I didn’t
withstand it now,
perhaps I never
would.***

from being religious.

What happened to your music in this transitional period of your life?

The school choir performed mainly for official occasions and graduation at the end of the year. The municipal choir was more professional and developed with a serious orchestra and we appeared at all sorts of big events.

When I discovered that as a woman it would be a problem for me to perform in front of a mixed audience, I took it very hard. At first I continued to perform and attended rehearsals, but I felt that I was lying

to myself. I knew that I could not perform in front of men and this bothered me.

For half a year I was ambivalent. The future was murky and I was afraid to make a decision in which I would commit to never performing again. I have to tell you that up until then, whatever I learned, I did. I did everything wholeheartedly, with faith and joy. I had no problem or difficulty with anything but this.

At that time we were in the midst of rehearsals for the twelfth grade graduation and I thought I would perform at the graduation and then quit. After all, we had worked on this performance all year and it was the crowning achievement of all our years in high school. We looked forward to it so much and so, should I drop out now? Fortunately, my mother urged me to make the right decision. She said it was my test and if I didn't withstand it now, perhaps I never would.

I decided to take it gradually. First I left the school choir, even though this was a very difficult and painful step. I remember the uplifting feeling I had after I did it though. Deep inside I wanted to do Hashem's will but I had many obstacles and when I prevailed nonetheless, I was so happy. I felt that I had received strength that wasn't mine, and with this strength I was prevailing in this difficult struggle that was waged within me.

You know how it goes, when Hashem wants to test a person, to see whether he is really determined to go on the path of truth, He then

sends additional tests to see whether the person stands strong. A week after I left the choir, I received an offer from a well-known singer to participate in a new CD that he was putting out. Then I got an offer from someone who had composed a song who wanted me to sing it. He kept pestering me but baruch Hashem, I withstood his enticements and refused. It was clear to me that I couldn't move backwards.

My musical future at this point was murky. I didn't know what I would do with my musical talent and whether I could use it in the future. In the meantime, I put everything aside and decided to go to Ohr Chaya in Yerushalayim.

Our adoptive family had a daughter who went to seminary after she finished high school. She told me that this seminary year did so much to shape her personality. This made me want to attend seminary too. At the end of high school I began looking for a seminary that would be right for me and found Ohr Chaya.

I went there for a two-day trial period and it was amazing! I felt that I did not want to leave. I enjoyed the atmosphere, the girls and the classes. I was in the clouds but since this was during our matriculation exams I had to go home. As soon as I finished school I joined Ohr Chaya.

One day, at the end of classes, I took the microphone that the lecturers use and began to sing a niggun. Mrs. Yoela Kolton spontaneously sat down at the piano

and accompanied me and the girls stood around and sang. That's how they discovered me at Ohr Chaya and things began to move from there.

I began performing at Ohr Chaya gatherings and this opened many doors for me. Invitations to perform began to pour in from Chabad houses, schools and different events. At Ohr Chaya I learned that I did not have to abandon my singing but could use it for matters of k'dusha. That is what I try to do, even now that I am married.

Twice I opened to answers from the Rebbe in the *Igros Kodesh* in which the Rebbe urged the person he was writing to, to use the talents Hashem gave him, and this is what gives me the strength to use my talent for the sake of Heaven.

What are your plans for the future?

I recently started working on a CD called, "Basi L'Gani," that has compositions that my mother and I wrote. I am also taking various courses at Beis Rivka in Kfar Chabad, since, in addition to music, I want to be involved in chinuch.

I hope to continue performing. I tell the story of my life interspersed with song, and I see this as a sort of shlichus. Before I perform, I ask Hashem to help me and put the right words in my mouth so they inspire the audience. A niggun is so powerful. I see this time and again when I perform. Women are often moved to tears. A niggun touches their hearts.

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FARBRENGEN ON THE SPACE COAST CELEBRATES FIRST JEWISH ASTRONAUT TO RESIDE ON THE SPACE STATION

A unique Farbrengen was held last Monday night at the Cocoa Beach Hilton with family and friends of Garrett Erin Reisman, the first Jewish Astronaut to reside on the International Space Station just hours before Shuttle Endeavor roared towards the Space Station in a spectacular night launch from Kennedy Space Center.

Organizer, Rabbi Zvi Konikov, director of Chabad of the Space & Treasure Coasts first met Dr. Reisman in Israel after the Shuttle Columbia tragedy. Reisman flew to Israel as NASA's representative to console Rona Ramon and Ilan's family.

The Ramons travelled from Israel to share in the joy of Reisman's launch of Shuttle Endeavor to the Space Station. Asaf Ramon, eldest son of the late Ilan Ramon, received a special release from the Israeli Air Force to attend the launch.

Special kosher dinners were packed by Chabad of the Space & Treasure Coasts for guests who requested kosher food. Reisman's first cousin, Robert Steinberg and his daughter Lauren, were delighted to receive the packages and join the other Jewish guests gathering for a Farbrengen and toasts for a safe and successful trip, arranged by Rabbi Zvi Konikov.

Astronaut Steven MacLean joined the conversations with Rabbi Konikov as they discussed the Jewish Astronauts in NASA's history.

Shuttle Endeavour and seven astronauts are en route to the

International Space Station today after a unique one of a kind night launch from Cape Canaveral. Brilliantly lighting up the dark sky, space shuttle Endeavour, the 18-story spaceship, roared off Launch Pad 39A at 2:28 a.m. EDT Tuesday, rolled on its back, and then arched out over the Atlantic Ocean as it headed toward an orbit high above Earth. The station was flying 225 miles above the Pacific Ocean southeast of Perth, Australia at the time.

Endeavor is carrying the STS-123 crew, a module of Japan's Kibo laboratory and a Canadian robotic system to begin the 25th mission to the International Space Station. Astronaut Reisman will move into the Space Station at the conclusion of this mission and will stay there for several months.



Rabbi Zvi Konikov speaking with one of the astronauts

Reisman emailed Rabbi Konikov just four days ago from his isolated residence at Cape Canaveral in preparation for launch to thank him for his blessings and best wishes. Reisman will return to Earth with the crew of STS-124, currently planned for May 2008.



Jewish astronaut Garrett Erin Reisman, 2nd from right

AVERT TRAGEDY: SAY T'HILLIM FOR GOOD THINGS

By Shlomo Grossman

BRACHA MINYAN

I once was at a farbrengen were the mashpia said: "Why do we wait until there is tragedy before we say T'hillim!" suggesting that we could avoid a lot of tragedies if we would say T'hillim for good things.

The conclusion of a scientific study on prayer and healing was that the group that had been prayed for, even if they didn't know that they were being prayed for, improved so much more than the other group that they concluded that if there was any medication that could accomplish that much, people would line up around the world to buy it!

Based on this I suggest:

1. Groups of eleven people be formed. (In order to have ten people praying each day for someone.)
2. Make a list of all the names of the people in the group, along with their

mother's names.

3. Each day after davening, everyone will say Kapitel Chaf for the first person in the list; and the next day, do the same for the next person on the list, etc.

4. When they reach the end of the list, they should start over again.

In this way, everybody will be prayed for in the group.

The Mispalelim should keep in mind, to ask for:

Good health, Parnasa, Nachas from children, and good things in a manner of abundance.

In this way, not only will people see miracles in their lives, but also it will lead to Achdus (unity), since how can I fight with you, after you prayed for me, and I prayed for you.

WOMEN

Women can pray for each other wherever they are. They just form a

group, which can be anywhere in the world; they just all agree, to pray for a certain person in the group, on a certain day, whenever they finish praying Shacharis.

Each woman who says a Kapitel T'hillim for someone, should inform that person that they did it that day, by email or phone.

SHLUCHIM

Shluchim can offer this service to their communities. They can charge \$18 per month, per person, in order to have the benefit of being prayed for.

If a shliach has 30 members in his shul, then he can have one group, so that every member can be prayed for at least once a month. But if he has more, then he should organize different groups of at least ten men each.

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