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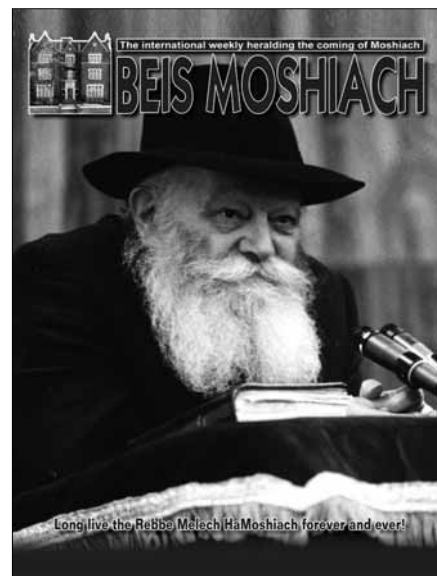
**THE REBBE DOESN'T NEED THE MIKVEH – THE MIKVEH NEEDS HIM!**

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**TRAVEL ONWARDS!**

Shlichus | Rabbi Yaakov Shmuelevitz



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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

[Continued from last issue]

7. We may submit the following reason why the Pesach sacrifice differs from the other sacrifices with respect to the concept of “And let us render [for] bulls [the offering of] our lips,” for specifically regarding this offering the Order of the Pesach Sacrifice is recited in a manner whereby it is in place of the actual offering itself:

The Pesach sacrifice is an offering associated with the redemption of the Jewish people, both with regard to redemption in the simple sense – as it is said regarding the Pesach sacrifice offered in Egypt, “You shall say, ‘It is a Pesach sacrifice for G-d, because He passed over the houses of the Jewish people in Egypt, striking down the Egyptians and saving our homes’”<sup>49</sup> – as well as redemption and freedom in terms of the inner [spiritual] life [of the Jewish people]. Indeed, the Exodus from Egypt marks the birth of the Jewish nation,<sup>50</sup> for the Jewish people went from being “servants of Pharaoh” to become

“servants of G-d,”<sup>51</sup> a transformation that was brought about and manifest by means of the Pesach sacrifice.<sup>52</sup>

Stemming from the above logic are the following two concepts.

a) The significance of studying about the Pesach sacrifice in these times is that the person thereby elevates himself to a state of redemption and freedom (symbolized by the Pesach sacrifice). Thus, with regard to the offering of a sacrifice, reading the Order of the Pesach Sacrifice is an expression of the highest degree of perfection attainable in the time of exile – not only in terms of the result, or even the benefit it imparts to the subject [i.e., the person], but that it resembles the very **action** of offering a sacrifice. And the latter is true not merely in a manner that is on par with prayer but surpassing that (as discussed above). Indeed, it is as if the person who recites the Order of the Pesach Sacrifice stands in the Holy Temple and performs all the details discussed therein.<sup>53</sup>

b) On the other hand, this very fact [that his recital is considered as if he actually offered a sacrifice] brings him to feel the great loss that it represents, that [in actual fact] there is presently no Holy Temple standing

and the actual redemption has not yet taken place. That is, notwithstanding all the lofty qualities that the reading of the Order of the Pesach Sacrifice entails (which, as we said, is literally like the person is standing in the Holy Temple and fulfilling all the Order of the Pesach Sacrifice), it is nothing in comparison to the loftiness of **physically and literally** offering a sacrifice. Therefore, following the text, “(The person who fears and is in awe of the words of G-d must read it) in its proper time, so that his recital will be considered in place of its offering,” the Order of the Pesach Sacrifice continues with, “One must **lament** the destruction of the Temple and **supplicate** before G-d, the Creator of the world, that He should [re]build it speedily in our days, **(and he concludes with)** amen.”

8. We may assert that this concept of “lamenting” the destruction of the Temple (which comes as a result of perceiving the **loftiness** of offering an actual sacrifice in

the Holy Temple, in the literal, physical sense) is also alluded to in the law discussed above that appears at the conclusion of the Order of the Pesach Sacrifice: “But if the Pesach sacrifice is discovered to be *treifa*, it is not counted [as the fulfillment of the mitzva to bring a sacrifice on the eve of Pesach] until he brings another one.”

For at first glance, explanation is required: Why does the author specifically mention the law of a “sacrifice [that] is discovered to be *treifa*,” instead of one that is “discovered to have a [disqualifying] blemish,” for both of these laws are brought together in Rambam (in fact, the law of “one that has a blemish” precedes the law of a “*treifa*.”), as mentioned above in Section 1?

But according to our discussion we may posit that (allegorically) the term “*treifa*” alludes to exile,<sup>54</sup> as our Sages, of blessed memory, say on the verse,<sup>55</sup> “and flesh torn (*treifa*) in the field” – “Once the flesh [of a sacrifice] leaves its walls [i.e., of the Holy Temple], it is considered as if it were *treifa*,”<sup>56</sup> alluding to the notion that when the Jewish people are located outside their “walls” – i.e., when they are found in exile – even when their service of G-d is at the highest level of perfection, the very fact that they are found “in the field,” outside their walls, in exile, they are considered to be “*treifa*,” lacking true perfection,<sup>57</sup> life,<sup>58</sup> and freedom.

Thus, the law alludes to the notion that at the time when one recites the Order of the Pesach Sacrifice he must feel that although he is raising himself to a state of redemption and spiritual freedom – to the extent that he merits an elevation in a manner of “**Pesach**,” meaning jumping and leaping,<sup>59</sup> an elevation that is utterly incomparable [to the effort exerted]<sup>60</sup> – nevertheless, since the “Pesach” is “in the field,” it is classified as being “*treifa*,” for he is still in exile.

And of consequence, “it is not counted (*lo ala lo*),” for notwithstanding all the virtues that this recital entails, juxtaposed to the level of the Jewish people in the **Era of the Redemption**, it is apparent that “*lo ala lo*” (it/he is not counted/**elevated**).” That is, at this level [the level he will attain at the time of the Redemption] it is not considered an elevation **for him** [“*lo ala lo*”]; it does not compare at all to the true elevation he will experience in the Era of the Redemption.

That is why, we may assert, the text concludes with, “until he brings **another one** (*acher*)” – “*acher* (other)” in the positive sense, as the term appears in the Hagada “(I will smite every firstborn in the Land of Egypt – Me and not a Saraf ... Me and not the emissary. I am G-d; it is I and not) another (*acher*),” “*acher*,” which surpasses even the level of **Saraf** (a reference to the World of Creation<sup>61</sup>), [alluding to] an entirely different manner of service of G-d (namely, [service at the level of] Atzilus<sup>62</sup> [the highest of the worlds]), which is incomparably

greater than the preceding level of Divine service. Indeed, it is the elevation that will take place upon offering the Pesach sacrifice in the Third Holy Temple, may “He build it speedily in our days, amen.”

(From the address of the Eve of Pesach, following the Afternoon Prayer, 5748)

## NOTES:

49 Parshas Bo 12:27; liturgy from the Hagada, from the section beginning with the words, ‘What is the reason for the Pesach sacrifice that our fathers ate.’

50 See Yechezkel 16 and the commentaries there.

51 See Megilla 14:1, where it is discussed; Yerushalmi P’sachim 5:5; Midrash T’hillim Mizmor 113, beg.

52 See *Likkutei Sichos* Vol. 16, pg. 111 ff, where it is discussed.

53 We may submit that this is one of the reasons why, although according to the main thrust of the law we may offer all the sacrifices even though there is no Temple (Rambam Laws of the Chosen Temple 6:15), the Acharonim wrote that the consideration of the possibility of offering sacrifices in these times is only with regard to the Pesach sacrifice, etc. – see Footnote 53 in the original.

54 In particular, we may submit that the term refers to this final exile, the Roman Exile (*Galus Edom*). See VaYikra Rabba (13:5), “All that which comes forth from it shall be torn apart (*yitraf*)” – this is a reference to Rome (Edom),” quoted in *Erchei HaKinuim*, etc. – see Footnote 54 in the original.

55 Mishpatim 22:30.

56 Makos 18a; Chulin 68b; Rambam Laws of Prohibited Foods 5:9, Laws of the Process of Offering Sacrifices 11:6, Laws of the Pesach Sacrifice 9:2 (regarding the concept of the flesh of the Pesach sacrifice that left the designated location for the group to which it belongs), among other sources.

57 See *Erchei HaKinuim* ibid regarding “*treifa*,” etc. – see Footnote 57 in the original.

58 See Chulin 42a: “Rebbe Shimon ben Lakeish said: ‘Where is there an allusion in the Torah that *treifa* is prohibited? ...teaching that *treifa* is an animal that is not viable, etc. See Rambam Laws of Prohibited Foods 4:8.

59 Commentary of Rashi Parshas Bo 12:13 and 12:23.

60 In fact, it is in a manner of “(But if) the Pesach sacrifice is **discovered**,” a discovery [i.e., something completely unexpected], signifying something that comes from Above, for it is incomparably greater than the human effort exerted, to the extent that it is considered as if it appeared in manner of being discovered, “*b’hesech ha’daas* (when one’s attention is averted)” (see Sanhedrin 97a, “Moshiach”).

61 See Footnote 61 in the original.

62 See Footnote 62 in the original.

# THE JOB OF A CHASSID

From a farbrengen with Rabbi Menachem Mendel Gluckowsky, rav of the Chabad k'hilla in Rechovot and assistant secretary of the Beis Din Rabbanei Chabad in Eretz Yisroel

***I have seen how the Rebbe is with us, every step of the way, but we have to be mekushar to the Rebbe. That the Rebbe is with us is a certainty. The question is, to what extent are we with him, and that is the question we need to ask ourselves.***

There are two halachos regarding the lighting of the menorah in the Mishkan and Beis HaMikdash: 1) the lighting is kosher if a non-Kohen does it, however, 2) a Kohen must set up the wicks.

I remember that when they starting broadcasting Chanuka Live via satellite, Rabbi Mordechai Eliyahu was honored with lighting the menorah at the Kosel. After he lit it, Rabbi Eliyahu spoke briefly while the Rebbe could watch and listen back in 770. Rabbi Eliyahu said that the halacha is that the lighting is kosher if a non-Kohen does it and he is certain that when Moshiach comes and builds the Beis HaMikdash, that the High Priest will give the Rebbe the honor of lighting the menorah. For who is like the Rebbe who illuminates so many souls, as it says, “the soul of man is a candle of G-d.”

However, explained Rabbi Eliyahu, someone who is not a Kohen cannot walk around in the Heichal, and so the menorah will be taken out of the Heichal and brought to the Ezras Yisroel. That is where the Rebbe will light it, and then the menorah will be returned to the Heichal.

In one of the sichos, the Rebbe

learns a lesson from this halacha – that the lighting is kosher if it is done by a non-Kohen – namely, that lighting up the hearts of the Jewish people is everybody’s obligation and nobody can exempt himself from this responsibility.

Misnagdim call this “kiruv rechokim.” They have long maintained (though have since changed their tune) that only experts should be involved in kiruv. If you want to be an expert, you need to take courses. This is the opposite of the concept of “the lighting is kosher when done by a non-Kohen,” that everyone has the responsibility to reach out to others.

When it comes to arranging the wicks and preparing the oil though, for this you need a Kohen, someone who is completely devoted to Hashem and is constantly in the Beis HaMikdash. Only he can make decisions about the oil and the wicks. For this you need a Rebbe.

On Yud Shvat 5730, I remember when the Torah scroll of Moshiach was completed even though I was a child at the time and living in Toronto. Since I wasn’t learning in a Lubavitcher yeshiva (because the k’hilla was very small and we didn’t

have one), I wasn’t so aware of what was going on in the world of Lubavitch. But my father took me with him to New York. My older brother told us on the phone that it looked like there would be the hisgalus of the Rebbe and we had to come. We couldn’t miss it. So we flew to New York.

We arrived early Friday morning on the day of the siyum. On the way from the airport to 770, my brother spoke to me and my father and explained the concept of “the Sh’china speaks from the throat of Moshe.” That was the first time I heard that maamer Chazal.

Some years later, I was a guest of a cousin who was not a Lubavitcher, who lived in Crown Heights. He expressed his amazement about the Rebbe, saying he had never heard such a speaker before; he had never encountered someone as creative as the Rebbe; if the Rebbe went into business he would surely become a multi-millionaire with his creativity.

I told him that the Rebbe wasn’t a speaker or an inventor but the Moshe Rabbeinu of the generation and the “Sh’china spoke from his throat.” When the Rebbe announces a particular campaign, then that is the time for it, as Heaven ordains it. When the Rebbe announced Mivtza T’fillin, for example, that was a sign that the generation needed extra care in the mitzva of t’fillin. T’fillin is the gateway through which we can be mekarev people to Judaism.

I remember that close to the time that the Rebbe announced Mivtza T’fillin, in 5727, my father sent a pidyon nefesh to the Rebbe. In the “personal-communal” letter that he

received from the Rebbe by way of response, the Rebbe added in his handwriting, “Mivtza T’fillin?” (In other words, what’s happening with this mivtza?) From then on, my father began going to the senior center and to some businesses every Friday in order to put t’fillin on with people.

The well-known shliach, Rabbi Shmuel Dovid Raichik a”h, was very involved in Mivtza T’fillin. When the shluchim met with the president in the White House for the first time, he was among the members of the delegation. They waited in the hallway in front of the president’s office for him to come out.

In the meantime, R’ Shmuel

Dovid asked every White House employee who passed by whether he was Jewish. When finally one employee said that he was, R’ Shmuel Dovid asked him whether he would put on t’fillin.

The employee said somewhat bewilderedly, “But the president is supposed to come out of his room any minute!”

R’ Shmuel Dovid was calm. “I understand your problem, come with me.” And he went with him and opened every door along the hallway in search of an empty office. When they didn’t find a suitable room, they went into a room that served as a closet and he put t’fillin on there.

In 5734, the Rebbe announced

Mivtza Mezuzah – that every door in a Jewish home should have a mezuzah. The announcement took place on Yud Shvat and if the Rebbe announced Mivtza Mezuzah in 5734 then the time had come for this mivtza.

The Rebbe came out with additional mivtzaim: chinuch, Shabbos candles, kashrus, family purity, ahavas Yisroel, Sifrei Torah for the general population, the Torah scroll to unite Jewish children, Tzivos Hashem, and then Mivtza Moshiach and Geula. Each time, the Rebbe added “oil” and “wicks” which we need to use in order to be mekarev Jews, to light up their hearts as well as our own.

Each era has its gateway through which all matters are elevated. How do we know what the gateway is? The Rebbe tells us. These are the oil and wicks that the Rebbe gives us. But the lighting can be done by anyone. We are all shluchim to light up other Jews. With the oil and wicks we were given, we can light up the world as we can see is actually happening.

Oil and wicks are also the maamarim and sichos, and the letters the Rebbe wrote. The mashpia, R’ Mendel Wechter met a frum Jew in the Ezras Torah neighborhood of Yerushalayim who said to him: Until I found the Rebbe’s sichos, I went around with shaky faith. The Rebbe’s sichos revived me. They offer a completely different view of the world.

Rabbi Gerlitzky, shliach in Tel Aviv related:

A student at the university in Tel Aviv visited a Chabad house over a two-year period. Since he was having difficulty with shidduchim, one day the student said to R’ Gerlitzky: I heard that you can ask the Rebbe questions through the *Igros Kodesh* and I have a question about a shidduch.

R’ Gerlitzky agreed and together they took a volume of *Igros Kodesh*,



Rabbi Menachem Mendel Gluckowsky

went through the index, and looked up shidduchim. They found the topic “delay in a shidduch” which was the student’s situation. The Rebbe’s letter was to a bachur and on the same topic that preoccupied this student, and so they read the advice the Rebbe gave him. At the end of the letter, the Rebbe added that it was worthwhile growing a beard, because a beard, according to Kabbala, is the inyan of the 13 *Tikkunei Dikna*, which correspond to the 13 Attributes of Mercy.

This student from Tel Aviv began to grow a beard. A few months went by and one of the girls who took the same course as him, approached him and said: “I have a sister who did t’shuva, would you be interested in meeting her?” He was happy to oblige and they met and later became engaged.

After the l’chaim, the chassan asked the non-observant sister who was the shadchan, “We’ve been studying together for two years. Your sister became religious a few years ago. Why didn’t you suggest that I meet her long ago?”

The sister answered, “I knew that my sister was very religious and I saw you without a beard, so I realized you were more ‘pareve’ and it wasn’t a match. When you began growing a beard, I saw you had gotten into things more.”

When we use the Rebbe’s oil and wicks, it’s completely different. We have to speak to Jews and strengthen them and we ourselves have to be stronger about the Rebbe’s horaos. The Rebbe’s oil and wicks resolve all the problems and obstacles we encounter.

I’d like to relate an amazing story in connection with this. On Chai Elul 5758, I was in South Africa. About three months later, at the Kinus HaShluchim in 5759, I met some shluchim from South Africa, who asked me to come for 3 Tamuz. I told them, “3 Tamuz?! It’s Rosh Chodesh Kislev now! I’m not such a

“Yekke” that I plan my schedule for Tamuz in Kislev; Moshiach should come by then...”

R’ Dovid Masinter, the director of a Chabad house there, nudged me to say Yes, and I asked him to call me a month later. Sure enough, a month later, he called again. I asked him to call me in another month.

When you answer someone that way twice, they usually look for someone else, but not R’ Dovid. He called again a month later. It was 15 Shvat. He said, “I need an answer from you so I can print the program. I have to know which dates you’ll be coming.”

I said, “Give me another night to think it over and I’ll give you an answer tomorrow.”

I have a routine in which I learn five letters of the Rebbe in order. Baruch Hashem, I’ve gone through all of the *Igros Kodesh* twice, in this manner. The advantage is that you “live” with the Rebbe every day. On many occasions I’ve seen that when people come to ask me about various things, I’ve just read about it in the *Igros Kodesh* and I find the answers there. The same is true for personal issues – I find answers there. The Rebbe’s letters are an incredible treasure.

Parenthetically, in the introduction to volume 12, which was written according to the Rebbe’s instructions to R’ Berel Levin, it says that the Rebbe’s horaa to publicize his letters was issued in connection with the fact that the Rebbe stopped receiving people for yechidus. This was compared to the Alter Rebbe’s writing in his introduction to *Tanya* that he was writing all the advice in *Tanya* so that people would know his views on every subject.

So too, the Rebbe wants us to know his view on every subject. And the Rebbe wants mashpiim to know his view on every subject so they can answer people who consult with them. All this is printed in the introduction there.

R’ Zushe Partisan once said to me: What is the difference between the Rebbe’s *Likkutei Sichos* and the unedited *Hisvaaduyos*? The unedited farbrengens are the “Oral Torah” and *Likkutei Sichos* is the “Written Torah,” because *Likkutei Sichos* have the king’s stamp on the title page. The Rebbe’s name appears there. All the more so are the Rebbe’s *Igros Kodesh* signed with the king’s stamp for it is the “Written Torah,” as the Rebbe himself put it into writing.

The night of the 15th of Shvat, I read the Rebbe’s letters in the series *Heichal Menachem*, and read a letter to the writer, Simcha Raz, “I received your letter close to the Rosh HaShana for Trees and I will mention you and your household at the gravesite. P.S. Although you did not ask me, and one does not give advice without being asked, due to the importance of the matter, I want to tell you my opinion. That you are asked to go **yet again to South Africa** – it is worthwhile going because it benefits many people.”

That was the Rebbe’s answer and I sat there stunned. What hashgacha pratis! It was a letter with that day’s date, the 15th of Shvat and it was about going to South Africa again! I immediately called R’ Dovid and told him I would come.

I was supposed to travel at night and since I was going to a country where they speak English, I took a volume of *Igros Kodesh* in English. I had never read the Rebbe’s letters in English.

A few minutes before I left the house I went over to the bookcase and looked for the thinnest volume (out of three) in English. It was volume 3 in the series (Otzar Sifrei Lubavitch).

I landed at seven in the morning. Two shluchim, R’ Dovid Masinter and R’ Michoel Katz, were waiting for me. I asked to first go to the shliach, Rabbi Mendel Lipsker. I explained that I wanted to visit him first so I could get his bracha for my

shlichus in his country.

I once saw R' Shmuel Azimov's son, Mendel, coming into our shul in Rechovot. I went over to him to say "shalom aleichem," and asked what he was doing in our city. He said, "I came to visit the Rebbe's niece, but my father taught me that when you go to a city, the first thing you do is go to a mosad of the Rebbe, learn something, say some chapters of T'hillim, etc., for these are 'the holy places,' and only then do you continue on to your destination."

I took out the volume of the Rebbe's letters in order to learn five

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of them, as I do each day. I took out the volume in English and saw that the first letter was written to a Jew who lived in Johannesburg, South Africa! This person was apparently involved in meditation and he asked the Rebbe whether to teach this to students. The Rebbe wrote him to beware because there was meditation that was associated with idol worship. The Rebbe added, "By us there is something called hisbonenus in davening. Surely, if you go to Rav Mendel Lipsker, he will explain to you about hisbonenus before davening (as a substitute for meditation)."

I felt that the Rebbe was guiding me. I had opened to a letter to someone in South Africa and a mention of the shliach whom I had just met. I felt that I was "living with the times."

At night I farbrenged in the yeshiva and told the T'mimim that I didn't just happen to come to South Africa, and I told them about the letter I had read that convinced me to make the trip, about the trip, and the letter I had read that day. When I finished talking, the bachurim sang a niggun.

A 16-year-old bachur came over to me and said he wanted to tell me something. He said that the letter about meditation I had told them about had been written to his father! I was amazed by the hashgacha pratis and said, "Now you have not only the letter but something 'alive' with an address..."

On Motzaei Shabbos the Chassidim gathered for a Melaveh Malka. A Lubavitcher came over to me and asked, "Are you the one who farbrenged about the letter about meditation?" I said I was and he said, "I'm the one who received that letter. It's the first letter that I received from the Rebbe and I got dozens of letters after that, but that was the only letter where I didn't follow the Rebbe's instructions. The Rebbe told me to go to R' Lipsker, but my ego didn't allow me to do so."

"This letter was written in the 70's. You had to come from Eretz Yisroel twenty years later to speak about this particular letter, and my son had to be at that farbrengen so that I would hear about it and listen to what the Rebbe told me to do twenty years ago!"

I saw how all the pieces of the puzzle came together. Chassidim say, "Let the Rebbe work; just don't ruin things." I saw how the Rebbe accompanies us every step of the way. What we have to do is use the oil and wicks.

That's just one story and we hear numerous stories like this all the

time. It all depends on how connected we are to the Rebbe. That the Rebbe is with us is a certainty. The question is to what extent we are with him, and we have to ask ourselves this question.

We need to use the oil and wicks that the Rebbe gave us; we need to be devoted to this.

We all need to know some sichos and letters of the Rebbe so we have a ready vort for mivtzaim or for reviewing in shuls. We need to take a point from the Rebbe's vast treasury and bring the message to every Jew in the appropriate manner. It depends on us.

Today, people want things to work on their own. It's true that the Rebbe can do things without us, but he chose to work through us. It's true – who are we and what are we – and we know ourselves, but that is something we need to think about when reciting Shma before going to bed and at Chassidishe farbrengens, but in the morning...

When I was 25, I was chosen as rav of the k'hilla in Rechovot. R' Zushe Partisan told me then, "When you get to Rechovot, you are the rav of the Chabad k'hilla. You will be invited to many events. Every time you go to an event, go straight to the eastern wall."

I looked at him in surprise. What about bittul? R' Zushe explained, "The world doesn't understand the idea of hiding out in the back. You represent the Lubavitcher Rebbe and that's why you have to sit in front, by the eastern wall."

We represent the Rebbe. We have a responsibility and a privilege. When you talk, the way you talk, it's not just anybody talking but the Rebbe. Whatever you do, you have to think about how you represent the Rebbe and do it in the most honorable way possible.

L'chaim! May we be with the Rebbe as we ought to be. May we recognize our responsibility and privilege and bring about the hisgalus of the Rebbe immediately!

# THE CHASSID WHO ESCAPED THE NKVD IN NKVD UNIFORM

By Nosson Avrohom

***R' Dovid Kook had a heart of gold. He helped his fellow Jews even when it entailed danger to his life. \* A role model for us of what Ahavas Yisroel is all about.***

The residents of Kfar Chabad of those days called R' Dovid Kook “Sar HaChesed.” Indeed, in all the interviews we conducted about him, everybody spoke about his being a man of chesed, about the chesed that he did, about his tireless concern for every sick and unfortunate person, including those who others preferred to ignore or help only minimally.

R' Dovid stepped up to the plate when nobody else would and did all he could to help others even at great personal cost. At the same time, he never prided himself on his deeds. He did them with admirable simplicity and modesty. “He never talked to us about what he did,” said his son, R' Eliyahu to me.

“He was the type of person who prefers doing to talking,” the mashpia Rabbi Moshe Naparstek

told *Beis Moshiach*. “He was a p’nimius’dike Chassid, genuine and mekushar, an ish chesed who sometimes did more than he was capable of doing. He financially supported many needy families without people knowing that they were needy.”

It was hard to collect stories about R' Dovid’s work for this article that would encapsulate his personality. Even his extended network of family and friends could talk about his good heart in a general sense but they had few concrete stories to share. It seemed like the cloak of secrecy that shrouded his work remained in place even years later.

\* \* \*

R' Dovid was born in Adar 1922 in Poland. His family is descended from the Maggid of Mezritch. His parents moved to

Moscow in his early childhood. The atmosphere in his home was Chassidic. Admurim and rabbanim who went to the area would ask his mother to kasher meat for them. She was well-known as a woman who was particular about mitzvos and stringent.

R' Eliyahu Zaks a”h related:

“In Moscow we were neighbors and many Chassidim would attend the minyan that took place in his father’s house. When it was time for Maftir, his father gave his son Dovid the honor, saying – he is the one who endangered himself by hiding the Torah scroll, so he deserves the honor.”

When Dovid was 16 his father, R' Nosson (may Hashem avenge his blood), was arrested by the NKVD for the crime of having a minyan in his house. His arrest took place Shabbos evening as he went to wash for the Shabbos meal, after a gentile neighbor informed on him.

R' Dovid excelled in his learning, but after his father’s arrest he had to leave his learning and he and his brother Yisroel Losh went to work to support the family. Their father did not



return. R' Nosson Neimark was in jail with him and he later related that he was taken from the cell at midnight, never to be seen again. In recent years, the Russian government sent a letter that said he had been sent to Siberia, where he died.

When World War II broke out, R' Dovid fled, as did many Chassidim, to Tashkent where he continued working on behalf of others, as his sister, Mrs. Berkstein relates:

"When my father was arrested, they helped support the family by selling various products illegally, despite the great danger this entailed. The Marina Roscha Shul was his second home. He was very close with the Chassidim who went there, and learned a lot from them. In those days he was already wanted by the NKVD and his flight to Tashkent was replete

with miracles. That's what he told me later on, but he never revealed how he did it."

On 3 Elul 1944, while in Tashkent, R' Dovid married Paula Sudekevitz. She knew a bit more about how her husband had fled Moscow for Tashkent:

"Dovid knew someone, a Jew, who was a manager at the airport and he was able to bribe him to send people by plane. That is how he smuggled many Chassidim out of Moscow.

"One day, when he arrived at the factory where he worked, he noticed someone standing near the window motioning to him that the secret police was looking for him. He rushed to his friend who worked in the airport and asked him to arrange a seat for him on the next flight out of Moscow. He was told there were no more flights, but Dovid, who knew that

the noose was tightening around him, exerted great pressure on him and the man decided to put himself in danger for his sake. He gave him a uniform of a copilot and that is how R' Dovid went to Tashkent, in the pilot's cabin."

In Tashkent, he went beyond the norm to help his fellow Jew, as the following story attests:

One day, as he walked around the square where many Jewish refugees lived, he noticed a lot of people standing around a building that had smoke and flames pouring out of a window. The sleeping family had woken up and fled the house but had forgotten a baby inside.

Said his wife, Mrs. Kook, "Dovid asked them, 'Why are you standing here, this is pikua ch nefesh!' but nobody dared to enter the burning house. Dovid was very courageous. He broke

the window, entered the room and found the two-year-old asleep in his bed. He saved the baby at the last minute.”

Dovid’s communal work, however, truly began when the war ended, when he heard about the possibility of escaping Russia to Poland via Lvov and the *eshalons*. He had a lot of charisma and courage and many Chassidim benefited from his assistance.

The mashpia, R’ Mendel Futerfas, who was one of the leaders of the smuggling operation out of Russia, was one of his closest friends and loved him dearly. On many occasions he spoke about R’ Dovid’s bravery, for R’ Dovid was a courier and a major player. Part of his *modus operandi* was to disguise himself as a NKVD agent. Who would dare stop him? He took enormous chances, but that’s the way he was, fearless.

Aside from his help as a courier and with money, R’ Mendel said that R’ Dovid managed to get 270 visas from the Ministry of the Interior! He had a certain charm and a way of endearing himself to people and he made good use of these abilities.

His son Yosef relates:

“When we sat Shiva, R’ Mendel came. He sat with us a long time and told us wonderful things about our father. He said that my father had saved a large sum of money over many years, but at the critical moment, he gave it as a gift so that visas could be bought, bribes could be given, and the smuggling could be organized. In those days, there were many Chassidim who lent money to the committee that organized the smuggling, but they wanted their money back. R’ Dovid, however, donated huge



With Chassidim

sums of money and never asked for it back.”

He changed his name from Losh to Kook in order to hide from the authorities and he kept the name all his life.

Despite all attempts at remaining undercover, R’ Dovid was arrested twice. The first time was in Tashkent but almost no details are known about it because he kept quiet. The second time he was arrested was in Lvov. He was in jail a few days. Even in jail, his cleverness and courage stood by him. In exchange for a hefty bribe, which he gave a member of the administration of the prison, he was able to flee jail in the dead of night, dressed in a KGB uniform.

As one of the few people who knew where the “beehive” was located, he went directly to the hidden apartment in order to offer his help. Since he had sat in jail for a few days and didn’t know what the latest developments were, he had to find out which way the wind blew

and how he could be of assistance.

A secret meeting was taking place of all the members of the committee, headed by R’ Mendel. R’ Dovid knocked on the door without identifying himself. The men were frightened by the sudden knocks in the middle of the night and didn’t go to the door. R’ Dovid waited a few minutes and when nobody answered he went to the window and knocked there, hoping someone would answer.

He didn’t notice a narrow crack that had opened in a nearby room and a pair of eyes peering out to see who was knocking. When the people inside learned that the man knocking at their door was wearing a KGB uniform, they were terrified. After a few minutes, he knocked again and said, “It’s Dovid!” Then they calmed down. R’ Mendel opened the door and gave him a slap for scaring them.

In the book, *Toldos Chabad B’Russia HaSovietis*, it refers to



**R' Dovid with R' Mendel Futerfas**

his involvement in the smuggling. It was when many Lubavitchers were in Lvov and awaited developments. They all hid in various houses and apartments and didn't dare appear on the street for fear of being caught. In the meantime, the committee wanted to find out whether it was possible to cross the border via Vilna and Baranowitz. Rabbi Shneur Zalman Butman was sent for this purpose. He related the following in his memoirs:

"At the edge of the city I saw a house standing in a small woods, a little off to the side of the big road, where the entire committee was situated. We were happy to meet because the Lubavitchers were so isolated there. After everyone asked how everyone was, they said they had a mission to Vilna. Since they knew that over here, the situation on the border was dangerous, and they had heard that Vilna was a better choice, they had decided to send someone to check out the situation and they all agreed that

I was the best candidate.

"They wanted me to go that day and the next day was Erev Rosh HaShana. I didn't refuse, so they told me the details. A train was leaving for Vilna at eight in the evening and someone without a beard would make sure I had a ticket and would also accompany me.

"I went home and told my wife about all this and she never held me back from anything I decided to do. Afterwards, I took a taxi to the train station at the time we had agreed upon and there was R' Dovid Kook walking around. I realized that he would be the one to accompany me. He motioned to me that I should sit and he would get a ticket to Vilna and would accompany me to the train."

\* \* \*

R' Dovid's acquaintances repeatedly speak about his good nature along with his rare courage.

His son R' Yosef:

"Chassidim told me that he

once arrived at one of the roadblocks with sixty forged Polish passports in his bag! My father had a mustache and a long coat and he went right up to the commander and began shouting, 'You are unable to stop all those fleeing with this blockade of yours?' The commander thought he was a high level person in the secret police and he allowed my father to pass through without asking him any questions.

"You can imagine what would have happened if the commander knew that this man was a Lubavitcher Chassid!

"At one of the interrogations in Lvov, when the interrogator threatened him, my father lifted the table and said, 'Me you don't threaten.'"

Mrs. Kook adds some details about what happened before the escape:

"The men prepared everything without telling us anything. One day, as we were walking down the street, he told me that we would soon be leaving the country. I didn't believe him. It seemed fantastical to me. To leave Russia - and with visas yet - seemed completely out of the question.

"In those days, the secret police conducted feverish searches for him and he was nearly caught. It was only thanks to a warning by someone he knew that he evaded them. A few days later we had crossed the border to Poland along with our oldest son, Gershon. It was the winter of 5707."

The refugees did not remain in Poland but continued on foot to Czechoslovakia. There were fourteen people in the group, including R' Shmuel Altheus and Isser Klugant. From Czechoslovakia they continued to Austria and from there, to France, where they were helped



**A happy moment  
with his grandchildren**

by the Joint Distribution Committee. For two years they lived in apartments in a hotel.

Mrs. Kook remembers the Rebbe's visit to Paris:

"The Rebbe (to-be) came to France to escort his mother, Rebbetzin Chana a"h. He

remained there for a few months. He inquired about each of the Chassidim, asking how they were managing and feeling. Nobody thought he would be the next Rebbe but his caring touched everyone. One could feel how much he cared about each person."

In those days, R' Dovid worked in a factory that produced latticework, which the Joint had arranged for him. He knew the work from Russia, where he had managed the same sort of factory. He operated a machine that manufactured samples. The manager asked him to make new, colorful samples. R' Dovid was talented and he produced good work.

Not all the Chassidim were

talented in this way and he thought of them too. Rather than add more samples for himself and promote himself to one of the managers of the factory, he helped his fellow Chassidim by making nice samples for them. This enabled them to continue working there and supporting themselves honorably.

Some of his family and his wife's family emigrated to Eretz Yisroel. R' Dovid also made aliya and he arrived there on 24 Iyar 1949 with his wife and two sons. At first, they lived in Pardes Chana, then they moved to a hostel for immigrants in Beer Yaakov, and from there they moved to Kfar Chabad. The first Lubavitcher families were living in Kfar Chabad at this time.



**R' Dovid at the Kosel. Behind him is Rabbi Yosef Wineberg**

At first, they lived in temporary dwellings near where the Beis Menachem Shul is now located. When winter arrived and everything was flooded, they moved to abandoned buildings on the right side of the Kfar.

“Despite all the hardships,” recalls Mrs. Kook, “and there were many of them, we didn’t feel them at all. We were happy that we had been able to leave Russia. When my husband took our oldest child with a tallis and honey to the Talmud Torah, I burst into tears. I was sorry that my father could not be with us and see his grandson walking fearlessly to yeshiva.”

R’ Dovid received a number of offers to leave Eretz Yisroel and move to Australia or America. One of his friends who urged him to move to Australia was R’ Shmuel Altheus who was with him during their flight from Russia and in France. He sent R’ Dovid letters and begged him to join him.

R’ Dovid asked the Rebbe Rayatz but did not receive an answer. When parnasa later became very difficult and he had an offer to move to America, he sent a letter to the Rebbe MH”M but did not receive an answer.

“If the Rebbe does not answer, then he does not approve,” he concluded and he realized that despite all the difficulties, his shlichus was in Eretz Yisroel. He remained there to raise his children.

At first he worked in a bakery which was located at the entrance to Kfar Chabad, not far from the train tracks. Later on he was appointed manager of a company of a construction firm that R’ Shmaryahu Gurary founded. Eventually he started his own small company to manufacture building materials.



**R’ Dovid at a family simcha**

“We went through hard times, but we didn’t complain. We managed with what we had,” said his wife. “Some people brought money with them from Russia, but my husband, who had large sums of money, gave it all towards the smuggling and never asked for it back.”

Before he passed away, he raised hothouse flowers and was doing well but then he was found to be sick and he died only a month later.

Throughout the years he lived in Eretz Yisroel, despite his financial difficulties he never refrained from helping others, sometimes going beyond his capabilities. His son Eliyahu relates:

“In 1962, the Chassidim organized to raise money for the Jews left in Russia. That year, my father did not do well financially, to say the least, and nevertheless he lent 500 liros, an enormous sum in those days, to the fundraising committee. I was a

child at the time and I’ll never forget the discussion between my parents that I overheard from my bed. We didn’t have a washing machine at the time and my mother wanted some of that money to be used to buy one. My father said we had to thank G-d that we had what to eat, because they [those in Russia] did not.

“R’ Berke Schiff said that my father donated a huge amount of money when Ohr Simcha was founded. R’ Moshe Slonim of the Reshet also said that my father gave a lot of money to the Reshet.”

R’ Dovid got involved in helping every Jew even when it adversely affected his health. In the early years of Kfar Chabad there was a large hut around where Beis Menachem is today, that was divided into two parts. Near it was a small outhouse. An old, childless man named Schuster lived there.

A few days went by and he wasn’t seen. People suspected

that something had happened to him and they knocked on his door. When nobody answered, they broke in and were shocked by what they saw. They concluded that he had died a few days earlier. No one dared to approach the body that was in such a ghastly state.

"I'll never forget how my father, with utter mesirus nefesh, took out the body and arranged the burial while fighting those who wanted to conduct an autopsy as was prevalent in those days," says R' Eliyahu Kook.

"There was an older man who lived in the center of the Kfar who had severe medical problems

"At the yechidus in Tishrei 5737 the Rebbe told him firmly and with a smile, three times, to be b'simcha. Afterwards, my father said that he felt he knew why the Rebbe said it three times, for he remembered three times that he had been in danger and had been miraculously saved. 'I felt that the Rebbe knew about this and that the Rebbe abolished these three *kitrugim* (Heavenly accusations),' he told me.

The first time was when he mistakenly boarded an Egyptian plane that was heading for Egypt. In those days, Israel was in a state of war with Egypt, and who knows how that would have

*Tanyas* in 5739 to the guests who came for Tishrei, through the secretaries, I had a yechidus, in the course of which the Rebbe told me to take a *Tanya* for my father."

His sister, Mrs. Berkstein says, "It's hard to find people like him. He was so special that all that interested him was helping others. He had an unbelievably big heart."

Mrs. Kook told a story that explained his nickname, "Sar HaChesed." "There was someone in Kfar Chabad who had a serious stomach ailment that necessitated an operation. My husband had connections with doctors, including Dr. Slavchik, who was an admirer of Chabad and my husband in particular. Because of my husband's efforts, this doctor occasionally came to farbrengens in Kfar Chabad.

"The sick man's brother-in-law told my husband that he had heard about a top doctor by the name of Marcus who worked at Asusa hospital. He wanted to try and get this doctor to do the operation and he was willing to pay for it, so he gave my husband a sum of money.

"My husband visited the sick man every day while also running around for a few days as he tried to get the doctor that they wanted. After much effort, he managed to get him for the operation. After the operation, Dr. Marcus told my husband that the man was critically ill and had only another month to live.

"My husband aroused his compassion and he waived the fee, saying, 'I also want to do a mitzva, even if I don't wear a kippa.' The next day, my husband returned the money to the one who had given it to him. In general, Dr. Marcus charged a lot of money, but if someone was

***"My father never spoke about what he did," says his son. "He was a modest person who never looked for honor. He did things quietly and all the stories of chesed and bravery were told by his friends."***

with his legs. His bandages had to be changed every day. I remember my father going to help him despite the unpleasantness involved. Then he would sit and talk to him about any topic under the sun, in order to cheer him up."

R' Dovid had yechidus with the Rebbe twice. The first time was in 5727 and the second time was 5737. Each time the Rebbe inquired about his activities. "The Rebbe spoke to us for a long time and wanted to know every detail about what my husband did," says Mrs. Kook.

His son R' Yosef added:

turned out. At the last minute he realized his error and switched to the right plane. The second time was during the Six Day War, when he served as a medic. He was involved in a bloody battle in Gaza and a piece of shrapnel hit his helmet, which broke the force of the impact and saved his life.

The third miracle had to do with an unforeseen complication with the tax authorities. In this case too, he was miraculously saved.

R' Dovid's daughter, Mrs. Sarah Klein, adds a point about her father's connection with the Rebbe, "When the Rebbe gave out

sent to him by my husband, he was treated for free.”

R' Tzvi Hecht of Kfar Chabad remembered the previous incident well and added:

“I had a rented car. Since I was a new immigrant, it didn't cost a lot. I'll never forget that the day the man died, R' Dovid came to me early in the morning and asked me to hurry over to the hospital with him, perhaps he could help him with something.”

R' Dovid was in touch with many well-known doctors in various fields of medicine. He used these connections to help residents of Kfar Chabad. At every big farbrengen that took place in Kfar Chabad he hosted many doctors. At first they stayed in his home. There they were served a fine meal and they farbrenged privately together with senior Chassidim. Then they walked together to the main farbrengen, where they sat on the head table.

Mrs. Rottenberg relates:

“More than 20 years ago, a certain poor family lived in Kfar Chabad. As the director of the Shifra and Puah organization, I was aware of their great poverty. One day, I went to see them and

was horrified by what I saw. I tried to help them out and asked those in charge whether at least their house could be enlarged.

“I saw that nothing was happening so I spoke to R' Dovid Kook, my neighbor, hoping he could help. I took him to their house and when he saw the situation he said in Yiddish, ‘We cannot forget,’ and he immediately got to work. He got a loan from R' Yechezkel Springer and got the members of the Vaad involved.

“He approached Mrs. Parchi, who was the architect of the council at the time, and together they planned an addition to the house. At the building department they weren't thrilled to help and they had various excuses, but R' Dovid insisted. Even R' Shloimke Maidanchik got involved because of R' Dovid's involvement.

“In the end, the house was extended. How sad it was that just at that time he became sick with the illness from which he did not recover. I will never forget his devotion to another Jew.”

R' Dovid had an interesting combination of courage and a heart of gold. In the early years of Kfar Chabad, when the

residents tried various forms of agriculture to support themselves, they entailed heavy losses from infiltrators who stole valuable equipment, like tools and even animals. R' Dovid went out with his weapon to ambush them, although most people were afraid to go with him.

“My father never spoke about what he did,” says his son. “He was a modest person who never looked for honor. He did things quietly and all the stories of chesed and bravery were told by his friends.”

On 9 Adar 5742 R' Dovid did not feel well and he was taken to the hospital, where he was diagnosed with cancer. He underwent a complicated operation but the doctors said that he was suffering from a virulent form of the disease. Many people whom he had helped came to visit him and prayed for him but he passed away on 9 Nissan. He is survived by Chassidishe sons and daughters, sons-in-law and daughters-in-law, and grandchildren.

May R' Dovid serve as a role model to us of a person utterly devoted to his fellow Jew.

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# ‘ARISE AND SING’ TO BRING MOSHIACH

By Rabbi Avraham Shmuel Bukiet

Translated By Michoel Leib Dobry

*Twenty years have passed since the Rebbe, Melech HaMoshiach, said, edited, and publicized the well-known sicha about the proclamation of “Yechi HaMelech.” Despite the fact that the matter is quite clear, there are those who claim again and again that these proclamations are not based on any profound inner meaning. Taking a deep and thoughtful look at this sicha illustrates for us how truly profound and meaningful this holy proclamation really is.*

Twenty years have passed since the well-known sicha about the proclamation of Beis Nissan 5748. It would be appropriate to focus on a few details within this sicha, analyze them, and draw practical instructions from them.

We will begin by bringing a summary of the sicha. (The sicha is printed in its entirety in *Seifer HaSichos* 5748, Vol. 1, pg. 347.) The Rebbe focuses upon the fact that this day – the 2<sup>nd</sup> of Nissan 5748 – marks the closing of a circle

of sixty-eight years (68 being the numerical value of “*chaim*” (life)), beginning with the first year of the leadership of the Rebbe Rayatz, may his soul rest in Eden (5680-5748).

Afterwards, the Rebbe brings a reason why a nasi, a king, is called “the **heart** of all Israel”: Just as the vitality of all the limbs of the body depends upon the heart, so too the existence of the Jewish People depends upon the king and the nasi, through whom their vitality is drawn.

The Rebbe continues to explain in the sicha that the connection between the people and the king is not one-sided. Rather, just as the people receive their life and vitality from the king, so too the existence of the king depends upon the people, as is the well-known saying, “there is no king without a people.”

And how can the actions of the people take expression in the king? The Rebbe explains that when the people proclaim “Yechi HaMelech,” this brings about “an increase in the concept of life” within the king, something that also leads to an increase in the life of all the people of the generation, who receive their vitality from the king.

The Rebbe doesn’t settle for this explanation, adding that the proclamation of “Yechi HaMelech” possesses unique significance: a **vital** increase in the concept of the life of the leader of the generation. In the words of the Rebbe: **...through the action of the people who proclaim “Yechi HaMelech,” as the meaning of this proclamation is that the time has already come for “Arise and sing, those who dwell in the dust” – my revered teacher and father-in-law, the Rebbe, leader of our generation, to the point of “Arise and sing, Dovid Malka M’schicha”!**

The Rebbe then proceeds to say:

**This is also what people clamor about regarding the need to say**

**“Ad Masai?” thereby bringing closer and hastening the Redemption, for it can be said that in addition to the emphasis on the yearning, the request, and the demand for the Redemption (that Moshiach Tzidkeinu should come in actual deed, in a manner of pointing with one’s finger and saying, “Zeh – here is Melech HaMoshiach, flesh and blood,” as in the halachic ruling of the Rambam, “a king will arise from the House of Dovid, etc., and he will gather the exiles of the Jewish people”), this proclamation also entails the concept of a coronation – “Yechi HaMelech,” through which they bring about the coming of Dovid Malka M’shicha.**

The Rebbe continues his explanation of the actions of the people through the proclamation of “Yechi HaMelech” by bringing the two well-known interpretations of the verse, “A ruler shall emerge from Yaakov”: a) the verse speaks about each and every Jew; b) it speaks about Melech HaMoshiach.

The Rebbe reconciles these two

interpretations, stating that every Jew possesses a spark of the soul of Moshiach, and therefore, the aspect of “a ruler shall emerge” – the Moshiach within him – will bring about the manifestation of “a ruler shall emerge” in Melech HaMoshiach, the general level of yechida.

We learn from this edited sicha that we are talking about a proclamation possessing tremendous meaning and content. If we are precise in the Rebbe’s words, we will show that in essence, the proclamation of “Yechi HaMelech” has five concepts, each surpassing the other:

a) The proclamation of “Yechi HaMelech” by the people adds “vitality” to the king.

b) It thereby draws new life into the people who receive vitality from the king.

(Thus, we have an inner expression of the “hiskashrus” of a chassid and Rebbe, dependent one upon the other, comparable to the connection between the heart and the other limbs, as the heart causes

blood to flow throughout all the limbs, and afterwards the blood circulates from the limbs back to the heart.

(This inner expression is concealed specifically within the proclamation of “Yechi HaMelech!”)

c) Here, the Rebbe already explicitly mentions the meaning of this proclamation: **As the substance of this proclamation is that the time has already come for “Arise and sing, those who dwell in the dust” – my revered teacher and father-in-law, the Rebbe, leader of our generation, to the point of “Arise and sing, Dovid Malka M’shicha”!**

In this section of this sicha, we find an important change between the language the Rebbe used in reference to the Rebbe Rayatz, and when he writes about himself: Regarding the Rebbe Rayatz, Rebbe writes, “Arise and sing, **those who dwell in the dust**” – my revered teacher and father-in-law, the Rebbe,” whereas regarding himself, the Rebbe writes, “Arise and sing, **Dovid Malka M’shicha**” – and he



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doesn't write “those who dwell in the dust”!

In simple terms, the reason for this is because the concept of “those who dwell in the dust” is irrelevant to the leader of the seventh generation, as the Rebbe explained many times (e.g., the sicha from Shabbos Parshas Shoftim 5751, the sicha from Shabbos Parshas Bo 5752, etc.). We see here how precise the Rebbe is about not mentioning regarding Moshiach the phrase “those who dwell in the dust,” since it is irrelevant to suggest that Moshiach is among “those who dwell in the dust”!

(As for what the Rebbe says regarding himself – i.e., that the proclamation of “Yechi HaMelech!” brings about the concept of “Arise and sing” – this is because the time of exile in general and the recent state of hiding and concealment in particular, is called “sleep,” and the Redemption from this frightful situation is on the level of “Arise and sing.”)

Thus, we find that through this proclamation of “Yechi HaMelech!” we bring about both the “Arise and sing, those who dwell in the dust” of

the Rebbe Rayatz, and the revelation and removal of the hiding and concealment of the Rebbe, Melech HaMoshiach, shlita.

**d) This proclamation also entails the concept of a coronation...through which they bring about the coming of Dovid Malka M'shicha** – again, we're talking about a proclamation that represents a deep and inner content – hastening the revelation of Melech HaMoshiach.

**e)** According to what has been explained in the sicha that every Jew has a spark of the soul of Moshiach, every Jew possesses the ability through this proclamation to bring about the revelation of the general level of “yechida” by revealing one's own “yechida.”

There is no need to elaborate upon these five incredible points, the importance of which is known to anyone called by the name “Lubavitcher chassid.”

Just as every chassid knows that the unique aspect to Chabad chassidus is the inner “avoda” that comes through studying chassidus, contemplating upon it, etc., similarly, he knows that “the start of the avoda, its main aspect, and its root” – the foundation of the entire avoda is – “*kabbalas ol*.” Furthermore, if the Rebbe says something, even if it's not so accepted by our weak power of intellect, and even if it **appears to us** as a slight contradiction to many concepts, even the most fundamental, nevertheless, we obviously and quite simply make no attempt to cast any doubts on the matter.

In connection with our discussion, we're talking about a clear sicha, edited by the Rebbe, and among the things written is that **“this proclamation also entails the concept of a coronation.”** How can anyone possibly say that this proclamation is devoid of meaning?

As far as the Rebbe is concerned, there is and never can be a concept of external “proclamations” without any deep and inner substance behind them!

If the Rebbe says that we need to make some proclamation, even if the Rebbe wouldn't give an explanation to its inner meaning, every Lubavitcher chassid would make the effort and reveal the true meaning of this proclamation.

We all remember the sicha of Purim 5736, when the Rebbe spoke with great anguish about that Lubavitcher who didn't try to find the source for what the Rebbe said when he, the Rebbe, did a certain thing that appeared peculiar. Instead, as the Rebbe said in that sicha, “*Laigt a kahp in kahlahshen*” (he puts his head in his galoshes), and when people asked him about the Rebbe's conduct, he blushed and thought to himself that it would be better if the Rebbe wouldn't act in a way that caused him such discomfort...

Our efforts must be with even greater force when the Rebbe has revealed to us the meaning of this proclamation, writing that “we must finish and conclude ‘our actions and avoda’ – also including the request and demand of ‘Ad Masai?’ and the proclamation of ‘Yechi HaMelech’ Dovid Malka M'shicha – with the greatest possible vigor, connected with joy and vitality...thereby bringing about, as it were, the aspect of ‘*achishena*’ (swiftly) within G-d...to redeem the Jewish People with the greatest possible vigor, immediately, mamash.”

The truth is that there is another point for consideration, on the basis of the Rebbe's explanation of why the relationship of the Jewish People and the king is compared to the heart and the limbs. In the latter, “vitality is connected to movement, and the concept of movement is specifically in the heart, insofar as

movement is constant, 'the beating of the heart,' and the blood within it is constantly moving. By the same token, with the nasi and king, "heart of the entire Jewish congregation" – "who takes them out and brings them in," through him there is (also) a continuation of vitality for the Jewish People."

We are familiar with the concept

of the "movement" of tzaddikim from the saying "A movement of a *tzaddik*... must make an impression never to be forgotten." This saying has taken on a special significance in recent years, a time when we have not heard sichos from the Rebbe and the main thing we have seen from the Rebbe was the vigorous movement of encouragement during

the singing of "Yechi Adoneinu."

Thus, we have the concept of movement within the leader of the generation, as it is directly connected to the concept of "Yechi HaMelech!"

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



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ב"ה

# SHLICHUS 1-ON-1

By Nosson Avrohom

***When Rabbi Yosef Yitzchok Taieb decided to go on shlichus to Vincennes 10 years ago, many people were skeptical about his ability to make inroads in the city, for various reasons. His enormous success is due, no doubt, to his Jewish pride, his commitment to upholding his principles, and his l'chat'chilla aribber approach, combined with his charming personality and personal relationships with his mekuravim.***

Rabbi Yosef Yitzchok Taieb's work in the suburb of Paris called Vincennes is apparent wherever you turn.

"When I arrived here, there were only two men who had beards – the rav and me. Today, there are dozens of Jews who are religious and who live a Chassidic life. The mikva that we built (the only one in the city), brought purity into the homes of no fewer than 300 families."

If you know R' Taieb and you know something about Vincennes, you know that he certainly has what to be happy about, because what this suburb has undergone in the past ten years since the Chabad house opened, can only be described as a revolution.

The outreach in Vincennes is

comprised of two main components. The first is on the community level. In the past decade, a large community has formed around R' Taieb. Every Shabbos, the Chabad shul has 300 people! There is also high attendance at the shiurim in Nigleh and Chassidus and at farbrengens.

R' Taieb, a dayan, is the halachic authority in the city. Halachic questions are asked by Jews all over the city and his advice is sought regarding disputes between neighbors, in business, and in shalom bayis. He is esteemed by all the rabbanim in the area, and they consult with him regularly and refer questions to him.

R' Taieb is also involved in the regular outreach activities that

every Chabad shliach is responsible for, including mitzvaim, activities for children, and the seasonal work before and during the holidays. He is known as a serious and deep person and when he began working with children he resolved that there must be continuity. Thus, he founded a yeshiva, which has turned into one of the best small Chabad yeshivos in France and all of Europe. The yeshiva attracts students from families that became frum alongside children of shluchim and Anash from all over France. The secret to Rabbi Taieb's success is his warm approach, combined with personal attention and ongoing supervision.

There's no question that the dramatic rise in religious observance and Chabad activity in Vincennes is connected, to a large extent, with R' Taieb's personality. His great success can be attributed – aside from the fact that he is the Rebbe's shliach and he has the Rebbe's brachos – to his Chassidic pride, his strong stand on principles, and his l'chat'chilla aribber approach, on the one hand, and his charisma and personal relationships with every mekurav, on the other hand. It is true, though, that when he decided to go on shlichus ten years ago, there were people who wondered whether he would be able to make inroads in the city, for a number of reasons.

R' Taieb was born into a traditional family in Paris. Unlike his peers who simply went with the flow, he sought something deeper in life:

“I had a strong feeling for Judaism. At a certain point, when the Jewish school I attended (where most of the day was spent on secular studies) announced that there would be a yeshiva program for the study of Judaism, in the evenings, I jumped at the opportunity.

“One of the teachers in the yeshiva was Rabbi Refael Cohen of Paris, a Lubavitcher Chassid and a chazan with a wonderful voice. I really enjoyed his classes and felt a strong desire to study Judaism. One Erev Shabbos, when I was still a boy and davening ended early, I walked over to the Chabad shul where he davened and learned a sicha with him.

“When the davening was over, I walked with R’ Cohen to the home of another Lubavitcher who lived

in the area. I felt so happy. Before I knew R’ Cohen and Chabad I felt close to Sephardic rabbanim, but when I learned the Rebbe’s sicha, heard the Chassidic niggunim, and experienced the Chassidishe lifestyle, I was swept away by it all.

“I was only 13. My parents wanted me to continue studying secular subjects but I was determined to go to yeshiva. When we wrote to the Rebbe through Rabbi Shmuel Azimov, we did not receive an answer.

“The following year, in 5741, I was more involved in Chabad activities and was a regular participant at shiurim. There was a raffle for a trip to the Rebbe held at the main Chabad house – and I won! I was the representative of the Chabad house for Pesach. I was extremely excited about going

on the trip, let alone seeing the Rebbe for the first time. I was ecstatic when I passed by the Rebbe for ‘kos shel bracha’ and received a bottle of mashke for winning the raffle.

“When I was there with the Rebbe, I felt the need to devote myself to him, which is something I had always heard about from the shluchim and Anash in France. There in 770, I wrote to the Rebbe a few times about wanting to go to yeshiva, but again, I received no response. I was very surprised. Could the Rebbe not want me to attend yeshiva?

“I was given an appointment for yechidus after Pesach. The night before, I couldn’t sleep at all; I was so excited. I learned a maamer of Chassidus by heart, fasted, and finished the entire

Rabbi Taieb speaking at the yeshiva dinner



T'hillim with great emotion.

"Those minutes that I stood next to the Rebbe's room are etched into my mind. My eyes were downcast and I was terrified. The door opened and there I was, before the Rebbe. The Rebbe asked me where I had won the raffle and whom I represented. I said I was from Paris.

"The Rebbe took a paper from his desk and wrote 'Paris' on it. Then the Rebbe asked me whether I had received money towards the trip from the secretaries, thirty dollars – half of which was for tz'daka and half for a farbrengen. I said I had gotten it. Then the Rebbe read the note I had submitted, saying I wanted to go to yeshiva. The Rebbe said, 'Ask the mashpia in the yeshiva whether there is a chavrusa for you. May you succeed in spreading the wellsprings.'

"I had some questions which I had submitted beforehand to the secretaries. I also had some questions regarding names that I was told to ask by relatives who wanted to know what their Jewish names were (the Rebbe said that "Goldis" is "Golda," "Patrick" is "Pesachya"). On behalf of my parents I also asked whether my parents should make aliya and the Rebbe said Yes."

R' Taieb left the Rebbe's room with tears in his eyes. That year, the family moved to Eretz Yisroel and he went to the Chabad yeshiva in Lud for two years. Then his parents moved back to France and he learned in Tomchei T'mimim in Kfar Chabad and in Brunoy. "I spent another five years learning in 770."

In 5748, while learning in 770, he was sent with Rabbi Nachum Shapiro, today a shliach in Australia, on behalf of Ezras Achim, to cities in Russia, in order to disseminate Judaism in Jewish communities.

"I was in the second group that went to spend two months in Tashkent and Leningrad for the purpose of strengthening Jewish identity in the Jews living there. In Moscow there was a good group of Jews who learned Torah and we thought that instead of going from place to place in order to give shiurim, we should open a yeshiva with a formal course of study.

"We sent a letter to the Rebbe asking whether we should open a yeshiva and if Yes, whether it could be called Tomchei T'mimim. The Rebbe's answer was 'to speak to askanim on location' about opening a yeshiva, and as far as the name, the Rebbe gave his approval.

"We founded a yeshiva in Moscow that is in operation till this day. It has educated an entire generation of T'mimim, most of whom are Chassidishe men today who have families.

"When I thought about this later on, things became clearer to me. The first yechidus a Chassid

***"I felt so happy. Before I knew R' Cohen and Chabad I felt close to Sephardic rabbanim, but when I learned the Rebbe's sicha, heard the Chassidic niggunim, and experienced the Chassidishe lifestyle, I was swept away by it all."***

has is his guide for life, and since going to yeshiva and a bracha for hafatza was what the Rebbe told me about in that yechidus, that is my shlichus. It is what guides me today in my work in Vincennes, combining the yeshiva with hafatzas ha'maayanot."

R' Taieb married on 4 Tamuz 5750 and he learned in kollel for a year in Crown Heights. That year he received many suggestions for shlichus, including France, Eretz Yisroel, and other countries. He wrote all the suggestions and the places where he feared that his arrival would cause a dispute. The Rebbe crossed out the part about his fear of dispute and answered, "Do as per the advice of knowledgeable friends." He consulted with his friends and decided on shlichus in France.

"I wrote about this to the Rebbe and the answer was: 1) ***haskama u'v'racha*** (consent and blessing) 2) ***v'nachon*** (it is fitting).

I made my preparations and went on shlichus to Sarcelles and worked with Rabbi Yaakov Bitton. I was there for three years until I decided to go to a city where there were no shluchim. I felt ready to develop another place in France to greet Moshiach. This was at the beginning of 5754. I submitted my question to the Rebbe. About whether to leave, the Rebbe nodded Yes. When I asked about looking for shlichus in Eretz Yisroel, since my wife was Israeli and I had some offers there, the Rebbe shook his head No.

"One day, shlichus in Vincennes came up. I asked Rabbi Binyamin Gorodetzky, the Rebbe's representative in Europe, for permission and he gave



**Rabbi Yosef Yitzchok Taieb (photograph by Yisroel Bardugo)**

it, and I've been here ever since."

#### **How many Jews live in Vincennes?**

Vincennes is home to nearly 10,000 Jews.

Friends who heard that I was going to Vincennes were surprised. The rav of the Jewish community under the auspices of the Federation is Rabbi Yitzchok Kapates, who is Litvish, and many people thought that we wouldn't get along. We actually have an excellent relationship.

#### **How did you begin your work?**

I began my shlichus by giving shiurim. I established rules so that I wouldn't step on the rav's toes, including not working with Jews who attended his shiurim, but being mekarev other Jews.

\* \* \*

It was tough in the beginning, very tough. At first, R' Taieb would travel from Sarcelles to Vincennes every morning and learn with one person in a makeshift meeting place until the afternoon. Sometimes they sat and learned in

the freezing cold, not having heat. They didn't even have a table and they lay a door over some makeshift legs and it became their table.

Later on, when he began connecting with other people, he decided to rent a place for his outreach work. The demand grew and he opened a kosher restaurant and a new mikva (which filled with rainwater that fell on Parshas Noach).

His first year in Vincennes, R' Taieb did not ask for donations from the wealthy Jews in the city so as not to give those who had opposed Chabad's work a reason to complain. When R' Taieb moved to Vincennes he preferred to not daven in the community shul so as not to draw attention to himself and be perceived as trying to compete with the rav.

"My goal was not to attract those who already davened three times a day and were connected to Judaism and tradition, but those who were nonobservant. With Hashem's help, and accompanied by the Rebbe's brachos, the work

expanded, sometimes in miraculous ways."

#### **Can you give us some examples?**

"It was two years after I had begun working there and people had already started getting used to Chabad's work. Many began joining the shiurim and other activities we provided. One day, someone approached me and complained that his children had no Jewish program and his only recourse was to send them to public school.

"Until then, I had operated without a set place. This man told me that although he wasn't well-off enough to be able to finance all the expenses that opening a yeshiva entailed, he would be able to obtain for me all the non-money items, such as beds, desks, chairs, etc.

"I decided that since the Rebbe had told me about a yeshiva in my first yechidus, I had to open one. I announced the opening of a yeshiva, rented a place, and registered seven students. However, when I approached the person who had promised to help me, he shrugged off his commitment. I was beside myself in the face of the financial burden.

"That was indeed a difficult time for me. The rent alone was \$5000 a month! In addition, I had to pay a teacher and a dorm counselor, and provide three meals a day, and there was the apartment that we had turned into a dormitory...

"But Hashem helped with big miracles. We had our first dinner and I did better than I had anticipated.

"One day, we found out that the landlord, an older man, wanted to sell the building that we were in. It was a large sum, but lower than its actual worth. We began negotiations to purchase the



The students of the yeshiva with the staff. In the center: Rabbi Taieb. Sitting to his right: Rabbi Pashtar and Rabbi Gabison, secretary and Menahel Gashmi of the yeshiva. On the left: Rabbi Pressman, mashgiach. (photograph by Yisroel Bardugo)

property. Right before the signing, the landlord suddenly died. His children, the inheritors, wanted to divest themselves of the property and agreed to follow through with the sale.

“I thought I would get a loan and buy the whole building and after the purchase I would sell the front part of the building to someone who wanted to sell or rent apartments, while I would keep the section I was renting. The law in France is that before a building is sold, you have to present the documents of sale to the city for approval. The city has the right to buy the building for its own needs. According to French law, the city takes precedence.

“Usually the city doesn’t get involved, but on this rare occasion,

the mayor, an anti-Semite, decided the price was cheap. Apparently he suspected that some of the money had been passed under the table and he wanted the matter investigated. He delayed the sale until it was all checked out.

“We soon figured out that he didn’t want to check anything but he wanted to make sure that a Jew didn’t buy such a central piece of property. It was me against the city’s anti-Semitic bureaucracy and I was determined not to give in.

“During all this, we asked for the Rebbe’s brachos and got them. Things worked out so miraculously it was simply incredible. In France you can buy a house in one of two ways, privately and corporately. I checked and found out that the building was registered under a

company’s name. I went to the children of the old man and asked to buy the company, not the property, which would mean that I would end up owning the building and wouldn’t have to deal with the city. If the city wanted to buy the building, they would be surprised to discover that I was the new owner.

“It was miraculous that the vendor agreed. It was the only property under this company’s name and they had no problem with it. Now all I had to do was get the money! That’s when another amazing thing happened. The person who had suggested that I open a yeshiva and then withdrew his support saw that I was serious. When he heard what was going on, he decided to lend

Talmidim of the yeshiva (photograph by Yisroel Bardugo)



me a generous sum of money.

“When the deal closed, I sued the city and the court ruled that the city had tried to torpedo the sale for no good reason and they owed the Chabad house a large sum of money.”

From the moment that the building was purchased, R’ Taieb’s work in the city began to take off. The yeshiva, which had seven students in the first year, now has over thirty students, some of them mekuravim who left public school for yeshiva and some of them from Chabad homes. Most of them are outstanding students whose parents were happy to entrust their chinuch to R’ Taieb and the yeshiva’s dedicated staff. There are also Lubavitcher students who were unsuccessful in other programs due to the lack of individual attention. In Vincennes,

they are given personal attention and they thrive.

“The bracha is not necessarily that the work is comfortable or easy for us. We are working with the Rebbe’s guideline of not leaving a single Jew in galus. When we find a Jew on the street, we are happy to help him and be mekarev him. But sometimes, we are less enthused about helping our own kids, children from Lubavitcher families. There are some outstanding students who fall by the wayside simply due to lack of attention or not being understood. They deteriorate spiritually. I sometimes think that if I hadn’t been accepted to yeshiva at that point in time, who knows if I would be a shliach today, and where I would be altogether...”

“There are talented talmidim and you just have to find their

uniqueness and what makes them different, and help them accordingly. Most of the talmidim are not ones that have insurmountable problems. In a factory, the item that doesn’t move along the conveyor belt is put aside. A yeshiva is not a factory. We are working with neshamos. Every bachur is different and the relationship with him must be in accordance with his abilities, but in a manner that does not detract from the atmosphere of Tomchei T’mimim.

“We have talmidim who came to us from non-Jewish schools and today I have nachas from them. They have gotten smicha and have become Chassidim. Who would have believed it?”

When R’ Taieb talks about the yeshiva, he lights up. In the past, his yeshiva was a way station for

those heading towards Brunoy. Today, the yeshiva has a regular program as well as a program for beginners and those having a hard time. Students from each program interact and the stronger students help the weaker ones progress, with the guidance of the staff. The advantage is that the weak students are inspired to emulate the stronger students.

R' Taieb's staff consists of the mashpia, Rabbi Sholom Ber Pashtar; the mashgiach, Rabbi Sholom Ber Pressman; the maggidai shiur are: Levi Yitzchok Frankel, Menachem Mendel Dudiscu, Chaim Elzam (who works on shlichus with R' Taieb in the neighboring suburb), and Menachem Mendel Lasry. The Menahel Gashmi is R' Mordechai Gabison.

The mashpia, R' Pashtar, comes every day from Brunoy. "R' Pashtar is the kind of mashpia which every yeshiva would be blessed to have," said R' Taieb

"We have a bachur from Kfar Chabad who didn't find a place for himself anywhere in Eretz Yisroel. Within a year here, he became our

pride and joy. He has a good head, is a Chassidishe bachur, diligent, and one who helps others progress. I'll never forget the day he came here and how we discovered his abilities.

"In Vincennes there are no divisions. We all feel like one family," says R' Pashtar. "I live in Brunoy and some of the other staff members don't live in Vincennes either, and so we take turns. Every Shabbos, one of us is with the bachurim and farbrengs with them. On the Shabbos before Yud Shvat I decided I had to be in Vincennes. I walked for two hours to be there. The bachurim were not shy and made it their business to thank me."

At one of the yechiduyos, the Rebbe told the secretary of the Vaad Rabbanei Chabad in Eretz Yisroel, Rabbi Y. Y. Yaroslavsky, that there is *machlokes* (dispute) regarding rabbanim, but not dayanim.

R' Taieb heard this from R' Yaroslavsky himself. He comes nearly every year to Vincennes, and is regularly in touch with R' Taieb. In the early years of his

shlichus R' Taieb decided to study for dayanus in the kollel in B'nei Brak.

"The impact this had was immediate, and was both indirect and direct. When the talmidim saw that their Rosh Yeshiva went to acquire smicha for dayanus, it spurred and spurs them on in their learning.

"Also, the way mekuravim relate to you is different. A woman called me and innocently asked me, 'I heard that you are also a dayan. Can you help me regarding my children's education?' People respect a dayan more. It helps in all aspects of shlichus. I also get questions from rabbanim in town who want to hear my opinion because I am a dayan. When a dayan is also the shliach, it is easier to resolve any possible disputes that may arise.

One of R' Taieb's ironclad rules is to do everything to prevent disputes. He recently initiated a campaign to unite all the rabbanim in Vincennes and the nearby suburbs into one entity, for the purpose of working together to achieve various goals.

***"The Rebbe says you have to 'live with Moshiach,' and to do that it's not enough to make proclamations. You have to adopt a 'Yemos HaMoshiach' way of living."***



Supporters of the yeshiva, at the dinner (photograph by Yisroel Bardugo)

“On the first day of Sukkos, before sunset, I went to the rav of Vincennes and told him, today the mitzva is to unite, as the Rebbe explains regarding the four minim. He was happy with my overture and together we decided to form an organization in which all the rabbanim convene once a year. When people see that the rabbanim work in unison, it has a tremendously positive effect on them.”

R' Pashtar, the mashpia related: “At the Yud Shvat farbrengen this year, R' Taieb came with someone who wanted a divorce. R' Taieb tried to convince him not to rush into something so momentous. During the farbrengen, there was a raffle for a trip to the Rebbe. R' Taieb urged the man to join the raffle but he declined. ‘Buy one for your wife, at least,’ he pressed him, and the man reluctantly agreed. How surprised he was when the raffle ticket he bought for his wife won.

“Afterwards, there was a raffle for a dollar from the Rebbe and the man won the dollar! He was very excited. It was clear to him



**Talmidim learning in zal**

that it was a sign from Heaven to agree to R' Taieb's request and he saw it as a Divine invitation for both of them to go to 770!”

\* \* \*

Back to R' Taieb's k'hilla. There are minyanim daily for Shacharis, Mincha, and Maariv and shiurim in Halacha and Chassidus. You can see balabatim learning the halachos

that the Rebbe asked us to learn – the laws of interruptions in davening, *birches ha'nehenin*, and the laws of muktza.

Every Tuesday there is a shiur for women and of course, Vincennes “lives with Moshiach and Geula.” Every Thursday there is a shiur in inyanei Moshiach given by R' Sholom Heinman, one



**The yeshiva building**



**R' Taieb and R' Pashtar farbrenging with bachurim**

of the shluchim in the city.

The president of the community is R' Shlomo Partouche, a vivacious person who loves the Rebbe MH"M. When he moved to Vincennes, he was obviously suited to an important position in the community because of his involvement in communal matters. Although he doesn't look like a Chassid, his heart is on fire for the Rebbe's inyanim. His two sons learn in Tomchei T'mimim and every year, he goes to 770 for Simchas Torah.

"On Shabbasos in the summer, I give a shiur in Gemara for four hours straight! The first year, the shiur was only an hour long and people complained that it ended

too soon. We lengthened the shiur to two hours and eventually it extended to four hours. I'm surprised too, and excited to see such a thirst for Torah from working people, some of whom did not come from homes where Torah study was a primary focus. When they learn, they have the geshmak of yeshiva bachurim."

There are plenty of miracles in Vincennes too. When I asked the mashpia, R' Pashtar for stories, he smiled and said, "Baruch Hashem, there are always miracles! I'll give you an amazing example that just happened.

"Two weeks ago, a friend and supporter of the Chabad house, Mr. Yirmiyahu Levy, called and

said that his friend, Professor Ochiyon, went on a trip with friends to Brazil, where he came down with pneumonia and was hospitalized. His condition was so bad that the doctors put him into a medically induced coma but he didn't come out of it. The doctors were pessimistic about his recovery and even if he came out of the coma, they thought he would suffer negative repercussions for the rest of his life.

"His friend called Rabbi Elzam, the maggid shiur here in yeshiva and the Rebbe's shliach in the suburb S. Mendes, and said he wanted to donate the costs of a day's learning at the yeshiva for his friend's recovery. He wanted us to daven for him and write to the Rebbe. We did that, and the next day we heard that a miracle had happened and he woke up. From tests that they did, they saw he wasn't adversely affected. His friend will be returning to France soon and he promised that the first place he will go will be our yeshiva, in order to thank the Rebbe."

\* \* \*

Every Sunday, a day off from public school, the Chabad house has exciting programs for kids. On Wednesdays, a similar program takes place in S. Mendes. During the three big vacations a year, the Chabad house runs a camp. Every Shabbos after davening, children gather for Oneg Shabbos, which instills Jewish concepts in the children and ensures that they don't disturb their parents as they daven.

One-on-one shiurim take place with older children. Many of them become more involved with Yiddishkait as a result. "One of those boys is the shliach, R' Elzam. In the not too distant past, he learned in public school. One day, he heard about the shiurim at the

## A REVELATION OF G-DLINESS

The mashpia of the yeshiva, R' Sholom Ber Pashtar related the following two stories which he experienced when he was in 770:

"I was six years old the first time I went to 770 with my father. In yechidus, the Rebbe asked me who is the Nasi HaDor. I answered in French, "The nasi is Moshe Rabbeinu." The Rebbe asked the question again and I said, "You." When the Rebbe asked again, I was embarrassed to answer and the Rebbe smiled broadly.

"In 5749, I stood in line for kos shel bracha and before me were two older people who spoke three languages: French, Yiddish, and English. When I asked them whether they were French, they said they were originally from France. They stayed in Nice during World War II when they were young boys.

"I asked them whether they remembered the Rebbe from back then and they said they did. I wanted to be sure they weren't mistaken so I asked them where the Rebbe davened there. From their answer I saw that they knew what they were talking about.

"I suggested that they mention this to the Rebbe. One of them agreed, but the other one declined, saying there was no chance the Rebbe would remember them. They had been very young then, children.

"By this time it was our turn. The Rebbe looked up and said, 'From Nice?' They were stunned and I nearly fainted. It was a clear revelation of G-dliness."



R' Pashtar learning with a bachur

Chabad house and joined them. His Jewish spark was ignited. At a later point, he learned in Tzfas for a few years and then in 770. He married, has a Chassidishe family, and today he is a maggid shiur and shliach. There are many stories like that.”

\* \* \*

In Vincennes they are proud to say that the Rebbe is Moshiach. The Chabad house constantly has shiurim on inyanei Moshiach and Geula. In the front of the beis midrash there is a placard “Yechi Adoneinu...”

Says R' Taieb, “I have never heard any complaints about this belief of the Chassidim. We have been visited by well-known Admurim and rabbanim and nobody says a word.

The Chabad house constantly has shiurim on inyanei Moshiach and Geula and they are proud to say that the Rebbe is Moshiach. In the shul there is a big poster with the Rebbe's picture above the words “Melech HaMoshiach.” “I have never heard any complaints,” says R' Taieb, “about this belief of the Chassidim. We have been visited by well-known Admurim and rabbanim and nobody says a word.

“The reason why people accept it is because they perceive that it is not simply an expression of wildness. They see serious Chassidim who know how to learn. The idea is to live with the inyan in



Talmidim of the yeshiva on mitzvaim (photograph by Yisroel Bardugo)

a p'nimius'dike way and we do that by learning. The Rebbe says you have to 'live with Moshiach,' and to do that it's not enough to make proclamations. You have to adopt a 'Yemos HaMoshiach' way of living.

“The Rambam says that ‘In that time there will be no hatred and no competition.’ Today we are living on the threshold of the true and complete Redemption, as the Rebbe said, and so, as a foretaste of Geula, we have to increase the peace and achdus among all Jews.”

\* \* \*

A few months ago, the members of the community had an opportunity to express their appreciation and love for the shliach, R' Taieb, at a special dinner that took place at an exclusive hotel. Videos were shown of the work of the yeshiva. The person who won a car in a raffle gave it as a gift to another member of the community whose car was stolen that week, illustrating just how much the shliach has inculcated his community with the idea of true unity as we will experience it in the times of Moshiach.

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# THE REBBE DOESN'T NEED THE MIKVEH – THE MIKVEH NEEDS HIM!

Translated By Michael Leib Dobry

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

## REBBE'SHE ZACHN

On the other hand, there is a sicha where the Rebbe rejects the idea of copying the conduct of the Rebbeim:

At the farbrengen on the night of Beis Iyar 5710, the Rebbe said (*Seifer Hisvaaduyos* 5710, Vol. 1, pg. 39):

In the nusach of the pidyon given to the Rebbe – if I had the power to do so, I would put an end to the nusach where they write, “From the source of mercy, etc., through the advocates of mercy, as explained in the response of the Mahariv, of blessed memory,” because:

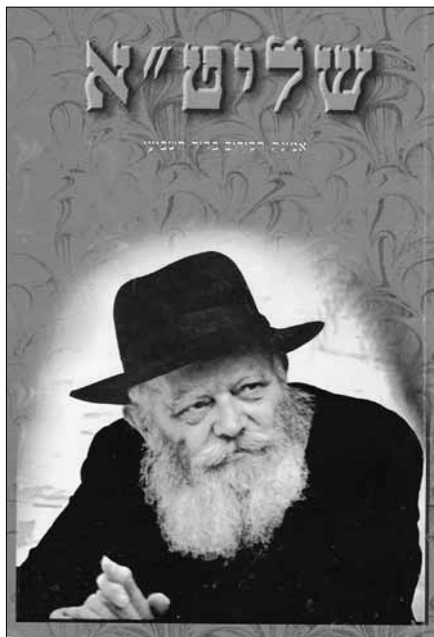
a) “Regarding ‘advocates of mercy,’ as explained in the response of the Mahariv, of blessed memory” – is a citation permitting the giving of a pidyon to the Rebbe (as it would seem that this is a matter of an intermediary) according to what is explained in the response of

and not an explanation giving permission for it.

b) Furthermore, regarding the words “From the source of mercy” – there is no need to give the Rebbe an “address” from where to arouse mercy, as he himself knows from where to arouse mercy, and perhaps he wishes to arouse mercy from a much higher level than “the source of mercy.”

Although my revered teacher and father-in-law, the Rebbe, wrote this nusach, it is his custom, it is no proof that we, who don't understand “*Rebbe'she zachn*” (matters pertaining to the Rebbe), should also write this.

However, the Rebbe shlita, like the previous Rebbe, did indeed write a pidyon nefesh with this nusach ( From the source of mercy ), and as has already been publicized in the Rebbe shlita's own handwriting. (NOTE: In the *Beis Moshiach Magazine*, Issue #22, from pg. 23, Rabbi Shmuel Kraus discussed the time the Rebbe shlita wrote the pidyonos: “It can be stated in greater detail that this was no later than Erev Rosh HaShana 5713, as his brother, R. Yisroel Aryeh Leib, peace be upon him, about whom [the Rebbe] made a request in one of the pidyonos, passed away in the



the Mahariv, of blessed memory, about saying ‘advocates of mercy,’ and thus it has no connection or relevance to the nusach of the pidyon, the concept of which is requesting mercy (“please arouse great mercy”),

summer of that year.” Later in the article, Rabbi Kraus tried to establish the time as being even earlier: “I see the possibility – only an assumption – that we’re talking about pidyonos written no later than Erev Rosh HaShana 5710.”)

Even in later years (after the Rebbe gave this sicha), we found that the Rebbe blessed chassidim with this nusach: “And may it be His will **from the source of mercy**” (*Likkutei Sichos*, Vol. 37, Appendix, pg. 148). “May G-d Alm-ghty have influence upon you and us through arousing **great mercy from the source of true mercy and kindness through the advocates of mercy**, as accomplished by my revered teacher and father-in-law, the Rebbe” (*Igros Kodesh*, Vol. 4, pg. 142).

Thus, we have the **publicized** custom of the leader of the generation in writing a pidyon nefesh, and nevertheless, the Rebbe rejected this mode of conduct among the chassidim. (NOTE: In the Beis Moshiah issue mentioned in the previous note, Rabbi Kraus continued his examination of the subject, after he came across one of the Rebbe’s letters from 5721, where the Rebbe relates positively to the nusach “Please arouse great mercy”: Was this an answer “on the level of a ‘final mishna,’ or perhaps the answer came only to justify those who conducted themselves in this manner, as this conduct also has its source?” See there.) Furthermore, this was despite all the encouragement he gave in numerous sichos regarding the need to copy the Rebbe’s conduct.

It is understood to any sensible person that there is no contradiction between the aforementioned sichos, even from the outset:

In general, copying the Rebbe’s

actions is a very positive mode of conduct, except when the Rebbe himself rejects this (whether he specifies the reason for the rejection or not).

We see this explicitly in this sicha regarding the nusach of the PaN:

**Yet, insofar as my revered teacher and father-in-law, the Rebbe, wrote this nusach, that is his custom, but this is no proof that we, who don’t understand “Rebbe’she zachn” (matters pertaining to the Rebbe), should also write this.**

There are modes of conduct that pertain to the Rebbe, and only to the Rebbe. There is neither room nor reason to copy them, as the Rebbe himself defined it as “Rebbe’she zachn.” This matter is on the level of “*Krich nisht vu du farshteist nisht.*”

(NOTE: It would be appropriate to note the Rebbe’s letter dealing with this subject (PaN), where the Rebbe emphasizes that the conduct regarding the nusach of the pidyon nefesh constitutes something for us to learn, since his conduct was openly publicized. The Rebbe writes (*Igros Kodesh*, Vol. 14, pg. 137): “Regarding the story of my revered teacher and father-in-law, the Rebbe, who saw a PaN from his father, as a preparation for saying a maamer, stating ‘It should have an effect upon me and those listening,’ I have already said on numerous occasions at a farbrengen that even if it seems that since this is a PaN of a nasi in Israel, it requires some study to see if this mode of conduct is also relevant to others, nevertheless, since these things were made known publicly, then surely the matter has relevance even to those who heard it, and in our discussion, this applies all the more – if the aforementioned wrote a PaN like these, then surely with

people like us.”

(Furthermore, we see here too how much we have to conduct ourselves according to the Rebbe’s custom (even in the PaN) as publicized, unless the Rebbe himself rejected it as in the example of the nusach of the pidyon nefesh brought here – “From the source of mercy, etc.”)

On the other hand, regarding those things that the Rebbe did not disallow, we should make efforts to copy them. As in the aforementioned example – our custom to hold the esrog only when shaking the Daled Minim: We have not found any refutation of this in the Rebbe’s words. Nowhere in sichos or maamarim does there appear any statement that the custom of just looking at the esrog pertains only to the Rebbe, and not to chassidim – **quite to the contrary.** Therefore, it is understood that there is room to include zealously copying the Rebbe’s conduct in the customs among chassidim. (NOTE: After the Rebbe’s words on this matter in 5748, we surely should conduct ourselves in this manner, not only because we have seen the Rebbe do so, but also because the Rebbe encouraged this conduct (in the aforementioned sicha). For since then, there is also the concept of “**the words of the son of Amram,**” as we shall soon see in the explanation of the distinction between “**the actions** of the son of Amram” and “**the words** of the son of Amram.”)

## REVEALED CONDUCT AND HIDDEN CONDUCT

The concept of “Rebbe’she zachn” applies when we’re talking about matters that are relevant only to the Rebbe. In other words, not only is there no reason and explanation for copying the Rebbe’s conduct in these matters;

they have no relevance to the chassid whatsoever. It stands to reason that when he does copy them, it even leads to his spiritual decline.

As a means of illustration, we will bring a few examples:

· From the second part of *HaYom Yom*:

On the 7th of Adar, and similarly at the preceding Mincha service, the leaders of Chabad would not say *Tachanun*. The bedtime Krias Shma on the night

***I was shocked to hear that he is considering going to learn in some type of college. It is my hope and belief that he will totally abandon this thought, and he will calm my spirit with this good news.***

of the 7th of Adar was similar to Shabbos and Yom Tov at night. All this is specifically after they assumed the leadership, but not before.

Thus, we have a custom that pertains only to the leader of the generation and not to his chassidim. In fact, a chassid who decides that he too will not say *Tachanun* on this day – his conduct will literally be in contradiction to the halacha!

· It is well-known how the Rebbe rejected categorically the idea of learning in a university. The Rebbe devoted many sichos, private audiences, and correspondences to this subject. For example, the Rebbe writes (*Igros Kodesh*, Vol. 3, pg. 434):

**I was shocked to hear that he is considering going to learn in some type of college. It is my hope and belief that he will totally abandon this thought, and he will calm my spirit with this good news.**

The Rebbe states in another letter (ibid., pg. 473):

***Vahs hahter tzum Rebbin vahs er shlept em mit zich in kaledzh? (What does he have against the Rebbe that he drags him together with him to college?) - for the powers of the m'shaleiach are within him, and when his body goes to college...the Rebbe's powers clothed in this G-dly soul...thus, shlept er, as it were, dem Rebbin mit zich.***

Yet, it is a well-known fact that despite all this, the Rebbe himself went to university, even explaining once that it was relevant for someone who learned the entire Torah to study other sciences in order to use them towards Avodas Hashem, etc.

Today, what can be said about that “*m’kushar*,” who wants to conduct himself “as the Rebbe himself did,” and he closes his ears from hearing the Rebbe’s warnings about the frightful danger in this matter *r l...*

· It is known how much the Rebbe shlita absolutely rejected the concept of fasting. For example, the Rebbe writes (*Igros Kodesh*, Vol. 13, pg. 16): “This is not the way of chassidus, and as I wrote him...it is my hope that he will act accordingly.” The Rebbe writes in another letter (Vol. 16, pg. 164):

“The concept of abstaining from eating and drinking is absolutely rejected, standing in opposition to the teachings of the Baal Shem Tov,” and there are more such examples. Nevertheless, even in this matter, the Rebbe himself kept **numerous fasts**. (NOTE: See *Yemei Melech*, Vol. 1, pg. 306.)

Similarly, in this instance, what can be said today about that “*m’kushar*,” who wants to conduct himself “as the Rebbe himself did,” when the Rebbe writes to him explicitly, “it is my hope that he will act accordingly,” i.e., that he will listen to his instruction and stop fasting...

· The Rebbe encourages daily immersion in a mikveh. (NOTE: See *Igros Kodesh*, Vol. 11, pg. 401, 185; Vol. 20, pg. 93; Vol. 22, pg. 352; *Likkutei Sichos*, Vol. 30, pg. 19; *maamer* “*Ki Sisa*” – *Shabbos Parshas VaYakhel* 5711. See also the writings of Rabbi Sholom Dovber HaLevi Wolpo in the *Kovetz Haaros HaT’mimim V’Anash* – 770, *Parshas VaEschanan* (#19) and *Parshas R’ei* (#20), 5761.) Yet, we find that our Rebbeim did not conduct themselves in this manner.

It is interesting to note in our discussion the Rebbe’s letter in *Igros Kodesh* (Vol. 6, pg. 199) and to see how far things can go:

The Rebbe brings what he heard from the previous Rebbe, words stated by R. Zalman Neumark (who was a rav in Stradov) regarding the Rebbe Rashab going to the mikveh: “When we rose from the table and went to the water [mikveh], Father (the Rebbe Rashab) entered alone, and we all remained to wait outside. R. Zalman said in the words of the Rambam: It is not the mikveh that purifies per se but the decree [from On High], etc., as I am a Jew – similarly, the mikveh needs him; he does not need the

***When the Rebbe told us to do something in a certain way and he personally did it differently, his conduct is relevant to him and him alone. The Rebbe instructed us in what is relevant to us. When someone decides to conduct himself in these matters, according to the Rebbe's personal custom – this is not hiskashrus, and is perhaps even the opposite...***

mikveh.”

**The Rebbe doesn't need the mikveh; the mikveh needs him! Plain and simple.**

What do we say now about the one who stringently refrains from going to the mikveh every day, except for days when he sees the Rebbe go? What kind of a “m'kushar” is that?

Even when he screams that all he wants to do is fulfill the “maaseh rav,” and brings a proof

from the aforementioned sicha of Shabbos Parshas VaYishlach 5743, “since there was such conduct from the leader of the generation, *this is an instruction for the whole generation*, for ‘the body goes after the head,’ and therefore...first and foremost, *he knows that he must also act in this fashion*” – no knowledgeable chassid will justify what he says!

Not saying Tachanun on the 7th of Adar is a concept pertinent to the Rebbe, and only to the Rebbe! Studying in a university is something permissible, necessary, and relevant to the Rebbe, and only to the Rebbe! Fasting is relevant to the Rebbe, and only to the Rebbe! Even set times for going to the mikveh is relevant to the Rebbe, and to the Rebbe alone! (NOTE: By the same token, there is the matter of when a person sleeps and for how long, etc. See also the seifer Chassidic Light in the Soviet Darkness,” pg. 199.)

On the other hand, a chassid who tries to copy the Rebbe's conduct in holy matters (things that the Rebbe did not reject, as mentioned above at length), he implements the Rebbe's holy will and thus fulfills the positive commandment (see Rambam, Hilchos Deios 6:3): “And to Him you shall cleave – to cleave to the wise in order to learn from their ways.” This is in accordance with the conduct of great Torah scholars throughout the generations to observe and learn in practical terms from the conduct of their teachers. (NOTE: See the sicha from Shabbos Parshas Acharei 5722 (Sichos Kodesh 5722, pg. 451) regarding the seifer Leket Yosher, in which the author writes about the conduct of his rav, the Baal Trumas HaDeshen: “The seifer was written about a chassid who writes about the rav's mode of conduct...This is

*the manner that a chassid fartzaichnt (records) everything he sees from his rav.”)*

\* \* \*

To pursue this point further, there are things that the Rebbe did in a personal and individual way, and with the greatest discretion. For example, the Rebbe wrote *Reshimas D'varim* in connection with “the order of things after one hundred and twenty years.” This is done in a most limited framework and with the utmost discretion. However, at this very same time, the Rebbe revealed to the community of chassidim a most unusual mode of conduct. On the 17th of Elul 5748, the Rebbe went out for the groundbreaking ceremony for the expansion and renovation of 770 with a shturem that defies description:

The Rebbe arrived from his home dressed in Shabbos and Yom Tov attire – a silk kapote. (NOTE: In the sicha delivered two days later (Elul 19, 5748), the Rebbe explained his conduct: “The reason we came out for the ‘groundbreaking’ ceremony with a silk kapote, Shabbos and Yom Tov attire... we have seen the conduct of our Rebbeim, who dressed publicly in a silk garment for any holiday matter.” In accordance with the above explanation, the Rebbe continues, “**And since they did this in a revealed manner, this is a sign that this is not a unique mode of conduct for the leaders of the generation.**”) He gave a sicha, and then took the cornerstone with his own holy hands. The Rebbe **spoke before all the assembled chassidim about the growing building and expansion projects.** At a continuation to this special and marvelous event, the kuntres “Beis Rabbeinu Sh'B'Bavel” (5752) was published, explaining at length and in great detail that 770 is part of

the Third Beis HaMikdash, which will be revealed first in 770, etc.

What then should a chassid be enthusiastic about and invest all his energies in? Should it be in something that the Rebbe did in a private and discreet manner (and therefore, he has to toil for months on end, grilling those people who were aware of it, and to make known **to those the Rebbe did not deem it proper to inform** – at the expense of hiding and concealment), or in something that **“He has revealed His secret** to His servants, the prophets,” that “Here comes Moshiach” and “he has already come,” and “he has been revealed in all his fortitude,” moving immediately to the True and Complete Redemption with eternal life “without any interruption,” etc.?

**For chassidim who are properly connected – the answer is clear!**

What do we derive from all this? When the Rebbe told us to do something in a certain way and he personally did it differently, his conduct is relevant to him and him alone. The Rebbe instructed us in what is relevant **to us**. When someone decides to conduct himself in these matters, according to the Rebbe’s personal custom – this is not *hiskashrus*, and is perhaps even the opposite...

## **ZEALOUS TO FOLLOW THE REBBE’S WORDS**

This can possibly explain the specific wording of the saying: “We have nothing except the words of the son of Amram.” The Jewish People proclaim their unswerving connection to the leader of the generation – Moshe Rabbeinu.

The question is asked: Why specifically “his words”? What about his holy actions and conduct? For if Moshe Rabbeinu revealed wondrous things to the Jewish People through his actions, didn’t they have an instruction for them?

It is obvious that we can learn something from every movement of the leader of the generation. Our Sages, of blessed memory, bring numerous examples of the great quality and strength of “*maaseh rav*.” However, all this is true, provided that Moshe Rabbeinu did not explain things differently (in relation to actual practice). But from the moment that he interprets his words in a different way, then even if they understand from his conduct that they should act in a certain manner, they must conduct themselves only according to the words they heard. This is what is meant from their proclamation: “We have nothing except the **words** of the son of Amram.”

Furthermore, this way of thinking fits what the Rebbe shlita writes in

*Igros Kodesh* (Vol. 19, pg. 282): “Since it came out from the mouth of...therefore, his student must zealously conduct himself **in a manner befitting his words**.” (NOTE: *The Gemara specifically says, “Since it **came out** from the mouth,” as opposed to “Since it **was heard** from the mouth” or “Since Rabbi Kahana **said**.” This apparently indicates that the words merely **emitted** from his mouth, and since his student Rabbi Acha closely followed every utterance from his *rav*, he therefore strived to act accordingly. The Gemara thereby teaches us that even those things heard from the Rebbe in an **incidental** manner must be held dear and put to practical application. As the Rebbe stated in the *sicha* mentioned previously (Shabbos Parshas Korach 5748): “Even something that was seemingly said in an incidental manner, during a trip and the like – we must be precise and learn something in every single word.”)*

Based on everything that has been explained until now, we have a foundation through which we can receive an answer to our question: Why do chassidim in the seventh generation refrain from writing titles that the Rebbe himself used in reference to the previous Rebbe? The coming chapters will discuss this matter in greater detail.



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# TRAVEL ONWARDS!

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

***Sometimes there are difficulties on shlichus and you don't know what to do. In these circumstances the thing to do is move forward, spread Judaism, do the shlichus and then you will see how things fall into place.***

In this column you have read stories about life on shlichus, about a shliach's work, from a myriad of angles. However, one topic which "by the way" we haven't touched upon yet, is the topic of trips and travels. Trips are a part of life that require preparation, attention, logistics, time and gas – lots of that.

Trips are a part of my life as a shliach, day in and out. Have you ever thought about how many trips shluchim make because they are located far away? The typical person in Kfar Chabad, whose needs and children's needs are met a minute or two away from home, won't relate to this. In order to buy milk with the Badatz hashgacha, a shliach needs to travel to the end of town (in the best of circumstances); in order to attend a child's PTA, you have to travel an hour each way (not to mention the children who do this every day).

Then there are the shluchim who send their children away from home in order to attend school, starting from as young as first grade. They sleep at relatives' homes and yes, this is necessary in Eretz Yisroel also. Check out the first grade in Migdal HaEmek.

There are shluchim and shluchos

who have to fly to get to a mikva and to buy milk and meat.

As a shliach in Beit Shaan, I often have to go to the center of the country for a wedding or other event, or just to do shopping (appropriate clothing, meat with Lubavitcher sh'chita, s'farim, etc.). These trips end late at night and the next morning I have to get up early in order to send the children off to school.

Often, the shliach is also the driver for his entire little community. "If you're anyways going to be in Kfar Chabad, please buy two chickens for me," "Oh, and also go into Kehot and get me the new book that just came out."

Shlichus in itself is a trip. A young couple marries and right after the wedding (and sometimes before) they have yechidus with the Rebbe; the Rebbe approves the suggestion of going to Argentina or North Africa or any other spot on the globe. The couple packs up and goes to a foreign place to live the rest of their lives.

This also happens today, with hundreds of couples setting off on shlichus, preparing the world to greet Moshiach.

In one of the sichos, the Rebbe says that when you encounter a certain difficulty and don't know where to turn (like the Jewish people before the splitting of the sea, who were divided into four groups, each group having another opinion of what to do), the verse says, "Go!" Move forward. As Rashi says on that verse, "They should travel on, for the sea will not stand in their way."

This is true for shlichus too. Sometimes there are difficulties and you don't know what to do. In these circumstances the thing to do is move forward, spread Judaism, do the shlichus and then you will see how things fall into place.

A few years ago, in the Chabad community in Dimona, the one-and-a-half-year old daughter of the shliach pulled the tablecloth from the table and spilled boiling water on her face and body. She needed emergency treatment and was wrapped in a wet sheet and taken to Siroka hospital in Beer Sheva. There was no ambulance and so the shliach, Rabbi Yisroel Gliss drove the mother and child.

The car wasn't a new model and it broke down on the road, not far from the Bedouin tents that are between Dimona and Beer Sheva. Mother and daughter got out of the car to hitch a ride to the hospital. A Bedouin took them and at the hospital it was determined that the little girl had severe burns.

The doctors bandaged her head and left only holes for her eyes, nose and mouth. They told the mother that healing would take a long time and would include isolation, skin grafts and a rehab process that

would take six months! They showed the mother other children hospitalized there, "This boy has been here two months now and this boy has been here four months, notice the progress they have made... You'll take her home in six months."

This happened during summer vacation and the mother, a preschool teacher, called the director of the Chabad house and informed him that with school scheduled to begin in two weeks, she would not be there because her child needed her at the hospital.

Shortly after this phone call, she wrote a letter to the Rebbe and put it in a volume of *Igros Kodesh*. The Rebbe's answer was that the more she did for Jewish education, the greater the improvement in the health of her children.

The woman didn't think twice. She called the shliach and told him that in fact she would be there on the first day of school.

Two days went by and her daughter was released from the hospital! How did that happen? The doctors removed the bandages in order to change them and couldn't believe their eyes. They did not understand why the medical files said something so different from what they were seeing. They went back and forth, from the girl to the files and told the mother that this was a miracle and they were released.

This miracle is also sort of related to the idea of "tell the Jewish people to travel." It means jumping into the water of shlichus of the Nasi HaDor and then he splits the sea!

\* \* \*

Aside from the shluchim who travel from one activity to another, there are special shluchim who spend **all their time** traveling! These are the tankists who work regularly on the Mobile Mitzva Tanks. They are constantly on the go, from city to city, moshav to kibbutz, bringing the light of Judaism and Chassidus wherever they go.

Before I got married, I spent just one week on a mitzva tank, during the week of Chanuka. This enabled me to see the amazing work from up close. We visited Kiryat Shemona and all the neighboring yishuvim. We traveled through the Golan Heights, going to moshavim and kibbutzim, and wherever we went, young and old, religious and nonobservant, all came to the tank with a smile. They put on t'fillin, exchanged books, bought Judaica, lit the menorah, and learned Torah. I personally witnessed the nonstop activity, nearly 24 hours a day.

I spoke with Rabbi Dovid Nachshon, the founder and director of the Chabad Mobile Mitzva Tanks in Eretz Yisroel. He told me that whenever he went to Kfar Chabad and met the mashpia, R' Mendel Futerfas, he would enthusiastically inquire how the tanks were doing. R' Nachshon would answer that there was nothing new to report, "We put t'fillin on with people, say p'sukim with the children, as usual."

R' Mendel would say that the tanks are so special because they bring the Rebbe's "four cubits" to the people. "What do you think," said R' Mendel, "that people go over to the tank because of its external

appearance, because of the interior design? Of course not! They go over because they are drawn by and feel the Rebbe's presence."

R' Nachshon went on to tell me:

During the second war in Lebanon, all the tanks were busy up north where the fighting took place. I was with the shliach, Rabbi Moshe Asman and a wealthy Russian Jew, on one tank. Together, we traversed a very broad area and met thousands of soldiers and then we parked near a unit of soldiers stationed in Yishuv Dovev. The yishuv was empty since everybody had left because of the missiles. Only six or seven people, members of the emergency team of the moshav, remained.

At a certain point the soldiers said there was a warning about terrorists having penetrated the area and the tank could not proceed. We remained at the yishuv and then four of the residents came on the tank and we had a farbrengen. One of them got up and spoke very emotionally with tears in his eyes. He said he remembered that when he was a little boy he excitedly looked forward to the visit of the mitzva tank that came once every two weeks.

He exclaimed, "Please bless me. I have a six-year-old daughter. Bless me that my daughter will also run after the tank like I ran after the tank, with love and simcha."

The guests from Russia were so moved by our work and the reactions of the people that they decided to donate another tank to our fleet.

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