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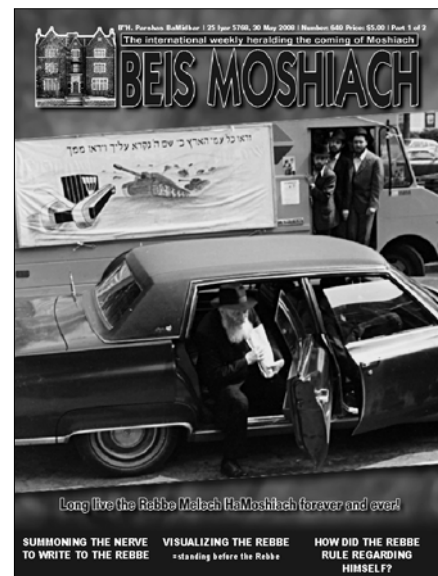
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# TREASURE, KINGDOM, NATION

Translated and adapted by Dovid Yisroel Ber Kaufmann

***The Torah portion of BaMidbar is always read before the holiday of Shavuos. They have an inner connection based on three levels of Divine service. These three levels are alluded to by the three phrases connected with the giving of the Torah: “My special treasure,” “a kingdom of Kohanim” and “a holy nation.” These parallel the three accountings found in the portion of BaMidbar. This also parallels the process of Redemption: first the Jewish people are separated from all other nations; then they lead the nations towards G-dliness; finally, knowledge of G-d covers and permeates the world as the waters cover the ocean bed.***

If a particular Torah reading always occurs in conjunction with a specific holiday, by Divine Providence there must be an inner connection between the two. The portion of *BaMidbar* – the first reading of the book of

Numbers – always occurs just prior to *Shavuos* – the holiday of the giving of the Torah. Also, if two things are connected, clearly the first is a preparation for the second. Thus, the Torah reading of *BaMidbar* prepares us for *Shavuos* – for receiving the Torah.

Obviously, since the Torah is given anew each year, we must prepare to receive it anew as well. Whatever preparations the Jewish people made at Sinai, we must repeat yearly. Indeed, we must prepare ourselves daily, for each day there is a revelation of Torah. In this regard, our actions now foreshadow the Torah of Moshiach. As we are on the threshold of Redemption, we are in a mode of preparation, so to speak. The parallel between the preparations before Sinai and the Torah reading of *BaMidbar* can be applied to our own time, extended to our preparations for Moshiach. Just as Revelation followed the preparations at Sinai, and *Shavuos* follows *BaMidbar*, so Redemption must follow our current preparations for Moshiach.

That said, how did the Jewish people get ready to receive the Torah in the wilderness? From the first of Sivan until the sixth of the month, when the Torah was given, each day was designated for a specific part of the process. Rosh Chodesh, the first of the month, is a mini-holiday unto itself. On the second day of the month, G-d introduced the process of preparation with the words, “If you will indeed hearken to My voice, and you will keep My covenant, then you shall be My special treasure from among all the peoples, for all the earth is Mine. And you shall be for Me a kingdom of Kohanim and a holy nation.”

Traditionally, there are two explanations for the phrase “kingdom of Kohanim.” One explanation takes the phrase as a single unit. All the Jewish people are fit to be Kohanim (priests), and therefore be set apart as a holy nation. The other explanation sees each phrase referring to a different aspect of the Jewish people. The second

phrase, “a holy nation,” indicates the holiness, the special sanctity of the Jewish people. They are all like the Kohanim, set aside for Divine service. When, in the first phrase, G-d says the Jews will be a “kingdom of Kohanim,” it means the Jewish people are to be rulers, leaders, role models for the world. The term “Kohen” may also mean a leader.

As G-d prepares the Jewish people to receive the Torah, He describes them with three phrases: “My special treasure,” “a kingdom of Kohanim” and “a holy nation.” Each phrase represents a stage in preparing for the giving of the Torah. First, the Jewish people are separated from other peoples – “My special treasure”; next, they are princes, ruling and leading the nations of the world toward G-dliness – “a kingdom of Kohanim”; third, they are removed from the common and mundane, elevated and dedicated solely to the Divine service – “a holy nation.”

These three stages can be explained on a deeper level: First, G-d chooses the Jewish people. This choice has nothing to do with the status or superiority of the Jews. At this level, there’s no difference between “darkness” and “light.” Since “all the earth” belongs to G-d, He chose the Jewish people simply because He wanted to. We have no voice or option. The phrase “My special treasure” alludes to this stage.

Next comes the stage of service. The Jewish people prepare for – and thus participate in – the giving of the Torah through their actions. But this Divine service has two levels. One involves things permitted by the Torah, which one uses for “the sake of heaven.” In this way allowable actions become sanctified and the nations elevated. They act as a “kingdom of Kohanim,” that is, rulers who rule by shaping and molding the spiritual character of the physical world.

The other level of service, the performance of a mitzvah, is not connected with the needs of the world. This last stage parallels the phrase “a holy nation.” At this level, the Jewish people are totally set apart and separated from the world. They are wholly dedicated and devoted to serving G-d.

The middle stage, and first level of service, uses the permitted, that which belongs to us, for “the sake of heaven.” As mentioned, this parallels the meaning of “Kohanim” as leaders and the phrase “a kingdom of Kohanim.” The unique point of this service is that in performing it we *are not separated* from the world. On the contrary, through involvement with the world, a transformation occurs. The world itself becomes a holy thing, a receptacle for G-dliness.

Which stage or level is the true intent behind the giving of the Torah? Clearly, it must be the middle stage, the first level of service. To be totally separated from the world, the last stage, is really the province of angels. Since the Jewish people live in the physical world, and were

given the Torah in the physical world, that must be the primary location and purpose for the Revelation. That means the Jewish people must deal with the nations of the world, the matters of the world, and the evil inclination that dwells within them. A Jew must be a ruler over his own *yetzer ha’ra* (his evil inclination), his character, and indeed his environment. He must see that all in the realm of the permitted is suffused with G-dliness.

The ability to do this was accomplished with the giving of the Torah.

We can now understand the connection with the portion of BaMidbar, whose content concerns counting. Specifically, it contains three accounts, each obviously corresponding with one of the levels of Divine service.

The first counting is that of the Jewish people as a whole, except for the tribe of Levi. This corresponds to the phrase, “My special treasure.” Counting confers an importance, regardless of any inherent value. That G-d counts the Jewish people only shows that G-d has chosen them. It does not reveal any inherent value or service.

Next, the tribe of Levi is counted separately, for a specific reason. They have the special task of guarding and protecting the holy objects associated with the Tabernacle. This corresponds to “a kingdom of Kohanim.” As guardians, they are “rulers,” so to speak, in charge of the items under their care.

Finally, the Levite men over thirty are numbered. They are set aside for service in the Tabernacle – set apart, as indicated by the phrase, “a holy nation.” Indeed, the family of Kehos, enumerated at the end of the reading, carried and cared for the holiest articles. And of course Aaron and his descendants, the Kohanim, came from this family.

The uniqueness of BaMidbar, the reason why this portion always precedes Shavuot, lies in the middle stage. That G-d chose us, that He numbers the Jewish people, must be the first stage. Obviously, Revelation and the covenant must proceed from G-d’s Will and initiative.

What then? The Jewish people are to be a “kingdom of Kohanim.” They are to be spiritual rulers and leaders. The goal is to be involved in the world, transforming it into a dwelling place for G-dliness. Like the Levites, we have a special task. We are not to withdraw from the world, but lead it and guide it. This is our preparation to receive the Torah – whether for the first time at Sinai, every year following the reading of BaMidbar, or in the immediate, imminent future, when by preparing the world, we will receive the Torah of Moshiach.

Then, after the Divine service of the second stage is complete, we will reach the final stage, that of being wholly dedicated and devoted to G-d. We will be a “holy nation” and, with the coming of Moshiach, the whole world will recognize G-dliness.

*(Based on Likkutei Sichos 18, pp. 18-27)*

# JOURNALISTS TELL ABOUT THE REBBE

By Nosson Avrohom

*They are four senior journalists, as jaded as they come, who have seen and heard it all, yet when they talk about the Rebbe, their eyes sparkle and their speech becomes more thoughtful and emotionally charged.*

The journalists and media people I interviewed for this article admitted that amongst the journalistic elites there was the feeling that after the heavy blow Chabad experienced on 3 Tamuz, Chabad would not be able to sustain itself and shlichus, as well as the other institutions that the Rebbe built, would crumble.

“With all due respect for our learned, rational views,” they all said, “there is no doubt that we were wrong. Shlichus and everything Chabad stands for, has not only flourished, but its growth is unprecedented. Just look at the new Chabad houses that are opening every year, and the hundreds of baalei t’shuva that are becoming mekuravim to Chabad and who become Chassidim.”

If you have followed the various media in Eretz Yisroel in recent years, even those who were not fans of Chabad’s work, you will see an enormous change.

Today, journalists compete among themselves over who will write an interesting article about Chabad, whether from a Chabad house somewhere “out there,” or a description of some heartwarming program.

Lubavitchers have media coverage today that is greater than ever before. Many of those journalists who did not personally meet the Rebbe have expressed regret. In nearly every article dealing with Jewish or not Jewish personalities, there is usually a mention of the degree of connection between the interviewee with the Rebbe. For example, *Maariv* recently interviewed New York’s Police Commissioner, Ray Kelly, who told of his impressions of the Rebbe.

In a time that rabbanim and g’dolei ha’Torah from a broad array of Jewish groups looked askance at the media, and some

even spoke disparagingly about it, the Rebbe viewed the media as something that needs to be used in order to convey positive messages.

Two examples stand out. One was the interview that the Rebbe gave the CNN team, who asked him for a message for humanity. The Rebbe said that his message had already been printed – that everybody has to do acts of goodness and kindness in order to bring the Geula. The other example was when the Rebbe told the owner of *Yediot Acharonot* that he wanted her to leave space free so that the newspaper would be able to be the first to publicize the coming of Moshiach.

People assume that journalists are cynical and devoid of compassion. That’s how it goes when you have to chase after a scoop or fill a report with many new revelations, and in the heat of the moment you don’t always pay attention to whether you’ve hurt someone or trampled on someone’s dignity for the sake of your ratings. Today though, the situation has changed drastically. The most senior journalists as well as the young ones we spoke to admitted that their encounter with the Rebbe and their exposure to his leadership and the teachings of Chassidus made them better people. Their encounter with the Rebbe or with the power of



Chassidus has affected their attitudes to their writing.

I interviewed four journalists of the past and present. The first one was Mr. Motty Eden, who began his journalistic career out in the field for Kol Yisroel until he became the manager of the National Broadcasting Agency. These days he works in marketing kosher Internet services. Eden had yechidus with the Rebbe and taped it, and since then he has been an enthusiastic admirer of the Rebbe.

The second journalist, Mr. Mati Tochfeld is somewhat younger. He began his career as a political commentator on *Kol Chai* radio and today serves as the political columnist for *Yisroel HaYom*, the newspaper that is distributed throughout Israel free of charge. He was exposed to Chassidus Chabad when on vacation in Manhattan and since then, he is proud of his connection with Chabad. He doesn't leave his house for work without his Moshiach pin on his shirt.

The third journalist Mr. Shaul Meizlich, has written books which have become bestsellers and is editor of a popular weekly publication for the religious-Zionist sector called *HaShabbat*. Meizlich met the Rebbe for the first time in the early 90's following his writing a book of aphorisms of the Chabad leaders.

The Rebbe made seven critical observations of his book. He was amazed by those few minutes with the Rebbe and that feeling hasn't left him.

The fourth person I interviewed was the famous writer Mr. Simcha Raz, who had yechidus with the Rebbe for nearly two and a half hours after writing a book about the tzaddik, Rabbi Aryeh Levin, *A Tzaddik in Our Time*. He corresponded with the Rebbe and is in touch with the army of shluchim around the world.

## FIRST VISIT

Like many people in the media at that time, Motty Eden, who at the beginning of the 80's was a young writer for the government radio station Kol Yisroel, had heard about the Rebbe through R' Berke Wolf a"h. R' Berke conveyed the Rebbe's messages to the media and by doing so formed excellent connections with the directors of various media, editors and writers.

Later on Eden, who had in the meantime gotten a new job in radio as the correspondent on religious issues, met Rabbi Yaakov Grossman and Chaim Sholom Deitsch of Yerushalayim, and his curiosity about the Rebbe continued to grow. A few days before 12 Tamuz 5740 he decided it was time to make the trip and he hoped he could interview the

**(Right to left) Mati Tochfeld, Motty Eden, Simcha Raz, a young Shaul Meizlich**

Rebbe.

"I come from Munkatcher Chassidim, so that Chassidim and Chassidus were not foreign ideas to me. We heard a lot about the Lubavitcher Rebbe at that time. I personally heard from his emissaries and R' Berke, who would come to the radio station before every holiday and bring simcha and the Rebbe's message.

"The excitement about the Rebbe and the loyalty of his shluchim intrigued me and I desired to meet him face to face and perhaps achieve some kind of journalistic coup and have the Rebbe's voice be heard in interview. So there I was at 770, a few days before 12 Tamuz, with my friend R' Yankele Grossman and the Rebbe's shliach in Afula, R' Shlomo Segal. I quickly became familiar with all the customs and was warmly hosted by R' Yaakov Biederman, today a shliach in Vienna.

"The most powerful spiritual experience I had was definitely on the eve of 12 Tamuz, when I went to 770 for the farbrengen. I haven't met anyone who wasn't amazed by this event. The Rebbe nodded his head as a sign for l'chaim and every Chassid knew

who the Rebbe meant. They put me on the platform in the middle of the farbrengen and I said l'chaim to the Rebbe. It was an outstanding occasion.

"The highlight of my visit was the next day, when I had yechidus. I knew I was making history. I had brought a tape recorder with me, in order to tape our conversation. What can I tell you? At that moment, the neshama rises up above the intellect and journalistic cynicism. I was there for 29 minutes and I was so excited and amazed that I hardly spoke."

When the yechidus was over, R' Grossman got the tape from Eden and that same evening they transcribed and printed hundreds of copies of the yechidus, which were given out in Crown Heights. The next Motzaei Shabbos, the listening audience heard the Rebbe's voice on a radio program that was longer than usual with over ten minutes of that yechidus.

"Whatever the Rebbe told me would happen, ended up taking place, one by one. As time passed, I saw that whatever he said happened," says Eden, twenty-eight years later.

"I left that yechidus in an emotional turmoil. You realize that the Rebbe is not like an ordinary person, and that's what is amazing – that the Rebbe, as great as he is, is focused completely on you in yechidus. I asked questions but the Rebbe's answers were carefully crafted and the Rebbe led the conversation where he wanted it to go. Till this day, I occasionally hear or see in myself some points from that yechidus, things that I did not remember the Rebbe saying at that time."

## **THE YECHIDUS BROADCAST ON THE RADIO**

The Rebbe began the yechidus

by blessing Mr. Motty Eden:

**May Hashem fulfill the requests of your heart for good in all the matters that you wrote about in this note, personal matters and communal matters. Since, by Divine Providence, they gave you a responsible position, which enables you to spread words of goodness, light, holiness, and Judaism in a manner that reaches tens of thousands of Jews, certainly Hashem also gave you the ability to fully fill this role. It depends only on your good will and with your firm commitment you will definitely succeed, and the merit of the many helps.**

**Especially when this pertains to Eretz Yisroel, which all the nations refer to as the Holy Land, and surely the intention in calling it holy is not only for the past and because of the graves, but primarily because of the present, and the activities in the present, and by the way of life of those living in the Holy Land, which should be lives of holiness, of Judaism. This will also increase G-d's blessings as regards the security of the land, literally speaking.**

**This is connected with the spiritual security of the land, for if with all nations spirituality and physicality are intertwined, all the more so with a holy land and with a holy people. Even those who, for whatever reason, call themselves "secular," it's not their prerogative or choice, since at the Giving of the Torah, Hashem announced and stated in His Torah that by receiving the Torah the Jewish people had become a nation of priests and a holy nation.**

**Just as a person cannot change the color of his eyes or the size of his heart since [...] the way he was created is the way he is, and it does not depend at**

**all on man's choice. (The choice is only that he can, Heaven forbid, ruin his heart or make it healthier than it was, but he cannot change the flesh, the sinews, the blood in the heart, since that is how Hashem created it.)**

The same is true and even more so regarding every Jewish man and woman until the end of time. They are certainly part of a kingdom of priests and a holy nation, but they can "be healthy," i.e., act according to one's nature, according to the man within or, Heaven forbid, fight one's nature and the man that he is.

Kol Yisroel also has a certain advantage because when something is written, then there needs to be the person you want to influence and he has to have the necessary reading skills. If he cannot read a page when there are no vowels, then the reading and printing are useless. But when you speak on Kol Yisroel and he wants to hear the news about what is happening in Washington, first they say that this week is Parshas Pinchas and Pinchas is the one who took vengeance for G-d's sake, and by doing so he drew down blessings for the Jewish people for all time. So the listener has no choice but to wait until he hears about Washington. So he has to listen to what happened, l'havdil, to "Pinchas the son of Elozor the son of Aharon the Kohen," and that depends on who writes and prepares the program, and in this you have influence on the radio and Kol Yisroel.

May you do this with simcha and when you begin to work in this direction – and the main thing is not to put this up for a vote in the Knesset, because then they will make this into an issue of parties and then you will start

a war of religious coercion, etc. When you do it in ways of pleasantness, but are active, then you will surely succeed. And it will certainly increase in the success of the listeners and the success of the broadcaster.

In the next part of the yechidus, the Rebbe explained how Eden could convey these positive messages in a way that would also be newsworthy.

There is a commandment in the Torah of Life, which means

***“The highlight of my visit was...when I had yechidus. I knew I was making history. What can I tell you? At that moment, the neshama rises up above the intellect and journalistic cynicism.”***

an instruction for life, that words of Torah need to be, as Chazal say, new every day as on the day they were given. This means that when you announce that on Tuesday, Parshas Pinchas – there is news, you are saying the truth. This is why it says in the Torah of Truth, “Hear Israel, Hashem is our G-d, Hashem is one” is actually a new thing every day.

Especially when you are already in this field and you can certainly find some introduction,

a way of connecting it with the news that actually happened in the material world. To conclude, from this it is proven and obvious that the line, “Hear Israel, Hashem is our G-d, Hashem is one,” refers to a son and daughter of Israel even in the 20th century, and even for those who only speak English, and even those who live on a kibbutz of HaShomer HaTzair.

Eden asked the Rebbe about the campaign of “returning the

joy.”

According to the information I have from Washington, where news from all over the world is channeled, the situation is extremely serious. It is all the more grave because the people are so overly sensitized since they are in a state of tension for 32 years [since the establishment of the State of Israel] that they are not capable nor do they want to hear about something grim. They’re tired of it, but that does not change reality. It only explains why the people want to hear something humorous or entertaining and do not want to hear that the situation is grave.

However, the point is not to convey the severity of the situation, but only to give over something useful that is an antidote to this. It makes no difference whether the listeners will accept the antidote without knowing that the situation is grave for the purpose is accomplished. If there is no choice, then you have to explain the reason for it.

The reason is, as I said earlier, that the situation grows graver from day to day for two reasons: Among the Arab populace, their knowledge of events grows every day. Forty years ago, thirty years ago, you could bribe the biggest sheik among the Arabs with a few liras or some dollars. All the more so the young ones, and the young ones were disciplined and did nothing on their own without asking the sheik. When the sheik was able to, all it took was to give a car as a gift or [...] and the like, and then he did what they wanted of him.

Now the situation has changed from one extreme to another. The young generation of Arabs is more fanatic and more



Motty Eden

hearts of fathers through the children” that the Rebbe had initiated then, and the question was whether this was being done because the situation was critical. The Rebbe’s answer was positive. When Eden asked how to explain the goal of the campaign to reach out through the children, the Rebbe said:

My path, based on what it says in the Torah, is to be careful not to depress people, since the mitzva is to “serve Hashem with

zealous for [...] independence, etc., more than all the sheiks, and more than all the older people. The younger the Arab, the more fanatic he is. You can't buy him with money or honor, because to him this is "forbidden" and this is what he must martyr himself for and there is nothing greater than it.

Unfortunately, the direction among Jewish youth is the opposite. Thirty years ago, being a pioneer was the foundation of the whole system. You did not have to explain to anyone that he had to be a pioneer. On the contrary, he came and demanded that he be given a place or a moshav, the Negev or the desert, where he could make use of his mesirus nefesh. Now they say: enough, it's 32 years of tension and it's time to live a life of entertainment.

To start by educating the listeners via radio – then you'll never achieve the goal. Because a person's chinuch has to be step by step and there is no time to wait until the person you are educating arrives at complete awareness that the situation is, as I said, dangerous. And the weakness that I referred to earlier, which I don't want to discuss at all – in fact, this is the first time I am talking about it- but they recognize this weakness, all the nations around Eretz Yisroel. They recognize this weakness in London, and in Washington, and in Paris, and in the United States. They take advantage of it. Especially when they managed to see to it that the government in Washington is also not at all strong. It is also seeks a way for things to be easier, more comfortable, so they can sleep in peace and joy and real peace of mind. But that does not change the reality.

If they don't take the initiative, they won't do everything possible. The first matter of importance is changing the outlook of the youth, their connection to Eretz Yisroel. You cannot strengthen this connection by explaining pioneering, because he is not receptive to pioneering now. He is tired and wants some years of peace. He is idealistic now too but he justly demands a break between one tense time and the next.

They must fortify the boys and girls by informing them that they are the continuation of thirty generations of Jewish boys and girls. Thirty-five generations ago or forty generations, they entered the Holy Land, which was given to them as an eternal inheritance. It's not stealing and there is nothing wrong with it. They came [the Arabs] one thousand years later, and then they left, and they are not interested in it. All their explanations are simple but a little girl and boy do not have the

patience to hear about theories. They have to be given something tangible, that they can actually participate in.

When they are told there is a verse in the Torah, "Hear Israel, Hashem is our G-d, Hashem is one," this refers not only to the Jew who stood at Mount Sinai 3000 years ago but to the Avrohom, Moshe, and Shlomo, who live in Tel Aviv and such-and-such a street, at address such-and-such. That is who Hashem meant when He said "Hear Israel."

Especially when you are fortunate and the name of this Jewish child is actually Yisroel, then it will certainly get through to him. Then you explain to him that it says in the Torah of Truth that "from the mouths of babes and infants, You established strength to stop the enemy and avenger." The babe and infant refer to the Jewish boy and girl who is a five-year-old or four, for if he is seventy and sits in the Knesset, he is not a babe or an infant and that is not to whom the verse refers.

## **"IN ONE MOMENT YOU CAN PUBLICIZE MOSHIACH!"**

The Rebbe spoke to Eden about the Old City of Yerushalayim and about personal matters, but Eden himself – who is a man of words – finds it hard to describe the enormity of his feelings as he left the yechidus.

"Until this day I go about with those messages that I heard in yechidus, about Yerushalayim and chinuch in Eretz Yisroel and I cannot but admit that it all happened, one by one. The Rebbe's long-range vision was astonishing. The Rebbe told me in yechidus that everybody listens to Kol Yisroel and you have to remember that in 1980 the only satellites that were in use were spy satellites. Very shortly after that yechidus, media satellites were developed and then the Internet. The Rebbe already lived in the era of global communications before it happened. The Rebbe told me that in one minute you can publicize Moshiach in the world. At the time, it sounded surprising, but now it's perfectly clear."

### **What were the reactions to the interview?**

"The interview with the Rebbe made quite a stir in Eretz Yisroel. As for me, it was not only a first rate journalistic achievement, but the yechidus had penetrated deeply inside of me. From that point on, any question I had, I asked the Rebbe.

"Six years later, I went to the Rebbe for Sukkos and Simchas Torah. It was incredible, to see the Rebbe encouraging the Chabad dancing and singing which I felt a strong connection with. In 1991, my entire family went to the Rebbe with Rabbi Dovid



Nachshon. It was one day after the Rebbe's talk, 'do all that you can.'

"There's no question that even without the spiritual dimension, the Rebbe is an astounding force; the Rebbe stood there hours upon hours and gave his attention to one and all, with precise messages; not one word was said casually, and penetrating eyes – it's just amazing."

\* \* \*

When I participated in a dinner for Chabad in Ne'ot Afka, Mr. Eden was one of the speakers. He said that he believed the Rebbe that the buttons are already polished and the world is ready for Geula. When he said this, I realized that he is not in the

***"The first matter of importance is changing the outlook of the youth, their connection to Eretz Yisroel ... He is tired and wants some years of peace. He is idealistic now too but he justly demands a break between one tense time and the next..."***

category of journalists who saw and got excited and then went on their way. He internalized what he saw.

When I asked Eden what he meant when he said that at the dinner, he answered unhesitatingly, "If you look at the world without the cynicism that leads you to become embittered over the leadership of this country and at some other negative things that can make you despair, you can see many good things, many acts of kindness and peace agreements that quarreling nations have made despite bloody battles that lasted for years. You can sense that we are poised on the brink of great times, as the Rebbe put it – days of Geula."

In 5763, when he ran for the position of Director

of Israeli Television, Eden felt that the Rebbe was with him. As fitting for the days of Geula, he won out of twelve candidates who all had greater chances than he did. His appointment amazed all the various people in the media.

"The Friday before the Sunday that the public hearings took place, we got a copy of *Sichat HaGeula*, which is published by R' Zimroni Tzik, which said that many mayors in Israel were elected thanks to a bracha that they received through the *Igros Kodesh*. When I read this, I thought: why don't I write too? I called R' Tzik to ask him to write for me.

"In the letter it said, 'one associates a good thing with a meritorious day,' and the date was the 'eve of the fifteenth,' that day's date. When I took another look at the *Sichat HaGeula* on Sunday morning, I saw, to my amazement, a letter addressed to the woman who ran the Broadcasting Agency, Leah Porat, and the heading on the letter was 'Rashut HaShiddur' (head of broadcasting) rather than 'Reshut HaShiddur' (broadcasting agency).

"I called R' Tzik and asked him whether the mistake was intentional and he said it was a typing error. I was very excited. I felt that the Rebbe was with me. Why was there a letter to Leah Porat of the Broadcasting Agency just that week? And why was there that typo in the heading? The Rebbe taught us that there is no happenstance and against all expectations, facing off against some of the sharpest media sharks, I got the job."

Eden's greatest amazement, like that of most of his friends, concerns the expansion of Chabad.

"A few years ago, I participated in a farbrengen that R' Chaim Sholom Deitsch held in the Old City. I saw dozens of young, energetic people. I sat next to R' Deitsch and said to him, 'If someone thought for a moment that anything has weakened, he is invited here to see the enthusiasm of these people.'

"I was recently at the Baal Shem Tov's gravesite and I met the Rebbe's shliach in Khmelnytsky. When I asked him how he is managing, he didn't know what I meant. The growing phenomenon of shlichus is just incredible. Young people are going to holes in the wall fearlessly.

"Ten years ago I went with a delegation of journalists to the US and was in Arkansas. I was sure there were no Jews there and I brought a suitcase of kosher food. How surprised I was to meet a shliach and not just a shliach but an entire congregation which he succeeded in building."

[To be continued b'ezeras Hashem]

# WHY IS IT FORBIDDEN TO SEE THE VESSELS OF THE BEIS HA'MIKDASH?

By Rabbi Yosef Karasik, District rav – Beit Chefer, Emek Chefer

*Why was it forbidden for a Jew to see the vessels of the Beis HaMikdash, even if his intentions were pure? \* Seeing surpasses hearing, so why wouldn't it be a positive thing to view the holy vessels? \* How is it possible that the Beis HaMikdash, the source of blessing and life for the world, caused death to someone who gazed upon the vessels? \* A fascinating look at the parsha based on the Midrash, Kabbala, and Chassidus Chabad.*

## THE COWS “TURNED THEIR FACES”

When it comes to Torah study, it is good to gaze upon your teacher, “and your eyes should see your teacher,” but even though a Jew has the mitzva to “go up” to the Beis

HaMikdash on the holidays, he is forbidden to gaze upon the vessels: the Ark, Table, Menora, and Altars. It is permissible to think about how they look, but forbidden to look at them. Therefore, when it came time to travel in the desert, the vessels

were covered. The punishment for someone who gazed at the vessels was death.

The following is a story that took place during the time of Eili the High Priest, from which we learn about the severity of this prohibition:

The Plishtim were afflicting the Jewish people. In one tragic day, 30,000 Jews were killed, including Chafni and Pinchas. The Aron and the Luchos were taken by the enemy and remained in captivity for seven months until the Plishtim themselves returned them to the Jewish people because of their fear of its holiness. They placed it on a wagon which was attached to two cows, and they sent it off without a driver. The cows, on their own, headed to the Jewish town of Beit Shemesh.

The Jewish people rejoiced when they heard the wonderful news of the return of the Aron and all ran to welcome it. However, since they gazed upon the Aron without its covering, a plague broke out and about 50,000 Jews died.

Chazal say that even the cows “knew and understood” and felt

what was lying in the wagon and they “turned their faces” so as not to gaze upon it, in its holiness, and not die. The residents of Beit Shemesh, who did not avert their gaze, were punished with death, as the Torah states in this parsha – that any person aside from the priest who looked at the vessels without their covering would die.

## THE REASON FOR THE PROHIBITION

Why is it forbidden to look at the vessels, even for someone whose intentions are pure and is not looking out of curiosity but from the desire to elevate himself and out of a love for Hashem?

Furthermore, we know that “seeing is greater than hearing.”

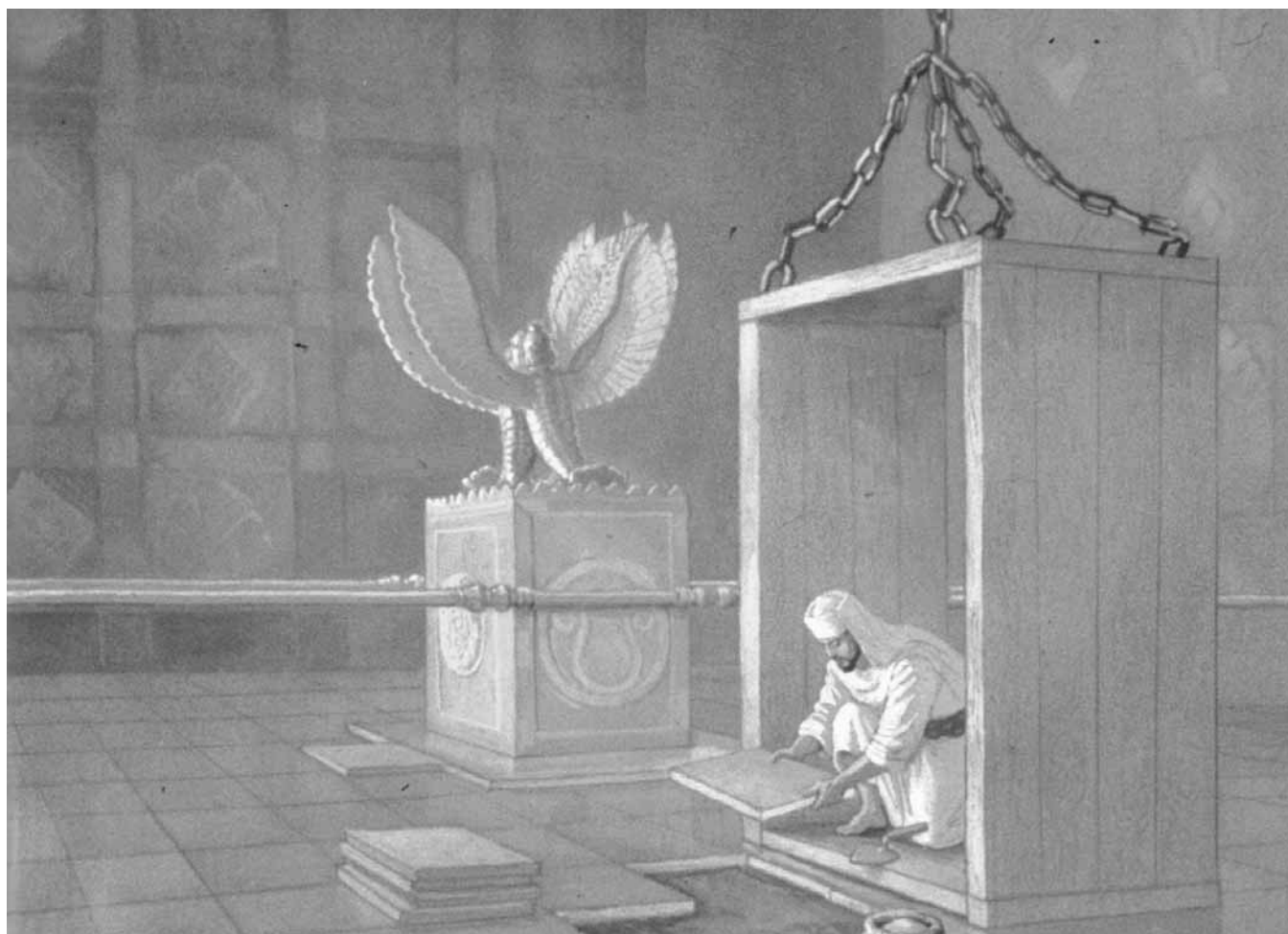
When you see something, it is engraved in your heart more powerfully than something you just hear about. One would think there would be an inyan to see the vessels in order to be inspired to cleave to Hashem! And how is it possible that the Beis HaMikdash, the source of blessing and life for the world, caused death to someone who gazed upon the vessels?

In Kabbala it explains that death is not a punishment but a consequence. The vessels have enormous holy powers that are beyond man’s capacity to absorb. So if a person looked at them, he was “burned” and he died. It’s like if you would pour boiling water into a cold glass and the glass breaks because it cannot absorb the heat of the water.

## TWO COVERINGS

Not only are the vessels forbidden to be seen, but even their coverings, the special garments with which they were covered on the journeys in the desert, were forbidden to be seen. That is why coverings made out of skins were placed over them too. So the vessels were actually covered by two coverings: 1) a cloth covering and 2) a covering made out of skins.

The simple reason why one covering wasn’t enough is because fabric wouldn’t protect them from the elements and so animal hides were used in addition. A more mystical reason is that fabric coverings, which were made to fit the vessels, made it easy to perceive the shape of the vessels. So another covering was placed on top that



further obscured the vessels.

Since the covering “was made to the measurement of the vessel,” it did not completely block the revelation of the powers of the vessel, and a certain measure of holiness seeped through, as it were. Therefore, it was forbidden to gaze upon it and the person who did so died from the holiness that permeated the covering!

The second covering, which was not made to measure, and only served to cover it, prevented the holiness from being transmitted and it was permissible to look at it.

## THE COVERINGS

Each vessel had its special covering:

The **Holy Ark** – They placed the Paroches over it and on top of that they placed Tachash skin that fit the dimensions of the Aron, and a third covering was made of *t’cheiles*.

The **Table and Lechem**

**HaPanim** – the 12 loaves remained on the Table and over them was a covering made of *t’cheiles*. On top of that they placed the vessels of the Table and covered that with a red covering (*tolaas-shani*). Over all that they placed Tachash skin.

The **Menora** – the Menora and its vessels were covered with *t’cheiles* and then it was all placed in Tachash skin.

The **Copper Altar from the courtyard** – they cleaned and removed the ashes but the miraculous fire that burned constantly, continued to burn even as the Altar was carried! They covered the fire with a copper covering and put it all inside a covering made from reddish-purple wool (*argaman*) and then covered that with Tachash skin.

The **Golden Atar for incense** – it was put in a covering of *t’cheiles* and then covered with Tachash skin.

To summarize – in certain ways there is a common denominator in the coverings and in certain ways

they are different:

### Common denominator – 1)

Each item had a covering that fit its dimensions, 2) over the covering was another covering.

**The differences** – 1) Some items had three coverings (the Aron and Table) and some had two coverings (the rest of the vessels), 2) there were different colors for the coverings – a strong red (Altar), medium red (Table), *t’cheiles* (Menora). 3) The external covering was made of *t’cheiles* (Ark) or of Tachash (the rest of the vessels). 4) Between the Table and its vessels there was a material that separated them but there was no separation between the Menora and its vessels.

The differences have to do with their relative holiness, even though they were all vessels of the Mikdash. Each one had its purpose and its unique holiness and the coverings and colors were in accordance with that.

## THE COVERING OF THE TABLE

The Jewish people are blessed in *parnasa* from the Lechem HaPanim on the Table. This is why the bread was placed directly on the table without a cloth or something to separate it, so that there wouldn’t be any sort of barrier or interference in the sustenance of the Jewish people.

The vessels of the Table were separated by a cloth covering because the vessels of the Table with which they prepared the bread symbolizes man’s labor for his *parnasa*. The separation between the Table and its vessels teaches us that although working for a living is necessary to sustain mankind, it is secondary to the Table itself. Work is a means to achieve the aim; it is not the aim itself.

The Table is Malchus, the source of life for the world, and the vessels for the Table are the functionaries of Malchus, the ministers and servants,

who convey the abundance of life from the King to the people. So a barrier was placed between the Table and the vessels, just as there is a separation between the King and his ministers and servants.

The three coverings for the Table correspond to three types of king: Shoftim-Judges, Malchei Yisroel, and Malchei Yehuda.

## THE COVERING OF THE MENORA

There was no separation between the Menora and its vessels because the light of the Menora symbolizes the light of Torah, and the vessels of the Menora represent the tools and labor that a person invests in understanding Torah – they are one. There is no disconnect between the analysis and toil in Torah and Torah itself.

The two coverings of the Menora (*t’cheiles* and Tachash) represent the Written Torah and the Oral Torah.

According to Chassidus, the Menora represents a person’s own *avodas Hashem*, and the vessels of the Menora represent his work in lighting another Menora, i.e., being *mekarev* a Jew to our Father in Heaven and igniting the light of his *neshama*. Thus, the vessels were placed together with the Menora to teach us that the work of *kiruv* is as holy as the light of the Menora itself.

## THE COVERING OF THE COPPER ALTAR

There were many miracles involved in the covering of the Altar: 1) The constant fire continued to burn even though no additional wood was added; 2) although the fire was covered, it continued to burn; 3) the fire crouched on the Altar like a crouching lion and did not move around as fire usually does. Even when the Altar was transported on their journeys, the fire remained hidden under the coverings and did

not burst forth or move.

The Altar was covered in red, to allude to the blood that was sprayed on it, which atones for the Jewish people. The fire looked like a mighty crouching lion because of the great force of the holiness that rested in the Mishkan.

In Chassidus it explains that the Altar is compared to man's heart. Just as the fire burned on the Altar constantly and was never extinguished even when it was covered when they traveled in the desert, so too the holy fire in a Jew's heart constantly burns. Even when it is covered over and the Jew travels in the spiritually barren desert, the holy fire which lies hidden in his heart, burns eternally.

## THE COVERING OF THE INCENSE ALTAR

The golden Altar is compared to the High Priest, which is why it was covered with a covering of t'cheiles, because the color t'cheiles represents the midda of tiferes (beauty/harmony), the midda of perfection, the midda of the High Priest. There were two coverings of this altar to correspond to two types of Jews, those who learn Torah and those who work. They need one another and help one another and all are blessed and atoned for by the altar through the High Priest.

## THE COVERING OF THE ARON

The coverings of the Aron were different than those of the other vessels. The covering of the other vessels was placed on the vessel itself and over it were placed Tachash skins, which were the outer covering. With the Aron it was the reverse, for over the Tachash skin they placed a covering of t'cheiles.

The observer of the covered vessels would notice a difference between the Aron and the rest of the

vessels. They were all covered with Tachash skin except for the Aron that had the t'cheiles covering. This displayed the Aron's superiority, even when it was covered.

## THE ARON AS COMPARED TO THE OTHER VESSELS

Unlike the other vessels, the Aron was carried in a miraculous fashion. Chazal say that the Levites did not actually carry it but it carried itself! Inside the Aron were the first and second Luchos, which were made of very heavy rock. How could four Levites carry it on their shoulders? The answer is that the Aron miraculously carried itself.

Its t'cheiles covering, the color of the sky, represents Hashem's supernatural conduct. The other vessels' outer covering was Tachash, which protected them from the rain and sand, to represent natural conduct, for the Levites carried them in a natural manner.

The Aron represented the level of prophecy which is a G-dly supernatural revelation. The other vessels represent more natural things: the Table-Jewish Kingship; the Incense Altar-the High Priest; the Menora-Torah study, which are far more dependent on man's actions and effort (even though everything is dependent on Hashem).

## COVERINGS OF THE NESHAMA

Just as the Aron, the "soul of the Mikdash," was covered with three coverings, so too, the Jewish neshama is covered with three coverings: the body, the animal soul, and the world in which we live.

Just as the Aron's first covering, the Paroches, is part of the Holy of Holies, the same is true for the Jewish body, which is holy. Just as the second covering was made to fit the dimensions of the Aron and one

could make out the outline of the Aron, so too, the animal soul precisely fits the neshama and doesn't completely obscure it. As for the outer covering, made of Tachash, which completely obscured the Aron, after which the Aron was taken on the journeys through the desert – so too, the world and the nations around us are liable to disconnect us and obscure the holy neshama.

From this we derive the strength to face our challenges. Just as the Aron was covered only when they journeyed towards Eretz Yisroel, so too, the coverings over our neshama, which are the cause of all our trials and difficulties, only occur to serve as the impetus for a Jew's journey towards the Geula shleima.

## REMOVING THE COVERINGS IN YEMOS HA'MOSHIACH

The coverings over the G-dly light exist only nowadays, when physicality cannot see the G-dly light, but in the future, in the Days of Moshiach, Yeshaya says, "your teachers will be hidden no more; with your own eyes you will see them." Rashi explains that Hashem "will not be hidden from you with the corner of His clothing, i.e., He won't hide His face from you." For then, the Jewish people will be sated by the glow of His Sh'china, with the highest levels of spirituality that even the Ministering Angels don't attain, as the Midrash says, "Ministering Angels will see them and ask them, what did Hashem teach you, because they are unable to enter their space."

From this we learn about how much greater the third Mikdash will be over the first and second. In the third Mikdash the G-dly revelation will be apparent to all, and there was nothing like that before. This will take place imminently with the true and complete Redemption!

*Sources: Midrashim and commentaries on this parsha, Likkutei Sichos vol. 8 p. 8*

# “I FINALLY SUMMONED THE NERVE TO WRITE TO THE REBBE”

By Nosson Avrohom

*To tell you the truth, I didn't believe in it. I thought it was crazy to put a letter into a book, even a book containing the letters of the Lubavitcher Rebbe, and to receive an answer that obligates you, an answer that leads to miracles. But Rabbi Karniel insisted.*

Mr. Yossi Maimon has told his amazing story dozens of times. Many of the tourist groups that he has led to tourist spots around the country in the course of his work as a tour guide have heard his story and been amazed. He has also told his story at Chabad farbrengens and gatherings. His wife, Giselle, has also told the story and few are the employees of the Weitzman math and computer department who have not heard the story in detail.

Yossi and his wife chose to live in Gadera because of its quality of life. In their wildest dreams they did

not imagine how their lives would change as a result of getting to know the shliach, Rabbi Binyamin Karniel and his wife.

The short version of the story is that for nearly ten years, the Maimons yearned for a child. Letters were written and placed in the *Igros Kodesh*. Then there was a dream, a dollar from the Rebbe that R' Karniel received 29 years earlier, and a happy ending. The two are now the proud parents of a daughter. Now for the story in detail:

We married in 5759/1999 and

settled in Gadera. I met the shliach R' Karniel only two years after we arrived in the city, when I was a mourner for my father and I was looking for a shul where I could say Kaddish and do the various mourner's customs. I also wanted a rabbinic figure to guide me in the customs I had to follow that year and R' Karniel exceeded all expectations.

At that time, R' Karniel was the rav of the Ashkenazi shul. When I arrived at the shul, I found him to be a good listener. He patiently guided me and graciously answered all my questions. He was such a nice guy that we remained friends even after the year of mourning was over. I was won over by him and as a result, I began attending his shiurim and joined the t'fillos occasionally.

Months and years went by and we were still childless. We went to doctors to see whether there was a medical problem. It was strange to hear all the doctors say that they didn't find any problem. When we



“What do you care? If it doesn’t help, well, it won’t hurt either. I promise you though, that it will help.” When I saw that he really believed in this, I said to myself, “As a tour guide I meet many people who make promises and I have gone into all sorts of far out places. I can try this out and see what happens, even though I don’t go for it because I was taught to be logical.”

This was in the middle of 5765. My wife and I were about to travel to Brazil to my in-laws. She wanted to be with them in order to relax a bit from the tension she was experiencing at the time. Before I wrote to the Rebbe, R’ Karniel offered to bring me a dollar from the Rebbe, and he told me how special a dollar from the Rebbe is. I could see that R’ Karniel really cared about me and it was heartwarming. It’s not easy to find nowadays, someone who is not a relative yet cares so much about your difficulties and wants to do anything to help you.

The day I wrote to the Rebbe I immersed in the mikva, made a positive commitment, put some coins in the pushka, and then wrote my letter. I put the letter into a volume of *Igros Kodesh* and the answer was to be very particular about the laws of Family Purity.

On the one hand, I was happy to see that the Rebbe’s letter pertained to my situation. On the other hand, I was a bit disappointed since it wasn’t a bracha for children.

R’ Karniel didn’t give me much time to think. He pointed out that the Rebbe cited the Rambam three times in this letter and perhaps this was a hint for me, since my name is Maimon. He further observed that the wording of the letter was “to be exceedingly careful,” and my wife had already learned the meaning of “exceedingly” with Mrs. Karniel.

realized that the medical profession had nothing to offer, we went to rabbanim and organizations that deal with this, but that didn’t help either.

This unexpected and terrifying reality really got us down. We, who had once been happy people, turned inward in great sorrow. We were a young couple with seemingly no problem, but nothing was happening.

When a Jew has a material sorrow, especially when it has to do with children and the next generation, he begins to focus on tradition. I began strengthening my connection that I had developed a few years earlier with R’ Karniel. I went to shul more often on weekdays as well as Shabbos. In the past, I had rushed to leave before the *Tanya* class between Mincha and Maariv, and now I decided to stay and listen.

Although I became exposed to the magical world of Chassidus Chabad, and not merely in a superficial way, the concepts of

hiskashrus to the Rebbe and things of that sort were not sufficiently clear to me. I had a hard time “buying” them and preferred to focus on the Rebbe’s impressive image and focus on the ideals of Ahavas Yisroel, loving every Jew because he is a Jew.

One day, R’ Karniel met with me. It was after one of the shiurim. He was aware of my problem and he asked whether I’d be interested in writing to the Rebbe through the *Igros Kodesh* and asking for a bracha. “Many Jews here and around the world, religious and nonobservant, even the most rational among them, write to the Rebbe this way. There are countless miracle stories that happened as a result.”

The truth is that I didn’t believe in it. It seemed ridiculous to me that you put a letter into a book, even a book of the Rebbe’s letters, and you get an answer that obligates you and that brings about miracles. However, R’ Karniel persisted.

***I knew what we  
had to do. I asked  
R' Karniel to write  
to the Rebbe for  
me. The Rebbe's  
answer was  
astonishing...***

"There's nothing to think about," said R' Karniel. "You've gotten the clearest possible answer."

My wife took it seriously and now it remained to be seen how things would develop. A month and a half later, my wife was pregnant and a shiver went down my spine. I felt mixed emotions. I was excited and stunned, happy and flabbergasted. I was flooded by emotion. All the bitterness, tension and fear that my wife and I had experienced in recent years, were replaced by exultation.

I felt that along with the gift I had received, I had gotten another gift: the awareness that there is a leader, the Rebbe! I was embarrassed by my skepticism when I had written to the Rebbe. It was one of the happiest days of my life.

That wasn't all. I felt that the Rebbe did not suffice with giving his bracha, which was fulfilled in such an astonishing way, but that he continued to accompany us until

the birth. We felt that the Rebbe was protecting us. So for example, a month later, when my wife experienced a certain complication, it was right before Shabbos. She was very frightened and it seemed as though our joy was premature.

I knew what we had to do. I asked R' Karniel to write to the Rebbe for me. The Rebbe's answer was astonishing: to trust in Hashem and to dispense with all negative thoughts. R' Karniel himself was excited by this answer and when I showed the answer to my wife, she immediately calmed down.

My wife, who during the period of time that I hesitantly got involved with Chabad observed from the sidelines, began to take an interest herself. When she woke up one morning, she told me that in her dream she had seen the Lubavitcher Rebbe sitting with thousands of Chassidim and telling her, with a smile, that there was nothing to worry about and that he would help her.

I was shocked. I had already watched videos of the Rebbe addressing his Chassidim, and so I knew how things looked, but how had she dreamt of it so precisely, how the Rebbe looked sitting in his place in 770 with thousands of Chassidim? I realized that this was another example that showed how the Rebbe was with us.

When she was in her fifth month, my wife went to Brazil to her parents and I was supposed to join her later on. A few days before I left, I went to R' Karniel in order

to say goodbye. He told me, "I promised you a dollar from the Rebbe. Come to me before your flight and I'll give you a dollar."

Two hours later he called me in excitement. He told me that a few minutes ago, his mother had called and told him, to his surprise, that she had been organizing things around the house and had found an old envelope with a dollar from the Rebbe that had been given to him 29 years earlier, when he was 12.

"I feel that this dollar was missing all these years and was found just now, so I could give it to you," he said.

I was no less thrilled than he. I felt that this was no longer just signs or hints from Heaven but events that gave me the strongest feeling that the Rebbe was with me. Of course, by the time I arrived in Brazil I was mekushar to the Rebbe and Chabad. The first thing I looked for when I got to my in-laws was the local Chabad house.

\* \* \*

Nine months passed and the Maimons were blessed with a healthy baby girl. Their joy is indescribable.

"In my wallet I have the Rebbe's dollar next to a picture of my daughter. I have written to the Rebbe many other times and have received answers, advice, and guidance which have helped me tremendously. My-three-year old daughter knows who the Rebbe is. That was one of the first words she learned to say."



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# KEEPING KOSHER ON SHLICHUS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

Anybody who is on shlichus certainly knows the difficulties with kashrus. Sometimes, it is necessary to watch the milking (which for the average Israeli or American, who is used to buying chalav Yisroel milk, is a big hardship). Sometimes, it is necessary to wait for deliveries of food that are sent from a nearby city or country, and sometimes it entails baking bread at home. Often, numerous ingredients are simply not available with a proper hechsher.

Nearly every shliach can tell you how uncomfortable it is to visit with mekuravim when it is not possible to know what their kashrus standards are, or what it's like to spend two hours at a wedding of a dear mekurav and just drink a Coke.

I once attended an aufruf in shul where they threw candies at the chassan. One of the chassan's relatives told me that I could eat it because they were careful to buy

candies from the Elite Candy Company (which I wouldn't eat).

## YAYIN NESECH IN THE SHUL IN TEXAS

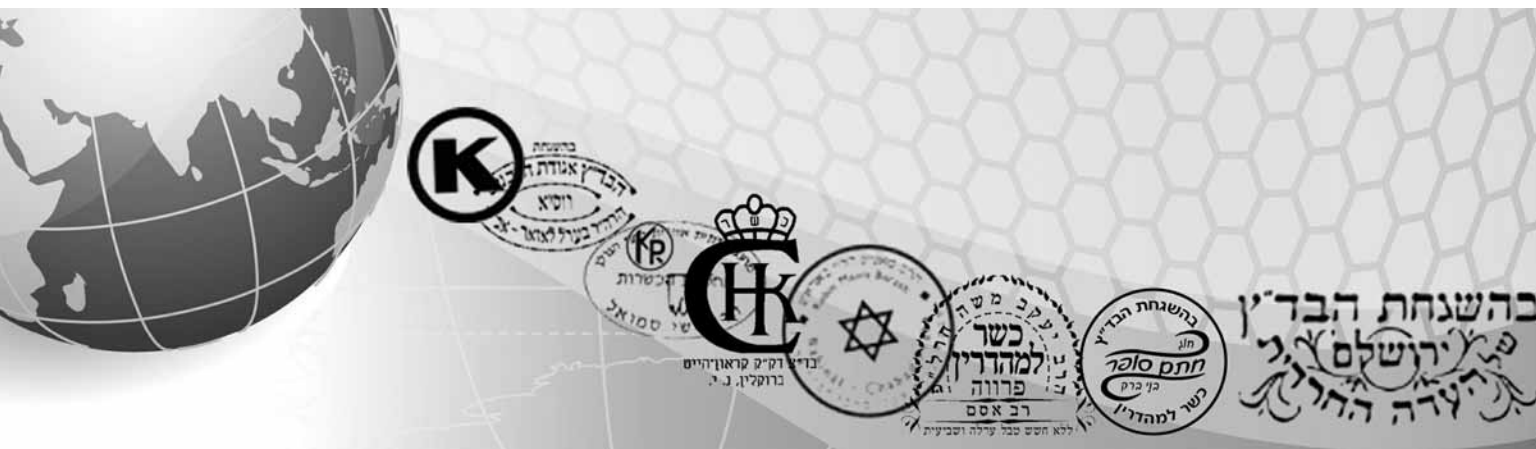
In Beit Shaan lives Mr. Dovid Levy who was a member of the Knesset for many years and a minister in several Israeli governments. He told me, "One day I was on a trip for medical reasons in Houston, Texas. The Israeli consulate took care of our lodging and brought us kosher food from the Chabad house in Houston." Mrs. Levy added that the chulent was so delicious, "Just like we Moroccans make it."

I later asked the shliach, Rabbi Shimon Lazarov, whether they had in fact prepared food for Dovid and his wife. He told me that the consulate had called them and asked for two portions for Shabbos, but they said that for security reasons

they could not tell me who it was for.

During Shabbos, Mr. Levy was a guest of the Jewish community of Texas. When Shabbos was over, the gabbai of the shul took out a bottle of wine and invited the guest to make Havdala. The gabbai proudly said that it was the most expensive wine in the state and it was called the Star of Texas.

The minister immediately realized that it was produced by non-Jews and was forbidden to drink. He wasn't embarrassed to say that he needed Jewish wine. None of the leaders of the community knew where to get "Jewish wine" from, until someone said they should ask in Lubavitch. "The minute they mentioned Lubavitch," Mr. Levy told me, "not ten minutes went by and I had a bottle of Carmel Mizrachi on the table."



## THE HASHGACHA OF THE EDUCATION MINISTRY

The family of a certain child in Beit Shaan became close with Chabad. The family was particular about kashrus but the child still attended a nonreligious school. One day, his class went on a trip which included visiting a Bedouin tent. In the tent they were given *pitot* which were hand-baked the old-fashioned way.

The boy asked his teacher whether it was kosher. "Sure," said the mora. The boy already knew to ask with which hashgacha and the teacher said it was kosher under the supervision of the Education Ministry...

\* \* \*

It has happened to me more than once that people I've visited have told me, "You can eat here. My grandfather was a rabbi in Morocco, my grandfather was a chazan..."

Somebody once boasted to me that his grandfather prayed five prayers a day. There was someone whose grandfather would correct the chazan (a pity that his grandson didn't quite know the bracha you say on orange juice).

## BETWEEN A ROCK AND A HARD PLACE

I once attended the davening in a certain shul where a distinguished person davened. He had just returned before Shabbos from a trip abroad, where he had gone for medical reasons. After the davening he asked me to come to his home to say l'chaim over his successful medical treatment. I realized that many people would be there and I agreed to go. The rabbi of the city was there as were b'nei Torah and many friends.

I quickly realized that this wasn't merely a l'chaim. Right after Kiddush they brought large trays to

the table with various fish, meats, chulent, etc. Since I wasn't sure that all the meat was of Lubavitcher sh'chita, I didn't eat anything. The rabbi of the city on my right and the b'nei Torah on my left enjoyed the food, while I just raised my cup now and then to say l'chaim to the host.

Then the host noticed that I wasn't eating and that the plate in front of me was full thanks to my nice neighbors. He became angry and began to shout, "Why aren't you eating anything? The rav is eating, this rabbi and that rabbi are eating, and you're not!"

I wished him another heartfelt l'chaim but he wasn't appeased. He was most insulted because I didn't taste the lamb that was slaughtered especially in honor of the occasion.

Suddenly, I found myself between a rock and a hard place, as those around me urged me to eat, which I didn't actually do. At a certain point, people got it and instead of persuading me to eat, they began to calm down the host. It still ended up taking me several months to smooth things over but it finally worked out.

## DIPLOMATIC INCIDENT ON THE JORDANIAN BORDER

The following story did not happen in a Chabad house but it took place not far from Beit Shaan. It happened when I was in the Reserves and I drove a jeep the length of the border with Jordan, in the area of Beit Shaan.

One day, the other soldiers with me felt like hunting, with the help of a rifle, a certain fatty bird (that some people say is the slav bird that the Jewish people ate in the desert) and roasting it for supper. The commander asked me to stop. I carried out the order and the guys got out and soon had two birds in a box, ready for roasting.

At first, I naively thought that only the Bedouin tracker was going to eat them, but I slowly came to the realization that this was going to be a group barbeque. I was unhappy about this non-kosher repast, especially when I had helped out by stopping the jeep and enabling them to hunt. I explained to the four of them that it was forbidden to eat it. I pleaded with them, with tears in my eyes, not to contaminate their soul with it, but they weren't convinced.

Towards the end of our shift, I realized that I had to do something to save us all, and without any advance warning I suddenly stopped the jeep near the fence that separates Israel and Jordan, quickly went to the box, overcame my disgust and threw the birds over the fence. Now they were in Jordanian territory and we couldn't get them back.

The four soldiers were shocked. In one second I had ruined their party. The one who was the angriest was the Bedouin tracker. "How did you have the nerve to do that? Now I consider you my enemy. Why didn't you speak up earlier?" (As if I hadn't.)

I tried to apologize but he told me that according to Bedouin custom, I had offended his honor and there was nothing to talk about. I was apprehensive about this for who knew what other customs they had in cases such as these?

When I returned the next morning from my visit home, I brought a cake that my wife had baked and went to the trackers' department and found the tracker. I presented him with the cake and told him that I wanted to be forgiven. He began to smile as though he had won a million dollars.

That's what we call eating your cake and keeping one's kashrus intact.

# HOW DID THE REBBE RULE REGARDING HIMSELF?

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

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

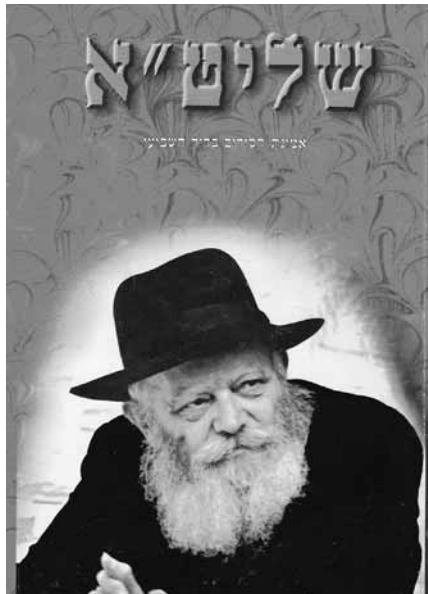
## “HE ISSUED A RULING ON HIMSELF”

It is known that there is a general principle that the Rebbe brought frequently, and especially mentioned during the latter years – the principle of “He issued a ruling on himself.”

The explanation of this principle is as follows (see *Likkutei Sichos*, Vol. 4, pg. 1207, and Vol. 6, pg. 283):

It is stated in the third chapter of Pirkei Avos, “Know...before Whom you are destined to give judgment and accounting (*din v'cheshbon*).” The wording here requires some explanation: The usual order of things is that first comes the **cheshbon**, taking an account of a person's action, and only afterwards is the **din** decided; the judgment is rendered according to the results of

the accounting. Why then does the Mishna use the opposite order and say that a person “is destined to give *din*,” and only afterwards



“cheshbon”?

Our teacher, the Baal Shem Tov, explains this according to the Mishna, “And exact payment from man, with his knowledge and without his knowledge”:

A person only receives punishment from Above “with his knowledge,” when the person himself declares the punishment he deserves. Yet, this judgment that emits from his mouth is “without his knowledge.” How is this possible? He is presented with another case, a case of someone who committed a sin similar to his. Thus, when he expresses his opinion on the other person's actions – if (and how) to find him praiseworthy or guilty, he thereby renders judgment upon himself, since his sin is identical, and payment is exacted as punishment. Therefore, we find that he gives judgment on himself without his knowledge.

This is “exact payment from man **with his knowledge**” – his own judgment, and “**without his knowledge**” – without the person knowing that he is actually rendering judgment on himself.

It is thereby understood why “*din*” comes before “cheshbon.” First, there is the judgment, he

***At the moment the Rebbe determines that it is relevant to use the titles “of righteous and holy memory,” “his soul rests in the hidden treasures of Heaven,” and “may his merit protect us” in reference to the Rebbe Rayatz, isn’t he also making a similar ruling regarding himself?***

personally renders the decision, he determines what one deserves for such conduct, and only afterwards, the accounting is made (“he is presented with the bill”), and since he committed a similar transgression, he is accordingly given the same punishment.

The Rebbe shlita emphasized on numerous occasions that since our Sages, of blessed memory, have said, “The attribute of good is greater than the attribute of punishment,” if this principle applies with the attribute of punishment, then it most surely does with the attribute of good.

## **WHAT DID THE REBBE RULE ON HIMSELF?**

The Rebbe brings this concept

(“He issued a ruling on himself”) on numerous occasions, and explains the implications on a variety of matters. Here are several examples:

**Yom Hilula as an auspicious day:** In connection with the day of yahrtzait, Yud Shvat, the Rebbe writes in a letter (*Likkutei Sichos*, Vol. 6, pg. 382):

That p’sak din that my revered teacher and father-in-law, the Rebbe, issued in relation to his father (that this is an auspicious day to connect to the Tree of Life, to receive G-d’s blessing in the influence of life, etc.) *is thereby also a ruling regarding himself* in relation to the day of his histalkus, as this day is an auspicious day to connect to the Tree of Life, to receive G-d’s blessing in the influence of life, etc., which G-d Alm-ghty bestows through the arousal of great mercy from the *baal ha’hilula*, my revered teacher and father-in-law, the Rebbe.

(NOTE: See also the sicha of the 24th of Teives 5749, *Hisvaaduyos B’Lashon HaKodesh* 5749, Vol. 2, pg. 195.)

**The Redemption of Yud Kislev, Yud-Tes Kislev, and Yud-Beis Tammuz:** The Rebbe brings this elsewhere in relation to the Chag HaGeula of the Mittlerer Rebbe (see Kuntres Tes-Yud Kislev 5751, printed in *Seifer HaMaamarim Meluket*, Vol. 5, pg. 83):

From the p’sak din of the Mittlerer Rebbe in his maamer *“Pada V’Shalom Nafshi,”* that the interpretation of *“Pada V’Shalom Nafshi”* is that the opposition is nullified, and furthermore, the opposition is transformed into a friend, *he also issues a ruling in relation to the concept of “Pada V’Shalom Nafshi” regarding his redemption*, the Redemption of Yud Kislev.

The Rebbe then adds parenthetically:

(It is thereby also understood in relation to the concept of *“Pada*

*V’Shalom Nafshi”* as it applies to the Redemption of Yud-Tes Kislev as well as the Redemption of Yud-Beis Tammuz.)

**The Rebbe Rayatz – A Faithful Shepherd In The Revealed Sense:** In the maamer “V’Ata Tetzaveh” in the kuntres of Purim Katan 5752 (*Seifer HaMaamarim Meluket*, Vol. 6, pg. 133, the last maamer the Rebbe personally distributed for the time being), the Rebbe writes about this concept in relation to the level of leadership associated with the previous Rebbe:

Among the qualities of Mordechai HaYehudi is that he was (in its revealed sense) the *raaya Mehemna*, the faithful shepherd of the entire Jewish People of his generation. This is exemplified by the faithful shepherd Moshe, who brought forth knowledge to the entire Jewish People of his generation, and it is thereby understood that the generation of Moshe (all the members of his generation) is called “a generation of knowledge”...It can be said that by bringing in the maamer what is written in Midrash that Mordechai in his generation was comparable to Moshe in his generation, *the baal ha’maamer thereby issues a ruling on himself* that he is the *raaya Mehemna* (in the revealed sense) of the entire generation.

**Rav – Moshiach of the Generation:** Similarly, we find regarding the identity of Moshiach, the Rebbe writes (Kuntres Beis Rabbeinu Sh’B’Bavel, sec. 5):

Our Rebbe, the leader of the generation, is also the Moshiach (Redeemer of Israel) of the generation...as is explained in the Gemara regarding Rabbi Yehuda HaNasi: Rav says, “If he is among the living, he is like Rabbeinu HaKadosh ...” the leader of the generation.

The Rebbe writes in note 57 of the kuntres on the words, “Rav says,

etc.”:

**Rabbeinu Sh’B’Bavel, who is like Rabbeinu HaKadosh in Eretz Yisroel. Accordingly, it can be said that with the words of Rav, “that is Rabbeinu HaKadosh,” he also ruled regarding himself, “that is Rabbeinu Sh’B’Bavel.”**

We can derive from these examples that this general principle also applies to the Rebbe shlita himself. Since the Rebbe writes that these matters relate to someone who so rules regarding someone else (for at that moment, “he issues a ruling on himself”), at the moment the Rebbe shlita issues a ruling regarding someone else, the matter also applies to the Rebbe shlita himself, because at that moment, he is issuing a ruling regarding himself.

To be more specific, the Rebbe issues a ruling on himself that his “days of redemption” are in a manner of “the opposition is transformed into a friend,” that he is the *raaya Mehemna* (in its revealed sense) of the entire generation, and that he is the Moshiach of the generation.

Thus, the question is asked: And what about the auspicious nature of the *yom ha’hilula* (as mentioned above)? For when he ruled that the Rebbe Rayatz’s yahrtzeit is “an auspicious day to connect to the Tree of Life, to receive G-d’s blessing in the influence of life, etc.,” **didn’t he thereby make a ruling regarding himself as well?**

By the same token, we can also ask: And what about those titles that the Rebbe wrote in reference to the Rebbe Rayatz after Yud Shvat? At the moment the Rebbe determines that it is relevant to use the titles “of righteous and holy memory,” “his soul rests in the hidden treasures of Heaven,” and “may his merit protect us” in reference to the Rebbe Rayatz, **isn’t he also making a similar ruling regarding himself?**

## THE REBBE WILL MERIT ETERNAL LIFE

However, if we look in greater detail at the sichos from the later years, this matter becomes even more clear to the point that the question has absolutely no basis.

In the more recent years, the Rebbe **emphasized again and again** that he will merit eternal life without any interruption (between the time of exile and the time of Redemption), and as we explained earlier in the fifth chapter (“How many times did G-d say ‘*Anochi Havaya Elokecha*’ (I am Hashem, your G-d)?”), the Rebbe allowed people to understand what he said at farbrengens the way they did. Among other things, the Rebbe let the thousands assembled at farbrengens understand **that he will live with eternal physical life in its simplest sense with no interruptions!**

On numerous occasions, the Rebbe clearly related to the pasuk “To dust you shall return” (seemingly understood as meaning that this phenomenon is unavoidable during the time of the exile, “at least one hour prior to the Resurrection of the Dead”), explaining that the avoda of bittul as the dust (“death in spiritual avoda”) serves in place of the fulfillment of “To dust you shall return” in the physical sense. We will thereby have carried out our obligation, and there is no longer a need to fulfill the literal interpretation of the pasuk.

Above all others, we have the sicha from Shabbos Parshas Bo 5752.

In this sicha, the Rebbe makes a clear distinction between the previous Rebbe – the eighth generation since our teacher, the Baal Shem Tov, and himself – the ninth generation since our teacher, the Baal Shem Tov: In the eighth generation, when all was said and done, there was still relevance to the

concept of histalkus, soul from body, whereas no such relevance applies in the ninth generation.

The Rebbe didn’t just settle for this unqualified ruling, he even added his own explanation, “*milsa b’taama*,” as to why this is so:

***The innovation of our generation – the ninth generation in relation to all the generations that preceded it, including even the most recent generation (the eighth generation): Since the Redemption did not actually come then, the “Come unto Pharaoh” (the revelation down below of “all the lights”) was not in a state of ultimate perfection as a soul within a healthy body (there was a histalkus of the soul from the body, and even the soul within the body was in a state of “the speech is in exile, etc.”). However, in our generation, the last generation of exile and the first generation of the Redemption, there will immediately and imminently be “the luminaries (the sun and moon) were suspended,” i.e., not only is nothing lacking ch”v in the great luminaries of the revelation of the Written Torah and the Oral Torah, on the contrary, there is an added state of even higher perfection (not in a manner of “heavy of speech from Oral Torah and heavy of tongue from Written Torah,” since we are much higher than that) in a manner that as souls within bodies, “the revelation of all the lights” that were now “suspended” are internalized, by means of the immediate arrival of Moshiach Tzidkeinu ...***

We see clearly in this sicha how the Rebbe distinguishes between our generation and the generation that preceded us. The Rebbe explains that there is an actual difference between the generations which the Rebbe doesn’t speak of in terms of wishful thinking, but establishes as fact.

(We see further as the sicha continues that the Rebbe explains how the innovation of our generation is perceived clearly through the avoda of spreading the wellsprings of chassidus, to the point that even the nations of the world stand "all of us ready" for the departure of the Jewish People from the exile, something that had never occurred in previous generations.)

To put it in simple terms:

When the Rebbe says that at the coming of the Redemption, he will

live eternally, what exactly is the novelty here? All Jews from generations past will have the privilege of rising at the Resurrection of the Dead, and surely the Rebbe Rayatz himself will have this merit of rising at the Resurrection of the Dead, and he will live eternally. Yet, according to everyone, the Rebbe comes with an innovation in this sicha. The Rebbe does not compare his situation to that of the Rebbe Rayatz. Rather, he clearly distinguishes the generations,

explaining and emphasizing that this is **"the innovation of our generation."**

As has been said, the proof comes not just from this sicha (for then it would still be just a case of an "ignoramus who just asks questions," interpreting it in a totally distorted manner), but from all the sichos in the latter years, there is **established clearly** the fact that the leader of our generation lives eternally.

[To be continued be"H]

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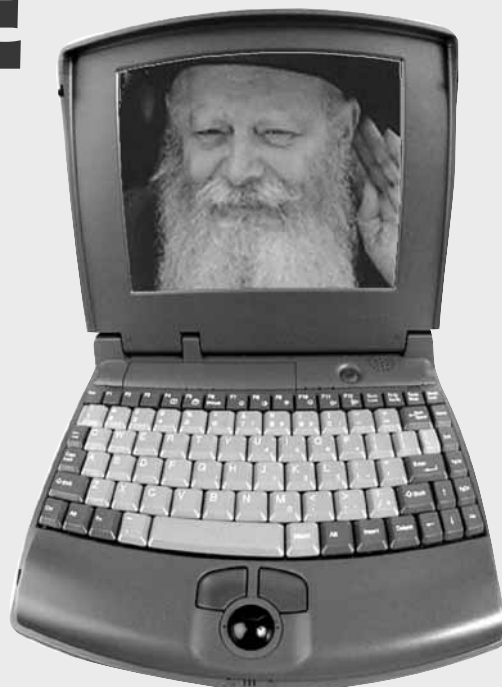
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ב"ה

# RABBI YAAKOV GANSBURG A”H

By Shneur Zalman Berger

***The first shliach to Italy, Rabbi Yaakov Gansburg passed away after Pesach. He was a role model of an authentic Chassid who, with every step he took, thought of how to help another Jew, materially and spiritually. \* The Rebbe Rayatz sent him to strengthen Judaism in Italy, a mission that he accomplished in his travels as a shochet. \* A profile of a Chassid.***

Rabbi Yaakov Gansburg a”h was quiet, unassuming, modest, and a model of a Chassid of the previous generation. Every step he took had a spiritual goal. He didn’t think of his own needs but only how to help someone else, materially or spiritually. He looked at others with a “good eye,” happy for others as he sufficed with little himself. He greeted everyone graciously and did everything he could to bring people back to the ways of Torah and Chassidus.

His davening is remembered by all who knew him. Each word was uttered with a particular tune and on Shabbos he would daven for hours. Rabbi Gansburg came from a Chassidishe family and married Rivka Blinitzky, whose father was

the famous Chassid, R’ Yisroel Noach. The couple were sent on shlichus by the Rebbe Rayatz and together they did tremendous work in being mekarev Italian Jews.

## HOSPITALITY IN HADITCH

Rabbi Yaakov Gansburg was born in 1914 in Haditch, the town where the Alter Rebbe’s gravesite is located. His brother, R’ Yosef, twenty years older than him, is famous for keeping watch over the Alter Rebbe’s Ohel. Their parents, R’ Menachem Mendel Hillel and Sarah (may Hashem avenge their blood) hosted many Chassidim who came to daven at the gravesite. R’ Tzernach Gurevitz a”h, son of the

famous Chassid, R’ Itche the Masmid, related:

“My father often visited Haditch and usually ate with the Gansburg family. My father greatly admired R’ Menachem Mendel Hillel and once said to me, “If I wasn’t afraid to offer an opinion on such a matter, I would say that R’ Menachem Mendel Hillel is a Beinoni according to *Tanya*.”

R’ Yaakov related in the name of his brother Yosef: “R’ Itche Masmid once came to Haditch for 24 Teives, in order to daven at the amud on the Alter Rebbe’s yahrtzait. It was freezing, with a lot of snow, and since the Ohel was at a distance from the town, there was no minyan there on that day, only nine men.

“The Ohel was divided into two, with a door separating the two parts. In the front room was the shul where they davened mainly on Yomim Nora’im, and in the back was the holy gravesite.

“When R’ Itche saw that time was passing and a tenth man would not be coming, he opened the door that separated the two rooms and called out: Chazal say, greater are tzaddikim after they die than in their lifetime, and so we include our holy Rebbe as the tenth man in our minyan. R’ Itche went over to daven and said Kaddish D’Rabbanan before Hodu, repeated the Shmoneh Esrei, said Barchu and K’dusha and every last Kaddish.”

R’ Yaakov Gansburg was a young

boy when, during the Communist Revolution, anti-Semites attacked the Jews of Haditch and even went to the home of his grandfather, R' Shmuel Yitzchok Gansburg. Some of the members of the household managed to escape from the house at the last minute, but the grandfather was murdered in cold blood while his wife lay in a faint.

In later years, the communists began oppressing religious people, but his parents educated them to go in the ways of Torah and Chassidus with mesirus nefesh. R' Yaakov had to wander from one underground yeshiva to the next. His older brothers, Yosef, Meir Tzvi Hirsh and Shneur Zalman learned in Tomchei T'mimim in Lubavitch but the younger brothers were sent by their father to learn in underground yeshivos.

R' Yaakov learned in yeshivos in: Ramen, Kremenchug, Kiev, Zhitomir, Chernigov, and Berditchev. His father would travel in the summer months and visit his sons and bring them home for a short time to see the family. R' Yaakov hardly spoke about himself or his life. His niece Shifra describes him:

"Yaakov was only a few years older than me. I remember him as a quiet, modest person, busy with inyanei k'dusha."

## JEALOUS OF YOU!

During the Holocaust R' Yaakov was miraculously saved from being drafted into the Red Army. He escaped by the skin of his teeth to Samarkand while his parents and some of his brothers were killed by the cursed Nazis. He told of the big miracles he experienced during the war only once, to his son, the mashpia R' Yosef Yitzchok Gansburg. He said that a policeman asked to see his papers and he was afraid lest it be discovered that he was a draft evader. The policeman

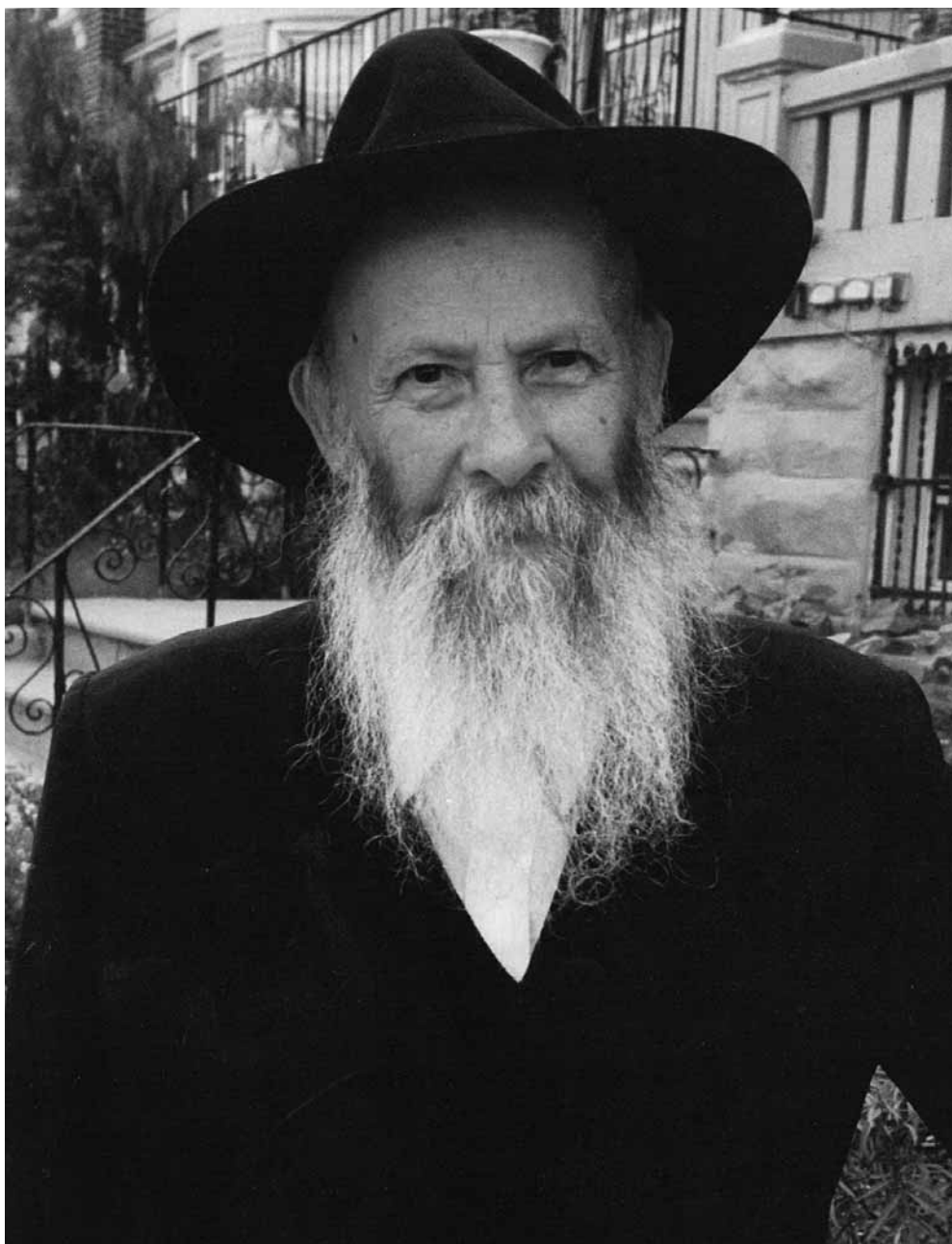
handed back his passport and said, "I'm also Gansburg, so we're related."

R' Yaakov's daughter Sarah Blank, who was named after her grandmother killed by the Nazis, related that her father once said, "I am jealous of you because you are able to fulfill the mitzva of honoring your father and mother."

R' Yaakov was saved from anti-Semitism in Samarkand thanks to R'

Mendel Futerfas' intervention. R' Mendel related:

"It was Yud-Tes Kislev in the winter of 5702. It was evening and the city was blanketed with snow. I was innocently walking down the street when I suddenly saw a group of gypsies wielding clubs and beating my friend, R' Yaakov Gansburg. I saw that he did not have the means to defend himself, nor could he run away.





"I immediately ran over and jumped on one of the gypsies and grabbed the wooden club from his hand. I hit him quickly and forcefully until he collapsed. I immediately fell upon another gypsy and used the same method. R' Gansburg took the opportunity to flee while he could. He was bruised and wounded all over.

"I also took the opportunity of the ensuing chaos and fled into a niche, where I hid. The gypsies looked for me in a fury. They wanted to kill me because of what I did to them but they did not find me. I thank G-d that I saved R' Yaakov from certain death."

## ALL THE CHASSIDIM CAME TO THE WEDDING

R' Yaakov married on 7 Adar 1944. R' Yaakov (Yanni) Krichevsky, who knew the Blinitzky family from Kremenchug, says that all the Chabad Chassidim in Samarkand attended the wedding.

"All the Chassidim came to the wedding. Invitations? Who knew about that concept? We were all one family. Those who were not Chassidim were not invited out of fear of informers. The simcha was tremendous and continued until dawn, since the children of distinguished Chassidim were marrying."

The Gansburgs settled in Samarkand and right after the wedding they opened their home, which consisted of

one room, to guests, Chassidic refugees who came to Samarkand during the war. They oldest son, R' Menachem Mendel Hillel, was born in Samarkand in 1946. When he was a baby, Rabbi and Mrs. Gansburg snuck over the border via Lvov and arrived in France with many other Chassidim.

## "LOOK INTO STRENGTHENING JUDAISM"

Rabbi Binyamin Gorodetzky a"h, director of Lishkas Lubavitch in Europe, suggested that R' Yaakov work as a shochet in Milan, Italy. R' Gansburg asked the Rebbe Rayatz, who said it was a good idea. The answer, written on 7 Shvat 5710, three days before the Rebbe's passing, said:

**In response to your question, through my friend, R' Binyamin Gorodetzky, the suggestion that you travel to Italy to be involved there in sh'chita is good and proper.**

In a letter he received, he was given a specific instruction to be involved in strengthening Judaism:

**Surely you will look into strengthening the Judaism of our Jewish brethren who live there or who are passing through on their way to other countries. May Hashem help you and bless you and give you success in all that you need.**

Rabbi and Mrs. Gansburg moved to Milan, where they worked energetically to be mekarev Jews to Judaism and Chassidus. Over the years, the Rebbe MH"m inquired about their work in spreading the wellsprings.

R' Gansburg worked as a shochet in Milan and often traveled to shecht in other Italian cities. His devotion to his work was exceptional. He tried not to leave the city so that there would be kosher sh'chita there. His salary was paltry and the remuneration for his work in other Italian cities was even less.

In one of the cities he went to every two weeks, he was given a small sum that barely covered his travel expenses. His wife tried to convince him to travel there less often but he was concerned, "They won't have enough meat and who knows whether one of the Jews there will sin, G-d forbid."

On these trips he constantly worked on strengthening the communities he visited. Many Jews became more involved in Judaism thanks to his work, which he carried out by explicit instruction of the Rebbe Rayatz and then later, the Rebbe MH"m.

## FINDING S'FARIM FOR THE REBBE

In the course of his many travels throughout Italy, he did as the Rebbe asked him and located ancient s'farim that had been looted during the war or discarded. R'



The letter from the Rebbe Rayatz, approving of his moving to Italy

Gansburg, who was a p'nimi, not only wanted to do this work completely voluntarily, even though it entailed long trips, but also wanted to pay for the travels and for the

s'farim. However, the Rebbe told him to take money to cover his expenses:

**Thank you for the s'farim that you mention in your letter, which**

**you have surely sent already, and obviously the cost of the delivery as well as your traveling for these purposes should be told to my secretaries. You know the story of**

## MURDEROUS POGROM

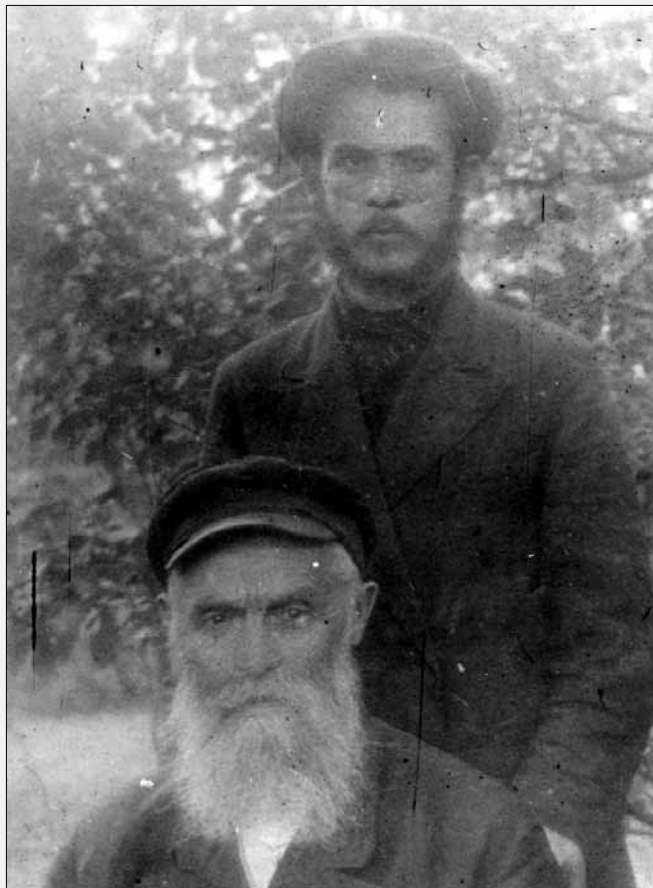
R' Yaakov's parents and two of his brothers who lived in Haditch perished as the Nazis entered the area. His brother's daughter Shifra Gansburg, who was a young girl at the time, escaped at the last minute. Despite her advanced age now, her memory is clear and when she came to console the Gansburg family during the Shiva, she described the Chassidic life of the Gansburgs in Haditch, R' Menachem Mendel Hillel and R' Yosef who worked in sh'chita, and about baking matzos that were sent from Haditch to many other places in the Soviet Union.

In the past, she told about the massacre of the Gansburg family in detail:

"My father, R' Yosef, was shot to death by the Nazis immediately after they entered Haditch. One day, Nazi soldiers entered our house, grabbed my grandfather, R' Menachem Mendel Hillel who lived with us and cut off part of his beard. My grandfather pleaded and cried but nothing helped. They took pleasure from our suffering and mocked us. I saw it with my own eyes.

"Then they took out all the s'farim from the house and burned them in front of us. It was a terrifying sight. Their sadism had no limits. After they burned the s'farim they killed my grandfather (may Hashem avenge his blood).

"After this pogrom, we moved to live with relatives. The Nazis forced all Jews to wear yellow stars. We lived day by day, hour by hour, in tremendous fear. We didn't know who would live and who would die.



**Rabbi Yaakov Gansburg with his father,  
Rabbi Menachem Mendel Hillel**

"In Teives 5702, the Nazis announced over loudspeakers that all Jews had to gather in a certain place and everybody had to bring his personal documents since they were going to transfer us to another city.

"I felt that this was the end. I knew that they were sending us to our deaths. I decided to escape with my sister but she was afraid and preferred going with the family. I remained alone and I fled to the forest that surrounded our town. For two years I wandered about, from village to village. I suffered from starvation, diseases, and fear until the Red Army liberated the area I was in.

"At the end of the war, I returned to Haditch and I saw that I was listed as one of

the dead."

R' Yaakov's brother, Yisroel, also perished in Haditch. Another three of his brothers were forcibly drafted into the Red Army and sent to the front to fight the Nazis. None of them returned from battle. May Hashem avenge their blood.

**the Rebbe, my father-in-law in this regard – that if you don't want to take [money for] expenses and you want to be...ultimately it prevents the work from being done since the animal soul has what to complain about. Therefore you too should do as the verse says, "don't be overly righteous," and inform me about the expenses, which will be paid, in addition to my gratitude. (Igros**

*Kodesh* vol. 9)

R' Yaakov would locate the s'farim in markets, *g'nizos* of shuls, and other places. There were times that the sellers were unaware of the value of the s'farim and they sold them for small sums, but there were also times when the seller knew the worth of the book and he had to pay large sums of money.

Needless to say, the s'farim were

immediately sent to the Rebbe. At first, they were sent by mail, but in later years, when travel to the Rebbe became possible, he tried to bring old s'farim with him each time he went. When his sons and daughters traveled to the Rebbe, he sent s'farim along with them for the Rebbe.

The Rebbe even gave R' Yaakov a document of power of attorney so that he could show everybody that the s'farim that were being given to him were for the Rebbe's library.

His son, R' Noach of Brazil relates:

"My father once brought a book and we went to 'dollars' together. My father gave it to the Rebbe and the Rebbe looked exceedingly pleased as he thanked my father for the important book. I know that all the s'farim my father brought were very important. Some of them were first editions and very rare."

## RABBI GANSBURG'S STORIES

Rabbi Gansburg wrote stories of Chassidim and Tzaddikim which have been published on various occasions. Most of them were published in the book, *Yisroel Noach HaGadol*. The following are some of the stories that he wrote in the name of his father-in-law, Rabbi Yisroel Noach Blinitzky:

\*On one of their visits to Paris, the Rebbe Rashab and his son, later to be the Rebbe Rayatz, went to a hospital where they saw a Jew standing and crying. They asked him what was wrong. He told them that his wife was in labor for a long time. They asked to see her and after some effort he enabled them to do so.

When they met with her, the Rebbe Rashab asked her whether she committed to light Shabbos candles. Due to her condition, the woman could not answer verbally and so she nodded her head. She immediately gave birth.

\*On Motzaei Yom Kippur after Maariv, someone served a hot drink to Rebbetzin Rivka, the mother of the Rebbe Rashab. The Rebbe did not agree to this and went to prepare another cup and served his mother.

\*Rabbi Hillel of Paritch was the *shadar* (personal emissary to promote Chassidus and raise funds) of the Tzemach Tzedek and he "gathered gashmius and sowed spirituality." He once went to a village during harvest time and the innkeeper apologized to him, saying that if he had known that he was coming, he would have prepared a proper meal in his honor. Now all the farmers were busy harvesting in their fields and he was unable to obtain anything.

R' Hillel said that by the time he finished davening, he could broil a large fish. And that's what happened as a short while later a fisherman knocked at the door of the inn and offered a large fish for sale. The innkeeper bargained with the man and bought the fish. By the time R' Hillel finished davening, the fish was ready for lunch.

The gentile said in amazement that he was a fisherman for years and his father was also an expert fisherman, but he had never had such an experience as he did that day, as the moment he put his net in the water, this large fish swam in.

The innkeeper, who was a simple man, was amazed by the Divine Providence. He resolved to be careful with all the t'fillos of the day, to say them properly.

*(R' Yisroel Noach heard this story from someone who heard it from the innkeeper).*

## "ODD BIRDS" IN MILAN

For a long period of time, the Gansburg family was the only Lubavitcher family in town, and as a result, they had to deal with many material and spiritual hardships. Nevertheless, they worked zealously in reaching out to others and often had guests. In those days, the Gansburgs were considered odd birds in Milan, since Jews dressed the way they dressed were considered strange. However, their good hearts and aid to so many Jews who lived in Milan as well as refugees and tourists gave them a special standing.

After a period of solitude, another Lubavitcher family came to town, the family of Rabbi Mordechai Perlov, who took an apartment in the same building as the Gansburgs. Nine years later, when the Perlovs left, Rabbi Gershon Mendel Garelik and his wife Basya came and developed Chabad in Milan into an empire of schools, shuls, and a



Rabbi Yaakov Gansburg with his sons, Avrohom Shlomo (right) and Noach (left)

beautiful Chabad house.

For decades, R' Yaakov and his wife worked devotedly to spread Judaism and Chassidus, with the Rebbe's encouragement, and in collaboration with the Gareliks. R' Garelik told *Beis Moshiach* how he became acquainted with R' Gansburg:

"During World War II, R' Gansburg and my brother Ben-Tzion opened a small business in Samarkand and they lived in the same apartment. I was not yet bar mitzva and I often went to see my brother, which is how I got to know R' Yaakov. Even back then he was considered special, for despite all the difficulties, he wore Chassidic garb and had a full beard."

R' Garelik described R' Yaakov, whom he knew for over sixty years:

"A genuine Chassid, a faithful Chassid, a Tamim who remained all his life with the spirit of Tomchei T'mimim. In Milan he was a role model for everyone."

## HOSPITALITY

They had a small three room apartment, a large family, and many guests at all times. That was the Gansburg home in Milan for fifty

years. Their son, R' Menachem Mendel Hillel, lives in his parents' home now and he wonders how his parents hosted so many guests.

"And what did they do in Samarkand? They hosted many refugees in a one-room house!" he asked and answered with the same simplicity he inherited from his parents.

Indeed, R' Yaakov and his wife Rivka did not look at their constrained circumstances but hosted many guests, including R'

Lazer Nannes a"h and R' Shmuel Gurevitz of Lud, and others. They also hosted mekuravim.

Their son, R' Noach of Brazil, describes the house that was regularly full of guests:

"The guests were an inseparable part of the Shabbos meals in our home. Every Shabbos, my father would bring guests from shul. If he didn't find a guest, my mother went out to the street and looked for a Jewish face. When she found a Jew who had no place for Shabbos, she would be thrilled, for she didn't understand how it would be possible to have a Shabbos meal without guests.

"On Yomim Tovim we had even more guests. The house filled with guests who came for meals and to sleep too. We children arranged the beds for the guests while we spent the nights on folding beds, chairs and sometimes on the tables.

"I remember the 'fundraiser' more than anybody else. Every year, this 'fundraiser' spent a month and a half with us. He would come and sleep on a folding bed in a hallway of our house."



In recent years, immersed in avodas ha't'filla

## BLESSINGS FOR DONORS

Mrs. Rivka Gansburg volunteered to be a fundraiser for Collel Chabad. She inherited this job from her father, R' Yisroel Noach Blinitzky, who was responsible for raising funds for Collel Chabad throughout Europe.

She did this work with endless devotion while spreading Judaism and the wellsprings. She had an influence on numerous families strengthening their study of Torah and observance of mitzvos. She traveled by public transportation for Collel Chabad, which she paid for herself so as not to spend tz'daka

money.

She sent the money to the offices of Collel Chabad. When there developed a dispute over who should control the moneys that came in, she didn't mix in but began sending the money directly to the Rebbe. She sent the Rebbe hundreds of thousands of dollars over the years!

Her husband R' Yaakov helped her with the accounting and he wrote receipts to donors who came to their house. On every receipt he added blessings appropriate to the donor. People liked this and they would go to the Gansburg house in order to get these special brachos for their donation.

\*\*\*

In recent years, R' Gansburg grew weak and he moved to Miami to live with his daughter, Mrs. Sarah Blank. His health deteriorated after Pesach and he was hospitalized. Ten days later, on 6 Iyar, he passed away at the age of 94. He is survived by sons and daughters who are spreading the wellsprings around the world: Menachem Mendel Hillel – Milan, Sarah Blank – Miami, Dina Perel Tzfasman – Crown Heights, Yosef Yitzchok – Nachalat Har Chabad, Chana Liba Reitchik – Los Angeles, Rochel Ribisky – Toronto, Avrohom Shlomo – Kfar Chabad, Noach – Brazil.

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# MOST AMERICANS NEED DISABILITY INSURANCE – ARE YOU COVERED?

Local expert provides guidelines to help consumers  
determine if they need coverage

**Brooklyn, Lag BaOmer 5768** – What do you consider to be your most valuable asset? Many people assume it's a material possession, such as their car, home or jewelry, but for most Americans, it is the ability to earn an income. Think about this: a 25-year-old worker who makes \$50,000 a year stands to earn \$3.8 million in future earnings. So an illness or injury that forces you out of work for an extended period of time can have dire financial consequences if you're unprepared. May is Disability Insurance Awareness Month, and to help people evaluate their need to insure their most valuable asset, **Oren Popper** with **Brooklyn Financial Group** in Brooklyn, NY reviews three simple guidelines for purchasing disability insurance.

"Just as you would insure your car or home from unexpected damages, it's important that you insure your ability to earn an income," says Popper. "The simple fact is that if you work for a living, you need disability insurance so that you can continue to receive an income if a disabling injury or illness prevents you from working for an extended period of time. A disability can stop your paycheck, but it won't stop your bills."

According to a recent report by the nonprofit LIFE Foundation, adult males have a one in four chance, and women a one in three chance, of suffering an illness or injury that keeps them out of work for 90 days or more.

If you have any doubts as to how you or your family would manage without your income for a period of time, says Popper, you need to assess coverage

options to ensure you are adequately protected if you become disabled and unable to earn an income.

To help people evaluate their disability insurance needs, Popper reviews two scenarios when disability insurance is absolutely crucial.

**You work for a living.** This is the simplest rule of thumb. If you work, you need disability insurance. Unfortunately, the vast majority of America's 140 million workers lack adequate disability income protection, even though about one in five can expect to be disabled for one year or more before retirement. Without that paycheck, most Americans couldn't make financial ends meet for long. Disability is behind nearly half of all mortgage foreclosures and a significant number of personal bankruptcies. According to a survey by the nonprofit LIFE Foundation, 70 percent of working Americans say they could only afford to take off one month or less of unpaid vacation before everyday expenses would pile up and force them to return to work. You need to be insured to cover your monthly expenses in the event you become disabled and can't work.

**Your job does not offer disability insurance.** If your employer does not offer disability insurance or the coverage available to you offered is inadequate for your needs, you should consider purchasing an individual policy on your own outside of work. The best way to determine how much disability insurance you need to protect you and your loved ones is to meet with

a qualified insurance professional, who can conduct a needs analysis to determine the amount and type of disability insurance that's right for you. Also, the LIFE Foundation offers a disability insurance calculator to help consumers get a sense of how much they need. The calculator can be found at [www.lifehappens.org/disabilitycalculator](http://www.lifehappens.org/disabilitycalculator).

For additional information on disability insurance and other helpful tips for purchasing coverage, visit [www.lifehappens.org/disabilityinsurance](http://www.lifehappens.org/disabilityinsurance).

## About Disability Insurance Awareness Month

Disability Insurance Awareness Month (DIAM) was created to get American workers to think about the need to protect their greatest asset – their ability to earn an income. Held in May, DIAM is an industry-wide effort that is coordinated by the nonprofit Life and Health Insurance Foundation for Education (LIFE).

## About Oren Popper

Since 2001 Oren Popper has been servicing the Crown Heights community with financial products and services designed to help protect and grow personal wealth. Mr. Popper has achieved numerous company and industry awards and is a current member of the Million Dollar Round Table, an industry organization devoted to promoting utmost professionalism through exceptional professional knowledge, strict ethical conduct and outstanding client service. **Oren may be contacted at 917-720-6565.**

# VISUALIZING THE REBBE = STANDING BEFORE THE REBBE

By Yisrael Yehuda

*One of the principles of Chassidus and hiskashrus between Chassid and Rebbe is “Tziyur P’nei ha’Rav,” a Chassidic concept that is emphasized primarily in Chabad – to close one’s eyes and relive a yechidus, a farbrengen, scenes with the Rebbe. \* How is this done? Who saw the Rebbe Rashab in 770 in 5736? Which memories should be recalled every Shabbos and Yom Tov? What segulos are there in picturing the Rebbe? \* An overview of “Tziyur P’nei ha’Rav.” \* Part 1 of 2.*

*The courthouse in Rome (1). All around are the jail cells where the inmates are incarcerated with iron chains, casting terror into the hearts of all who pass through. In the center is where the judges preside, where those being judged, the witnesses, the prosecutor and defense attorney stand; the people who follow the proceedings, the relatives of those*

*being judged who faint when they hear the prosecutor and his demand that the defendant be dealt with in the harshest manner.*

*A young boy calls out, asking for permission from the judge to allow him to say a few words on behalf of his father, whom they want to sentence to death. The boy stands on a chair with his palms outstretched.*

*With his right hand, he points at the crowd and he gazes at the judges as though to say: You judges ought to know that for every word that you utter you will give an accounting in heaven, and you also must reckon with the feelings of those gathered here in the courthouse who think that my father was libeled, for he is innocent of any crime.*

*The defendant sits with his head down. The defense attorney stands, his mouth open, and signs of happiness appear on his face as tears course from his eyes ... The prosecutor looks furious, his eyes closed as he listens closely ... The judges sit, mouths open, tears in their eyes ... and throughout the room, despite the crowd, there is a hush so pervasive that even the buzzing of a fly could be heard.*

*This dramatic description was related by the Rebbe Rashab to his son, later the Rebbe Rayatz. He was describing a painting he saw in a museum when he was abroad. The Rebbe Rashab told this to his son as part of a lengthy explanation about the essence of a picture, its impact. The Rebbe Rashab described the scene so vividly that it seemed as though he had been present. That is the power of imagery: to transform that which is being described into*

something that is alive.

In discussing the great importance of “Tziyur P’nei ha’Rav” (picturing the face of the Rebbe), we should first define matters so that we will be able to better understand the power that lies within “Tziyur P’nei ha’Rav.”

### THREE TYPES OF IMAGERY

There are three types of imagery. When we say “tziyur” we generally mean a picture drawn on paper. That is “**tziyur sh’b’maseh**,” the artist’s ability to draw is expressed in *maseh*-action, with his hands, and it is visible on the paper as a striking drawing.

There is also “tziyur sh’b’dibbur” and “tziyur sh’b’machshava.”

“**Tziyur sh’b’dibbur**” is what we call having a way with words. The ability to “paint word-pictures” enables a person to describe events and scenes and sweep his listeners up into the experience. He is also a kind of artist who draws vivid descriptions of what he wants to describe in the mind of another person.

“**Tziyur sh’b’machshava**” is different than the other two types. Whereas the first two are directed at **someone**, tziyur sh’b’machshava is to help oneself. With this ability to depict things, a person can relive a

scene or event he experienced and feel the same emotions he felt when it actually happened. The power of this ability is far greater than the other two types of tziyur.

The way you measure the success of the artist is by how alive his work is. The success of the tziyur b’maseh is measured by the vividness of his drawing. For example, in the example cited above, the Rebbe said “it was quiet in the hall.” The picture was so vivid that you could “hear” the utter silence in the room. A person with refined and acute senses would “hear” the silence.

When a person thinks deeply about a certain event that he previously experienced, if he concentrates properly he can relive the event as well as feel the feelings and thoughts he had at the time.

**Tziyur ha’machshava places a person on an amazingly and uniquely high level and the more he ponders with his power of thought, the more he will cleave to the thing being pictured until he attains a *gefihl* (feeling) for it,** says the Rebbe Rayatz in his father’s name. (2)

The Rebbe Rashab goes on to say and describe imagining and inner vision as means to re-experience certain events:

**If the thing being pictured is something he actually experienced, by focusing his attention on picturing it, he can actually feel the same feelings and chayus that he had then (whereas the thing being pictured now is within his memory in his imagination), because tziyur has no limitations of place and time and no barriers to stop it.** (3)

### SEEING P’NEI HA’RAV

One of the foundations of the connection between Chassid and Rebbe is “Tziyur P’nei ha’Rav.” This is when a Chassid takes a break from the commotion of his day and pictures the Rebbe’s in his mind’s

***Whoever remembers it and concentrates on this holy memory – at that moment he is standing before the holy Rebbe just like when he was alive in this world.***

eye. He’s not “recalling” the Rebbe but focusing on a time he saw the Rebbe, whether in yechidus, at a farbrengen, or any time and place.

One should concentrate and review detail after detail, where was I standing, what did the Rebbe say, how did I feel, what did I think at that time. These thoughts cause a Chassid to be with the Rebbe again! He “**lives**” the moment. The cold sweat of twenty years ago covers his forehead once again, the slight tremor in his body is present, and above all else – the emotions and strong yearning to connect to the Rebbe.

Obviously, it’s no simple matter to relive an event and sometimes externals aids are needed (like pictures or a video).

Feelings differ from Chassid to Chassid. There’s no comparison between someone who had yechidus to someone who only saw the Rebbe at a farbrengen or in public. And there’s no comparison between someone who has memories of seeing the Rebbe when the person

### HAVING A PICTURE OF THE REBBE AS A SEGULA

Regarding that which you wrote about fear at night ... surely you have a pocket-sized picture of the Rebbe, my father-in-law

(Igros Kodesh vol. 11, p. 162)

Regarding what you wrote about fear of thunder and lightning ... you should have nearby a picture of the Rebbe, my father-in-law, especially at those times and by glancing at it, all the fear will dissipate ...

(Igros Kodesh, vol. 12, p. 266)





was an adult to someone who saw the Rebbe when he was child. The latter will feel less of the awe (although now they don't understand how they didn't tremble as they passed by the Rebbe) and more of the excitement of seeing the Rebbe, a childlike, innocent excitement that also inspires a person to avodas Hashem.

How can we do an effective "visualization in thought"? The Rebbe Rayatz explains: (4)

**Surely, my friend, you remember those bright days when you merited to see the Rebbe [Rashab] and to hear Chassidus, sichos kodesh during farbrengens; you merited to be in yechidus, etc. These holy memories obligate the T'mimim and each of Anash in three ways:**

**You need to establish certain times – each one according to his circumstances – to recall each detail and try to picture each thing, visually, as it happened, the structure of the place and the scene with the people who were present**

**at the time, during a farbrengen or when receiving brachos Erev Rosh HaShana and Yom Kippur, and that which surpasses them all, the face of the Rebbe, holy of holies.**

**To recall – to whatever extent possible – the wording of brachos, what was said in yechidus and what was said in the holy sichos, or the topics discussed at the very least, and to work on the power of memory with great effort to recollect as much as possible.**

**It is difficult and also impossible to set a general time for these holy memories, still, every Shabbos and holiday each person should recall something of these holy memories...**

Similarly, the Rebbe MH"M says (5):

**A person has the ability to recall various things, whether he wants to remember trivial matters or even important things, but their significance is nothing compared to the importance of remembering the Rebbe's visage. If he but wants – he can remember the Rebbe's face**

**to the point that this memory will be in a manner of "as though standing before him."**

In another place, the Rebbe Rayatz writes: (6)

**I know from experience that this avoda (to recall old memories) has to be done in an orderly way, because when, with Hashem's help the memory comes back – it does so fully as if the entire event has come to life ... The truth is that every movement they saw of the Rebbe, and everything they heard from a Chassid, has the power to give life, literally, as we see...**

## WHAT IS SPECIAL ABOUT PICTURING THE REBBE?

Picturing the Rebbe has a special advantage over picturing something in general. When a Chassid concentrates on picturing the holy face of his Rebbe, it is generally accepted **that the Rebbe feels this**, and endows the Chassid with what he needs at that time. In other words, the chayus of that memory is a two-way street.

In one of the sichos the Rebbe notes that when a tzaddik stands and davens, it affects someone watching him from the side, even if the tzaddik is unaware of his presence (7). In another amazing sicha, the Rebbe says:

**From time to time, everybody should picture the holy face of the Rebbe ... and by doing so it will add in the hashpaos that he receives from the Rebbe – in accordance with his promise that shepherds of Israel "are not separated from their pasturing sheep" – in all they need, spiritually and materially, with ample children, health, and livelihood. (8)**

The Rebbe Rayatz tells (9) about his father, the Rebbe Rashab, that he would go at certain times to visit the gravesite of the Rebbe Maharash and the Rebbe the Tzemach Tzedek:

My father would call this, in his holy language, “being with Father in the Chamber of his Heavenly Mesivta,” or “being with Grandfather in the Chamber of his Heavenly Mesivta.”

The Rebbe Rayatz goes on to say:

There are those who merited to see, between the cracks of the wall of the Ohel, the light on his holy face which shone with a lofty light from a world made entirely of essential light, and the elder Chassidim, baalei avoda, told their charges what they received from their educators and teachers, that recalling this memory and the like, was auspicious for placing them in a “corner of light” in every place and every time. This applies to all of us who merited to see his holy face and the gleam of his eyes, a sight that will never be forgotten.

Whoever remembers it and concentrates on this holy memory – at that moment he is standing before the holy Rebbe just like when he was alive in this world.

The Rebbe himself refers to the “segulos” accomplished by contemplating the Rebbe’s picture and this is apparently for the abovementioned reason – that by

contemplating the Rebbe’s holy face, the Rebbe endows the person with whatever he needs.

There is an interesting expression in the following response to a woman (see illustration): **Gaze at the picture of the Rebbe, my father-in-law, when you feel a weakening of your good resolve and remember that he too, being the true shepherd of Israel, is looking at you at that time. It will help.**

When the mashpia R’ Mendel Futerfas was arrested by the NKVD, he was placed in their dark cellar, at the mercy of the interrogators. The interrogations went on into the night with murderous blows. He was far from his fellow Chassidim and all this had an effect on him. He decided to write a *pidyon nefesh* to the Rebbe.

How do you write a *pidyon nefesh* when in jail to the Rebbe who is in New York? R’ Mendel stood in a corner and pictured the Rebbe’s holy face and wrote a *pidyon nefesh*. He didn’t write it with pen and paper but with his life’s blood and spirit, asking the Rebbe to arouse mercy for him.

A telegram from New York arrived in London, addressed to R’ Mendel with an answer from the Rebbe to the *pidyon nefesh* “he had received”! It was years later, when R’ Mendel finally left Russia, that he understood what happened and knew that the *pidyon nefesh* he had written had indeed arrived. (10)

Another chilling story on this topic is told by Rabbi Yehuda Kolasher, who fought on the side of the Russians during World War II. In one of the difficult battles, a battle that left most soldiers dead, R’ Yehuda lay in the snow, dressed in white camouflage clothes. The soldiers were far from one another so they wouldn’t be discovered, but the Germans found them anyway and shot at them.

His daughter, Mrs. Rochel

***R’ Mendel stood in a corner and pictured the Rebbe’s holy face and wrote a pidyon nefesh. He didn’t write it with pen and paper but with his life’s blood and spirit, asking the Rebbe to arouse mercy for him...***

Kanelsky, relates:

“Suddenly, my father saw the Rebbe Rayatz. He was amazed, for he knew that the Rebbe was in the United States and he didn’t understand what he was doing on the battlefield. A few seconds later, my father felt something warm dripping on his neck. He touched it and realized he was wounded. In the chaos, he hadn’t felt the piece of shrapnel that had penetrated his shoulder and exited millimeters from his spine.

“The shrapnel had gone through an iron cup that he had in his pack, which he carried everywhere he went and he used for *netilas yadayim*. The cup had been broken into smithereens.

“After the war, my father would recollect those moments of terror and would say to his children: You should know that the Rebbe does not forget his Chassidim. The Rebbe was in America and I was on the front, but the Rebbe came and saved me! (11)

There were also stories the other

## REMEMBERING AND ‘TZIYUR OF THOUGHT’

The difference between memory and “Tziyur of Thought” is that with memory we only remember the technical details, without feeling. By concentrating on the memory, detail by detail, and expanding that into a visual picture of the event as it actually was, we **truly** recollect the event as it happened, since our reality is what we thought or felt at that time, and these are reawakened now, in full force. That is the power of *tziyur* and that is the power of “Tziyur P’nei ha’Rav.”



“Years later I went to New York and someone dragged me for ‘dollars,’ from the Rebbe. I stood in front of the Rebbe and quaked. The Rebbe gave me a dollar and said, ‘My forehead still hurts.’”

“At first I didn’t know what the Rebbe meant, but then I remembered what I did and was amazed. I realized I had started up with a man of G-d and it changed my life completely.”

[To be continued, b’ezer Hashem]

#### NOTES:

- 1) Otzar Sippurei Chabad vol. 9 p. 109
- 2) ibid
- 3) ibid 108
- 4) Igros Kodesh Admur Rayatz vol. 5
- 5) Kovetz Hiskashrus p. 141
- 6) ibid p. 152-153
- 7) sicha Parshas B’Shalach 12 Shvat 5714 os 18
- 8) Hisvaaduyos 5710, sichas Lag B’Omer os 16
- 9) Otzar Sippurei Chabad vol. 10, p. 115
- 10) Beis Moshiach issue 616
- 11) ibid
- 12) Kfar Chabad magazine winter 5768

way. Someone once told (12) about being an officer in the army and he went for a period of difficult training. The soldiers slept in tents.

“I was not religious at the time and my tent was decorated with a not-very-nice picture. Along with me in the tent was my second in command, who was more

appreciative of Judaism and had a connection to Chabad.

“One day, I returned to my tent and saw that he had exchanged my picture for a picture of the Lubavitcher Rebbe! I was tired and irritable and I lashed out at him and his picture. I even took off my army boot and threw it at the picture.

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# KINUS OF SHLUCHIM IN INDIA

In an atmosphere of unity and good spirits, the shluchim of the Rebbe to India convened for the first Kinus HaShluchim of shluchim to India and the Far East. The Israeli ambassador to India, Mr. Mark Sofer, participated in the gathering and praised the work of the shluchim, heard stories of their work, and was moved by their mesirus nefesh.

The Kinus took place in a hotel in New Delhi, capitol of India, over two days. The shluchim discussed how to reach out to the Israeli tourists, ways of strengthening the ties between Chabad houses, and how to keep in touch with tourists after they returned to Eretz Yisroel. There were workshops and roundtable sessions and farbrengens in the evenings that went long into the night.

The shluchim in India and Sri Lanka participated in the Kinus. A special program was provided for the T'mimim who help out at the Chabad houses. The Israeli ambassador expressed his amazement at their work and promised to help out as much as possible.

Rabbi Dovid Lieder, a shliach in Melbourne who runs a Chabad house for Israeli tourists was the guest of honor. R' Lieder opened to an explicit answer in the *Igros Kodesh* to attend the Kinus. He shared his shlichus experiences with Israeli tourists from the Australian perspective, explaining how to create the key to open their hearts. His lecture dealt with the first encounter between shliach and tourist.

Then Rabbi Dror Shaul,



**The shluchim: Rabbi Betzalel Kupchik-Poona; Rabbi Shimmy Goldstein-Pushkar; Rabbi Dror Shaul-Dramsala; Rabbi Danny Winderbaum-Kasul; Rabbi Zohar Dovid –Rishikesh; Rabbi Tomer Gordo- Kasar Devi; Rabbi Shmulik Scharf – New Delhi; Rabbi Mendy Crombie- Sri Lanka; Rabbi Dovid Lieder-Melbourne**

shliach in Dramsala, northern India, spoke about creating

shiurim and courses, as he himself delivers courses to



**One of the workshops which was attended by the Israeli ambassador to India, Mr. Mark Sofer**

thousands of tourists a year. Rabbi Shimshon Goldstein, shliach in Pushkar, India spoke about learning with mekuravim one-on-one and explained how to run a Chassidishe yeshiva in India with fresh baalei t'shuva.

Rabbi Danny Winderbaum spoke about understanding the Israeli mentality. He is the shliach in Kasul, in northern India.

The Kinus was hosted by Rabbi Shmuel Scharf of the Chabad house in New Delhi who worked hard so that everything went smoothly and enjoyably throughout the Kinus.

The shluchim returned to their posts having been fortified with



The shluchim farbrenging

words of chizuk and advice, and hachlatos were made for their

further collaboration.

## SHLIACH SAVED FROM CYCLONE IN MYANMAR

The byways of Rangoon in Myanmar (formerly Burma) are familiar to shliach, Rabbi Dovid Chadad, who has organized minyanim for Rosh HaShana in recent years, for the few Jewish families who live there. The fact that he worked there in the past is why Rabbi Yosef Chaim Kantor, shliach in Thailand, asked him to arrange a printing of the Tanya there.

Thursday morning, R' Chadad went to the airport with the equipment he needed to do the printing. He ordered a ticket and shortly before the plane was to leave, he paid for the ticket. At the counter, on his way to the plane, he showed his passport to the clerk who said, "You don't have a visa and so you cannot

board the plane."

The shliach reacted in surprise, "I can arrange my visa over there!" But the clerk did not allow him to board. The shliach explained that he had already bought his ticket but the clerk did not care. The shliach had no choice but to leave the airport. He was greatly disappointed.

The next day, when the media reported the news of the cyclone that had devastated the country and killed over 100,000 people, he understood why he had been turned away at the airport. The city he had been trying to get to had its electricity cut off and tens of thousands of bodies were lying in the streets.

Although the government in Myanmar does not allow



The shliach Rabbi Chadad blowing shofar in Myanmar

foreigners to enter now, the shliach's visa was approved and the printing of the Tanya will take place soon, with Hashem's help.

# WE PROTEST!

By Shai Gefen

On the eve of the Annapolis summit, there was a Chilul Hashem when a number of shluchim announced that they weren't getting involved in "politics," and so they would not protest the summit. It was only thanks to the Committee to Save the Nation and the Land that a few dozen Lubavitchers went to the site of the summit and protested, thus minimizing the Chilul Hashem.

The ridiculous position of those who wanted to quiet the protest that we shouldn't mix into politics is rationalized by the claim that they are doing what the Rebbe wants. At the recent summit in Israel attended by President Bush, it turned out that one of the "silencers" who prides himself on being the "shliach at the White House," not only keeps quiet and silences others, but is an active member of the president's delegation. Mind you, the purpose of the summit was to further the realization of the dream to establish a Palestinian state.

Can you believe this? Is this not "rebellious against the king?" The Rebbe spoke about those Reform rabbis during the Holocaust who quieted the protest and did not allow Orthodox rabbis to cry out. Consequently, the United States did not blow up the train tracks and tens of thousands of additional Jews were murdered.

Not only did this "shliach" join President's Bush entourage, but several times he torpedoed meetings of rabbanim and senators, because he knew that the rabbanim wanted to protest. Rabbi Yosef Shmuel Gerlitzky, one of the leaders of the Pikuach Nefesh committee, told me that this same "shliach" acted maliciously when he came with a group of colleagues on a visit to Washington a few years ago. He made sure to badmouth them as dangerous people.

This is being publicized here so that Anash know about what our public relations shliach to the White House is like. It hurts to see these shluchim failing to use their position to our advantage, for the sake of our holy country in crisis. The Rebbe spoke and cried and did not stop warning about the danger to the lives of millions of Jews. To have the power of influence and not use it?! To undermine others from fulfilling the Rebbe's wishes?!

On Shabbos Parshas VaYakhel 5741 the Rebbe said that *as far as he is concerned, there should be nothing, no Lubavitch, not spreading the wellsprings, where there is danger to life*. Yet here, people calling themselves shluchim are ignoring the Rebbe's plea. At the very least we need to protest, and Anash are urged to contribute towards work on behalf of shleimus ha'Aretz.

## INDEPENDENCE?!

Two speeches were recently delivered in the Knesset, the first by President Bush and the second by P.M. Olmert. Each of them expressed their view about Israel, Zionism, and the nation's Independence. Bush spoke about the Holy Land and strongly attacked the terrorists, a speech the likes of which we have rarely heard from those on the so-called Right. Bush also spoke about his faith in the eternality of Israel and G-d.

"The heart of kings and ministers is in the hand of Hashem," especially when speaking about gentiles who have no free-will. Bush's speech, aside from a few sentences, was one that was far to the right of all the Israeli politicians. It was enough to hear the Left screaming afterwards "he is destroying the vision of peace," to know how powerful Bush's speech was.

Bush's speech made it quite clear that there is no real pressure from the Americans and what we hear in the media about heavy pressure from them is baloney perpetrated by the Israeli Left.

Olmert's speech, by contrast consisted of groveling and sycophancy as he promised to establish a Palestinian state. The other Knesset members sat there quietly, not reacting to this humiliation.

These two speeches made as the country marked its 60th year, express quite well what is meant by "Independence," "Israeli sovereignty," about Geula without a Goel. There sits a Jewish leader in Yerushalayim, facing 120 Knesset members, near the president of the world's superpower, and he proves that not only aren't they independent, but they are subservient.

The two speeches were an amazing contrast. Heaven showed us what "Independence" really means as government leaders did not dare to react to the attack on the mall in Ashkelon which has put women and children into the hospital. The "it's my strength and the power of my arm" is bankrupt.



Olmert and Bush