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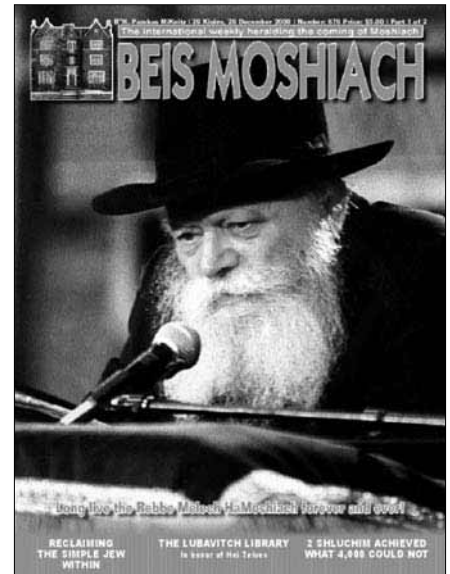
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# YOSEF'S SHABBOS

Translated and adapted by Dovid Yisroel Ber Kaufmann

***Shabbos is a foretaste of Moshiach. While all the patriarchs kept Shabbos before the mitzva was given at Sinai, Yosef's observance was unique. His preparations invested Shabbos into the world. Similarly, we must prepare the world for "the day that is all Shabbos," the time of Redemption.***

Shabbos is compared to the World to Come. Many prayers acknowledge that observance of Shabbos gives us a foretaste of the era of Redemption. For instance, in the *Birkas HaMazon* – the blessing after a meal – the following sentence is added on Shabbos: “May the Merciful One let us inherit that day which will be all Shabbos and rest for life everlasting.” The *Mincha*, or afternoon prayer, of Shabbos describes Shabbos in words used about the days of Moshiach: “a day of rest and holiness You have given your people . . . a rest of love and generosity, a rest of truth and faithfulness, a rest of peace, serenity and security, a perfect rest with which You find favor.” Finally, perhaps the most famous Shabbos prayer, *Lecha Dodi*, sung Friday nights to welcome in the Shabbos, is a poem about the coming of Moshiach and the Redemption, containing verses such as, “To the right and to the left you shall spread out, and the Lord you shall extol. And we shall rejoice and exult through the man who is a descendent of Peretz,” that is Moshiach.

Indeed, so closely bound are Shabbos and Moshiach that our sages declare, “If Israel were to observe properly the Shabbos twice, they would immediately be redeemed.” Other sources say this

prescription for Redemption applies even if the Jewish people observe Shabbos properly only once, being careful about the laws and its details just one time. Observance of Shabbos even once suffices to bring Moshiach immediately.

We may well ask, why does Shabbos, of all the mitzvos in the Torah, have such a special relationship with Moshiach? Why doesn't observing any of the other commandments, such as keeping kosher or eating matzo or giving *tz'deka*, also result in an *immediate* Redemption? True, every mitzva contributes to the coming of Moshiach, as the children's song says, “with every mitzva we do, we add a brick to the Third Temple.” Equally true, as Maimonides says, that our next thought, word or deed may be the act that tips the scale to the side of merit and ushers in the Redemption. Nevertheless, the only act guaranteed to bring Moshiach immediately and instantaneously is a universal observance of Shabbos.

A Midrash – a rabbinic insight – on one of the verses of this week's Torah reading, *Mikeitz*, alludes to the unique nature of Shabbos. (As an aside, it may be mentioned that even the name of the portion hints at the Redemption, for the word “*mikeitz*” means “at the end.” When a Jew hears the words “at the end,” he automatically thinks of the “end” of exile and the beginning of Redemption.)

In this week's portion, Yosef, in anticipation of a meal with his brothers, tells his chief servant to slaughter an animal for the feast and to “prepare” it. The particular word used for “prepare,” the Midrash notes, is associated with Shabbos observance. One who “prepares” is preparing – during the six days of the week – for Shabbos. Use of specifically this word tells us, according to the Midrash, that Yosef observed the Shabbos before it was given.

Obviously this doesn't mean that Yosef didn't keep any of the other commandments, or that his brothers didn't even keep Shabbos. Commentaries agree that all twelve sons of Jacob kept the mitzvos of the Torah, in accordance with G-d's statement about Avrohom that “I have known him, in order he should command

his children and his household after him.” Rather, since the specific allusion is only to Yosef’s observance of Shabbos, it means there is something distinctive about Yosef and about his Shabbos observance.

But if the Midrash wants to tell us that Yosef’s Shabbos observance was unique, why does it do so obliquely, deriving the insight from the use of the word “prepare”? Also, why does the Midrash emphasize that Yosef kept the Shabbos before it was given? Such a conclusion seems obvious, since Yosef lived three generations before Moses.

In order for something to be given, it must already exist. “Giving” means taking something from one place to another, transferring ownership or possession from one person to the next. In our context, this means that already at the time of Yosef, Shabbos existed. It had just not yet been given to the Jewish people. Therefore, the Midrash emphasizes not only Yosef and Shabbos, but also that Yosef kept the Shabbos before it was given.

At the time of creation, Shabbos was designated as a unique and holy day, as it says, “G-d blessed the seventh day and sanctified it, because on it He rested from all His work.” At the time of the Exodus, G-d gave Shabbos to the Jews, commanding them to “remember and observe” all its commandments.

Shabbos, then, is different than all the other mitzvos. The other mitzvos came into existence at Sinai, at the giving of the Torah. When Avrohom, Isaac, Jacob and his twelve sons kept the commandments before the Torah was given, they did so according to their own, human, capacity. However, Shabbos as a day of Divine rest came into existence at the time of creation. But implanting that level of spirituality into the world had to wait until the revelation at Sinai, when Shabbos was given to the Jews.

That G-d rested on Shabbos and then gave it to the Jewish people at Sinai means that human beings, by themselves, cannot create Shabbos. The principle of Shabbos – and all the details that give it substance and reality – belongs to G-d alone. At Sinai, G-d implanted Shabbos into the Jewish people. They became the mitzva, so to speak.

Although Yosef’s brothers, like Avrohom, Yitzchok and Yaakov, kept the mitzvos before the Torah was given, they couldn’t take the principle of Shabbos – total awareness of G-dliness – and invest it into the physical world. They could only act symbolically, because Shabbos, like the rest of Torah, had not yet been given.

Yosef, on the other hand, did implant Shabbos into the world, which is why his observance of – his preparation for – Shabbos is alluded to in the Torah. Yosef’s brothers were shepherds, leading a life of contemplation, isolated from the world. They were aloof from and had no influence on the mundane. Yosef, on the other hand, lived in Egypt, the most

dissolute and materialistic of nations. Nor was Yosef an ordinary citizen; he was the viceroy, second to the king, and as a result deeply involved in all the affairs of state, with little time to devote to his personal spiritual growth. Nevertheless, since, as the Torah states, “G-d was with Yosef,” he was able to observe Shabbos as G-d wanted, even before Sinai, in a manner of complete tranquility, spiritual as well as physical.

We can now explain why Yosef’s Shabbos observance is alluded to with the word “prepare.” Shabbos itself, on which an individual ceases all creative labor, changes the person. The rest transforms him, physically and spiritually. The actions we take during the week to prepare for Shabbos, on the other hand, affect the world. The very act of preparation transforms the world,

elevating it to a connection with the holiness of Shabbos. And this effect, this elevation, is carried over into Shabbos itself, for the Shabbos meals must be prepared beforehand.

This brings us back to Shabbos and Moshiach. Just as we must get ready for Shabbos by transforming the world, utilizing its resources to prepare our Shabbos meals, so too we must get ready for Moshiach by transforming the world, preparing it for the coming Redemption. Now that we stand after Sinai, when the principle of Shabbos has penetrated every Jew, we need only prepare the world to greet Moshiach.

(Based on Likkutei Sichos 20, pp. 200-206)

***Since, “G-d was with Yosef,” he was able to observe Shabbos as G-d wanted, even before Sinai, in a manner of complete tranquility, spiritual as well as physical.***



# TWO SHLUCHIM ACHIEVED WHAT 4,000 COULD NOT

By Rabbi Naftali Estulin, Shliach, Los Angeles, California

Translated By Michael Leib Dobry

Within the intense mourning and deep sorrow that has come upon Chabad chassidim all over the world after the frightful massacre of the Rebbe's shluchim in the Chabad House of Bombay, it is incumbent upon us to contemplate what we can learn from this terrible event. This is what the Rebbe, Melech HaMoshiach, teaches us: to learn something in our Avodas Hashem in everything that we see or hear – and especially after something such as this.

During the funeral and the subsequent week of "Shiva", many good people emphasized the Rebbe's words that comparing terrible tragedies to the death of the two sons of Aharon HaKohen is a foolish means of consolation, as it is impossible to explain one

incomprehensible event with another that is no less inexplicable.

No one is trying to explain this horrible incident. There is no explanation that can justify what happened in the Bombay Chabad



House on the eve of Rosh Chodesh Kislev. Nevertheless, we must learn from it whatever we can.

When I looked through the Rebbe's sichos on the death of Aharon's two sons, I noticed an important point that can be learned from Nadav and Avihu:

After Nadav and Avihu died, the Torah states: "And Aharon's sons, Nadav and Avihu, each took his pan, put fire in them, and placed incense upon it, and they brought before G-d strange fire, which He had not commanded them. And fire went forth from before G-d and consumed them, and they died before G-d."

When a five-year old child studying Chumash learns these p'sukim, it's sufficiently clear to him why Aharon's sons died. The



***Four thousand shluchim of the Rebbe, Melech HaMoshiach, had yet to succeed in bringing the Rebbe's message to all people on the face of the earth, until there came a pair of shluchim, Rabbi Gavriel Noach and Mrs. Rivka Holtzberg (may their blood be avenged), and through their death 'al Kiddush Hashem,' they instilled the Rebbe and the message of his shlichus in every corner of the world.***

pasuk states clearly that they offered strange fire – the fire came forth and killed them. Why, then, did Rashi have to go to the trouble of looking for different explanations as to why Aharon's two sons died?

Rashi asks yet another question: After the death of Aharon's sons, Moshe says to Aharon, "This is what G-d spoke, when He said, 'I will be sanctified through those near to Me'". Rashi comments: "Aharon, my brother! I knew that this House was to be sanctified through the beloved ones of the

Omnipresent, but I thought it would be either through me or through you. Now I see that they [Nadav and Avihu] were greater than I or you!"

Clearly, Moshe is not, *ch"v*, offering empty words of consolation to Aharon, rather Nadav and Avihu really were on a much higher level than Moshe and Aharon. How is this apparent to a five year old studying Chumash?

In his unique style, the Rebbe raises an important point that sheds a whole new light on the entire story:

Several p'sukim before we read about the death of Aharon's two sons, the Torah relates how the Mishkan was dedicated. During the period of the seven days of consecration, Moshe Rabbeinu prepared the Mishkan in order that the Sh'china should dwell upon it, however, as Rashi writes in his commentary: "Throughout all seven days of the investitures, when Moshe erected the Mishkan, performed the service in it, and then dismantled it daily, the Sh'china did not rest in it – and the Israelites were humiliated." They were unable to draw down the G-dly light into this physical world.

Only on the eighth day, after Aharon performed his service, and after Moshe and Aharon entered the Tent of Meeting together and then came out to bless the people – only then did the Jewish People merit that the Sh'china dwelled within the Mishkan.

And with which words does the Torah describe this majestic and awesome sight? "**And fire went forth from before G-d** (and consumed the burnt offering and the fats upon the altar)."

Now, when the five-year old child studying Chumash continues further, he reads about Aharon's two sons, who succeeded in a few moments to attain that very result of rare G-dly revelation, which the Torah chose to describe with literally the same words: "**And fire went forth from before G-d** (and consumed them, and they died before G-d)."

There are no word games in the Torah. If the

Torah chooses to describe the results from the action of Nadav and Avihu in the same words that it used to describe the G-dly light that Moshe and Aharon succeeded in bringing to the Mishkan after toiling for eight days, this tells us that Nadav and Avihu were greater than Moshe and Aharon, since they managed to draw down that same G-dly light in a very short period of time!

Therefore, when a five-year old child learns this parsha, he completely identifies with Moshe Rabbeinu's words to Aharon HaKohen – "they were greater than I or you". Thus, specifically in light of this basic understanding, the five-year old realizes that Aharon's sons didn't die because of the avoda of incense in and of itself. He interprets the words "strange fire that He had not commanded them" as a means of informing the reader that the fire-offering was not by command, but voluntary. He sees no sin in this, and therefore, Rashi brings several explanations in order that he can understand why Aharon's sons had to die.

### **THE REBBE HAS REACHED EVERY CORNER OF THE WORLD**

The frightful event in Bombay took place shortly after the International Shluchim Conference. We gathered together with the m'shaleiach, four thousand shluchim from all over the globe. But all of us together couldn't place a check mark next to our names and say that we succeeded in bringing the message to every corner of the world.

While it's true that in recent

years, the shluchim of the Rebbe, Melech HaMoshiach, have succeeded in reaching almost every Jewish community on the face of the earth, nevertheless, there are still many who have never heard about the Rebbe or his message.

The Rebbe has stated many times that we must reach not only the entire Jewish People, but also all the nations of the world. First and foremost, we must convey to them the message of the Seven Noachide Laws. But we must also convey to them the message of

***When we see what this pair of shluchim managed to achieve, we can say regarding them: There are those who fulfilled the entire objective of their shlichus – in one week!***

the Redemption, and to prepare them to greet Moshiach as well. For when the Rebbe will be revealed, he will be the king of the entire world, including the Gentile nations.

Consider for a moment: How many Gentiles until now had never heard about the Rebbe, his shlichus, and his message to the world?

It stands to reason that there are over a billion non-Jews (and many Jews too) in the world who had no idea who the Rebbe was

until two weeks ago. Even those who had previously listened to the radio or read in the newspapers about Chabad chassidim and the Lubavitcher Rebbe had merely heard about some ultra-Orthodox movement, presented as an extremist organization.

Yet, in just one short week, everything changed.

The entire world literally visited the Chabad House for a whole week. Anyone who watched his television screen or listened to radio broadcasts was there in the Bombay Chabad House, and they heard the reporters explaining about the great light that the Rebbe sends to the whole world through his shluchim.

Again, this is neither justification nor explanation for this shocking event. However, when we see what this pair of shluchim managed to achieve, we can say regarding them: There are those who fulfilled the entire objective of their shlichus – in one week!

What all the Rebbe's shluchim throughout the globe have failed to do over a period of decades – Gaby and Rivki did in just a few days!

This is not merely expressed in television broadcasts on in the pages of the newspapers. Many shluchim all over the world have reported on a tremendous change in the approach towards the projects of the Rebbe, the shluchim, and their activities.

My nephew, Rabbi Menachem Mendel Cohen, the Rebbe MH"M's shliach in Sacramento, California, has been confronting the local Reform community for the past several years, which has made his life rather difficult. Nevertheless, on that Friday, when the entire world continued to hope against hope for good news from the Bombay Chabad

House, the Reform community leaders called him, wanting to know what they could do to assist Chabad activities.

Yet, it is specifically this eminent feature achieved by this pair of shluchim that intensifies the feeling of pain and anguish, as we weep bitterly over their tragic fate.

The Gemara states that when Eliezer ben Durdaya repented and placed his head between his knees, bursting into tears until his soul departed, a Heavenly voice called out: "Rabbi Eliezer ben Durdaya is ready for the World to Come." The Gemara adds: "Rabbi [Rabbi Yehuda HaNasi] cried and said, "There are those who acquire their world in several years, and there are those who acquire their world in a single moment."

My father, the chassid, R' Zalman Estulin, of blessed memory, asked: Why did Rabbi Yehuda HaNasi cry – didn't Rabbi Eliezer ben Durdaya reach the most wondrous heights that anyone could possibly reach? Indeed, it was specifically because he reached so phenomenal a level that Rabbi Yehuda HaNasi cried.

Why couldn't he have remained alive and continued at that same wondrous level?

Similarly, we find in our case. It is specifically because we know the tremendous spiritual level that Gaby and Rivki attained, as they succeeded in bringing down the G-dly fire as expressed in the Rebbe's words and teachings, and spreading it to the entire world, that we cry for their lives that were cut short in such a brutal fashion.

Each of us can imagine to himself what a tremendous Kiddush Hashem there could have been if after going through that torturous experience, the shluchim would have come out of the Chabad House alive – achieving a hundred-fold sanctification of G-d's Name when they would stand and proclaim the Rebbe's message all over the globe.

However, we are limited human beings, and we will never understand neither the Creator nor His means of reckoning.

Now that the period of Shiva has concluded, we are all left with an enormous debt to Gaby and Rivki: We must continue and

***There are no word games in the Torah. Nadav and Avihu were greater than Moshe and Aharon, as they managed to draw down the same G-dly light in a very short period of time!***

conclude the great work that they began – publicizing all over the world the prophecy of the Rebbe, Melech HaMoshiach, regarding the imminent Redemption and his call worldwide to prepare to greet Moshiach Tzidkeinu in actual deed by increasing in acts of goodness to hasten the Redemption – immediately, mamash – NOW!

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# YOSEF WAS FORGOTTEN IN PRISON, BUT NOT ME

By Nosson Avrohom

*Ronen Dvash tells of his harrowing experience in an Indian jail and how the Holtzbergs helped him materially and spiritually.*

For two days, Ronen Dvash, protagonist of the biography *Escape from India* by Avigail Meizlik, was glued to the news out of India. Like countless other Jews, he was very concerned and hoped for a miracle. Tears came to his eyes when we interviewed him in his home in Yerushalayim, as he found it so difficult to accept the terrible fate of the Holtzbergs.

"I keep thinking about Gabi," he sighed. "Every time he visited me in jail, he gave me renewed hope as I teetered on the brink of despair. A talmid chochom, a devoted man with his eyes set on his goal, a caring and goodhearted person, the likes of whom you hardly ever meet, was ripped away from us."

*Yediot Acharonot* published the story of Ronen's life from when he was incarcerated on drug smuggling charges until his

miraculous escape back home to Israel. Several chapters are devoted to his close connection with the Rebbe's shliach, Rabbi Gavriel Holtzberg (may Hashem avenge his blood). Throughout Ronen's prison stay, R' Holtzberg visited him on a regular basis.

"At the time I was arrested in Bombay, I knew only the bachurim at the Chabad house in Delhi, and I contacted them first."

He asked them to come and get his belongings and reported to them about his arrest. It was at just this time that Rabbi and Mrs. Holtzberg arrived in Bombay. When Ronen's parents found out about their son's arrest, they rushed to Bombay to try and get him released. Their base was the newly founded Chabad house. The Holtzbergs graciously hosted them and helped them. Rabbi Holtzberg guided them in their meetings with

lawyers and simply on how to get around the congested city with its labyrinth of streets.

"My parents left and then the shluchim returned to Eretz Yisroel for a brief period, but when they returned they visited me." They remained in touch until Ronen managed to escape and avoid twenty years in a miserable Indian jail.

"Two months after my parents left Bombay, Rabbi Holtzberg visited me and brought a fax from my wife, who was in Israel. Throughout my months in jail, the only connection I had with my wife and children and the outside world was through Rabbi Holtzberg. Every two weeks he would visit me himself or send someone from the Chabad house. He would leave money with the prison authorities so that I could buy personal hygiene supplies."

In addition to looking after Ronen's physical needs, Rabbi Holtzberg took every opportunity to instill spirituality into the life of the inmate. Before he had entered prison, Ronen had begun the t'shuva process that continued within the prison walls.

"When six days of Sukkos went



by and I hadn't said the bracha on the Dalet minim, I was very dejected. I was taken to one of the courthouses and there, Rabbi Holtzberg suddenly appeared with a lulav and esrog! He asked for permission to approach me and then handed me the minim and said, 'Cry out *"Ana Hashem hoshiana,"* and Hashem will answer you.' I did so. The goyim around us wondered what this was all about."

"That was only one holiday; Rabbi Holtzberg looked after me on each Yom Tov. For example, on Purim, although he was busy and had to read the Megilla and preside over the Purim meal with dozens of guests, he didn't forget me. Another Israeli and I were suddenly summoned by the warden, and to our surprise and joy, There was Rabbi Holtzberg, in costume. He asked us to get ready for the reading of the Megilla and afterwards, he gave us two mishlochei manos."

On this occasion and many other visits, Rabbi Holtzberg endangered himself by giving bribes to those in charge of the jail so that Ronen and other Israelis in that jail would enjoy certain advantages. These included the ability to do mitzvos and longer visitations.

"On one of his visits, when I asked what motivated him to shower so much warmth and love on us, he said a line I'll never forget. He said that the shlichus he got from the Lubavitcher Rebbe is to treat every Jew in accordance with the love that Hashem has for him. Many times he tried to obtain permission for us to eat kosher food, and when that did not work out he brought fruit and vegetables every time he came. When I was brought before the judge he would come to show his support, and bring sandwiches with him."

Ronen describes Rabbi and Mrs. Holtzberg's concern for him as

***I asked what motivated him to shower so much warmth and love on us, and I'll never forget his answer: that the shlichus he got from the Lubavitcher Rebbe is to treat every Jew in accordance with the love that Hashem has for him.***



something beyond rational comprehension.

"During my stay in jail, I was sick with various illnesses because of the terrible sanitary conditions, the mold and the rats. He would buy expensive medicine for me, on his account, which I would not have otherwise gotten in jail.

"When I managed to escape, after a year and a half in prison, the first place I went to was the Chabad house (although R' Gabi had asked me not to do so since it could jeopardize their work). Only his wife was there, and when she saw what condition I was in she let me in and gave me some of her husband's warm clothes, money, food, and a water bottle."

Ronen found it hard to express his feelings about this unbearable tragedy. "Rav Gabi and his wife were angels. I am just one out of so many that he helped."

# THE LUBAVITCH LIBRARY FROM ALEF THROUGH TAV

By Avrohom Reinitz

*“The Lubavitch Library” brings to mind dozens of events and hundreds of concepts from the rich history of Chabad Chassidus, starting with the collection of manuscripts belonging to the Alter Rebbe until “Didan Natzach” in the Seventh Generation \* In honor of Hei Teives we present 22 entries, according to the Alef-Beis, that give us a glimpse into the world of Chabad s’farim.*

## ALEF – AGUDAS CHASSIDEI CHABAD

One of the main issues at the heart of the court case over the s’farim was whether the Lubavitch Library was the personal property of the Rebbe Rayatz or the property of Agudas Chassidei Chabad.

Agudas Chassidei Chabad in the United States was founded in 5684 (1924), and since that time, it was the main support of all Chabad activities in Russia, Riga, and

Poland, including the initiation and expansion of the Lubavitch Library. In 5698 (1938), the idea was proposed to register all property of the Chabad movement in Poland under the name “Agudas Chassidei Chabad in the United States,” since at that time European Jews and their property were not secure. After some efforts in this regard, “Agudas Chassidei Chabad in the United States” acquired all the property of the Chabad movement in Poland.

Decades later, this decision helped win the court case over the s’farim. Even years before that, this move enabled the rescue of a large portion of the library.

When World War II broke out and the Rebbe Rayatz was en route to the United States, trying to escape the Nazi siege, he was extremely worried about the fate of the library and manuscripts. The only way to save the library was to get the American government involved, and have them inform the consul in Warsaw to take the library under its protection. This could be done since the library was the property of the Chabad movement in the United States.

As a result of the contacts made at that time, three boxes containing most of the manuscripts were moved to the American embassy in Warsaw and left there for safekeeping. During the war it fell into Nazi hands, and afterwards it was recovered by the communist Polish government. After much political and diplomatic effort, in Cheshvan, 5738 (1977), a large portion of the manuscripts were sent to the Rebbe in New York. In 5757, the remaining manuscripts were located by Rabbi Sholom Yaakov Chazan and Rabbi Yochanan Berman in the Russian

***The moment the Rebbe was told the good news, his face lit up with joy. The T'mimim went out to dance and do somersaults in the courtyard of 770, and someone got hold of mashke.***

army archives. Since then, there has been a legal battle to have them returned to the Lubavitch Library.

### **BEIS – BAYIS MALEI SEFARIM (HOUSE FULL OF BOOKS)**

Following the victory in the court case over the s'farim, the Rebbe urged us to take advantage of this auspicious day to increase our learning and buy many new s'farim, both for a "House Full of S'farim" and for public libraries, and of course, for the main library of Agudas Chassidei Chabad.

In 5752, the Rebbe stated that everyone could do his share in redeeming the s'farim that remained "in captivity" in Russia "by every single person - men, women, and children - bringing into his house, library or the like, new holy books in addition to the s'farim that are already there in his "House Full of S'farim."

### **GIMMEL – G'NEIVOS (THEFT)**

The court case over the library began with theft of the s'farim. In

the winter of 5745, s'farim that were valuable to Chassidus and Judaism in general, including rare commentaries on works of Kabbala and on sifrei Tanach, disappeared from the shelves.

All attempts at finding out who had taken the s'farim were fruitless. Finally, a hidden camera was installed. For a number of weeks the film remained blank, until it caught B.G. entering the basement of the library late at night and leaving shortly thereafter carrying bags full of s'farim.

When B.G. was asked to return the s'farim, he refused, saying that his mother gave him permission to take whatever he liked from the library. He insisted that the s'farim belonged to him and he planned on selling them for a hefty sum. He also maintained that his aunt (Rebbetzin Chaya Mushka) gave him permission to do this, but she denied this and it was found to be a lie. The locks were changed on the library and an alarm system was installed.

In the meantime, they discovered that B.G. had sold 400 s'farim already. S'farim merchants in Europe, Israel and the United States were very interested in these s'farim. A Hagada from the year 5517 (1757) was sold for \$96,000 to a Swiss bookseller, who then sold it to an antique dealer who was willing to pay \$150,000.

Later on, Chabad Chassidim learned that B.G. had approached a public auction house belonging to a church in Manhattan. Thank G-d, the staff suspected it was stolen goods and turned him down in his quest to sell the s'farim.

After B.G. repeatedly refused to return the s'farim, heedless of his father's requests and the friendly requests of Agudas Chassidei Chabad, the matter was turned over to the court, which immediately placed a freeze on all the stolen s'farim until the

final "Didan Natzach."

### **DALET – DIDAN NOTZACH**

On the morning of the 5th of Teives, the secretaries were informed by the court that the judge had signed on a ruling and they could come and take the document. Within a short time, the Rebbe was given the final ruling – all forty pages of it. The conclusion was, "After hearing testimony in the case and after examining the numerous appropriate documents that were presented by both sides, I have come to the conclusion that the library was not the personal property of Rabbi Yosef Yitzchok Schneersohn when he died. Accordingly, all arguments to the contrary are null and void, since all agree that outside of inheritance rights the plaintiff has no legal rights to the library. We find in favor of Agudas Chassidei Chabad in its claim in demanding the return of the books."

The moment the Rebbe was told the good news, his face lit up with joy. The Rebbe instructed that the lawyers should be called and thanked for their efforts and the Rebbetzin should be called and informed of the judge's decision.

It's impossible to fully convey the scene in the small zal when the good news first got out. The T'mimim went out to dance and do somersaults in the courtyard of 770, and someone got hold of mashke. The news spread throughout the mosdos of Crown Heights and talmidim began streaming en masse towards 770. When residents of Crown Heights heard the happy news, they joined them.

The informal Chabad news network went to work overtime. Within minutes, Chabad centers all over the world heard the news. The circle of people dancing on the pavement outside 770 grew and money was raised to buy mashke

(one wealthy Lubavitcher gave \$1000 towards mashke, for starters).

Crown Heights rejoiced and mitzva tanks drove around the neighborhood playing “Didan Natzach” on their loudspeakers. The mashke flowed like water. From one corner of the action you could hear the Yom Tov kiddush. Everybody shared in the excitement.

The loudspeaker in front of 770 played Didan Natzach continuously, and the Piamenta band and R’ Eli Lipskar played nonstop until 7:30 at night. One of the men went up on the fence of 770 and everybody answered the brachos he recited: HaTov V’HaMeitiv, SheHechyanu, and Yechi Adoneinu Moreinu V’Rabbeinu.

770 was ‘on wheels’ as inside too, upstairs and downstairs, the dancing went on with cries of mazal tov and gut yom tov! Every tune the band played was sung by the crowd to the words Didan Natzach. The simcha was simply incredible.

The secretaries announced that Mincha would take place downstairs, and the bima (from Tishrei) was quickly set up. At 3:15 the Rebbe came down for Mincha, and the shul roared with Didan Natzach! The chazan began Ashrei with the tune used at children’s rallies and everybody joined in. Kaddish was said with the holiday tune, as was the repetition of Shmoneh Esrei. After davening, the Rebbe recited a sicha for half an hour.

## HEI – HAL’AMA (NATIONALIZATION)

The Lubavitch collection in the national library in Moscow was nationalized by the Russians in 5679 (1919). The Russians claim it is their national treasure and refuse to return the s’farim to their original owners.



The s’farim that were stolen from the table in the Rebbe Rayatz’s yechidus room.

The story began in 5676 (1916). World War I was raging across Europe, leading the Rebbe Rashab to the decision that they had to travel from Lubavitch and bring the s’farim far from the frontlines. The s’farim were transferred to the Kokorov warehouses, which were owned by the wealthy Chassid, R’ Zalman Parsitz. Three years later, in 5679, the storerooms, with thousands of s’farim of the Lubavitch Library, were nationalized by the government.

The Rebbe Rayatz immediately began feverish activity to retrieve the s’farim. Among other efforts, he petitioned the department of academic libraries, “Narkompross,” which had jurisdiction over the collection, with a request for permission to have the s’farim returned to him. After they received a similar request from the Committee of Jewish Synagogues, permission was granted.

Unfortunately, the permit wasn’t used immediately, since there wasn’t a suitable place to store the s’farim. More than four years after they were nationalized, the s’farim were moved to the Romiantzov Library (the name was later changed to the Lenin Library and today it has become the National Library of Moscow), where they remain to this day.

## VAV – VEINER COLLECTION

The foundation of the Lubavitch Library was the acquisition of the library belonging to the collector and bibliographer, R’ Shmuel Veiner (author of *Kehillas Moshe*) in 5685 (1924). He wanted to leave Russia, but the government did not allow him to take his library with him. He decided to offer it for sale to the Rebbe Rayatz at a good price and on easy payment terms.

The Rebbe Rayatz was willing since at that time it became known that the Rebbe Rashab’s library, which had been stored away in Moscow, had been nationalized (see previous entry). In Cheshvan-Kislev of 5685 (1924), the library was purchased.

This library was the start of a significant endeavor, since it contained bibliographical categories such as 400 editions of the Hagada, 140 Kinos and 140 Slichos, about 60 Siddurim in various *nus’chaos*, Machzorim, some booklets of Techinos in Yiddish, storybooks and, predominantly, books of science and literature.

## ZAYIN – ZISLIN, ZALMAN AIDEL

The last mention of the Rebbe Rayatz’s efforts to retrieve the s’farim from the Lenin Library is in a letter that he wrote in Teives, 1936, to the Chassid, R’ Zalman Aidel Zislin (who was one of the people who copied maamarim of the Rebbe Rashab and also served as secretary to the Rebbe Rayatz in Rostov). He asked him

***When the Rebbe Rashab would travel, he would take the manuscripts with him rather than leaving them in Lubavitch. While the wagon driver would load the boxes, the Rebbe would stand in the yard the entire time and supervise.***

to try to enter the Lenin Library as an employee, and in this guise to go to the rooms where the collection was held and report back to the Rebbe. We do not know whether R' Zislin managed to carry out this shlichus.

### **CHES – CHOKRIM (RESEARCHERS)**

When the Rebbe Rayatz began establishing the Lubavitch Library in the summer of 1928, he decided that it would be a public library for Chabad Chassidus that would be open to researchers the world over, like the British Museum which is open to researchers.

In one of the Rebbe's sichos regarding the s'farim, he explains, "Therefore the Rebbe's library contains not only sifrei Chabad - even though the Rebbe's inyan was entirely Chassidus - but also other Chassidic works, sifrei Nigleh, non-

Torah books – *veltisher* (worldly) books, and even heretical books. This is because the Rebbe wanted his library to be open to all, not just for Lubavitchers or Chassidim and Jews in general, but also for non-Jews. Therefore, he tried to collect all sorts of books, not just Jewish books, but other books too.

"Because of the library, which attracted irreligious Jews and non-Jews, who saw what Lubavitch is, they became close to Lubavitch and they saw that Lubavitch is involved in spreading wisdom and knowledge etc. This provided an opportunity to talk with non-Jews about justice, morality and humanity, to civilize [the world] with the Seven Noachide Laws etc. And it was clearly seen how this was beneficial."

### **TES – TOVAS HANA'A (PERSONAL BENEFIT)**

When the wide-ranging efforts to retrieve the lost manuscripts from Warsaw (see later, the entry for Tav) began, R' Pinchas Altheus informed the Rebbe that he had located the archives and even received some manuscripts. The Rebbe wrote to him on 1 Elul, 5717 (1957), that it

was worth offering some personal incentives to those in charge, so that they would allow the release of the s'farim. The following is an excerpt from that letter:

"Your mind should be at ease as you put my mind at ease by this happy news, and I firmly hope that this is a good beginning to receive the rest of the notebooks and then bring them here, too, as in the conclusion of your letter. Surely it is unnecessary to urge you to speak once again with B.M. [Berel Mark] about the importance of this matter, and surely you will find the appropriate words that suit his nature, for this is certainly the simplest way to get them, that a number of reliable people each take a few notebooks from there.

"Perhaps there is room to consider interesting B.M. in the fact that he will have a personal benefit or perhaps actual benefit, i.e. monetary payment, as we see that when the animal soul also has benefit, in addition to the benefit to the G-dly soul, things get done more quickly and more completely... Regarding the idea of purchasing the aforementioned from the government, it is understood that



The great celebration in 770 in 5748.

this raises the primary concern that entering into such deliberations turns it into an official matter, and as such, it would become impossible to get hold of the manuscripts in the abovementioned manner and the like, which is the most secure approach.”

## **YUD – YIPUI KO’ACH (POWER OF ATTORNEY)**

When the collection of manuscripts was located in Warsaw and a special delegation of Chabad Chassidim left for Warsaw to retrieve them, they took along a declaration from the Rebbe Rayatz’s daughters, Rebbetzin Chaya Mushka and her sister. This declaration stated that they gave all rights to the manuscripts and s’farim in Europe to Merkos L’Inyanei Chinuch.

## **KAF – KISVEI YAD (MANUSCRIPTS)**

The diamond in the crown of the Lubavitch Library was always the manuscripts of the Rebbeim, which were preserved over the years and were so very precious to them. It is told that when the Rebbe Rashab would travel to his summer retreat, he would take the manuscripts with him rather than leaving them in Lubavitch. While the wagon driver would load the boxes of manuscripts, the Rebbe would stand in the yard the entire time and supervise.

When he went to distant places and was unable to take all the manuscripts with him, he would appoint his son, the Rebbe Rayatz, to guard the treasury of manuscripts.

In addition to the collection of manuscripts from the Rebbeim who preceded him, there were the Rebbe Rashab’s writings of his own maamarim. This collection was organized by year, with the maamarim of each year in a separate

folder.

The Rebbe Rayatz also held the manuscripts dear, but more than anything else he valued the box of manuscripts of his father which he always took with him, even when sent to exile in Kostrama and when he fled Warsaw. He finally arrived in America with this box.

## **LAMED – LEWIN, NOSSON (AKA ‘NAT’), THE LAWYER**

The team of lawyers which worked on retrieving the stolen s’farim was comprised of famous lawyers from New York, Washington and Philadelphia. They were led by the lawyer Nat Lewin. Lewin was former president Richard Nixon’s legal advisor, he has argued 27 cases in the Supreme Court (one of them was about the legality of placing a Menorah on public property), and is considered one of the most successful constitutional lawyers in America.

Lewin’s partner, Jerry Schostak of Philadelphia, helped Aguch for many years regarding retrieving the manuscripts from Warsaw and the Israel National Library in Yerushalayim.

Although from the time Lewin was picked to head the team of lawyers in the s’farim case he was invited many times to the Rebbe’s farbrengens, and he became a big supporter of the Rebbe’s activities, he treated the case not as a Chassid, but as a jurist. The Rebbe said at that time, to people associated with the case, “Let the lawyer be a lawyer; don’t make him into a Chassid.”

During the case, Lewin and Schostak met privately with the Rebbe several times. The Rebbe told them to base the proof of Aguch’s ownership of the library on a letter the Rebbe Rayatz wrote to Professor Alexander Marcus, one of the

***The court case began on Yud-Tes Kislev. Chassidim saw this as amazing Divine Providence and were convinced that they would be victorious. The other side, aware of the significance, asked that the date be changed, but the judge demurred.***

world’s foremost librarians in New York, dated Adar I, 1946. In this letter, the Rebbe wrote, “These s’farim are the property of Agudas Chassidei Chabad... these manuscripts and s’farim are great spiritual treasures, the property of the nation.”

In the end, when the judge issued his ruling, it turned out that this letter was the deciding factor in favor of Aguch.

## **MEM – MISHPAT (JUDGMENT)**

The court case began on Yud-Tes Kislev, and testimony began to be heard the following day. Chabad Chassidim saw this as amazing Divine Providence and were convinced that they would be victorious. The other side, aware of the symbolic significance, asked that the date be changed, but the judge demurred.

The hearing phase of the case lasted 23 days. During this time, Anash and the T'mimim recited the entire T'hilim every morning in 770. The Rebbe went to the Ohel nearly every day. Chassidim relate that they saw *merirus* (bitterness) and very serious conduct on the part of the Rebbe, throughout. From the time of the court case and on, the Rebbe even stopped saying *maamarim* with the usual tune.

Every day of the hearings, a bus full of Anash and T'mimim left 770 for the courthouse. Many Chassidim filled the corridors of the courthouse, davening and saying T'hilim.

A large portion of the testimony, questioning, and the documents of the Rebbe Rayatz were in Yiddish and Lashon HaKodesh. They needed to be translated precisely. There was a perpetual argument between the two sides over the exact meaning. Each side brought witnesses to bolster its interpretation of the facts. The side of Lubavitch knew that it had an ironclad

position, but they also knew that this case was unprecedented. The judge remained silent throughout the proceedings, and one could not guess what he was thinking by looking at his face.

## NUN – N'SIAS HA'MISHLACHAS L'RUSSIA (THE DELEGATION GOES TO RUSSIA)

One day in 5740, the Rebbe called in the director of Chabad mosdos in California, Rabbi Shlomo Cunin, and told him to discuss the Rebbe Rashab's library, which remained in Russia, with Mr. Jerry Weintraub and Mr. Armand Hammer a"h, for they had connections with Soviet officials.

Mr. Hammer asked government figures to locate the collection and return it to the Lubavitch movement. When he was told that they had no information about this collection, he sent them a list of s'farim in the collection. This attempt also failed.

It was suggested that the Soviet government allow members of the Chabad delegation to look for the s'farim in the library. In the meantime, several years went by and it was in Kislev, 5748, that they first received a response from Moscow – Chabad experts could go to the Lenin Library and search the collection.

Within a few weeks, a group of three men was organized: Rabbi Cunin, Rabbi Nissan Mindel, and Rabbi Sholom Ber Levin. Preparations for the trip were conducted secretly, and no explicit mention of the purpose of the trip was mentioned in official documents. It was called, "talks with the Ministry of Culture."

In the month between the receipt of permission until the actual trip, the three men received detailed instructions from the Rebbe. The

***"I emphasize the Baal Shem Tov's Siddur not because I want to claim ownership of it. On the contrary, I am afraid of the Baal Shem Tov's Siddur! - but to show the great nerve of this person, who devised schemes in order to obtain it!"***

**ליום הבהיר יום בשורה ויום סגולה  
יום שלישי שהוכפל בו כי טוב  
פ' ותחי רוח יעקב,  
ה' טבת ה'תשמ"ז  
יום בו יצא הפס"ד אשר "דידן נצח"  
•  
שיתקיים דידן נצח בכל  
עד לדידן נצח הכללי  
התולדות מלך המשיח  
נאו ! NOW**

**Dedication page of the Likkutei Sichos  
for Parshas VaYigash 5747.**

Rebbe asked them to also look for his father's writings.

A day before the trip, on Shabbos Parshas Shmos, the Rebbe spoke about this mission in public, although he did not provide any details. After the sicha, the Rebbe told the three men to say l'chaim over a full cup, and the next day, when he gave out dollars for tz'daka, he gave them an extra dollar "for

KNOW ALL MEN, THAT HANNA GOURARY, nee HANNA SCHNEERSOHN and HATA MOUSSA SCHNEERSON, nee HATA MOUSSA SCHNEERSON, both citizens of the United States of America, and both residing in the County of Kings, City and State of New York, being the sole heirs and surviving children of RABBI JOSEPH ISAAC SCHNEERSON, formerly of the County of Kings, City and State of New York, and a citizen of the United States of America, do hereby

ASSIGN, TRANSFER AND SET OVER to MERKOS L'DIVYONEI CHINUCH, INC., all of our right, title and interest in and to the books, manuscripts and writings of whatever kind and nature and wherever found in Continental Europe and formerly in the possession of our father, RABBI JOSEPH ISAAC SCHNEERSON, and believed to be presently located in Warsaw, Poland, and possibly elsewhere in Continental Europe. The said MERKOS L'DIVYONEI CHINUCH, INC., is a non-profit educational organization engaged in the research and publication of religious and Rabbinic teachings and was held in high esteem by our father, RABBI JOSEPH ISAAC SCHNEERSON, and

WE, HANNA GOURARY and HATA MOUSSA SCHNEERSON, do hereby appoint, the said MERKOS L'DIVYONEI CHINUCH, INC., by its officers and agents to claim, demand and recover, but at its own expense, and in our names if necessary, all such books, manuscripts and writings of whatever kind and nature formerly the property of our father, RABBI JOSEPH ISAAC SCHNEERSON, wherever such may be found in Continental Europe, and we ratify what the said assignee shall do by virtue of this assignment.

IN WITNESS WHEREOF, we have set our hands and seals this 9<sup>th</sup> day of September, 1974.

*Hanna Gourary* (L.S.) *Hata Moussa Schneerson* (L.S.)  
HANNA GOURARY HATA MOUSSA SCHNEERSON

STATE OF NEW YORK  
COUNTY OF KINGS  
UNITED STATES OF AMERICA

On this 9<sup>th</sup> day of September, 1974,  
before me personally came HANNA GOURARY and HATA MOUSSA SCHNEERSON, to me known and known to me to be the individuals described in and who did execute the foregoing assignment and they each individually acknowledged to me that she executed the same for the uses and purposes set forth above.

*Adrian Ruzic*

NOTARY PUBLIC  
My Comm. Expires 12-31-75  
Notary Public, State of New York  
Qualified in Kings County  
New York State Office

DEFENDANT'S  
EXHIBIT  
162

The affidavit of the Rebbetzin and her sister in which they affirm the transfer of ownership of the manuscripts to the library of Merkos L'Inyanei Chinuch in 1974





T'mimim at the entrance to the national library in Moscow

***The main mission of a Rebbe is to lead and encourage his flock of Chassidim and to be a role model to the point of actual mesirus nefesh.***

increased alacrity.”

Before the Rebbe went to the Ohel, the members of the delegation were called to the door of his room, where the Rebbe gave them tz'daka for the trip. The Rebbe told them, “I do not thank you, since the greatest thanks comes from the s'farim themselves.”

In the evening, after Maariv, shortly before their flight, they were called again to the Rebbe's room, and the Rebbe said: “Today is the yahrtzait of the Rambam and the week of 24 Teives, the yahrtzait of the Alter Rebbe – both of them should work together with you.”

### **SAMECH – SIDDUR HA'BAAL SHEM TOV**

The most prized item in the Lubavitch Library is the Siddur of the Baal Shem Tov. In the summer of 5745 (1985), the Rebbe referred to it, saying:

“... In addition to what was said earlier regarding all the s'farim that belong to the Lubavitch Library of the Rebbe, my father-in-law – there is an extra emphasis regarding the valuable s'farim, including and especially the Siddur of the Baal Shem Tov. On this Siddur, too, they set their sights and plotted to find ways and means of removing it and taking it, heaven forbid, from the possession of the Rebbe, my father-in-law.

“The Rebbe, my father-in-law, did not allow anyone to approach and touch this holy Siddur. Only on rare occasions did he allow people to approach and kiss the Siddur, and even this was only after the proper preparation, immersion in a mikva etc.

“And still, there is someone who thinks of removing and taking this Siddur from the possession of the Rebbe, my father-in-law!

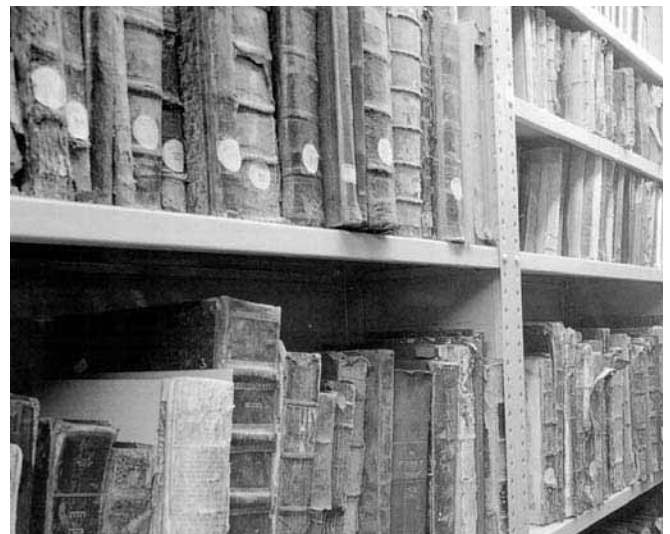
“The one who has such a thought has no connection to the concept of immersion in a mikva, which is the inyan of purity and the letters of bittul [the words ‘t'vila’

and ‘ha'bitul’ have the same Hebrew letters - Ed].

Moreover, even if he would have immersed in a mikva first, he is forbidden to enter the domain of the Rebbe, my father-in-law, on his own, and even to touch this Siddur - all the more so to take it from the possession of the Rebbe, my father-in-law!

“Why do I emphasize the point about the Baal Shem Tov's Siddur? Not because I want to claim ownership of it; on the contrary, I am afraid of the Baal Shem Tov's Siddur!... Whatever the reason is, the reality is that I am afraid of the Baal Shem Tov's Siddur, even to guard it as a deposit! The reason for speaking about the Baal Shem Tov's Siddur is therefore, to show the great nerve of this person, who did not recoil from even considering such a possibility, and he devised ways and schemes in order to obtain it!

“In any case, he should know that regarding the Baal Shem Tov's Siddur the Rebbe, my father-in-law,



Antique s'farim in the Lubavitch Library





**Hagados from the large collection in the Lubavitch Library**

preceded the malady with the cure. Apparently, the Rebbe, my father-in-law, feared the possibility of theft and he told me to make photocopies of every page of the Siddur and to put them in a very safe place - in a safe in a bank - so that in the event that the Siddur was stolen they could not even sell individual pages (with the assumption that with individual pages there would be no evidence where they were stolen from), since there is a copy of every single page!"

### **AYIN – IR'UR (APPEAL)**

After the Didan Natzach of Hei Teives, the plaintiffs appealed the verdict, first at the same federal courthouse and then, after the appeal was denied there, at the Court of Appeals of the State of New York.

After lengthy deliberations in the summer of 1988, the unanimous verdict given by three judges at the Court of Appeals was to uphold the original verdict and deny the appeal. This verdict was given on 25 Cheshvan, 5748, and three days later the final court order was given - that the s'farim which were taken from the

library had to be returned. On 2 Kislev, the s'farim were returned to their rightful place in the Library of Agudas Chassidei Chabad. When they were returned, the Rebbe said that Kehot should immediately print *Derech Emuna*, a kabalistic work by R' Meir Ibn Gabbai, and sell it for \$1!

### **PEI – POLIAKOV COLLECTION**

The delegation that traveled to Moscow in the winter of 5748 encountered major difficulties in their efforts to locate the Chabad s'farim within the Lenin Library. After pulling many strings through contacts in the Russian government, they met with the Cultural Minister of the Soviet Union, Mr. Zakarov. He seemed to be genuinely interested in looking into the possibility of returning the s'farim, but he, too, could not allow the delegation to freely walk around the library. They had to search for s'farim by comparing the Lenin Library catalog and their own catalog.

The next day they met with the person in charge of the Jewish book department, who told them he had not located a collection by the name of Lubavitch. He had found the list of s'farim they had given him previously, but within another collection called the Poliakov collection. Upon looking into it briefly, they discovered that the Soviets changed the name to Poliakov.

The members of the delegation explained to the librarian that the Poliakov collection was actually the Schneersohn collection, and they asked to see some of the s'farim. Half an hour later he brought them the s'farim and there was no doubt whatsoever – this was the collection they sought.

### **TZADDIK – TZILUMIM (PHOTOCOPIES)**

A large portion of the sifrei maamarim of the Rebbe Rashab were printed from photocopies that the Rebbe made of the manuscripts in the Rebbe Rayatz's archives. Some of these manuscripts were lost during the war, and some of them were not in the possession of the library when the s'farim were edited, so the editors used the photocopies that the Rebbe had.

In a sicha of 20 Kislev, 5737, the Rebbe told how the entire Hemshech 5672 was preserved, unlike other maamarim which were lost during the war:

"When the Rebbe, my father-in-law, traveled from his home (apparently in 1929-1930 for America), he looked for someone he could rely on with whom he could leave the manuscripts, so they would be returned intact. Apparently he had no choice but to give them to me ... When I saw that among the manuscripts I was given there was also Hemshech 5672, I immediately ran, before anyone could reconsider, and made a copy of the

entire Hemshech. This photocopy is in my possession until today.”

The Rebbe also photocopied a large portion of the manuscripts of the Rebbe Rashab. In the first years of his leadership, the Rebbe bound these copies. Later, most of the volumes of the Rebbe Rashab’s maamarim were printed from these photocopies.

### KUF – KEHOT

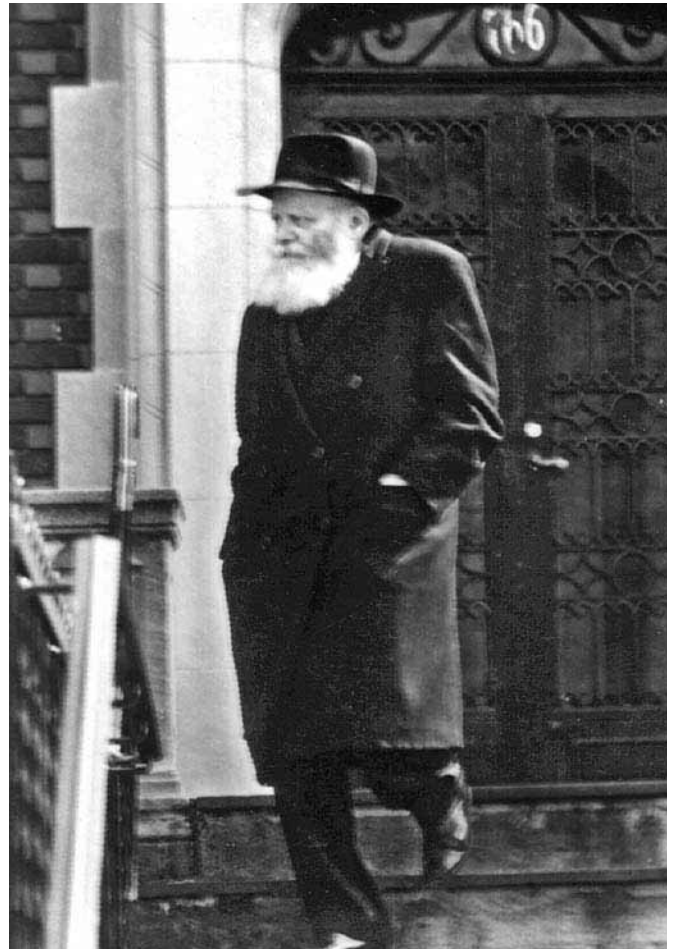
One of the main roles of the library is publicizing and disseminating the writings of Chassidus to Torah scholars. The process of producing the s’farim out of manuscripts and making them widely available is the job of Karnei Hod Torah, known by its acronym Kehot.

When the s’farim were returned on 2 Kislev, the Rebbe went to the Ohel and the secretaries brought the Rebbe three s’farim. One of them was *Derech Emuna* of the kabbalist, Rabbi Meir Ibn Gabbai. When the Rebbe returned from the Ohel he instructed the editors of Kehot to print the book under the Kehot name.

### REISH – ROSH BNEI YISROEL

During the court case, the Rebbe had to define, in a way that even the gentile judge would understand, what a Rebbe is and what his role is. Obviously, the Rebbe would not say anything untruthful.

In an unusual note that the Rebbe wrote at that time, he clearly defined the role of Admurei Chabad and established that the main mission of a Rebbe is to lead and encourage his flock of Chassidim and to be a role model to the point of actual mesirus nefesh. The private life of a Rebbe is only secondary, and it is absolutely impossible for it to divert him from his main role.



The Rebbe leaving the library

The Rebbe concluded that since there were official documents which stated that the library belonged to Aguch, one could not imagine that it was otherwise.

### SHIN/SIN – S’REIFA (FIRE)

The collections of manuscripts of the Rebbeim were greatly damaged by fires that broke out in Lubavitch over the years. The first fire in the history of Chabad was in the winter of 5570 (1810), when the Alter Rebbe traveled to the Vohlin district. His house and most of his s’farim were consumed. Today we know of only five s’farim that remained of the Alter Rebbe’s collection. The Alter Rebbe wrote his notes on these s’farim, and they are preserved in the collection of manuscripts of Chabad leaders.

During World War II, these s’farim were taken from the collection of manuscripts. Even after the entire collection was returned to the Lubavitch Library (in 1978), these s’farim were not returned. At a certain point, one of the s’farim was purchased from a Polish goy by a Chabad Chassid and returned to the Lubavitch



Lawyer Nat Lewin receiving a dollar from the Rebbe

library. The whereabouts of the four other s'farim are unknown. We know of their existence from the Responsa of the Tzemach Tzedek, who mentions the notes of the Alter Rebbe in these s'farim.

"The Big Fire" in Lubavitch took place around 5618 (1858). This fire consumed a large portion of the Tzemach Tzedek's collection. Fortunately, many of the s'farim and manuscripts were on loan to his Chassidim and thereby saved. Some of the s'farim were rescued from the Tzemach Tzedek's house, thanks to Chassidim who were moser nefesh and went into the burning house and removed them.

In the summer of 5628 (1868), there was a fire which consumed all the homes of the Rebbe Maharash, but unlike in the earlier fires, this time the s'farim were saved.

## TAV – TAV SHIN LAMED CHES – 1978

In 1972, the public library in Ottawa received microfilms of all the manuscripts in the library of the

Jewish Historical Institute in Warsaw. Among them were many manuscripts that belonged to Chabad. When Lubavitch headquarters got word of this, they immediately obtained copies of the microfilm and determined that these manuscripts were from the collection that remained for safekeeping in the American embassy in Warsaw and was confiscated by the Germans during the War. They immediately made efforts to obtain permission to retrieve the collection.

Meetings that were held with senior American officials proved successful. The American Secretary of State, Henry Kissinger, presented an official request to the government of Poland, asking for the return of the s'farim on behalf of the American embassy. At the same time, high ranking church members from the U.S. turned to Christian figures in Warsaw and requested the release of the s'farim.

The answers from Warsaw were that they could not locate the collection... However, within a short time, R' Aharon Chitrik was sent

there. He was familiar with the handwriting of the Rebbeim, and within a week he located the collection of Chabad manuscripts.

It took a year and a half until the collection was returned, in the course of which emissaries were sent on behalf of Chabad to verify the existence of the collection. In Cheshvan, 5738, the collection was finally returned to Lubavitch.

When the collection arrived, the Rebbe was in his room in 770 under doctors' care. The Rebbe remained there for over a month, and the first time he went out was to see the collection of manuscripts that had been returned. Erev Rosh Chodesh Kislev, the Rebbe went with his secretaries to examine them. He spent two hours looking at volume after volume, and when he finished he returned to 770 for Mincha.

This undoubtedly gave the Rebbe much pleasure. The very next day, on Rosh Chodesh Kislev, the Rebbe left for his home for the first time since his heart attack the night of Shmini Atzeres.

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# ONE OF THE TEKIOS CHILDREN

Prepared for publication by Sholom Gurary

*A compilation of stories told at a Chassidishe farbrengen with R' Shabtai Slavaticki, which took place on the eve of 27 Cheshvan in 770.*

Sunday, 26 Cheshvan, 5768. 770 was humming much more than usual with hundreds of shluchim from around the world sitting and farbrenging. A shliach from Italy sat next to a shliach from Argentina, and a shliach from Tel Aviv farbrenged with a shliach from Beer Sheva. It was a wonderful feeling of achdus, seeing so many people with various views sitting together.

The group around Rabbi Shabtai Slavaticki of Antwerp stood out. R' Shabtai is known as a wonderful speaker and his farbrengens are renowned, so it wasn't surprising to see hundreds of shluchim, T'mimim, and Anash crowded around him.

The discussion turned to "kabbalas p'nei Moshiach Tzidkeinu." What does it mean; what does the Rebbe want of us? A fascinating dialogue ensued for a few hours between R' Shabtai and R' Dudi Lieder, who runs a Chabad house for Israelis in Melbourne. They shared their thoughts with the crowd. The farbrengen concluded after seven

in the morning, with all the participants making good resolutions, especially in carrying out the only remaining shlichus – kabbalas p'nei Moshiach Tzidkeinu b'poel mamash.

The following are some stories that were related during that farbrengen. May these stories boost our hiskashrus, inspire us to carry out our shlichus, and be counted as publicizing miracles which leads directly to Moshiach and Geula, as the Rebbe said in the sicha of Parshas VaYeishev 5752.

## ONE WHO ASKS FOR HIS FRIEND...

The following story happened one Simchas Torah afternoon. Every year, in the center of 770, tables are set up in the shape of a square and connected to one another with chains. During the first and seventh hakafa, the Rebbe would enter the square and dance with his brother-in-law, Rashag. After 5749, the Rebbe danced alone, with a Torah scroll.

It was minutes before the

Rebbe would be entering the square. The "Ata Horeisa" verses had already been said and the Rebbe would be called up to the hakafa momentarily. A Lubavitcher jumped into the square and stood next to one of the tables. Those who stood around him yelled at him to get out, but the man didn't budge.

Two burly American guys went in to the square. One took his right arm and the other his left, in an attempt to force him out. How could the man dare to stand in the Rebbe's area? But the man was tough. He stubbornly hung on to a pillar and waited for the Rebbe. Even when someone went so far as to toss his yarmulke out of the square, he did not move. He just lifted his tallis over his head.

The Rebbe came in and asked the man what he wanted. The man said, "There is a couple who have been married over ten years and do not have children. Please Rebbe, give them a bracha."

The Rebbe said, "besuros tovos." Hearing that, the man jumped onto one of the tables and disappeared into the crowd.

The following year, the couple had a son, but that's not the end of the story. The man who risked the wrath of the Chassidim to ask for a bracha for his friend did not have children either, but he had not dared to ask for a bracha for himself. However, Chazal tell us,

“Whoever asks for mercy on his fellow...” He, too, had a child that same year.

## SOUND THE GREAT SHOFAR

Part one of the following story, I heard from Rabbi Chazan of London. Part two, I heard from Rabbi Gurewitz of Migdal HaEmek.

***Two burly American guys grabbed his arms, in an attempt to force him out. How could the man dare to stand in the Rebbe's area? But the man was tough. He stubbornly hung on to a pillar and waited for the Rebbe.***



Kos shel bracha  
(a picture from our archives)

It was Rosh HaShana 5731 or 5732. As he did every year, the Rebbe went up to the bima, followed by the secretaries. They held brown paper bags full of the panim of thousands of Jews from around the world. The Rebbe briefly covered the panim with his tallis and then began quietly reciting *LaM'natzeiach*.

After the verses were recited, the Rebbe held one of the shofars that had belonged to the Rebbeim – the Tzemach Tzedek and the Rebbe Maharash – and blew it. The t'kios were fine - until the last t'kia, when the shofar did not emit a sound. The Rebbe took another shofar, but couldn't make a sound with it either. The third shofar was tried too, but not a sound could be heard.

The Rebbe moved his tallis over the panim. The crowd was silent. A long minute passed. Then another, and another.

The Rebbe again took a shofar but as before, he could not make a sound; the second and third were no different. Once again, the Rebbe covered the panim with his tallis and then took the shofars, one by one, and tried once again, but not a sound could be heard.

After the entire procedure was repeated a third time, the Rebbe looked up and gazed out into the crowd as though searching for someone. He focused on a few people, then raised the shofar again. This time, the sound was clear and smooth as though nothing untoward had happened moments before.

The yomim tovim passed quickly, and soon it was Motzaei Simchas Torah. The Rebbe gave out kos shel bracha to thousands of Jews. Hundreds of Chassidim stood on the side and watched to see whether anyone paused to say a few words to the Rebbe and to hear what the Rebbe said.

Then the line stopped. The man

standing in front of the Rebbe seemed to be asking for something. The Rebbe responded and the man looked blank, as though he did not understand what the Rebbe had said to him. The Rebbe said a few more words, and the man nodded. The Rebbe poured some wine, blessed him, and the man continued on his way.

Chassidim descended upon him, curious as to what had transpired between him and the Rebbe. The man told them the following:

"You probably remember what happened on Rosh HaShana. You recall that the Rebbe looked at some people. I was one of the people the Rebbe looked at. Years have passed since I married and we still do not have children. The moment the Rebbe looked at me I thought: If I have a child this year, I will bring him to 770 next year so he, too, can hear the Rebbe's t'kios.

"Now, when I saw the Rebbe, I asked him explicitly for his bracha that I have a child this year. The Rebbe asked me, 'Will you keep your promise?' For a moment I didn't understand, but then the Rebbe added, 'What you promised at the t'kios.' I remembered and nodded my agreement. The Rebbe poured some wine into my cup and blessed me with 'besuros tovos.'"

The following year the man kept his promise, though it wasn't easy. He brought his baby to hear the t'kios and be blessed by the Rebbe. On Motzaei Simchas Torah, he passed by the Rebbe once again, this time with the baby in his arms. The Rebbe poured wine into the two cups he held and said: "He is one of the t'kios children."

## POINT IN COMMON

Someone who was not Lubavitch had yechidus with the

Rebbe and he asked: "How is it that among Chabad Chassidim there are so many different opinions, with each one saying something else?"

The Rebbe said: "There are seemingly two contradictory statements. One says, 'As one man with one heart,' and one says, 'Their opinions are not the same.' How can we reconcile the two statements? The answer is simple. Although the views are divergent, and that is how Hashem created people, the hearts are one. The point in common, the commonality of feeling, is the same for all.

## DON'T SAY NO TO THE REBBE

Rabbi Yosef Wineberg, author of *Lessons in Tanya*, which was reviewed by the Rebbe, would often travel to raise money and influence Jews to increase in Torah and mitzvos.

One of his regular supporters in Brazil was a wealthy man who lived in a mansion and owned much property. He always made generous donations. Whenever R' Wineberg visited Brazil, this address was his first stop. The man was happy to see him and seemed to be waiting for the moment that he could write out the check for tz'daka.

Unfortunately, the man tried his hand at gambling. As it often goes with gambling, he won at first and tried his luck again. One game followed another. In less than a year he lost all his money and was in debt. He moved from his mansion to a small apartment on the fourth floor of a simple apartment building.

R' Wineberg was unaware of the man's financial decline and he went to the mansion, as usual. To his surprise, a non-Jewish woman answered the door. When he

asked to see the wealthy man, she said that he had lost his money and sold his mansion and he now lived in a small apartment. She provided R' Wineberg with the address.

R' Wineberg felt sorry for the man, who had dropped so precipitously from wealth to debt. When he returned to New York he asked the secretaries to allow him to see the Rebbe. He told the Rebbe of the man's plight and how he had been his regular supporter. He asked the Rebbe for a bracha that the man should regain his wealth.

The Rebbe took a twenty dollar bill out of his drawer and handed it to R' Wineberg. "Tell him that this is for the start of our partnership," said the Rebbe. The Rebbe asked R' Wineberg to suggest that the man begin his business anew with the Rebbe as his partner, a partnership in both profits and losses.

That same day, R' Wineberg flew back to Brazil and went to the formerly wealthy man. He was excited to tell him that the Rebbe had offered to be his business partner, but for some reason, the man turned down the offer.

R' Wineberg understood that after his fall, the man's self image had plummeted and he didn't feel confident to start up in business again. R' Wineberg sadly left the man's house. When he told the Rebbe that the man wasn't interested in the offer, the Rebbe took the bill and put it back in his drawer.

Some time went by, and R' Wineberg went back to Brazil. He visited the man once again, though not to ask him for a donation. This time, it was to have a talk with an old friend and see how he was doing.

As they spoke, the man surprised R' Wineberg by asking

him to tell the Rebbe that he had changed his mind. He was ready to go into business again and wanted the Rebbe to be his partner.

R' Wineberg did as the man asked. When he returned to New York he wrote to the Rebbe about what had happened and asked whether the Rebbe would agree to be the man's partner. He did not receive a response. When a few days went by and he did not receive an answer, he wrote again and asked for a bracha for the business and for a partnership with the man. Once again, no

***The Rebbe asked me, 'Will you keep your promise?' For a moment I didn't understand, but then the Rebbe added, 'What you promised at the t'kios...'***

response from the Rebbe was forthcoming.

R' Wineberg returned to Brazil without an answer. Embarrassed, he had decided not to visit his previously wealthy friend. However, as he was leaving the airport he noticed the man standing and waiting for him. He had not heard back from Rabbi Wineberg, so he decided to meet him at the airport.

R' Wineberg tried to avoid meeting his eyes, and the man realized that the Rebbe was no longer interested in being his

partner. The Rebbe had given him one chance, and he had turned it down. You don't get an offer from the Rebbe every day...

To this day, the man remains in the same situation. He never regained his wealth. He remembers the Rebbe's offer and feels terrible that he rejected it. You just can't say no to an offer from the Rebbe.

## **THE POWER OF ONE SHIUR IN CHASSIDUS**

*The following story was told by Rabbi Dudu Lieder, shliach in Melbourne.*

Ayal, an Israeli tourist, became interested in Judaism through the Chabad house. Ayal has a brother whose name is Ofer. Ofer is a businessman, an importer of medicines from all over the world. He conducts his business affairs on several continents and often travels out of the country.

At the time our story begins, Ofer was married for several years and had no children. Since he was knowledgeable about medical matters, he had visited all the experts in the field. They all said that there was no chance for him to have children. One of them even said that the odds of the couple having a child was one in a billion.

Ayal called me and asked whether he could send his brother to me to write a letter to the Rebbe through the Igros Kodesh. I said he could come at a certain time, since past that time I would be busy giving shiurim.

On the day and time I had arranged, I waited for Ofer at the Chabad house. By the time he arrived, I had to leave for a shiur. I did not respond to his knock at the door, and when he called me, I curtly said that it was too late and I had to go. I suggested that he come another time.



# ***The Rebbe had given him one chance, and he had turned it down. You don't get an offer from the Rebbe every day...***

I could hear him leave the door and walk to his car. I had second thoughts about pushing him off. He had waited for so many years... I ran out after him and apologized, and invited him into the house. He sat down and wrote a letter with the proper seriousness. He included the doctors' opinions and asked for a bracha for children. After saying "Yechi," he put the letter into volume three.

He showed me the letters on pages 88-89 and asked me to explain what the Rebbe wrote. I could not see any connection between his request for children and the letter he had opened to. The Rebbe's letter dealt with topics of Kabbala and Chassidus. However, since Chassidim believe that when you write sincerely to the Rebbe, the response is in accordance with what you wrote, I decided to read the Rebbe's letter

to him and perhaps he would understand what he needed to understand.

I began to read, "...and see Torah Ohr Yisro, the words that begin with 'the Avos are the chariot.' And the Imrei Bina, Derech Mitzvosecha, mitzvas t'fillin chapter 2. And what it says in several places *p'nimius abba p'nimius atik* – that is, that this is actually *p'nimius atik* ... as we see from your letters and questions – there ought to be, in my humble opinion, a regular study of Chassidus..."

After I finished reading the letter, I asked Ofer what he understood from the answer. To my surprise, he took what I had read literally. "The Rebbe says that through 'p'nimius' you become 'abba.' So if I start learning Chassidus regularly, I will become a father."

We immediately arranged to learn Chassidus together once a week, and he went on his way. For some reason, he wasn't able to work it into his schedule. He was extremely busy traveling and wasn't always in town at the time of our shiur.

Some time went by and I got a phone call from him. He wanted to come to the Chabad house again to ask the Rebbe for a bracha. Like the previous time, the answer was about learning Chassidus.

This time, he was determined. He would attend the Tanya shiur

Rabbi Sholom Dickstein gave for the local businessmen every Thursday, which they find very deep and appealing. He stuck to his commitment and showed up the very next week for the shiur. From then on, he didn't miss a single week. There were times when he came directly from the airport. There were times that he fell asleep during the shiur, but he always attended.

Fourteen weeks later, my phone rang. It was Ofer, and he excitedly told me, "This week is the fourteenth week since I began attending the shiur, and I am thrilled to tell you that my wife is in the fourteenth week of pregnancy!"

On 11 Shvat, 5768, nine months since he first attended that shiur, his wife gave birth to a baby boy. The bris took place with great pomp on 18 Shvat, and the baby was named Ilan Chai. At the meal, which was attended by distinguished members of the city as well as famous doctors, Ofer thanked all those who attended his simcha and he told the story of how his miracle baby came to be born.

"I named the baby Ilan Chai. Ilan because he was born close to the Fifteenth of Shvat – New Year for Trees. We added the name Chai because the bris took place on the 18th of the month, and so that everybody will know that the Lubavitcher Rebbe is chai v'kayam and continues to do miracles."

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# A DIAMOND AMONG DIAMOND DEALERS

By Nosson Avrohom

***“You see Avi, we went to check out a new business option and instead, we were taught what genuine shlichus is.”***

Bombay is a teeming metropolis where diamond dealing is conducted on a grand scale. Hundreds of Jewish diamond merchants from Israel and worldwide who visited Bombay made the Chabad house their ‘headquarters.’ Among them is a young Lubavitcher from Netanya by the name of Avi Yachovov, who has been working for the Elazarov diamond company for three years now.

He remembers his first visit to the Chabad house:

“I couldn’t forget it even if I wanted to, since the managers of the diamond companies with whom I am in daily contact remind me. They are all among Rabbi Gabi Holtzberg’s circle of

mekuravim.”

Sunday, when news of the extent of the tragedy became widely known, Yachovov was in turmoil: “It was the talk of the day within the corridors of diamond companies. Wherever I went, people who knew of my close connection with Rabbi Holtzberg, and those who knew him personally as well, asked me, **why?** Their pain was plainly evident.

“Today” Avi told me on the day of the funeral, “before leaving work, I saw that someone had organized transportation to the funeral and had written a notice that whoever wanted to join should sign his name. I cried when I saw four full buses ready

to go.”

Many people in the diamond business will miss the Holtzbergs. The main topic of conversation this past week focused on the tremendous chesed they did as they hosted everybody graciously.

Avi Yachovov recalls the first time he met the Holtzbergs: “I have been working for three years for my brother-in-law’s father’s diamond polishing company. Three years ago, the owner of the company told me that he heard that more and more Israeli diamond merchants are flying to India and buying polished diamonds. He wanted to fly there and check it out for himself, and asked me to join him.

“I checked out which shlichim work in India and contacted Rabbi Holtzberg, who was happy to host us. The price he charged was significantly less than a room in any hotel, and it was obviously not intended to make a profit. We stayed at the Chabad house for two weeks. On the way home, while still at the airport, the boss said to me, ‘You see Avi, we went to check out a new business option and instead, we were taught what genuine shlichus is.’

“Rabbi Holtzberg was a shliach who gave his all to his guests. He did not have his own life. He was just like Avrohom Avinu. He constantly checked to ensure that nothing was lacking and that we were satisfied. One day, he told me that one of the times he had to fly to Eretz Yisroel he found a bachur in Crown Heights who promised to fill in for him in Bombay. However, the bachur did not show up.

“I asked Gabi how he handled it. He said, ‘I sent my wife and remained in Bombay until I found a different bachur to replace me.’

“I said, ‘But you had a ticket

and had to fly! So the Chabad house would have been closed for a few days...' He looked at me in surprise and said, 'I couldn't have a situation in which a Jew would come here wanting to eat kosher food and the place would be closed.' I saw that he truly cared about every Jew. You saw this sort of giving mentality in him and his wife on a constant basis.

"When they discovered that my boss follows the ruling of the Beis Yosef regarding *bishul akum*, that it's not enough for a Jew to light the fire, as the Rema holds, he and his wife spent time in the kitchen helping with the cooking. The shlucha dropped her other tasks and instead of the cook frying and cooking, she did it herself. I remember Rabbi Holtzberg coming to the table and announcing with a smile, 'It's good according to the Beis Yosef.' That's an illustration of a devoted shliach.

"In one of our conversations



Rabbi Holtzberg and Avi Yachovov playing chess on Nittel Nacht.

he told me sadly about a religious family who had come to India for an unspecified period of time in order to find themselves. 'How could they enter places of idol worship?' he wondered aloud, and I could see how hurt he was by it."

"At the end of one of the meals, when he saw that I was explaining the topic of emuna to some guests, he asked me, 'Why don't you go on shlichus? What are you doing in diamonds? There are enough people to do that.'"



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# MIRACLES BROUGHT THEM CLOSE

By Nosson Avrohom

Translated by Michael Leib Dobry

*Shlomo and Dina Solomon, residents of Ramat Yishai, experienced wonders and miracles from the Rebbe, and have been connected to him heart and soul ever since. Here, they tell their story.*

In a slightly concealed location within their Ramat Yishai home, Mr. Shlomo Solomon and his wife, Dina, have a collection of holy letters that they have been privileged to receive over the years from the Rebbe. “When I tell chassidim about the letters that I have from the Rebbe, they are stunned beyond belief,” says Shlomo with undisguised emotion and pride. “Every time that we asked the Rebbe for a bracha, advice or guidance, we always merited to receive an appropriate answer quickly. Chassidim who hear about this explain to us that this is actually a tremendous z’chus, as even great chassidim didn’t always merit that the Rebbe answered their questions.”

But the Solomon couple’s connection with the Rebbe goes beyond words. It all began when they were privileged to witness an amazing miracle with their very eyes, and their souls have been

joined to the Rebbe, Melech HaMoshiach, and the teachings of chassidus ever since. Along the way, they merited yet another miracle which saw its successful conclusion only recently, and they attribute it to a bracha that they received from the Rebbe at Sunday dollars distribution nearly twenty years ago.

They tell anyone who is willing to listen about their longing to see the Rebbe and their great love for him, which has merely intensified with the passage of time. It convinced them to leave the shul where they had davened for many years in favor of the local Chabad shul.

## **“WHY ARE YOU COMING TO ME? ASK THE REBBE!”**

“The first story took place more than twenty years ago,” Mr. Shlomo Solomon began. “My

only son amongst four girls, who was in third grade at the time, started to double over in pain. At first, we thought that the pains would subside, but as time passed, they became even more excruciating and his face contorted in agony. My wife quickly made an appointment for him with our family physician at the local health clinic. After examining him, the doctor’s serious expression was a clear sign that the news wasn’t good. He gave his diagnosis: Our son had a hernia.

“The doctor gave us a referral to the Carmel Hospital in Haifa, and urged us to go without delay, because the situation can only get worse. We quickly made our way to the hospital’s emergency room, as the swelling and the medical diagnosis didn’t leave us with much opportunity to think about anything else. At the hospital, the doctors conducted various tests and took x-rays, and they came to the same conclusions as our family doctor, stating that he must have an operation as soon as possible. Upon hearing this, we became quite alarmed. The boy is only nine years old. How could this have happened?

“We were beside ourselves with worry, and we didn’t know where to turn or what to do. Finally, my wife decided to

approach the local rav, Rabbi Yosef Yitzchak Wolosow, to ask for a blessing. Rabbi Wolosow is a prominent and highly respected rabbinical figure, loved by everyone. He displays warmth for Jews from every community and all walks of life, religious and secular, and all of them find that he has a willingness to listen and give assistance. My wife went to speak with him and requested a bracha.

“The rabbi smiled and gave her an idea with proven success – write to the Lubavitcher Rebbe. This was before we knew about the greatness of the Rebbe. We had learned about great tzaddikim and rabbanim of generations past who could perform miracles, but we knew nothing about the Rebbe. ‘If there’s someone who can help you, it’s the Rebbe,’ he explained, telling her about the Rebbe’s greatness. She accepted the

suggestion and immediately sat down to write a letter about the situation, describing our great fear about the operation, especially since he is our only son.

“When she left the rav’s house, she felt a little better. We waited to see how things would develop. At the same time, we made the necessary mental preparations for the scheduled operation. The boy’s swelling had not lessened and the pain continued to disturb his sleep at night. Some time later, we got a telephone call from Rabbi Wolosow, who told us that we had received an answer from the Rebbe.

“We rushed to the rav’s house to get the answer personally. The Rebbe advised that we consult with a doctor with whom we were acquainted, and added a blessing for success and a complete recovery. We didn’t quite

***At first, we thought that the pains would eventually subside, but as time passed, they became even more excruciating and his face contorted in agony. The doctor’s serious expression was a clear sign that the news wasn’t good.***

understand what the answer meant. Rabbi Wolosow explained to us that it would be appropriate that before bringing our son into the operating room, we should have him examined again by a doctor with whom we were familiar and on whose opinion we could rely. The only doctor that we knew personally was Dr. Chanoch, the family physician who gave us the referral to go to the Carmel Hospital. My wife made a second appointment with him and brought our son for another examination.

“When he saw the boy, he didn’t understand what my wife wanted from him. Puzzled, he asked her, ‘Why did you come here? His operation has already been scheduled!’ He was surprised to hear that she was asking him to examine the boy again. She was a bit hesitant to tell him about the letter she had written to the Rebbe and the



Rabbi Yosef Yitzchak Wolosow

answer that she had been privileged to receive, concerned that he would laugh at her. Nevertheless, she remained adamant that he should check the boy a second time. After a few shrugs of the shoulder and without much eagerness, he agreed to her request.

“After a few moments, he turned to my wife, bewildered. ‘How can this be?’ he asked with great astonishment. ‘Everything has returned to normal – totally fine. This is completely illogical; I have never seen anything like this. What did you do?’ he asked my wife. She, couldn’t believe her ears and needed a few moments to calm down and digest the fact that a miracle beyond nature was transpiring before her very eyes. By this time, she felt more comfortable telling the doctor about the Rebbe’s bracha.

“He refused to believe it. He simply couldn’t fathom how the blessing of a tzaddik could cause such a medical wonder. ‘Look,’ he told her, ‘I am going to ask the hospital to cancel the operation right now. As things stand at the present time, there is absolutely no need to operate. However, the moment the pain returns, come back here right away and I’ll arrange for an immediate rescheduling of the operation.’

“We who believed in the tzaddik’s bracha did not stop thanking and praising the Creator, Who placed tzaddikim, miracle workers possessing the power to alter the laws of nature, in our times as well.

“Today, thank G-d, our son is already past thirty years of age. Of course, the medical problem has never returned to this day. He is married now, and of course, the marriage ceremony was conducted by our beloved rav, Rabbi Wolosow...”

Their second story is no less dramatic:

“Before the birth of our fourth daughter,” recalled Mr. Solomon, “my wife didn’t feel right about something, a feeling that she had never experienced in any of her previous pregnancies. As a result, we asked the Rebbe for a bracha. A few days later, at ten o’clock in the evening, one of the Rebbe’s secretaries called our home to inform us that we had received an answer from the Rebbe. The Rebbe replied that there was nothing to worry about and that

***“I was shocked  
and puzzled. I  
thought that  
perhaps I hadn’t  
understood the  
Rebbe. Court  
cases? Why in the  
plural? We only  
had one court  
case!”***

the birth would go well. We understood from the language of the Rebbe’s answer that there would likely be difficulties and problems, but everything would turn out all right in the end.

“That’s exactly what happened. When we arrived at the HaEmek Hospital in Afula, the doctors told my wife that the birth would not be natural and she would have to undergo an operation. The person chosen to perform the operation was an inexperienced intern, and my wife was almost *ch”v* left paralyzed. It

was only due to an actual miracle that she came out of it – thanks to the Rebbe’s bracha.”

## **YOUR JUDGMENTS ARE [LIKE] THE VAST DEEP**

Mrs. Dina Solomon concludes these two stories with another interesting episode, through which they experienced the Rebbe’s *ruach ha’kodesh*:

“We had been involved for several years in a conflict with neighbors, much against our will. Everything started years back when we bought a private home from a contractor. It was stipulated in the purchase contract that until they paved the road at the foot of the mountain, the neighbors living below could pass through our garden courtyard, and after the road was paved, they would no longer be permitted to pass through our garden. We agreed to this willingly, because we knew that the road would be paved sooner or later, and we would then be free to plant and adorn our garden as we wished, and obtain our justified privacy.

“To our great regret, even after the road paving had been completed, the neighbors maintained their custom of walking through our garden. At first, we tried to ask politely that they should stop, reminding them that the approach road had already been paved and we wanted to begin the process of fencing off our garden. Yet the neighbors refused to comply with our request. They claimed that they were already long accustomed to passing through our courtyard, and were unwilling to change their routine. Furthermore, they had filed a lawsuit against us in the civil courts, and as is the case regarding such matters, it turned

out that it would take several years.

“During that period of time, at the beginning of the decade of the *Nunim* (1990’s), I traveled with my mother to the United States to visit my sister, who lived in New Jersey. It went without saying that we would use the opportunity to visit the Rebbe.

“Rabbi Wolosow was also visiting the Rebbe at the time, and before our turn came to approach the Rebbe for dollars, he gave us guidance on what to ask and how to conduct ourselves when we are standing before the Rebbe. This would be my first opportunity to see the Rebbe up close. I was excited to meet him after the supernatural miracle with my son, and after having heard so many great and wonderful things about him.

“When my turn came, I was gripped by tremendous emotion as I beheld his extraordinary appearance and the light shining from his face. Before being pushed past the inner doorway, I asked the Rebbe for a bracha for success in the court case that had been filed against us. The Rebbe

gave me a dollar and blessed me with much success in the court cases.

“I was shocked and puzzled. I thought that perhaps I hadn’t understood the Rebbe. Court **cases**? Why in the plural? We only had one court case!

“Rabbi Wolosow was waiting for me outside, and I immediately asked him if he understood what the Rebbe’s words meant. While he couldn’t give me an answer, he assured me that every word that passes the Rebbe’s holy lips is absolutely precise, and the Rebbe makes no mistakes.

“As time passed, I understood exactly what the Rebbe meant. After winning the court case, the plaintiffs didn’t give up and filed an appeal at a higher level. They also found additional claims that resulted in several court cases, but with G-d’s help and the Rebbe’s bracha, we prevailed in all of them!

During the final appeal, something truly amazing happened. The case was brought before the court in Natzrat Illit. My husband appeared there as the defendant, while I remained

at home. I had a bad feeling about it, and I sat down and began to cry bitterly. I prayed to G-d that He should help us win this case as well. After I had calmed down a little, I took a seifer T’hillim and opened it at random to recite a few chapters. Lo and behold, I had opened the seifer to Chapter 102, and the first words that caught my eye were: “He has turned to the prayer of **those who cried out**, and He did not despise their prayer”. For me, this was a sign from Heaven that G-d had heard my prayers.

“When my husband called to tell me that we had won the appeal, he didn’t understand why I wasn’t particularly excited. I told him that I had known even before the judge had rendered his decision. At this stage, after winning the final judgment, we are happy that this entire matter, which lasted several years and caused us unbearable anguish, has finally been closed.”

*Translated in honor of the author’s engagement to Rivka Navon of Tzfas, daughter of Rabbi Yosef and Mrs. Nechama Navon.*

## ADD IN ACTS OF GOODNESS & KINDNESS TO BRING MOSHIACH NOW!



# 9<sup>TH</sup> EUROPEAN MOSHIACH CONGRESS

## A TREMENDOUS SUCCESS

For the past nine years, the European Moshiach Congress has taken place in London's Beis Menachem, Beis Moshiach. This year it continued its outstanding success in attracting a very wide and varied audience of Chassidim from all parts of the world, who sat together and discussed ideas and solutions of how to bring Moshiach in actuality according to the directives and instructions of the Rebbe MH"M.

This year's Moshiach Congress was graced by Shluchim from all over the world, amongst them the keynote speaker, the world renowned Rabbi Sholom Ber Kalmanson, Head Shliach of the Rebbe MH"M in Cincinnati, Ohio; Rabbi Betzalel Kupchik, Shliach of the Rebbe MH"M in Pune, India; and Rabbi Shneur Zalman Liberow, Shliach of the Rebbe MH"M in Flatbush NY. They were joined by distinguished Shluchim in the UK including Rabbi Hershel Gluck, Shliach to the Rebbe MH"M in Europe and Rabbi Dovid Partouche, Shliach of the Rebbe MH"M to the

Communities in the Islands.

Hundreds of Chassidim of various types, amongst them a large contingent from Satmar, Sanz Klausenberg, Belz, Gur, Vishnitz, Machnovka, Breslov and Bobov, joined with Chabad Anash, young and old alike, in their active participation in the stimulating Congress programme.

The Moshiach Congress commenced on Erev Shabbos, Parshas VaYishlach, and Beis Moshiach welcomed guests representing Australia, Belgium, France, Germany, India, Israel, and USA. Following Maariv, the guests and local families were invited to partake in the Seudas Shabbos, which soon developed into a very lively Chassidic Farbrengen lasting for many hours. Special guest speaker at the Congress, Rabbi Kupchik, who re-organised his very busy schedule to be present, was ably joined by Rabbi Kalmanson and Rabbi Liberow to make the event a tremendous success.

Rabbi Kupchik told a wealth of amazing stories of happenings in

India, and shared with the large gathering the events surrounding the tragic loss of Rabbi Gavriel Noach Holzberg hy"d and his wife, Mrs Rivkah Holzberg hy"d, Shluchim in Bombay, the closest city to Pune. Rabbi Kupchik related the very close relationship he had enjoyed with the young couple.

The farbrengen continued until dawn. Shabbos morning proceedings commenced with a Chassidic Maamer. The cold weather in England did not deter the participants, who warmed the atmosphere with their learning of Chassidus and subsequent davening. After Musaf, the guests joined the organisers in a seudas Shabbos and Chassidic farbrengen until Mincha, followed by a Seder Niggunim and the recitation of a Maamer.

On Motzaei Shabbos, a number of Anash from Golders Green travelled to Stamford Hill to join in the festivities at a well-attended Melaveh Malka at Beis Menachem / Beis Moshiach. Chaim Yitzchok Cohen, the center's Menahel, introduced Rabbi Zalman Liberow as the emcee. Rabbi Liberow, an experienced emcee and captivating speaker, began with Divrei Bracha and the recital of HaYom Yom. He





**Rabbi Sholom Ber Kalmanson**

then called upon his revered father, one of the Amudim of Beis Moshiach UK, Rabbi Chaim Shmuel Menachem Mendel Liberow, to recite the Rebbe MH" M's kapitel of T'hillim. He then introduced Rabbi Dovid Partouche, a respected Shliach, who shared with the assembled stories of mitzvaim and Hatzalas nefashos and how we see the guidance of the Meshaleiach in everyday life. He was followed by Rabbi Kupchik, who spoke emotionally about his personal experiences of Hafatza of B'suros HaGeula in the Ir HaNidachas. At around 2am, the informal Chassidic Farbrengen commenced and, as previously, continued until sunrise.

Sunday was devoted to discussions on Moshiach V'Geula and the acceptance of good resolutions to help bring about the revelation of Moshiach. One of the decisions was to strengthen a shiur in "D'var Malchus".

Throughout the days of the Congress, everyone felt the well known maamer Chazal, "Lo taamu taam sheina". The sizeable crowd was thoroughly attentive to every word, asking questions and receiving detailed, well-referenced answers, leaving no reason for arguments or

doubts in their minds. Everything was explained articulately and beautifully, to the complete satisfaction of all present.

On Sunday evening at 8pm, the main Farbrengen and Closing Session began. Once again, Chaim Yitzchok Cohen introduced Rabbi Liberow as the emcee for the evening. With great enthusiasm, everyone spontaneously began singing Yechi. The proceedings began with Rabbi Chaim Shmuel Menachem Mendel Liberow leading the customary recital of the Rebbe MH" M's Kapitel T'hillim. The evening's event was in memory of the K'doshim. Our pain and anguish were palpable while the audience viewed a special video presentation about the Shluchim in India.

Rabbi Hershel Gluck, a dynamic and charismatic speaker, had no difficulty captivating the guests with his personal experiences on Shlichus and his meetings with high ranking government officials and foreign diplomats the world over. He related how everyone with whom he is in contact shares the thirst of wishing to hear about Moshiach.

The keynote speaker, Rabbi Sholom Ber Kalmanson, in his own unique style, and in spite of the



**Rabbi Chaim Shmuel MM Liberow**

lateness of the hour, captivated the crowd with his remarks and stories.

The formal part of the Congress ended after Birkas HaMazon, with Chassidic niggunim masterfully played by the highly talented Rabbi Yisroel Cyprys. Everyone agreed that they left the event with renewed energy and inspiration to continue the shlichus within their own communities. This was indeed a special congress, and a special Yud Tes Kislev, Chag HaChagim, Rosh Hashanah L'Chassidus, hachana to the Geula with Moshiach Now.



**Rabbi Zalman Liberow**



**Rabbi Bezalel Kupchik**



# RECLAIMING THE SIMPLE JEW WITHIN

## *R' Chaim Yitzchok Cohen's address to the 9th European Moshiach Congress which took place last week in London.*

Sholom Aleichem to the many distinguished visitors from all over the world who have gathered here for the 9th (and the final) European Moshiach Congress. The reason we are assembled here is because, although we keep trying to open our eyes, we still haven't succeeded in seeing that Moshiach is here.

Many events on Moshiach have been and continue to be held. Many publications have been published. But as long as we fail to see the Rebbe Melech HaMoshiach in his full glory, we must continue to sit and discuss - as the Rebbe Melech HaMoshiach advised - how to bring about his revelation. Therefore we have arranged this congress.

Let's seize this opportunity of unity as we gather together, to make resolutions to bring back to our respective countries, in order to speed up the process of the revelation. And how we need it now more than ever!

Someone who tries to focus on connecting and giving himself over entirely to the Rebbe MH"M, but thinks that this can be done without being involved in the shlichus of the hour - to bring Moshiach - misses the point! This is not hiskashrus!

A few weeks ago we endured the tragic murder of the Shliach of the Rebbe MH"M in Bombay, Rabbi Gavriel Noach Holzberg, HY"D and his Rebbetzin, may they rest in peace. In the meantime we wait in anticipation for the immediate fulfillment of the verse, "Arise and sing, those who dwell in the dust."

According to Chabad custom, as

established by the Rebbe MH"M (during the Shiva of the Rebbe Rayatz in 5710), chassidim do not give eulogies; they tell stories instead. They are especially relevant at this time as we find ourselves in an aura of "great preparation," less than sixty days from Yud-Yud-Alef Shvat, the day of the Rebbe's acceptance of leadership and malchus.

R' Avramke Zhembiner was one of the famous mashpiim among Anash when Yeshivas Tomchei T'mimim - Lubavitch was first established. He was also the teacher and mentor of the mashpia of Tomchei T'mimim, R' Shmuel Gronem Esterman.

Yeshiva students and T'mimim of Lubavitch once ran to R' Avrohom, who granted their request



to come to Lubavitch to farbreng. It was agreed that the farbrengen would continue until 2:00 a.m., at which time a horse-drawn carriage would be ready to take him immediately back to his home in Zhembin.

The students made certain to order a carriage as agreed upon, and the farbrengen began. R' Avrohom spoke. The niggunim of yearning and longing flowed from those assembled and the atmosphere grew warmer. At 2:00 a.m., when the carriage arrived, the farbrengen was at its height, and no one considered calling it a night.

A few minutes went by, but no one left the farbrengen. More time passed until finally, after more than an hour of waiting had passed, the driver became angry. He pounded on the window and began to shout noisily, "Avramke, this is simply unacceptable! We set a time! I came in the middle of the night! I've already been waiting a long time – come immediately!"

R' Avrohom saw that he had no choice, so he started getting ready to leave. The bachurim groaned, "Oy, just when the farbrengen was starting to go so well, it's over!"

R' Avrohom answered, "On the contrary. Precisely because it's over, it's going so well..."

Much has been written on the concept of s'firas ha'malchus, the primary trait of the Rebbe MH"M. When all the revelations have been finished and it appears as if it's all over, only then does the essence become revealed. Essence is not limited to a higher level of existence, where the vessels are fitting and ready to receive it. It is specifically in the lowest state, malchus, where the essential connection is revealed so openly.

In the words of the Rebbe MH"M (Likkutei Sichos, Vol. 35, p. 336):

"We see clearly just the opposite.

Regarding children who don't stand out in special qualities, their parents' love of them is much deeper. As our Sages indicate, "[Concerning] love that is dependent upon something, when that something becomes nullified, the love becomes nullified." From this it is proven that even before that something becomes nullified, the love is not as deep and true as when it is not dependent upon something. This is precisely because the true love of a father for his children is a love not dependent upon anything. In chassidus, this is called ahava atzmis (essential love), because children are derived from the essence and being of the parents."

However, this reason does not fully explain why love is *greater* when the children do not have exceptional qualities. Would the love not be the *same*? But since there exists both essential and dependent love, the latter weakens and covers the essential love.

As an example of this kind of revelation coming from a lower state, during previous eras such as those of the Crusades (may G-d protect us!), it was specifically the simple laymen who sacrificed their lives for their religion and faith

more willingly than the intellectual and enlightened. While both were "believers, sons of believers" for whom the pintele Yid was the source of their self-sacrifice, the way of the intellectuals was to filter everything in accordance with their acquired wisdom. But when the common folk were faced with a challenge to their faith, their pintele Yid was aroused to action with neither vesture nor boundaries.

If love is dependent upon something, even something grand and inspiring, it is limited and conceals the infinite essential love.

This is the reason why the Baal Shem Tov was so enthralled by simple Jews. He even sent his own wondrous and righteous students to learn from them. Here the essential connection to G-dliness was found in a greater and more revealed state. This was true also with baalei t'shuva, who neither learned nor knew very much, and even failed in the past with improper conduct. Yet the fact that they were now connected to G-dliness was proof that the connection did not stem from their knowledge or their great qualities. Rather, it was an attachment of the very essence, independent of all else. As the mashpia R' Mendel Futerfas was always known to say, to be a simple Jew is not a simple thing at all. To be "the simplest of the simple is gahr gahr" (very difficult to achieve).

It was specifically this essential point that the Baal Shem Tov instilled in even the most learned and brilliant Torah scholars. As a continuation of this path, the Alter Rebbe, in Tanya (the same letters as the word "eisan," mighty), revealed this point in all its might, and instilled it deeply into the revealed strengths – intellect and emotion. Afterwards, all the Rebbeim drew this lower and lower "from heaven to heaven." In our generation, the

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seventh generation, s'firas ha'malchus, the matter has been expressed in the strongest possible manner. As has been mentioned many times, we are the lowest of all generations. Nevertheless, we go out with the shlichus of the Rebbe MH" M, to conquer the world for Hashem, so that G-dliness will be instilled within even the most materially and spiritually distant places.

All of this has increased in intensity specifically during the last few years when it appears, ch"v, that it's all over. Now, more than ever, simple faith bursts forth and reveals itself with tremendous fervor – not because we see, understand and feel, but due to the simple common element connecting us that is independent of all else.

The revelation of this element is expressed, above all else, by the proclamation of "Yechi Adoneinu" and everything it represents and implies – to bring the hisgalus of the Rebbe MH" M immediately with the true and complete Redemption, at which point, the essence will be fully and completely revealed.

R' Mordechai Kozliner once asked, "Why do the tzaddikim need to do t'shuva?" He answered,

"Because almost all baalei t'shuva already proclaim and sing "Yechi," whereas all the tzaddikim don't yet do so. Apparently, this is the job of Moshiach – to make the tzaddikim conduct themselves as the baalei t'shuva, so that they will also proclaim..."

Naturally, after such words, the crowd began singing "Yechi," and the atmosphere heated up. But some in attendance didn't approve, and a few tried to cause a disturbance.

R' Mordechai couldn't restrain himself. He stood on the steps near the Aron Kodesh and began to call out from the depths of his heart. "It's one thing if you don't hold of 'Yechi.' That's your privilege. But how is it possible to prevent and disturb others from singing and proclaiming it?!"

He continued, "If the Rebbe Rashab said of the four cups we drink at the Seudas Moshiach, "*dos iz Seudas Moshiach*," then without question, the proclamation of 'Yechi' – *dos iz Seudas Moshiach*; this is the main purpose of Seudas Moshiach!"

He was not content until he added, "It is known that everyone pushed to eat the Yud-Tes Kislev kasha. For the saying went that

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whoever ate the Yud-Tes Kislev kasha, the Alter Rebbe's kasha, would not pass away without doing t'shuva.

It is common knowledge that with one's revealed strengths, it is impossible to know if he is fitting or not. As a result, the person tries with all his might to, at the very least, hold on to the *kliamke* (doorknob) of chassidus. The Rebbe's kasha now," R' Mordechai called out, "is Yechi Adoneinu! Do everything possible to grab it and be attached to it!"

As has been said, specifically this conduct – not to be affected by all the revelations and continue with the essence in full force – will bring us finally to the ultimate purpose, the complete revelation of the Rebbe MH" M with the true and complete Redemption, immediately **Mamash NOW!**

Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed!



Rabbi Cohen  
and Rabbi  
Hershel Gluck