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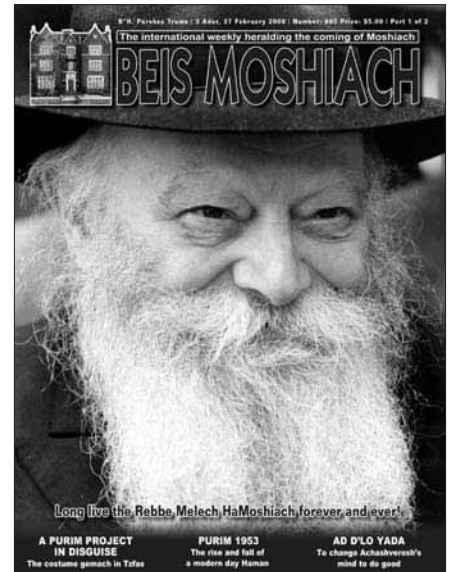
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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights, Brooklyn and in all other places for \$180.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2009 by Beis Moshiah, Inc.

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# THE ETERNAL INTERNAL SANCTUARY

Translated and adapted by Dovid Yisroel Ber Kaufmann

*The commandment “Make for Me a Sanctuary” applies to every individual. The holiness of a Divine Sanctuary applies to the materials, the place and the builders. Nowadays, we must build “small sanctuaries,” making our synagogues, yeshivas and especially our homes miniature sanctuaries. When they are imbued with Torah, prayer and Acts of Loving-kindness, they become permanent dwellings for G-dliness. The collective building of “small sanctuaries” leads to the building of the large Sanctuary, the third holy Temple, through Moshiach.*

This week's Torah reading contains the famous passage, “Make for Me a Sanctuary and I will dwell in them.” There is an obvious and well-noted grammatical anomaly in the verse. The Sanctuary – whether the Tabernacle in the desert or the Temple in Yerushalayim – is a singular object. The pronoun should have been the singular “it” – “I will dwell in it.” But the verse says, “I

will dwell in them.” The Sages explain the use of the plural pronoun as a reference to the Jewish people: “Make Me a Sanctuary,” G-d tells the Jewish people, “and I will dwell within you.” Make of yourselves a Sanctuary, a place of holiness, and the Divine Presence will dwell within each and every individual.

Of course, this is more than an exhortation, a sermon, or a play on words. There is a practical application. Although obviously inspirational, the Rabbinic dictum explains a Divinely ordained commandment. G-d has told the Jewish people to make a Sanctuary, a place of holiness where the Divine Presence can dwell. On the simple level, this means a physical building, either the Tabernacle in the wilderness or the Temple in Yerushalayim. But since the verse speaks in the plural, it must also mean that in some sense there is to be more than one Sanctuary. While the Torah imposes on each of us the obligation to construct a physical dwelling place, an edifice of brick and

stone for the Divine Presence, it also requires us to build an internal sanctuary, a structure of Torah and mitzvos. Just as a building has rooms with different purposes – an office, a conference room, and so on, so our internal structure, must have times set aside for different purposes: a time for learning, a time for prayer, and so

on.

Of what relevance are these observations to the concept of Moshiach? First of all, one of the accomplishments of Moshiach will be the rebuilding of the Temple. Indeed, this is one of the final proofs of Moshiach's identity! Obviously, then, anything connected with the Temple is perforce connected with Moshiach. The laws of the Sanctuary, its building and maintenance, should not be viewed as a theoretical exercise, but as something of immediate relevance. The lessons and morals are more than associated analogies; they are the blueprint for our inner Sanctuary, a structure as solid and physical as even the holiest building.

Further, the rabbis comment that the phrase, "Make for Me a Sanctuary," indicates that whatever is being made, since it is being made "for G-d," will endure forever. As a dwelling place for the Divine Presence, the physical object becomes united with spirituality. Once the Divine Presence 'settles into' a place, so to speak, it leaves a trace. The physical is affected permanently. This trace of the Divine Presence will not be moved, not in this world and not in the World to Come.

The idea of permanent holiness applies not only to the site and material of the Sanctuary, but to those commanded to build it. Implicit in the commandment "Make for Me a Sanctuary," is an assurance that the Sanctuary will not be removed from this world. But where and what is the Sanctuary in this world now, after the Temple has been destroyed? The Sanctuary is the synagogue and the yeshiva, in all their multitude. For these are described as a *Mikdash M'at* – a miniature Sanctuary. In other words, the Sanctuary that remains in this physical world is not the actual Temple, but a Sanctuary in miniature, a representation and reflection of the Temple itself. Actually, there are a multitude of Sanctuaries at this time, for all the synagogues and yeshivas are, each of them, a small Sanctuary, a *Mikdash M'at*.

When G-d commands, "Make for Me a Sanctuary," the eternal holiness can apply to three things: the physical object itself – the stone and wood of the Tabernacle and Temple; the location of the Sanctuary – the place where it stands; and the people commanded to make it.

The Tzemach Tzedek – the third Lubavitcher Rebbe – stresses the last point: the obligation of the Jewish people to make a Sanctuary is an eternal responsibility. In the phrase, "They shall make for Me a Sanctuary," the emphasis is on "They shall make."

Now since at all times and all places it is incumbent upon the Jewish people to be busy with making a Sanctuary for the Divine Presence, it is clear that even now there is a duty to occupy ourselves with the construction of the Sanctuary. Since for the moment –

until the actual revelation of Moshiach – we cannot erect the edifice itself, it seems we must be content with fulfilling our obligation by studying the laws concerning the Sanctuary. For at least that much we can do, and certainly we need to know the what and how of the Third Temple before laying the first cornerstone.

The rabbis declare that an object, a Sanctuary, made specifically as a dwelling place "for G-d" will not be moved, not in this world and not in the World to Come. True, the holiness will not be removed from the pieces of stone and wood; true, the holiness will not leave the place where it was built. But most important, the **commandment** doesn't move.

Yet, simply studying the laws of the Temple is not sufficient. We must build something. After all, that is our duty – to make a Sanctuary. We can't make it in only a spiritual sense. We have to make something physical – in this case, a miniature Sanctuary – the synagogue and the yeshiva.

We can now understand the comparison between the Sanctuary in Yerushalayim and the miniature Sanctuaries throughout the ages. The Temple was the place of Divine Service; there the sacrifices were brought. The synagogue is also a place of Divine Service, for there the Jewish people pray – and prayer follows the form of sacrifice.

Thus, the way to actually rebuild the Sanctuary, to bring about the coming of Moshiach and the Third Temple, is to make sure our miniature sanctuaries – our synagogues and yeshivas – function the same way as the Sanctuary in Yerushalayim itself functioned.

The Temple contained all three pillars of the world: Torah, Divine Service, and Acts of Loving-kindness. In the Temple rested the ark and the tablets with the Ten Commandments; there the Sanhedrin taught Torah; in the Temple, the sacrifices were brought and the people drew closer to G-d; and in the Temple places were set aside for *tz'daka* – where the rich could give in secret and the poor could take without being noticed. Similarly, the miniature Sanctuaries – our synagogues and yeshivas – must be true places of Torah, Divine Service and Acts of Loving-kindness, where guests are indeed welcome.

In fact, this applies to the miniature Sanctuaries in which we live, our homes. Every man, woman and even child must strive to "Make for Me a Sanctuary," wherever they dwell. The Divine Presence dwells within the Jewish home. What is true of the Temple in Yerushalayim, and the synagogues throughout the world, is even more true of our private dwellings. We must fulfill the command to "Make for Me a Sanctuary," making our homes a place of Torah, Divine Service and Acts of Loving-kindness. In this way, collectively we fulfill the command in its entirety, thus bringing Moshiach and revealing the Third Temple.

(Based on *Likkutei Sichos* 36, pp. 123-130)



## ~CORRECTION RE ISSUE #685~

The article, **The Rebbe Was Thinking of Us in War-Torn Warsaw**, contained inaccuracies:

1) In the account of the miracle which surrounded my birth, the lady traveled by herself to Vilna where she consulted the doctor. The doctor absolutely made no mention of aborting the fetus. He told her that in order to have a healthy child, she must return and be in the hospital for the last two or three months of the pregnancy in order to hopefully have a healthy child. When she returned, her husband did not agree to do anything without asking the Rebbe first. The Rebbe's response was, and this is a direct quote. "She should remain at home and Hashem will bless her with a healthy living child." After the baby was born healthy, he wrote a letter to the Rebbe stating that his wife had, thank G-d, a healthy boy, and he asked for a brocha that he and his children should be genuine chasidim. He placed the letter into a Tanya and he gave some money for tzedokah.

2) My father was not present at the Yechidus, as he had already come to America (in 12/32). I have only one sister. Everybody cried except me, as I was too young to understand.

3) We were living not in Manhattan, but in Brownsville, Brooklyn. My father woke up the entire family, not only myself.

4) On p. 12, the response of the Rebbe should read, "when the Jewish people are experiencing tzaros, the simcha can only be expressed in the heart, it cannot be displayed (rather than "ought"; and it "does not need to be")

There are further minor inaccuracies, which will not be discussed now. When this article was published last year in the Hebrew edition of the magazine, I called up the editor at that time, and told him about the inaccuracies. So you can imagine my shock when it was printed in the English edition, still containing the same wrong information! The Rebbe is always very careful that when a story is transmitted, that all the details be accurate. It would also behoove your writers to verify the accuracy of all future stories.

Rabbi Y. Gordon

# THE REBBE WAS THINKING OF US IN WAR-TORN WARSAW

*Enthralling stories told by elder Chassidim at a farbrengen in 770 one Tes Adar, the day the Rebbe Rayatz arrived in America in 1940, and the wellsprings started to spread out from the lower hemisphere (see HaYom Yom 9 Adar II).*

## L'CHAIM ON SODA

**R' Posner:** L'chaim, l'chaim! I see that I'm getting looks for saying l'chaim over soda, but to me, it's a reminder of a story with the Rebbe Rayatz. In the early days of the founding of yeshivas Tomchei T'mimim in 770, the Rebbe Rayatz would send instructions to our maggid shiur, R' Zalman Gurary a"h, which also dealt with trivial things like how to dress properly.

One time, the Rebbe told him that when he farbrenged with talmidim, the farbrengen had to be without mashke but just tea or lemonade and Hashem would help that this would have an effect like

mashke.

So l'chaim, l'chaim! It's on soda but at least we can say l'chaim.

## PHONE CALLS TO WASHINGTON THE NIGHT OF SHEMINI ATZERES

Here we are, some graduates from the yeshiva. When I first came to yeshiva, they were already the older bachurim, and now we are meeting again, Baruch Hashem.

When the Rebbe arrived on 9 Adar 5700/1940 I was not in New York. At that time, we lived in Chicago and I was eleven years old.

## PARTICIPANTS:

Rabbi Mordechai Altein

Rabbi Yisroel Gordon

Rabbi Yehuda Leib  
Posner

Rabbi Yosef Dov Krinsky

Rabbi Mordechai  
Scharfstein

My older brother Zalman, who was already past his bar mitzva, was sent to New York in order to learn in yeshiva and he was one of the people who welcomed the Rebbe. I did not go to New York until Sukkos 5701.

One of the memories etched deep in my mind are the events of Shmini Atzeres 1940 in Chicago. At that time, the Chassidim were under terrible stress. The Rebbe and his entourage were in Warsaw which was being bombarded, and they were in great danger.

The night of Shmini Atzeres, after Maariv, one of the Chassidim involved in rescue work came to our house and spoke with some askanim so that they would try to exert their





influence in Washington in order to rescue the Rebbe Rayatz.

The Rebbe Rayatz's situation was so bad that Chassidim did not want to lose even a second's time. Every moment could make a difference. One of the askanim, a Chassid by the name of Shlomo, sat in our house and made a phone call to New York or Washington, and did what he could to get things moving.

Even we, the talmidim, understood that if a Chassidic Jew was making a phone call on Yom Tov, it was because of danger to life, but it was a bizarre sight. A Chassidic Jew, on the night of Yom Tov, talking on the phone ... That night the Chassidim made dozens of phone calls in the attempt to rescue the Rebbe Rayatz.

In the end, as we all know, they were successful and the Rebbe arrived here on 9 Adar.

## **“MY SPIRITUAL CHILDREN”**

When we arrived for my first yechidus on Sukkos 5701, Rabbi Simpson escorted my brother Zalman and I in to the Rebbe's room. R' Simpson told the Rebbe

that we were Sholom Posner's children and the Rebbe blessed us.

During that year, the Rebbe decided to open a yeshiva for lower grades. We were learning in Torah Vodaas at the time and every so often we'd hop over to 770.

We were supposed to go home for Pesach but since I was going to celebrate my bar mitzva on 11 Nissan that year, I asked for yechidus with my brother before we left for Chicago.

In those days, yechidus took place three times a week, Sunday night, Tuesday night, and Thursday night. Since we had to leave by bus on Sunday afternoon, our yechidus appointment was for Thursday night. Rabbi Simpson called us at ten o'clock and said it was late and the Rebbe was tired and we would go in at the next earliest opportunity.

We told him that we had to leave on Sunday afternoon and we wouldn't be able to have yechidus on Sunday night. He said that in that case, we should have yechidus on Motzaei Shabbos.

It was Motzaei Shabbos and Rabbi Simpson, who lived in Boro Park, had still not arrived. It was late so we called him and said that since

he hadn't yet come and he had promised us a yechidus, what were we supposed to do? He said to go to R' Shmuel Levitin.

We told R' Shmuel Levitin the situation and he said to go to Chaim (Chaim Lieberman, the Rebbe's secretary).

We went to his office and knocked at the door and told him the situation. He said, “Go down and go in.” We looked at him in shock but he said, “Nu, nu, go in.”

Before we went in, I told my brother that he should knock at the door. He knocked and opened the door a bit. The Rebbe was sitting at his desk and he looked at us as we entered. I noticed that when he saw us, he smiled. Our fear dissipated a little.

We walked in and stood near his desk. The first thing the Rebbe asked was, were we returning by bus.

We looked at him ... perhaps we hadn't heard what the Rebbe had said. It was very hard to understand him since the Rebbe spoke very unclearly at that time.

The Rebbe repeated his question and we answered affirmatively. The Rebbe asked whether we would

daven on the bus and we answered affirmatively once again. "With t'fillin too?" he asked. When we said yes, he said, "good."

Then the Rebbe said: Everything has to be according to the place and time and according to the place and time, I am satisfied with you. But your father, who was in Lubavitch, that was completely different. You have to know that when your father was in Lubavitch it was completely different. Still, from you, more is demanded than of "kinder from the street."

(When we repeated this to R' Shmuel, he corrected us, using the Yiddish word for "street," but we told him that the Rebbe had used the English word, "street.")

"You are my children," said the Rebbe. "To your parents, you are *fleishigdiike kinder* (children of the flesh), but to me, you are spiritual children."

Then we spoke about the upcoming bar mitzva and the Rebbe wished us a good trip.

## IF THE DESIRE IS PNIMI

The way it is today is that when a boy becomes bar mitzva, he starts putting on two pairs of t'fillin. Back then, we didn't put on Rabbeinu Tam t'fillin until the age of 18-19, and before doing so we asked the Rebbe for permission.

Half a year before I turned 19, I asked the Rebbe Rayatz whether I could start wearing Rabbeinu Tam t'fillin. On 4 Kislev 5707 I received the following answer that I will read from the original letter that I have with me:

**"In response to your question regarding putting on Rabbeinu Tam t'fillin, if the desire is p'nimi – then it is a proper thing to do. A Rabbeinu Tam bachur must have a devotion and dedication to diligence in the study of Nigleh and work on correcting middos, and Hashem will help you materially and spiritually."**

## WHAT IS PUBLIC MOURNING ON SHABBOS

**R' Mordechai Altein:** The passing of the Rebbe Rayatz was on Shabbos, 10 Shvat. The Shabbos before that, 3 Shvat, my father-in-law, Rabbi Yisroel Jacobson, sat Shiva for his mother who passed away on Rosh Chodesh Shvat. Since his father had passed away on 3 Shvat 5708, there was a big question about whether he needed to daven before the amud. On the one hand, he was in the middle of Shiva and public mourning is forbidden on Shabbos. On the other hand, it was his father's yahrtzait.

My father-in-law asked me to ask the Rebbe who was called "the son-in-law" at the time. I spoke to the Rebbe and asked the question. The Rebbe told me that since all the people in the minyan would know that he was davening because of his father's yahrtzait, and not because of the mourning for his mother, refraining from davening before the amud would be an act of public mourning. The Rebbe said that although he wasn't a rav or a posek, this was an accepted thing.

This took place a week before the Rebbe Rayatz's histalkus.

When they printed the maamer that the Rebbe produced for 10 Shvat – Basi L'Gani – the first maamer was dedicated l'ilui nishmas R' Yisroel Jacobson's parents.

That was by way of introduction.

## THE REBBE ASKED: WHAT'S HAPPENING WITH THE BACHURIM?

I was among the group of bachurim that the Rebbe Rayatz said should go to Otvotsk before the war. When the war broke out, we went through seven levels of Gehinom.

We traveled to Warsaw, as the Rebbe said to do, to arrange the necessary papers to travel and from

there, after many difficulties, we managed to arrive in Riga. The Lubavitchers in Riga were very Chassidish. R' Itche der Masmid was in Riga at that time. He would daven all day. I remember him learning Chassidus for a few hours and then davening Shacharis for hours. When it was time for Mincha, he would remove his t'fillin and daven Mincha with a tallis over his head. When he finished Mincha, it was time for Maariv and he davened Maariv. After davening he would learn Likkutei Torah with the bachurim and then we would accompany him



***Writing to the Rebbe is your responsibility. Answering you is the Rebbe's responsibility. Write!***

*--R' Mordechai Altein*

to his home and talk to him.

The Rebbe, who was trying to leave burning Warsaw for Riga, asked that a group of bachurim wait for him in Riga. We waited several weeks and in the meantime, Anash in Latvia began to get very nervous since the Nazis were very close to Latvia. Latvia is a country that can be crossed in half an hour. They forced us to leave Latvia.

From there we went via Sweden and Norway until we arrived back in America. We arrived shortly before the Rebbe arrived in Riga on 5 Teives.

When the Rebbe arrived in Riga, his first question was, "What's happening with the bachurim?" Anash told the Rebbe that we had arrived in America already, and he asked: Why am I not informed about what is happening with them?

We rejoiced upon hearing that the Rebbe had gotten out of Warsaw and arrived in Riga. We then learned that the Rebbe had asked about us. On the one hand, we were happy that the Rebbe inquired about us; on the other hand, we felt bad that we hadn't told the Rebbe what had happened to us.

We wrote to the Rebbe and apologized, saying that since the Rebbe was in Warsaw, we could not write to him about what was happening with us. The Rebbe's response was that even when he was in Warsaw with the bombs falling, whenever he got word about the bachurim, he felt much better!

\*\*\*

In general, we know that a Chassid must write to the Rebbe about what's going on with him. There are stories about Chassidim who wrote to the Rebbe and although the Rebbe did not physically receive the letter, he responded.

When the Rebbe was in Paris, a Lubavitcher asked him whether there was an inyan in writing a letter to

the Rebbe even when it doesn't seem as though the letter will get to him. The Rebbe answered: Writing to the Rebbe is your responsibility. Answering you is the Rebbe's responsibility. Write!

## MIRACLE

**R' Yisroel Gordon:** There's a story of a Chassid who lived in Russia in a small town where there was no fire department, running water, or medical services. This Chassid lived there and raised a family with several children.

His wife was pregnant and became ill. Since there was no doctor and her condition was worrisome, they traveled to the big city of Vilna where they saw a doctor who decided they had to go to a hospital and abort the fetus since otherwise, she and the baby were in danger.

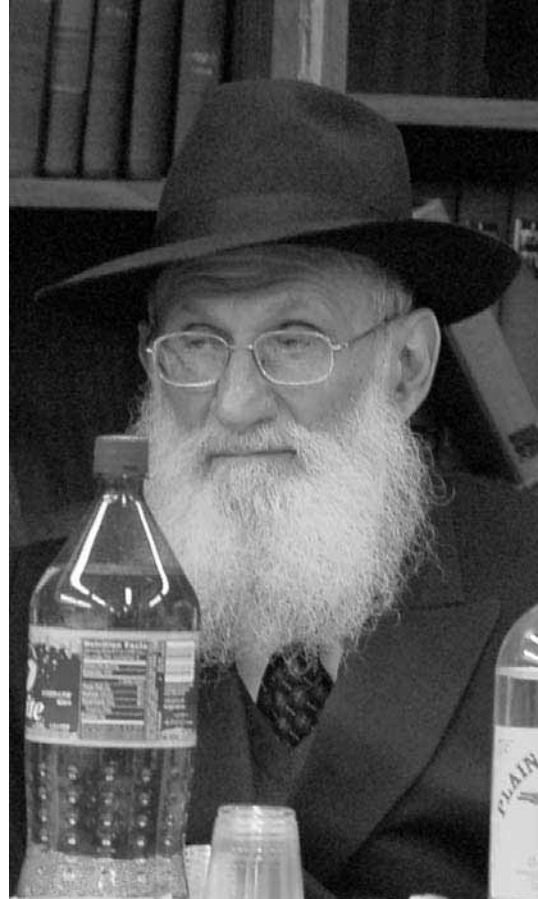
The Chassid, of course, did not agree to do anything without asking the Rebbe. He wrote to the Rebbe Rayatz what the doctor had said and asked what to do.

The Rebbe said the woman should remain at home, without aborting, and the child would be fine. That's what happened, and the child was born healthy. This isn't just "one of those stories," since I am the child who was born!

Since there was no telephone or telegraph in the town where I was born, my father did not have a way of informing the Rebbe of my birth. He took money as a *pidyon* and placed it in a Tanya. In the *pidyon nefesh* he wrote that his wife had a healthy boy and he asked that he merit that he become a genuine Chassid.

From this story we learn that Chassidim always knew about the great love the Rebbe had for them and they reciprocated with great love towards him.

The Rebbe Rayatz says in his sichos that the Rebbe's love for a



***If a Chassidic Jew was making a phone call on Yom Tov, it was because of danger to life, but it was a bizarre sight. A Chassidic Jew, on the night of Yom Tov, talking on the phone... That night the Chassidim made dozens of phone calls in the attempt to rescue the Rebbe Rayatz.***

*--Rabbi Yehuda Leib Posner*





***The Rebbe told about the experiences they had in the bunkers in Warsaw and said that in the bunkers were all kinds of Jews, Jews with peios and Jews without head coverings, but when the bombs fell they all cried out Shma Yisroel.***

--R' Yisroel Gordon

Chassid is greater than the love parents have for their children. Everybody knows how much parents love their children, and yet the Rebbe's love for Chassidim is much greater.

### **WHY IS EVERYONE CRYING?**

We arrived in America in 1934. We stopped in Warsaw on the way, where the Rebbe was. I was five years old but I remember that the Rebbe received us graciously and smiled at us.

The Rebbe, who knew my father from Lubavitch, spoke with my father, with my brothers Nissan and Sholom, with my sisters, with me and my mother. Everybody cried. I didn't understand why everyone was crying when the Rebbe was smiling at us.

Only later, some weeks or months later (before that I was too young to comprehend) did I understand why they had all cried. The Rebbe said that my father is a Tamim. Now that we were going to America, which is a land which consumes its inhabitants, we had to know that there would be many difficult tests and he expected us to withstand them.

### **A VISIT TO REBBETZIN SHTERNA SARAH**

When we were in Warsaw we visited Rebbetzin Shterna Sarah, the widow of the Rebbe Rashab. She went to America later on and lived on the second floor of 770.

Rebbetzin Shterna Sarah received us with great honor. She gave my mother tea with sugar. I was a little boy and seeing sugar, I grabbed some of it. My mother was taken aback and she began scolding me that I had to behave like a mentch and not grab sugar in front of the Rebbetzin.

The Rebbetzin calmed my mother and said that I came from a

small town and had never seen sugar and now that I saw it, I was excited and I grabbed. "Let him be, he is allowed a small *taava*."

### **HEI TEVES – THE REBBE ESCAPED!**

On 5 Teives 5700, we got the news that the Rebbe had finally left Warsaw and managed to get to Riga via Berlin. The date that is so familiar to us from the court case of the s'farim, was also the day the Rebbe Rayatz was rescued from the Germans.

We rejoiced. Chassidim gathered spontaneously for a farbrengen at the homes of Rabbi Simpson or Rabbi Jacobson. I remember that one of the Chassidim picked up a cup and said, "L'chaim, l'chaim, the Rebbe got out," and he began to cry from great joy. He couldn't talk, he was so overcome by emotion.

There were great Chassidim present but none of them could speak. You can imagine the feeling – the Rebbe escaped!

### **NESHAMOS THAT WERE INSPIRED IN WARSAW**

When the Rebbe arrived in New York, we were living in Manhattan at the time. My father woke me up at 5:30 in the morning to go to the mikva. The Rebbe had arrived and we had to go to the mikva before seeing him.

Then, when the Rebbe began to disembark from the ship, and he was in a wheelchair, and people began to see the Rebbe, they didn't know how to react. One started saying the SheHechyanu blessing, one said the bracha "*sh'chalak mei'chachmaso lireiav*." Each one said a different bracha. There was such excitement. We rejoiced and cried simultaneously. The Rebbe was here!

It felt a bit strange seeing the Rebbe. When I had seen him six years earlier, he looked so different.

Then the Rebbe spoke and

thanked America for saving him, and all the Jews who took part in his rescue.

The Rebbe went to the Greystone Hotel on Broadway. We traveled there by subway.

There was a special farbrengen there. Purim that year was on a



***When the Rebbe arrived, there were thousands of people on the platform and there was a big problem – everybody wanted to see the Rebbe, and there was terrible pushing.***

--R' Mordechai Scharfstein

Sunday so that 9 Adar II was on a Tuesday. At night there was a farbrengen and the Rebbe spoke and told stories, some of which are printed in the sichos of 5700. The Rebbe told about the experiences they had in the bunkers in Warsaw and said that in the bunkers were all kinds of Jews, Jews with peios and Jews without head coverings, but when the bombs fell they all cried out Shma Yisroel.

## THOUSANDS OF PEOPLE WAITED ON THE PLATFORM

**R' Mordechai Scharfstein:** On the morning of the day that the Rebbe Rayatz arrived, my father came from shul and took us to greet the Rebbe. Not all were permitted to approach the ship. Only those to whom Agudas Chassidei Chabad had given a ticket were allowed to approach the ship.

When the Rebbe arrived, there were thousands of people on the platform and there was a big problem – everybody wanted to see the Rebbe, and there was terrible pushing. Over the years I learned how to push, but in those days I still didn't know how...

The police escorted the Rebbe until he went to the hotel. The Rebbe and his entourage traveled to the hotel in two taxis. My father also went to the hotel, behind the Rebbe.

I don't remember whether my father went in for yechidus the day the Rebbe arrived but I remember that my father took me with him when he had yechidus. When the Rebbe saw my father, he gave him a big smile and said, "How are you R' Avrohom?" The Rebbe was very happy to see him.

My father had seen the Rebbe on his previous visit, at the end of 5689/1929. At that time, my father was in the process of becoming a Lubavitcher, and seeing the Rebbe's face was a decisive factor in this

process.

My father was born to a Litvishe family and his journey to Chabad was via Chassidus Kopust as follows:

My father was married three times. His first two wives died in their youth. He had a son from the first wife, a son and daughter from the second wife, and then he married my mother. The second wife had a brother who was a Chassid of Kopust and he was mekarev my father to Chassidus Kopust.

Around 1928, R' Ezriel Zelig Slonim, the Rebbe's *shadar* (fundraising emissary) came to New York and on Shabbos he davened in my father's shul.

R' Slonim came to shul at 8:30 in the morning and saw two men with full beards. He was very impressed and excited to see two Jews with beards sitting and learning before the davening in materialistic, cold America. He decided to see what Midrash they were learning but when he approached them he said, "Oy vey, they're not learning Midrash; they're learning Magen Avos" (written by the Admur of Kopust).

He sat and learned with them an inyan in Chassidus and then got busy with the avoda of t'filla. Before Mincha he learned Midrash with them. Then he spoke with these two Jews, my uncle and my father, and convinced them to write to the Rebbe.

The Rebbe wrote to my father to work on avoda in t'filla and to say a lot of T'hillim. The Rebbe gave my father a bracha.

A year later, when the Rebbe arrived in America at the end of 5689 and my father went to see him, this was a decisive factor in his move to Lubavitch. During that visit, the Rebbe ate from my father's sh'chita. My father was an ordained shochet with kabbala from great rabbanim.

## TO SEE OTHERS' GOOD QUALITIES

**R' Yehuda Leib Posner:** Sixty years ago, around this time of year, before Purim, I sat and learned Chassidus in the small zal. It was about 8:00 when suddenly, R' Chadakov entered the room and said he wanted to speak to me.

He took me to the office of Merkos L'Inyonei Chinuch which was near the zal and the Rebbe was there. The Rebbe told me that I had to go to New Jersey, Delaware and Pennsylvania on behalf of Merkos L'Inyonei Chinuch, to advertise the publications that Merkos L'Inyonei Chinuch sold.

At that time, Lubavitch was not as big as it is now. I was able to take all the s'farim in one bag. I was supposed to travel for a week, return, and then take the train to Pittsburgh where we lived at that time.

Before I left, I had yechidus with the Rebbe. The Rebbe told me: When looking at others, see their good qualities; when looking at yourself, see your deficiencies. Chassidim say that the Torah was given in different sized letters."

The Rebbe told me that in the Torah there are *asvon ravrevin* and *asvon z'eirin* (large letters and small letters). At first, I didn't understand what the Rebbe meant. It was very hard to make out what he was saying and I asked the Rebbe to repeat it. Then the Rebbe said in Yiddish "big letters and little letters," and I understood.

The Rebbe was saying that the other person's good qualities had to be seen with big letters, while their deficiencies should be seen with small letters. The Rebbe concluded with a bracha for a good trip.

I think this is a point that everyone should know. May Hashem help us see the Rebbe here already, b'gashmius, l'chaim!

## SIMCHA IN THE HEART

**R' Yisroel Gordon:** Kinderlach, I want to share some of my memories with you. When the Rebbe Rayatz arrived in America, they looked for a place for him to live.

In Lakewood, which later became a big center of Jewish life with a famous yeshiva, there was a wealthy man by the name of Kalev Fastan. He asked the Rebbe to live in Lakewood and promised to place his mansion at the Rebbe's disposal.

Rabbi Mentlick and other Chassidim went to his house and made the arrangements and the Rebbe arrived in Lakewood a few days before Pesach. The wealthy man came with his entire family and they served and treated the Rebbe with great honor.

There was a rav there – I forget his name – a very successful lecturer, who gave dramatic speeches in Yiddish and English. He welcomed the Rebbe and said we have the Gaon HaDor and the Tzaddik HaDor, the Lubavitcher Rebbe shlita, who did so much in Russia etc.

The Rebbe looked down and people could see that he couldn't stand these words of flattery. When the darshan finished speaking, the Rebbe thanked him, and said that the Halacha is that when reading the Torah and there is doubt about a certain letter, whether it's a Chaf or a Beis, a Vav or a Zayin, you ask a child, "Who is neither smart nor foolish." Why? Because just as too foolish is no good, too smart is also no good.

The Rebbe was telling him what he thought of what he said.

When the Rebbe returned to New York, the members of the Agudas HaRabbanim met him, Rabbi Rosenberg and Rabbi Shapiro and other distinguished Jews. There too, to the best of my recollection, the Rebbe was not pleased with the great honor they gave him.

The Rebbe told them that it says

that Hashem said to Moshe Rabbeinu "and he [Aharon] will see you and rejoice in his heart." Why would he rejoice merely in his heart? Because when the Jewish people are experiencing tzaros, the simcha ought to be in the heart.

The Rebbe went on to say – I thank you for your heartfelt wishes and hope that you will help us with the yeshivos and Talmudei Torah, but the simcha ought to be "in the heart" – it does not need to be displayed.

## TO SAY MUSSAR WITH A NIGGUN

I remember that my brother, Sholom Ber a"h, who was a shliach and rav of a shul in Newark, had tremendous difficulties. His shul was very modern, without a bima in the center etc. He asked the Rebbe (I'm talking about 1944-1945), "What am I supposed to talk to them about in shul? I speak about Shabbos and kashrus and it doesn't go. People in shul do all kinds of *kuntzin* in order to avoid complying, what can I do?"

The Rebbe told him that when you go down the street and shout at someone and give him Musar, he won't accept it. When you sit in shul and sing a niggun and say a vort, the Musar is accepted.

By the way, I was reminded of a story that I heard from my brother Sholom Ber. When he was in Dokshitz, he learned by a Chassid of the Rebbe Maharash who was outstanding in his avoda of t'filla. He would go to shul, learn Chassidus for a few hours and then close himself up in a room by himself and daven for about two hours. It was very special to watch him.

One time, my brother asked him about the Mishna in Bava Metzia that when two people deposit money with someone, one person leaving \$100 and the other \$200, and both show up and claim \$200, the halacha is the money remains there





***People who are so religious that they even wear tzitzis at night did not belong in the army and were designated 4F.***

--R' Yosef Dov Krinsky

until Eliyahu comes. What's the connection to Eliyahu? As great as he is, he is still just one witness?

The melamed answered that there's a verse in T'hilim (43), "Send Your light and Your truth, and they will guide me." Rashi explains that "Your light" refers to Moshiach and "Your truth" refers to Eliyahu. Eliyahu will come to bring truth to the world. The man himself will come and admit that the \$200 isn't his.

That is how a Chassid of the Rebbe Maharash learned p'shat in the Mishna.

## **I CAME TO WELCOME THE SH'CHINA, NOT TO PUSH**

On Shavuot 1946 there were many people and naturally, they all wanted to daven with the Rebbe. People standing in the hall tried to enter the room and there was terrible pushing.

A man stood there who did not look Lubavitch. He had long peios and wore a *bekeshe*. He was very tall. My brother Sholom asked him why he was there and he said that he was a Skverer Chassid from Boro Park and he wanted to see Shavuot in Lubavitch. He asked the Skverer Rebbe permission to go to Lubavitch and he answered him: If I could, I would go with you, go *gezunterheit*.

My brother asked him: Why don't you push inside? Why are you standing here?

He answered: There's no need to push. There's a verse in Parshas Ki Sisa which says, "And all who sought Hashem went out to the Tent of Meeting." Rashi says, from here we see that seeking out the countenance of an elder is like welcoming the Sh'china. I came from Boro Park to see the face of an elder and to welcome the Sh'china, and pushing is not necessary.

I think that this can give us much chizuk especially in the situation we're in now, how much we should want to see the Rebbe which is synonymous with welcoming the Sh'china.

## **L'ALTER L'GEULA ON EASTERN PARKWAY**

**R' Yosef Dov Krinsky:** In 1943 the Kol Korei of the Rebbe, "Immediately to t'shuva, immediately to Geula" was publicized. Machne Israel printed stickers with this on it and bachurim

were supposed to put them on benches on Eastern Parkway. Some bachurim put them on subways. One of the bachurim was asked by a policeman what the stickers said.

The bachur told him that it was a political sticker which said: Vote for LaGuardia (the mayor of New York at that time who had a Jewish mother).

## **SAVED FROM THE ARMY THANKS TO TZITZIS**

During the war, all the bachurim were called up by the army and had to go for physicals. Those yeshiva bachurim who were granted exemptions were designated 4D and those who were unfit for service, were designated 4F.

In general, at that time, throughout all of New York, there were only 3000 boys learning in yeshivos. All the other Jewish boys in New York attended public school. If someone went to yeshiva, it was considered as though he wanted to be a rabbi because otherwise, why go to yeshiva?

All the bachurim went for physicals and saw all the doctors: for the head, feet, stomach etc. After all that, they were interviewed.

Many of the bachurim passed the medical exams and were given designations that required them to serve in the army. In the interview, they were asked what they were wearing (referring to the tzitzis). They said it was a religious garment.

"Do you wear it at night?"

"Yes, we wear it at night."

"Then you are released."

People who are so religious that they even wear tzitzis at night did not belong in the army and were designated 4F.

When they came back and told the Rebbe, the Rebbe was not at all pleased that they had been designated 4F and not 4D.

Baruch Hashem, all the bachurim except for one were exempt from army service.



# ENTERING THE HOLY OF HOLIES

*Chassidim enter the Rebbe's room the way the Kohen Gadol would enter the Holy of Holies. \* A compilation of stories that describe how Chassidim viewed the Rebbe's room, presented in connection with Parshas Truma, in which we read the mitzva, "and they shall make Me a sanctuary and I will dwell among them."*

## THE FOUR CUBITS OF THE REBBE ARE THE FOUR CUBITS OF G-D

One time, when the tzaddik, R' Hillel, was in yechidus with the Tzemach Tzedek, the Rebbe entered a state of great d'veikus. R' Hillel would say that to merit to see and feel this d'veikus, it was worth walking to the Rebbe ten times on foot.

His disciple, R' Gershon Dov, related:

"We, the young married disciples of R' Hillel, lived for many months with this line, and the *t'mimus* (simple sincerity) with which it was said instilled us with a chayus for avoda.

"R' Hillel told us that the Rebbe's d'veikus elevated and placed him within a completely different four cubits. The Rebbe's four cubits are the four cubits of Hashem. From the day the Beis HaMikdash was destroyed, Hashem has nothing in His world except the four cubits of Halacha, which contain the same revelations that there were in the Beis HaMikdash."

(Likkutei Dibburim vol. 2, p. 210)

## THE ALTER REBBE'S "HEICHAL"

The following is a description from Shimon the Heretic, who spent some time with the Alter Rebbe and his disciples. He described the

Rebbe's living quarters and how the Chassidim related to it:

"The 'Heichal,' as the Chassidim refer to the Rebbe's dwelling, is in a spacious yard with rows of trees, a vegetable garden and various other buildings.

"It is a long house, about 25 cubits in length and about 12 cubits wide. Over it is an attic about twenty cubits long and the width of the house. The house is divided into two apartments, with an entranceway dividing it. The apartment on the right is the Nasi's private dwelling and on the left is a small shul where people wait to see the Rebbe, which the Chassidim call 'the lower Gan Eden.' In the attic are two rooms, separated by a foyer. One room is the Nasi's meditation room and the other room is where he receives people for private audiences, what Chassidim call 'the upper Gan Eden.'"

## THE LOWER AND UPPER GAN EDEN

The Rebbe Rayatz related, "I heard from senior Chassidim that the room before the yechidus room was called 'the lower Gan Eden,' and the yechidus room was called 'the upper Gan Eden.'"

"Before a Chassid went in for yechidus, he would resolve that he no longer wanted that which he desired. It goes without saying that this wasn't about forbidden desires, for what is forbidden is forbidden. What is meant is not to want at all that the heart desires, even permissible things."

(Sicha Purim 5688/1928)

## FEELING OF BEING OLEH REGEL

The Alter Rebbe would conduct the hakafos in the lower Gan Eden. The Chassidim referred to them as "the Rebbe's yechidus hakafos." These yechidus hakafos placed a Chassid in an entirely different

standing.

"I remember," recalls the Chassid, R' Pinchas Reizes, "the first time I was present at these hakafo's and how they transformed me. I became another person. For the first time, I had a clear image of how a Jew felt in the Beis HaMikdash when he was *oleh regel* and saw the revelation of the Sh'china in the Beis HaMikdash."

Every limb and organ of the body has a certain pleasure in accordance with the function of that limb. The head enjoys something intellectual,

the eyes – something visual, the heart – emotions, and so on. However, there is a type of pleasure that causes pleasure throughout all the limbs and organs simultaneously until all the senses and abilities are nullified in it. This pleasure was felt by a Chassid during yechidus hakafo's with the Rebbe.

*(Likkutei Dibburim, vol. 2, p. 502)*

## WHEN TO KISS THE LECTERN

The Rebbe Rayatz relates in the

name of the Chassid, R' Yaakov Shimshon:

His father, R' Zalman Yitzchok, prepared him for half a year before his wedding so he could have yechidus (this was in 5585 (1825), with the Mitteler Rebbe). His grandfather, the Chassid R' Nachum Dovber, did not suffice with this, and for two months he explained to him what it means to have yechidus with the Rebbe.

"Among Chassidim," explained his grandfather, "the Rebbe's house was the Heichal of the Mikdash and his room was the Holy of Holies. We had a majestic inner awe towards the earth on which the Rebbe's house was built, and all the more so for the 'lower Gan Eden.'

"After much preparation, deep soul searching, and immersion and purification in the mikva, we would occasionally allow ourselves to kiss the lectern from which the Rebbe davened.

"If you had seen with what elevated awe and holy love the elderly Gaon and Chassid (who was 90 years old), R' Yerucham Moshe of Shepitovka, approached the Rebbe's lectern to kiss the area where the Rebbe placed his hands as he davened, you would have some understanding of the significance of the place where the Sh'china rests.

"We received as a tradition from the senior Chassidim that you go to yechidus only after intense and lengthy preparation. There were those whose preparation for yechidus took over three years."

## SEVEN YEARS FOR YECHIDUS

For three years, R' Moshe Vilenker prepared himself for yechidus with the Alter Rebbe. He then remained in Liozna for another seven years, in order to translate the yechidus into actual avoda.

*(HaYom Yom 18 Tamuz)*





## ON THE THRESHOLD

The elder Chassidim would say in the name of the original Chassidim: "At the threshold of the beis midrash of our Rebbe, we abandoned our natural middos. The mezuzos of 'lower Gan Eden' effected a yearning for love and fear."

The senior Chassidim, said the Rebbe Rashab, before entering for yechidus, worked on themselves so that what they longed for – they did not do.

On these birthing stones was born the congregation of Chassidim.

*(HaTamim, vol. 2, p. 136)*

## NEW CREATURE

R' Nachum Dovber related to his grandson that there were Chassidim who, after intense preparation, would come for their first yechidus and, standing on the threshold of 'the upper Gan Eden' before going in to see the Rebbe, would sense the pleasure of apprehending G-dliness. Their natural feeling was refined, and seeing the Rebbe's Holy of Holies opened a channel from the neshama to the ruach and nefesh. During yechidus, the Rebbe elevated the nefesh and ruach and

enlivened them with the light of the neshama.

They left yechidus as a new being, with a healthy G-dly soul, a happy and encouraged Good Inclination, a dismembered natural soul, and a crushed Evil Inclination.

*(Seifer HaToldos, Admur Rayatz, vol. 2, p. 221)*

## ORDER OF THE DAY

The night before yechidus, a Chassid would read the bedtime Shma as he did a spiritual accounting. He would get up for Tikkun Chatzos, feeling the churban



of the Mikdash and the exile of the Sh'china from his own spiritual state. He would feel the destruction and desolation of the inner essential Mikdash about which it says, "and they shall make for Me a sanctuary and I will dwell in them." Hashem gave him a G-dly soul and this soul was in exile.

He would thus say the Tikkun Chatzos with genuine bitterness, crying and wailing with inner bitterness from the depths of his heart. Then he would study Torah, purify himself in the mikva, learn his regular schedule of Chassidus before davening, and daven with his head and heart, pleading before G-d that He help him do t'shuva. He fasted that day and dived in Torah.

*(Igras Kodesh Admur Rayatz, vol. 3, p. 165)*

## GOOD AND RIGHT

The Chassid, R' Hillel of Paritch, relates, "For the four months that I prepared myself to see the Mittler Rebbe for yechidus, I worked on my body so it should be on the level of tov/good and not just the level of tzedek/righteousness."

One of the *yoshvim* (full time learners), Moshe Dovid of Avtzuha, was very moved by R' Hillel's statement. He cried copiously and said, "Now I know why my two yechiduses didn't help. In order to go to yechidus you have to prepare with actual avoda, for without it the yechidus does not help."

*(Likkutei Dibburim vol. 3, p 1040)*

## HOLY OF HOLIES

The Chassid, Maskil and Oved, R' Avrohom Dovber, son of Yirmiyahu of Bobruisk, described a dialogue he had with his father during a trip to the court of the Rebbe in 1832, when he was six years old.

"Father asked me, 'Do you

know about the Mishkan that Moshe built in the desert according to G-d's command? Do you know about the special chamber that was there, in which the Holy Aron (Ark) with the Luchos stood? Do you know that once a year, on Yom Kippur, Aharon the Kohen Gadol would enter that chamber to light the incense and to pray for all of Israel? Tell me, who entered the Holy of Holies together with the Kohen Gadol on Yom Kippur?' asked Father?

"Only the Kohen Gadol – no one else!" I replied.

"And now," asked Father, 'do we have a Beis HaMikdash and a Holy of Holies?'

"No," I replied with a sigh, 'Now we have neither a Beis HaMikdash nor a Holy of Holies.' I then turned to Father and asked, 'Why, then, is everyone dancing so joyfully? After all, the Beis HaMikdash is destroyed...'

"Father replied, 'You are right, my son, you are very right. The Beis HaMikdash that stood in the Holy City of Yerushalayim (may it be speedily rebuilt) is now destroyed. When the Jews do t'shuva, then Hashem will send us Moshiach, our righteous redeemer, who will gather us from the four corners of the earth and take us – together with our houses and our furniture – to the Land of Israel, where he will rebuild Yerushalayim and the Beis HaMikdash.

"Until that time, we have neither the Beis HaMikdash nor the Holy of Holies. In the meanwhile, Lubavitch is our Yerushalayim, the shul where the Rebbe davens is our Beis HaMikdash, and the room where the Rebbe sits is our Holy of Holies. The Rebbe himself is our Holy Aron containing the Luchos of G-d's Holy Torah.'

"Father's solemn facial expression as he spoke these words made an awesome impression on

***"R' Yerucham  
Moshe approached  
the Rebbe's  
lectern to kiss the  
area where the  
Rebbe placed his  
hands as he  
davened."***

me. Then, the realization struck me: Father and I had just been inside the Holy of Holies, and we now found ourselves in the Beis HaMikdash. What a wondrous idea! Very awesome indeed!

"As these thoughts about the Beis HaMikdash and the Holy of Holies went through my mind, I heard Father speaking to me again.

"Are you aware, my son, that after Moshe deposited the Aron and the Luchos in the Holy of Holies, he was able to hear G-d's voice speaking to him from between the K'ruvim on top of the Aron?'

"Yes," I replied, 'I heard Mother reading about this to my aunt.'

"The words that the Rebbe speaks to each chassid entering his chamber for yechidus,' father continued, 'are the word of G-d, Just as the Kohen Gadol used to enter the Holy of Holies all alone, so too, whoever enters the Rebbe's room, which is our Holy of Holies, does so all alone. That's why the audience is called yechidus. And just as the Kohen Gadol and all of Israel rejoiced when he emerged from the Holy of Holies, so too, we Chassidim all rejoice and celebrate the great kindness that G-d has shown us by giving us the privilege of entering our Holy of Holies and receiving our Rebbe's holy blessing.'"

*(HaTamim, vol. 2)*



# PURIM 1953: THE RISE AND FALL OF A MODERN DAY HAMAN

Prepared for publication by Avrohom Reinitz

*Another chapter of R' Hillel Zaltzman's memoirs \* A most frightening period in our history and the amazing denouement with the death of Stalin on Motzaei Purim after the Rebbe's heavenly intervention on Purim 1953\* Part 1 of 2*

Every year, as Purim approaches, I think back to the fear and dread that were our daily fare in the days before Purim 1953. It was the height of the Doctors' Plot and we breathed a sigh of relief when we got the news that our mighty enemy, Stalin, had died. His death meant the end of the doctors' trial and that the threat that hovered over us and millions of Jews in the Soviet Union was eliminated.

So that a modern-day reader will be able to understand the background of the Doctors' Plot, we have to go back in time to my early childhood years. In those days, Stalin carried out the "Great Purge" in which he had nearly two million people murdered to establish his control of the Soviet Union. All opposition or perceived opposition

was quashed.

Stalin was aided in his reign of terror by his secret police which was called the Cheka at first and later became known as the GPU, NKVD and KGB. These purges included arrests, torture, forced labor in the gulag, exile, execution, imprisonment, and show trials.

Between the years 1936 and 1938, the Minister of the Secret Police, Yezhov, arrested religious people, Jews and non-Jews. Many Lubavitcher Chassidim were arrested during that terrible time and shot to death in the cellars of the KGB on Lubianka Street (a name mentioned with dread; people were afraid to go anywhere near it) or sent to labor camps in Siberia. All of them were arrested under Paragraph 58 which forbade 'anti-



Soviet' activity.

By the outbreak of World War II, Stalin had annihilated most of the Bolsheviks who had played a prominent role during the Russian Revolution or in Lenin's government. Only two of them remained – Vyacheslav Molotov and Stalin himself.

At the same time as the purges were being carried out, Stalin consolidated his leadership by cultivating a cult in which he was worshipped in a manner unprecedented in the history of the modern world, perhaps even of all mankind. Stalin had himself

highlighted as a hero, the creator, the father of his nation.

One of the methods used was visual propaganda. The number of portraits, posters, pictures and statues representing Stalin was virtually uncountable. An entire industry was devoted to producing portraits of Stalin. Writers and poets, movie producers and artists were directed by the government to produce works that conveyed four main messages about Stalin: As a father, creator, hero, and powerful leader. The newspapers published only laudatory articles about him. An entire generation of children was

raised with blind admiration for this unparalleled monster.

In the midst of the World War II, when the enemy had invaded deep into Russia and the number of dead became known, the artificially induced personality worship which had until then been dictated from 'on high' was transformed into a real and heartfelt source of hope for the

**Below: The Rebbe put his hands together to form a triangle and announced three times, "Hoo-ra, hoo-ra, hoo-ra" at the Purim farbrengen 1953. (Thanks to Rabbi Levi Goldstein for this picture from his family archives)**





***Within a short time, all the Jews whose names appeared on the list were arrested and sent to labor camps in Siberia. Many of them disappeared and till today it is not known where they are buried.***

public at large. If there was one man who could save the country, it was Stalin.

Stalin took the highest military designation for himself, Major-General, but he did not suffice with this title since there were other generals and so he took the unique title of Generalissimo. When his own son was taken prisoner by the Germans and the Germans offered to exchange him for one of their field marshals, he turned them down and said he wouldn't exchange a young officer for a general.

## **STALIN PERSECUTES HIS LOYAL JEWISH SUBJECTS**

At the end of World War II, Stalin presented himself as the celebrated war leader who led the Soviet Union and saved it from the Germans. Then he turned his attention back to eliminating his enemies from within. He gradually became paranoid and murdered anyone who was suspected of being less than absolutely loyal to him.

An example of his paranoia of even his own people, were the members of the Jewish Anti-Fascist Committee, an organization which was founded during the war in order to help the Soviet Union in its war against Nazi Germany by gaining the support of world Jewry. To establish the committee, they joined together high-ranking Jewish members of the Soviet government, along with unwitting Jewish leading lights who fell into the Soviet trap. The organization's goal was to advance the interests of the Soviet Union during the war with the help of propaganda which was based, supposedly on the condition of Jews in the Soviet Union.

After the war, Stalin used the members of the committee to further the battle against those Jews who wanted escape the Soviet Union. The members of the committee, some of whom were Yiddishists, published a newspaper in Yiddish called *Einikait* (Unity) in which they wrote hateful articles against Jews who wanted to leave the Soviet Union. These Jews were referred to as reactionaries and cosmopolitans.

After a few years though, Stalin became suspicious of the members of this organization, all of whom were Jews. He dispersed the members with the excuse that it had turned into a center of "anti-Soviet propaganda." The chairman, Shlomo Michaels (Vofsi), the artistic director of the Jewish theater in Moscow and one of the greatest Jewish actors, was murdered by the Soviets in a staged car accident in a dark alleyway of Minsk in 1948. Over the course of the next year, the Jewish Anti-Fascist Committee was disbanded and its members were arrested. After years of interrogations and torture, the death penalty was decreed for thirteen of them.

## **THE AUTONOMOUS JEWISH REGION**

Stalin supported the idea of a Jewish state but fought Jews who requested to go there. Stalin's position was that anti-Semitism can't be prevented in capitalist countries and therefore, one could understand the need for a Jewish state. However, since a communist country has no anti-Semitism, contact between Jews in communist countries and Israel is unacceptable.

When the first Israeli diplomatic mission arrived in Moscow, the Jews of Russia welcomed them joyfully. The Jews, most of whom had lost many relatives in the Holocaust, hoped that the State of Israel would be able to help them out of Russia. When Golda Meir, who headed the delegation, went to the main shul in Moscow on Archipova Street, thousands of Jews approached her with tears of joy and asked that she help them make aliya.

When Golda Meir brought up the subject with Stalin, he asked her to give him a list of people who wanted to leave. In their naivety, the delegation prepared a list and gave it to Stalin's office. To their enormous dismay, within a short time, all the Jews whose names appeared on the list were arrested and sent to labor camps in Siberia. Many of them disappeared and till today it is not known where they are buried.

At that time, Stalin tried to advance the idea of an autonomous Jewish region. The autonomous region was actually started twenty years earlier in reaction to two threats to the Soviet Union: the Jews were a threat to atheism and the Zionists who were part of a nationalist movement were a threat to the international Soviet vision. The solution, in the communists' opinion was to establish a Jewish region which would provide Jews with a national homeland, though not in Israel, where the language

would be Yiddish, not Hebrew.

Efforts were made to promote emigration to the area. Posters were made and forms dropped from the air over areas where Jews lived. Books were written in Yiddish about the socialist utopia. The government even produced a movie in Yiddish called "Those Who Seek Happiness" about a family which left the United States because of the poor economy and arrived in this region.

The propaganda was so effective that even thousands of Jews who weren't Soviets emigrated there including hundreds who had lived in Palestine. At a certain point the number of Jews in the region reached a peak of about a third of the local population. Between 1945 and 1948 the total Jewish population was about 30,000.

With the founding of the State of Israel, Stalin went back to his idea

of an autonomous Jewish area. The government advertised that whoever went there would receive a farm animal for free and a gift of 18,000 rubles. Lubavitchers joked and said that was the best case scenario, but in fact those Jews would be lucky to receive a Jewish burial.

### SHOCKING ARRESTS IN SAMARKAND

Unlike the great purges that took place in the years prior to World War II that were directed at the general population, a wave of arrests between the years 1948-1953 targeted Jews, religious and irreligious.

Where we were in Samarkand, there were many arrests of Jews whose only crime was that they were associated with Chabad Chassidim. That was enough to earn one the title of counter-revolutionary.

*Eventually, they approached his hiding place and stabbed him in the head. It was only by a miracle that he wasn't killed by the bayonet. He shouted out in pain and that is how his hiding place was discovered.*



Rabbi Z'vulun Leviev.  
On his right is Rabbi  
Avrohom Chaim  
Ladaiov, after their  
aliya to Eretz Yisroel



R' Simcha Gorodetzky, who was sent to Samarkand by the Rebbe Rayatz, sent bachurim from there to learn in Tomchei T'mimim yeshivos. After they returned to their communities they taught Torah and Judaism in Samarkand and its environs. Many of these Chassidim were arrested.

One of those arrested was Rabbi Avrohom Chaim Ladaiov who, during the war, built a mikva in the cellar of his home. The mikva was used by the many refugees who came to the city and was known as "Avrohom Chaim's Mikva." After the war, when the persecutions began against the Jews, R' Avrohom Chaim was afraid and he removed the water from the mikva. He covered the pit with blankets and shmattes.

Apparently someone tattled to the KGB and their agents went to arrest him. They found him sitting at the table in his home. Since the arrests were accompanied by massive propaganda in the newspapers, the KGB searched for a way to present him as a dangerous criminal who was fleeing the law. They took him down to the cellar, removed some of the blankets, put him in the pit and covered him with the blankets and they photographed him. In his file appeared the picture of a traitorous Jew who tried to hide from the law.

A horrifying thing happened when they went to arrest R' Z'vulun Leviev, the grandfather of the philanthropist Lev Leviev. A member of the household noticed the police approaching the house and R' Z'vulun quickly hid in a hiding place that he had prepared long before. One of the walls of the house was a double wall and a person was able to hide there.

It seems that whoever informed on him supplied the KGB with the information about the hiding place, for when the policemen didn't find him, they began to poke the walls with their bayonets. Eventually, they approached his hiding place and

stabbed him in the head. It was only by a miracle that he wasn't killed by the bayonet. He shouted out in pain and that is how his hiding place was discovered.

I remember how they brought him to jail. At the time, we all lived in the Jewish quarter in the old city. It was like a closed ghetto and everybody knew about everybody. When they came to arrest someone, they came with many men and began to search and the entire procedure took about two hours. During this time, the news spread throughout the Jewish quarter and



hundreds of Jews, men, women, and children would show up. When they found the person at home, everybody would cry, for they knew what the end would be.

Even according to what we were used to in those days, with arrests happening every day, his arrest was a terrible sight. Blood flowed from his temple as two KGB men dragged him and put him in the black truck. Policemen armed with rifles stood on either side of him.

In those dark days they also arrested Rabbi Mulle Chizkiyahu who was the only Chassidic rav of

the Bucharian Jews; the shochet Mulle Yosef, and others.

They once arrested a blind Jew, a very simple person whose name was Rebbi (a common name among Bucharian Jews). When he was interrogated, he maintained that he was a simple person who couldn't even learn on his own and why were they accusing him of activities against the government?

We don't care, said the interrogators. We know that you say the T'hillim after the davening, one of the enactments of Rabbi Schneersohn, and that's enough to incriminate you for associating with a counter-revolutionary organization.

My uncle, a shochet named R' Chaim Boruch Duchman, was loved by all and when they found out that the KGB had their eye on him, some local Jews went to warn him to run, otherwise he would be arrested. He fled immediately and hid in another neighborhood of the city. He remained hidden there until Stalin died, a year and a half later.

The fear of the unknown was so powerful that upon the death of R' Moshe Yachovov, a Bucharian Chabad Chassid and a friend of R' Mendel Futerfas, my mother said: R' Moshe is a lucky man. He died in his bed, was given a Jewish burial, his children accompanied him to his resting place and they can visit his grave. As for the dozens of Jews who were arrested, nobody knows what will happen to them. We can assume that they will be shot or die of forced labor in Siberia and nobody will know where they are buried.

In the end, as will be related, the situation changed for the better with the death of Stalin, and most of those who were arrested were released and returned home. That's when my mother repeated the aphorism – you can return from anywhere but not from there ...

[To be continued be"H]

# TORAH STUDY IN A WAY OF 'HE DOESN'T KNOW'

By Boruch Merkur

*It should be with the self-sacrifice of 'he doesn't know,' and at the same time, in a manner that it permeates the person's entire being, including his physical body. That is, toiling in the study of Torah to the point that it effects a change in one's body and one's conduct.*

*\* Tracing the Rebbe MH" M's instructions on how to perfect our Divine service in the Final Era.*

## PURIM IN ACTION

In light of the above teachings regarding our service of G-d, the Rebbe MH" M instructs us to put these thoughts into action, as follows:

"Insofar as it is Purim, when 'these days are reflected upon and enacted,' there is the new and renewed achievement (even referred to as "*chadashim*"<sup>121</sup>) of the concept of 'they fulfilled what they had already accepted' at the Giving of the Torah' ...

"We must derive strength from the Days of Purim for an increase in the fulfillment of Torah study, an increase with regard to both the revealed part of Torah and the inner dimension of the Torah, as they are studied as a singular Torah<sup>122</sup> (the soul of the Torah and the body of the Torah<sup>123</sup>), in a manner of 'I strike (*machatzti*), but I [also]

heal.'<sup>124</sup>

"Likewise, there should be an increase in the preparation for Torah study. Namely, insofar as Torah study benefits from being preceded by the service of prayer<sup>125</sup> – the fusion of the two approaches of Torah and [the] service [of the heart] (as discussed above in Section 6).

"Simply speaking, there must be an increase in Torah study, both in quantity and in quality (with a newfound vitality, etc.). In fact, it should be with the self-sacrifice of 'he doesn't know,' and at the same time, in a manner that it permeates the person[']s being], including his physical body. That is, toiling in the study of Torah to the point that it effects a change in one's body and one's conduct.<sup>126</sup>

"In addition to working on ourselves, we must strive to reveal the power of self-sacrifice (the revelation of the Yechida) in other Jews, to the extent that in this manner we unite all Jews with whom we are acquainted, through the call of 'gather all the Jews,' notwithstanding their present status of being 'scattered and fragmented among the nations.' This message is especially vital being that this is a Year of Hakhel [regarding which it is said]: 'Assemble the people, the men, the women, and the children, etc., in order that they hear, and in order that they learn and that they fear G-d, your L-rd, and they will observe to do all the words of this Torah, etc., **all the days** that you live on the land.'<sup>127</sup>

"Work must also be done with regard to one's worldly portion, gathering and uniting all the sparks of holiness,

which are presently 'scattered and fragmented among the nations,' and reveal, within nature, the Yechido Shel Olam (the Singularity of the World [i.e., G-d]), to the extent that even King Achashverosh changes his mind to do good: 'The very mouth that said, "to do to the [Jewish] nation as you [the wicked Haman] see fit," is the one that said, "And you [Mordechai and Ester] write [a decree] regarding the Jews as you see fit."'128

"Indeed, this effort empowers the general service, in the present time, of influencing the gentile nations to keep the Seven Commandments of the Descendants of Noah,<sup>129</sup> and acts as a forerunner to, 'And kings shall be your assistants [who raise your children] and their princesses your wet nurses.'"<sup>130</sup>

#### NOTES:

121 See commentary of Rashi on Yisro 19:1; Eikev 11:13; Savo 26:16.

122 See Footnote 99 in the original.

123 See Zohar III 152a.

124 As was the case with Rashbi, who nullified the wall (*mechitza*) between the revealed part of Torah and the inner dimension of Torah – Hemshech "Chayav Adam L'Varech" 5638 Ch. 25.

125 See *Likkutei Torah* Bracha 96b; *Kuntres Avodas HaT'filla* Ch. 11 ff, Ch. 25, and 33.

126 To note the manner of the Arizal, who would tremble when he studied Torah. (*Shaar HaMitzvos* Parshas

**Work must also be done with regard to one's worldly portion, gathering and uniting all the sparks of holiness, which are presently 'scattered and fragmented among the nations,' and reveal, within nature, the Yechido Shel Olam, G-d, to the extent that even King Achashverosh changes his mind to do good.**

VaEs'chanan ; *Likkutei Torah L'HaArizal* ibid (in Taamei HaMitzvos). See the *maamer* [of the Rebbe Rashab] beginning with the words, "V'Avrohom Zakein" 5666.)

127 VaYeilech 31:12 ff.

128 *Torah Ohr* 94b.

129 Rambam Laws of Kings Ch. 8, end.

130 Yeshayahu 49:23.

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# A PURIM PROJECT IN DISGUISE

By Libby

***Mrs. Rina Leichter and her family have agreed to remove the disguise which covers their chesed project and publicize it to encourage others to do the same. \* The costume gemach in Tzfas.***

A colorful sign attracted the attention of the children of Tzfas: “A Costume Gemach will be open on the 11th and 12th of Adar I, between the hours of 3-10 at the Leichter home, 220/113 Kiryat Chabad, entrance Gimmel, 12th floor. First come, first served!”

The word Gemach might bring to mind old, stained, torn clothes – in a word, *shmattes*. Sometimes, going to a Gemach entails burrowing through mountains of clothes or stacks of cartons, stuck in some dark, stifling, out-of-the-way place.

In this case, that depiction couldn’t be further from the truth. The Leichter family’s Gemach runs in the most dignified manner. The spacious room full of mirrors makes this Gemach seem like any shop. The items are new and high quality garments in a selection of sizes and colors, all pressed, organized and hung neatly. It’s simply a pleasure to use this Gemach, which services all

the residents of the community. For some families, it means a savings of hundreds of sh’kalim.

When excited children show up with their mothers or older sisters, the house is full of “light and joy.” The line extends from the stairwell until the famous bridge of the Kirya. The convenient location in a building in the heart of the community makes it very easy to take advantage of the service.

The Gemach saves people not only money but also a tedious trip to town, going from store to store in search of something suitable for a Chassidic child that meets the budget of a large family.

**How long has the Gemach been in existence?**

“My mother-in-law passed away six years ago,” begins Mrs. Rina Leichter. “On the day of her funeral, the younger children were going to school in their Purim costumes. My daughter, Shoshi Rosenberg, had the idea of starting a costume Gemach

in her memory. Her grandmother had always loved rejoicing and making others happy, so this was the perfect project in her merit. My older daughters reflected on their childhood and how much they benefited from Mrs. Feld’s wonderful costume Gemach in Rechovot.

“Nechama Feld has been a warm family friend since her student days in the Machon Alte seminary in Tzfas. She wanted to help out our large family and decided to send costumes for all our children, according to the size, age and desire of each child.”

\*\*\*

Mrs. Feld’s Gemach was founded in the memory of her grandmother, and for many years she devotedly ran it, buying quality costumes and even sewing for it. Now, however, the Gemach is no longer operational, so when she heard about Rina Leichter’s idea to start a costume Gemach, she decided to donate her large stock l’ilui nishmas her son Moshe, a soldier who was killed during his military duty. This enabled the Gemach to expand and continue.

Mushka, a daughter, describes:

“At first we went from apartment to apartment in the Kirya to collect donations of costumes. People gave us plenty, though much of it was funny dresses or partially ripped



costumes. We washed, fixed, ironed, and added trimming, and bought some new costumes. We arranged it all nicely and hung them on string in the living room. Some of it we spread out on the couch.

"People loved it and everything was grabbed up. We charged only a token fee, helping many families. The children found it exciting to go to the "Gemach store" and look through the costumes, to try things on and leave satisfied. The happy parents were thrilled with the convenience of outfitting their children without much effort or expense.

"From year to year we were able to expand the Gemach. We got donations from stores. Many were costumes that were worn only once so they were as good as new. We also buy new stock from time to time.

We do our utmost to present the merchandise in the nicest, most dignified way. Each costume is hung nicely on a separate hanger, along with accessories.

"We examine the costumes of previous years and spruce them up so they look like new. We sort out and get rid of any unsuitable costumes. The preschool teacher across the way is very happy to get our rejects for her dress-up corner."

**It can't be easy to store all those costumes for an entire year.**

"At first we packed them all into bags and suitcases and the married sisters took them. We took apart the rolling racks and stands, and stuffed whatever we could into the small storage room. That became too small to hold everything, and last year we had to buy a plastic, modular unit to store it in. We keep it on the balcony for now, but we are

trying to get permission to store it on the roof of the apartment building. The storage unit was a big expense, but the continued success of the Gemach required it. The living room is starting to become too small for all our "merchandise" and the demand."

**Do you have standards regarding the characters portrayed in the costumes?**

"Of course. As religious Jews and Lubavitcher Chassidim, we ensure that the design and theme are positive and in the proper spirit. We don't use any of the not-kosher animal costumes, no matter how cute or popular they were. We have no witches or other scary things. No super heroes. We are happy to offer lots of chicks, ducks, roosters, and even some cows and sheep.

"We are stocked with Kohanim G'dolim, kings, policemen and

***‘I don’t know what to do,’ she said. ‘I explained to him that we have to return the costumes to the Gemach when we’re done with them and he cried! He was sure we were keeping them...***

soldiers. We have Moshe Rabbeinu, Dovid HaMelech, Shlomo HaMelech, Yosef HaTzaddik and, of course, Mordechai HaYehudi.

“For the girls there’s a selection of white dresses that would put a bridal boutique to shame! We also have colorful dresses for the Queen Esters and Shabbos queens, and a variety of flowers, strawberries, Spanish dancers, Chinese ladies, etc.

“Last year we gave each borrower an explanatory page about the custom of dressing up on Purim (see box). We take into consideration the needs of the girls and the requirements of tznius. We have made it possible to turn a clown’s pants into a dress, and make sure that the royal ball gowns are modest.

“One year, a woman who was becoming religious came with her son, who went to a Chabad school. He looked through the costumes and found a Moshe Rabbeinu and a Rambam. The surprised mother suggested, “You’re better off taking a soldier or policeman costume,” but he wanted the costumes of tzaddikim, both of them. All

encouragement to take just one was futile, as it was too hard for him to decide which to leave behind. The mother finally took both and the child left jubilant.

“Later on, the phone rang. It was the mother. ‘I don’t know what to do,’ she said. ‘I explained to him that we have to return the costumes to the Gemach when we’re done with them and he cried! He was sure we were keeping them. He has so latched on to these two tzaddikim and he doesn’t want to give them up. Would you sell them to me for a token fee?’

“We were touched by her story and agreed on a price. That’s a

neshama of a Jewish child!”

#### **What are your rules?**

“We set a token fee of five shekels for each costume. We ask that the costumes be returned in reasonable condition (preferably washed). Of course there is the inevitable wear and tear. The money covers part of the expenses – costumes that are bought and accessories that are ruined have to be replaced. There are certainly no profits.

“As time went on, we started asking for a deposit that is returned when the costumes are returned on time. Unfortunately, people sometimes need to be encouraged to

### **THE CUSTOM OF DRESSING UP ON PURIM**

It is customary to dress up, especially children. Various reasons are given for this custom:

1-It is customary to dress up in the clothing of non-Jews. This is along the lines of what the Sages say, “*ad d’lo yada*” (until he doesn’t know). When people are in costume, you don’t know who is who and maybe the person is really not Jewish.

2-To show that even as Jews sin and appear like goyim, it’s just on the surface, i.e. that just as those who are dressed up appear like goyim but are actually G-d fearing Jews, so too, the Jews of that generation were G-d fearing Jews and only bowed down to the statue of Nevuchadnetzar on the outside. As Chazal say (Megilla 12a), the students of Rabbi Shimon bar Yochai asked him – why were the enemies of the Jews in that generation sentenced to annihilation?

He turned the question back to them, and they offered, “Because they enjoyed the feast of that wicked one.”

He countered, “If so, only those in Shushan should have been sentenced to be killed. It was because they bowed to the statue.”

They asked, “Was Hashem showing favoritism by saving them?”

He answered, “They only did it for show; so too, Hashem only made the decree for show.”

3-This custom is based on what it says in Chulin (139b). Where do we see an allusion to Esther in the Torah? “And I will surely *haster astir* – hide my face.” This is why people hide their face on Esther’s day.

4- The hatred of Amalek for the Jewish people comes from their ancestor Eisav, who hated Yaakov for wearing his clothes and getting the brachos. Once again, we dress up in his clothes to show that this wasn’t a sin. We are worthy of inheriting Eisav’s portion and being blessed, even if Yaakov wears the clothing of Eisav

5-Because of the poor who are embarrassed to ask for tz’daka. When they dress up and are unrecognizable, they can receive tz’daka anonymously.



return them.

"One time, a woman and her son came, all excited about our advertisement for costumes for five shekels. The soldier costume they picked was too large for the child and we tried to suggest something else. 'It's okay,' said the mother. 'It will be good for next year too.' Obviously, she didn't understand that the costumes had to be returned!"

### Who runs the Gemach?

"The responsibility is mine and my daughters', and now the grandchildren join in too. There's a lot to do. The place has to be made ready, things put together, and every detail checked – washing, fixing, ironing, hanging, sorting and matching accessories. Then there's advertising. Last year we printed colorful flyers and gave them out to the children in school so everyone would know the date and other details.

"In previous years, we were sorry to hear that some people missed the flyer we posted near the grocery store. We tried to enable people to come and look through what was left in the hopes that one more person would walk out with what they wanted.

"When the Gemach opens, we have to deal with registration and collection of fees, and helping and guiding people to find the right size. After the first influx of "customers," we can breathe a little, organize what's left, and update the list of who sent money (because they

forgot to bring earlier) or who returned the bag (because they changed their mind). Then there are those who make endless exchanges. In short, it's work but it's happy work."

### When are you open for "business?"

"Usually, close to Adar, for two days at certain hours. Unofficially though, people knock at the door all day and into the night.

"During a leap year we can be open during the first Adar and free ourselves up before Purim. But as long as we still have costumes and families still want them, we try to be accommodating later on too. There are always children who come at the last minute in the hopes that they'll find something.

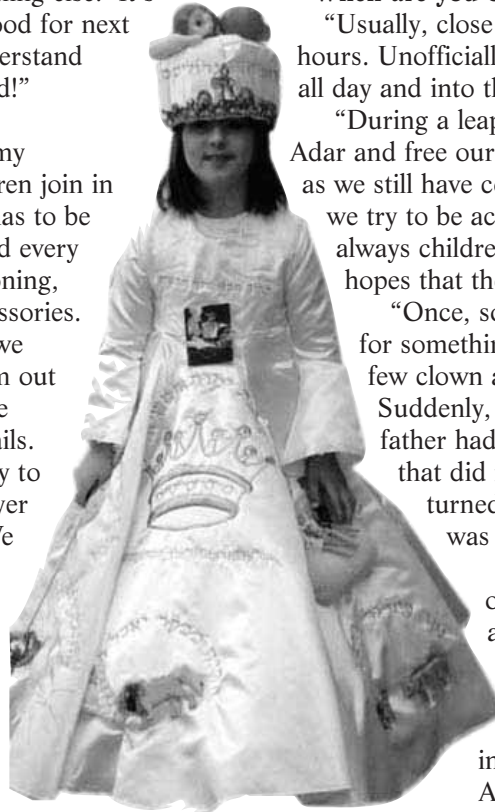
"Once, someone who came late was looking for something original, and wasn't excited by the few clown and soldier costumes that were left. Suddenly, there was a knock at the door. A father had come to return an unusual costume that did not fit his child. Sure enough, it turned out to be perfect for the person who was looking for a costume!

"Another time, a boy came when only a few things were left. He looked around and exclaimed in amazement, 'Wow, so many costumes!'"

### How many costumes were borrowed [at the time of this interview] so far?

As of now, 450 children have nice costumes.

It's a happy Gemach. The children and parents are excited and it's worth all the effort.



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# AND THEY JOURNEYED AND THEY ENCAMPED:

## LUBAVITCHER REFUGEES IN POST-WAR POLAND

By Rabbi Shneur Zalman Chanim

*My parents and a group of Chassidim escaped Russia and arrived in Krakow, but the Russians were on to them...*

After a long break, the series about my father, R' Chaikel Chanim resumes.

In the previous installment I told how a group of Lubavitcher Chassidim, 46 people, including my parents and my two sisters, arrived in Poland after crossing the Russian border illegally on Thursday, 21 Sivan, 1946.

In that installment, I mentioned that because of the pogroms in Kielce that took place a few days before they arrived, a wave of anti-Semitism broke out in eastern Poland which threatened to annihilate the Jews there. The Russians controlled Poland at the time and threatened to apprehend and deport them back to Russia but my parents, with this band of Chassidim, fled westward to save themselves, like thousands of other survivors of the Holocaust.

Upon their arrival in Poland, my parents as well as the other Chassidim, benefited from the aid of the American Joint Distribution Committee, known as the Joint for short. This included the Vaad HaHatzalah, the Jewish Agency, Agudas Israel, and Mizrachi, who collectively provided them with clothing, medication and doctors, and set up hostels, soup kitchens and shuls. But the main help they received came from the Bricha movement that became their patrons from the moment they set foot in Poland and until they reached safety.

In order to understand the Bricha movement, who directed it and what connection Lubavitchers had with this movement, we need some historical background as well as to familiarize ourselves with the political situation in Europe and in

Palestine at that time.

The European countries ended the war in May of 1945 with the Allies triumphing. However, more than a year later, the aftershocks of war continued to disrupt life in Europe, and chaos reigned.

Many cities in central Europe were hard hit and even destroyed and some of the borders between countries were completely wiped off the map. In most of Eastern Europe the Red Army ruled with small countries swallowed up by the Soviet Union. Western Europe was controlled by the Americans and British who were joined by the free French forces. Germany lost its sovereignty and was divided into four zones: American, Russian, British, and French. France and Britain, who were considered super powers until the war, were superseded by America and Russia. A cold war ensued between the two powers, one communist and one democratic and capitalist. Their differences of opinion were the source of great tension and left Europe and the entire world with many unresolved questions.

As for the human toll, over 35 million people, among them nearly 20 million in Russia and 8 million Germans, were killed in World War II. Over 10 million refugees of many nationalities were without a roof over their heads and had no source of livelihood. Among them were political prisoners, prisoners of war, and forced laborers who had been freed from detention camps, labor camps, extermination camps and concentration camps.

One of the first goals of the Allied armies was to return all those who had been uprooted to their homes. Indeed, most of the refugees had started making their way across Europe towards their countries of origin, from east to west and from west to east. However, there were also those refugees who did not want to return, mainly those who did not want to be under communist rule. These refugees were declared displaced (displaced from their homes) and they resided in special DP camps that were set up by the Allies in former concentration camps.

Most of these DP's, Jews and non-Jews, were concentrated in the British zone in northern Germany and in the American occupied zone in southern Germany, and were sustained by the UNRWA (the United Nations Relief and Works Agency). The DP's lived in crowded conditions behind the barbed wire of the former concentration camps and under sub-standard nutritional and sanitary conditions.

As for the Jews, out of the 7 million Jews who lived in Nazi-occupied Europe, only one million remained alive. Six million had perished in the Holocaust. Out of 3.5 million Jews in Poland, only one tenth survived. Some tried to return to their homes and towns in the hope of starting life anew and

leaving the horrors behind them. They hoped to find some of their loved ones or retrieve their property. They were disappointed. They discovered that their homes were destroyed or stolen and their relatives and friends were gone.

Anti-Semitism was alive and well throughout Europe and in Poland more than anywhere else. Jews were attacked on the streets and trains. They were beaten and killed. In some parts of Poland there were even organized pogroms. In the eleven months after the liberation of Poland, 351 Jews were killed throughout the country.



In mourning and despair, with the cursed earth burning beneath their feet, the Jews sought a way to get out. The only questions were: where to and how?

## BRITISH POLICY

Eretz Yisroel was affected economically and politically by the war. Palestine was under British rule. Although the British had promised a national homeland for the Jews, they continued their White Paper policy which stated that Jewish aliya would be restricted by quotas and according to the economic ability of the

country to absorb them.

The British viewed Palestine as an ideal location as far the British monarchy's interests were concerned. Palestine was a vital transportation route to countries in the British Empire that were in the Far East. They considered the oil wells a valuable commodity that would provide them with a fortune. They did not view Jewish aliya favorably and they feared that the more Jews that would enter Palestine, the smaller their chances of being able to continue ruling that country. This is why they issued very few certificates, i.e. permission to settle the land.

In addition to the antipathy of the British there was the hatred of the Arabs. The Arabs, who were the majority of the population, did not want the Jews to rule the area and push them out. They pressured the British to forbid Jewish aliya and to prevent Jews from buying property in the Holy Land.

Britain's excuse for not wanting Jewish aliya was that the land could not absorb more than this quota and that the new immigrants were liable to become a burden on the residents of the land and would push Jewish and Arab employees out of their jobs.

Despite Britain's callous policies, the Jews of Palestine joined the British in fighting the Germans. They joined her Royal Majesty's army in a special unit called the Jewish Brigade. More than 30,000 Palestinian Jews volunteered to serve in the British Armed Forces, 734 of whom died during the war.

Therefore, after the war, the Jews and leaders of the Jewish settlement in Eretz Yisroel expected Britain to change its White Paper policy and enable Jews to freely make aliya. They hoped that after the British had seen their loyalty, and especially after the British had



***At the time, my father emphasized the comparison between the details of the Jewish flight from Egypt in Biblical times and their exodus from post-war Russia.***

witnessed the Holocaust and the suffering of the Jews of Europe, they would agree to open the border to the survivors.

However, the British government ignored their pleas and the gates of Eretz Yisroel remained locked. At the same time, even the DP camps that were set up to help them conspired against them and the suffering was unbearable.

**SPECIAL CAMPS FOR JEWS**

At first there were no special camps for Jews, but in August 1945 after the death of Roosevelt and the ascension of Harry Truman to the presidency, the condition of the Jews in Europe and Palestine changed. Truman gave Earl Harrison, formerly the United States Commissioner of Immigration and Naturalization, and the then representative of his Government on the Intergovernmental Committee on Refugees, the task of inquiring into the problems and needs of the Jewish refugees among the displaced persons.

Based on Harrison's report, it was decided to establish DP camps exclusively for Jews so they would

be protected from anti-Semitism and would experience much improved living conditions. Altogether, 46 DP camps were set up for 250,000 Jews. The Soviets, of course, refused to concede that the plight of the Jewish refugees was different than that of other refugees and displaced people in the areas they occupied and did not set up separate camps for Jews. Therefore, most Jews wanted to reach the American occupied Zone in Germany or Austria.

Harrison's report also concluded that the only solution to the plight of the Jews was their emigration to Palestine, and that Britain should grant 100,000 certificates. Britain's new Foreign Secretary Bevin did not want to

accept this conclusion and claimed that Palestine could not serve as the solution to the problem of DP's in Europe; rather, their problem should be solved within the European countries themselves.

Bevin wanted to please the Americans but didn't want to irk the Arabs. So he said that Britain and America should establish a joint investigative committee to make recommendations to the two nations about the best way to solve the problem of the DP's and the problem of Palestine. He promised he would follow the recommendations if they would be unanimous.

Bevin appointed Richard Crossman, one of his own to head the Anglo-American Committee of

**AGAINST ZIONISM, IN FAVOR OF ILLEGAL IMMIGRATION**

G'dolei Yisroel, led by the Rebbe Rashab, opposed the Zionist movement and fought it since the Zionist ideal called for liberating the Jewish people by establishing an autonomous country that would be run like any other country and against the statutes of the Torah and the spirit of authentic Judaism.

An exception to this position was the Rebbe's view of illegal immigration, even though it was a Zionist movement. The Rebbe did not only approve of the Aliya and Bricha movements and look favorably on their activities. He even spoke positively about it in public and blessed those who were involved with it with mesirus nefesh. At the same time, he wished and prophesied the downfall of the British. This is what the Rebbe Rayatz wrote to Rabbi Shlomo Yosef Zevin in Tishrei 1948:

**In response to your question about the situation in Eretz Yisroel, as I understand the content of your question – which you write only obliquely – there are two issues, the corrupt practices and the distorted views of the British monarchy and the righteous deeds of those who run the organization.**

**It is obvious and certain that the English Commissioner and with him all those who hold of his opinion and his work, will fall into the nether depths of history with eternal shame, and blessings will be on the head of our brethren who work on bringing our brothers to Eretz Yisroel, and the olim will succeed in all things. And may Hashem arouse the heart of those involved in aliya and the hearts of the olim, to strengthen in the observance of Torah and mitzvos and may Hashem have mercy on us all and send us the righteous redeemer with kindness and mercy.**

Inquiry into the Problems of European Jewry and Palestine. The committee's report, submitted in April 1946, included a recommendation for 100,000 Jewish "displaced persons" to be permitted to enter Palestine. Crossman later said, "They [the Committee members] had smelled the unique and unforgettable smell of huddled and homeless humanity."

## ILLEGAL IMMIGRATION

On 13 Sivan 1946 Britain decided not to implement the recommendations of the committee enabling the displaced persons to enter Palestine. Consequently, the heads of the Jewish Agency and leaders of the Yishuv in Palestine resolved to fight Britain and renew illegal immigration which had started before the war.

The branch of Hagana that dealt with illegal immigration was called the Mosad L'Aliya. Its function was to buy ships for this purpose, hire crews to ready the ships for passengers and to sail the ships, to bring



The train with refugees coming from Lvov, on the border of Russia, to Krakow in Poland.



The refugees crossing the border via routes arranged by the Bricha (those who smuggled Jews into Palestine)

refugees to the ports and get them on board the ships, and then escort them to Palestine. The illegal immigration activities began in 1939 and continued until 1941 when it ceased.

It actually started when groups of Jewish young men from the Katowicz area organized and fought the Germans, and succeeded in escaping for Eretz Yisroel. Immediately after Europe was liberated by the Allies, the movement was joined by partisans and those who had fought in the ghettos who were mostly from youth movements. Their goal was to leave cursed Europe and escape. Most of them considered Eretz Yisroel their final destination but when emissaries from Palestine, soldiers of the Jewish Brigade, Jews from the American army, members of the Joint and Aliya Bet joined them, the organization became a full-fledged Zionist movement.

## LIKE THE EXODUS FROM EGYPT

Returning to the tale of my parents 1946 escape to freedom, when their group (including R' Nissan Nemenov and my uncle R' Chaim Minkowitz) arrived in Poland, they immediately sent a telegram to the Rebbe Rayatz informing him about their whereabouts and asking for instructions about how to proceed. They yearned to see the Rebbe but as Chassidim, they were ready to do whatever he said.

At the time, my father emphasized the comparison between the details of the Jewish flight from Egypt in Biblical times and their exodus from post-war Russia.

About the Exodus we read (Shmos 14), "And it was told to the king of Egypt that the nation had fled ... and he harnessed his chariot and he took his people with him ... and he chased after the Jewish people .... And Egypt chased after them and caught up with them camped at the sea ... and the Jewish people raised up their eyes and behold, Egypt was traveling after them and they were very frightened and the Jewish people cried out to Hashem ... and Moshe said to the nation, do not be afraid, stand and see the salvation of Hashem that He will do for you today, for as you have seen Egypt today you will no longer see them again, forever ... And Hashem said ... tell the Jewish people to travel."

My father, mother and the group of Chassidim who went to Krakow, were in precisely the same situation. They had managed to sneak out of Russia but very soon, "and it was told (to the NKVD agents) that the nation had fled..." The Russians figured out that some groups of Chassidim, menaces to the Soviet regime, counter-revolutionaries, had slipped out between their fingers.

What did the enemy do? They sent telegrams to

the secret police in Poland which was under their influence, to catch the Chassidim. “And he chased after the Jewish people ... and Egypt chased after them and caught up with them camped at the sea...” They chased after them and were about to catch them.

“And the Jewish people raised up their eyes and behold, Egypt was traveling after them and they were very frightened and the Jewish people cried out to Hashem...” After the head of the k’hilla in Krakow told them that the secret police was on their trail and they realized in what danger they were in, “because they are confused in the land,” they were at a loss as to what their next step should be. “Because the desert had closed in on them” – behind them were the Russians who wanted them sent back to Russia. Before them were the Poles, who hated the Jewish people and wanted to drown them in the sea of anti-Semitism.

“And Moshe said to the nation, do not be afraid, stand and see the salvation of Hashem that He will do for you today, for as you have seen Egypt today you will no longer see them again, forever ... And Hashem said ... tell the Jewish people to travel.” I don’t know for sure when the Rebbe’s answer arrived and whether my parents and the other Chassidim received it while they were still in Krakow, since they had fled before it would be too late. However, I found a letter from the Rebbe dated 1 Tamuz 1946 to R’ Binyamin Mintz, which was printed in Igros Kodesh (vol. 9, p. 143) that shows it was a clear instruction to them. This is what it says:

**I was pleased to read your letter of 19 Sivan about the farbrengen you held with my precious, those close to my heart, the T’mimim and Anash Lubavitch who came from Russia**

**and are in Lodz and a special blessing to (you) my friend for his positive efforts to hurry and save them from there, and may Hashem grant you material and spiritual success.**

**I asked my friend, R’ Mishkovsky to convey my opinion to my friends the T’mimim and Anash Lubavitch in Russia and**

***“Blessings will be on the head of our brethren who work on bringing our brothers to Eretz Yisroel, and the olim will succeed in all things. And may Hashem arouse the heart of those involved in aliya and the hearts of the olim, to strengthen in the observance of Torah and mitzvos.”***

**Poland, that they should try to go to Paris; may Hashem grant them material and spiritual success. At the earliest opportunity one of my friends, the rabbanim, will travel from here to Europe to participate together with (you) my friend and your colleagues to assist in rescuing them.**

**Regarding my great friend, precious amongst men, R. M. D. (Rabbi Mordechai Dubin), if there is a safe and quick way out to the nearest country, I agree. May Hashem protect him and help him in all matters, material and spiritual.**

My father never mentioned the instruction to travel to Paris at this stage, when they were still in Krakow, but at a later point, when they were already in Germany.

It is possible that the instruction did not reach them or that they were unable, due to time or other reasons, to fulfill it immediately. It is also possible that since the official policies and conditions at the borders changed constantly, the Rebbe’s instruction changed accordingly. In a letter, the Rebbe mentions that he is sending an emissary from America to help rescue them, referring to Rabbi Yisroel Jacobson, as I will mention later in these memoirs.

On 26 Tamuz 1946 (apparently because of a change in the situation regarding receiving entry permits to various countries) the Rebbe wrote:

**Inform them and all those who are trying to travel that they should travel to the places under the jurisdiction of the US in Germany and then they will be able to more easily, with Hashem’s help, get visas for the United States.**

At every step they witnessed Divine Providence, although not to the extent of the Exodus. Nonetheless, their belief in Hashem and the Rebbe (“and the nation feared Hashem and they believed in Hashem and in Moshe, His servant”) and their yearning to meet the Rebbe face to face gave them the strength and desire to continue onwards.



# A STONE CRIES OUT

By Nosson Avrohom

Translated By Michael Leib Dobry

*For the Bakush family, the last few months have evolved into a veritable Purim shpiel of Divine interventions, thanks to the Rebbe's help.*

In a voice charged with emotion, Shlucha Mrs. **Naomi Bakush** of Yishuv Beit E-I relates her amazing story that began this Rosh HaShana and just recently reached its happy climax. "As I was lying in bed after all the pre-surgical examinations, I promised myself that if G-d would miraculously cure me in accordance with the Rebbe Melech HaMoshiach's blessing I received via the 'Igros Kodesh,' I would do everything in my power to publicize this miracle in every way that I can. I am now fulfilling my promise"

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"It all started a few days before Rosh HaShana, as I was escorting three of my children to Lod Airport for their flight to New York to spend Tishrei in 770 with the Rebbe, Melech HaMoshiach. We hired a van service for the occasion but unfortunately, just thirty minutes into the journey, we were involved in an accident and got sent to the nearest hospital. Thank G-d, we escaped with only minor injuries – bumps, bruises, and the like – nevertheless, the hospital staff stubbornly urged us to remain in the ward for further observation. My children saw the hands of the clock ticking, and envisioned the plane leaving without them. They

didn't know what to do.

"I quickly called my husband from the hospital and asked him to write to the Rebbe MH"M via 'Igros Kodesh' to request a bracha and guidance. We were under tremendous pressure. On one hand, the doctors were ordering us to stay, telling us a variety of medical problems, pains (or worse) that might appear in the coming hours, but on the other hand, the children refused to consider the possibility of postponing or canceling their trip to the Rebbe for Yom Tov.

"After a few minutes which seemed forever, my husband called us back and said that the Rebbe's answer in Igros Kodesh dealt with a trip to 'summer camp', and the Rebbe explained the importance of making the trip.

"We felt that the answer was clear, but in order to calm myself a bit from a mother's natural fear and concern, I also called my mashpia. After she also said that she had written to the Rebbe and had received an answer indicating that that they should make the journey, we left the hospital encouraged and headed for the airport. We felt pains here and there, but we arrived at Lod in time, and the children made their flight just in the nick of time."

## AGONIZING PAIN

"After a few days, I began to feel intense, nagging, and unbearable pain in my back. At first, I thought it was just an after-effect from the accident, and it would subside with time. However, as the pain became even more annoying, I decided to place an urgent call to our family physician, Dr. Matti Irlehtman. I told him about the accident, and he took this fact into consideration when he made his examination. His final diagnosis literally made my heart jump. 'This is not a pain stemming from any injuries you received during the accident,' he explained. 'You have a kidney stone.'

"I was in shock. It was quite unexpected. He went on to explain that I didn't have to rush into an operation, but should rather wait and see if the stone would pass naturally without medical intervention. His words calmed me down a bit and gave me some hope, however, the pains continued and even intensified.

"Simchas Torah arrived in Beit E-I. We usually participate in Hakafo with the Sephardic community, dancing joyfully together with everyone. We did so this year as well, and the simcha was simply boundless, but my feelings of joy were cut short.

"Just a few minutes after we returned home and my husband made Havdala, I felt that I couldn't move any longer. The pains were excruciating, and we went immediately to the Har HaTzofim

Hospital in Yerushalayim, where they made an x-ray and confirmed what our family doctor had already determined: the source of the pains was a large kidney stone. They prescribed some medications and suggested that I continue with this form of treatment through my local health clinic. I took their advice.

"A few days later, as the pains once again became unbearable, I decided that I couldn't take it anymore and went straight to the Shaarei Tzedek Hospital in Yerushalayim. The doctors on call did a CT exam and looked at me with eyes agape. They couldn't understand how I could have remained in such a state. 'A kidney stone of this size,' they explained, 'no longer has any chance of passing naturally. You must have an operation to remove it.' I was hospitalized in the urological ward for a few days, yet despite the intense pain, I rejected the advice of the doctors to have surgery. I was

simply afraid.

"What didn't I do during those days to avoid an operation? I tried everything from Chinese acupuncture to reflexology. I drank a variety of herbal teas designed to soften the kidney stone and enable it to leave the body naturally, but nothing seemed to help. My condition remained the same, while the pains just got worse.

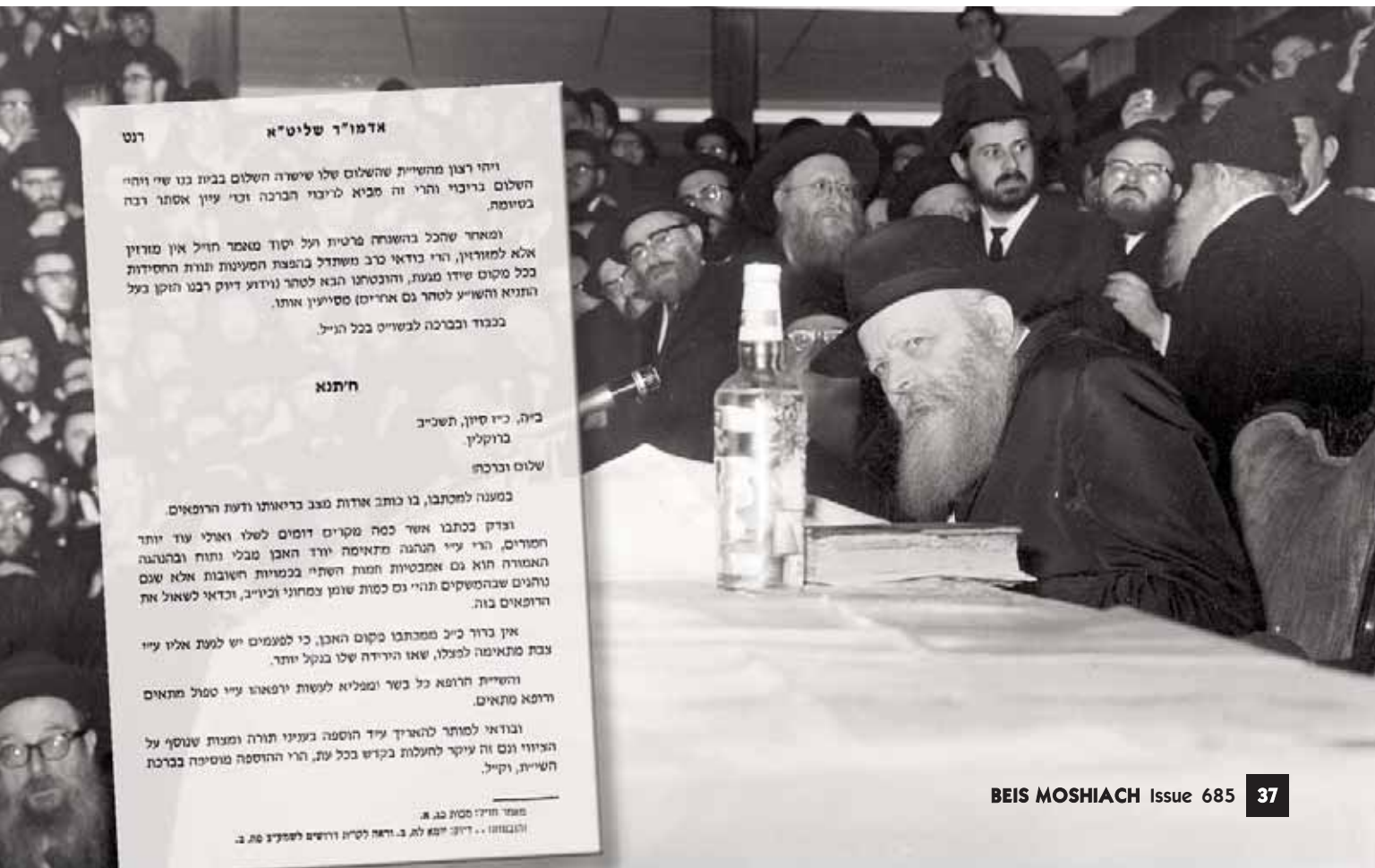
"In the meantime, my children returned to Eretz Yisroel, and quickly came to the ward where I was hospitalized. In general, the situation was not all that pleasant, and instead of dealing with the joyous and happy preparations for my daughter's wedding, I lay in a hospital bed, writhing in pain.

"The shliach who brought me a ray of hope was our new son-in-law, HaTamim Netanel Alon. When he heard about my medical condition, he made a farbrengen in 'Beis Chayeinu' in my merit and for my recovery. At the climax of the

farbrengen, when everyone was wishing me good health, the participants made good resolutions and he asked for the Rebbe's bracha via 'Igros Kodesh'. The Rebbe's clear and precise answer amazed him and all his friends. When he called to tell me about this clear and amazing answer, despite the fact that I regularly write to the Rebbe, I was very excited and deeply moved. The answer received appears in Vol. 22, pg. 259:

**In response to his letter, in which he writes about the state of his health and the opinion of the doctors:**

**It is correct what he writes that in many cases similar to his, and perhaps even more serious, the stone passes through proper treatment without an operation, and the stated treatment includes hot baths and drinking in large quantities, but it is also customary that the fluids include a quantity of vegetative fats and the like, and**



it would be proper to ask the doctors about this.

**It's not so clear from his letter where the stone is located, for sometimes it can be reached through an appropriate clamp to break it up, and then it will go down much more easily.**

**May G-d Alm-ghty, the Healer of all flesh Who performs wonders, heal him through appropriate treatment and a proper doctor.**

**And surely there is no need to elaborate that through the increase in matters of Torah and mitzvos, in addition to what has been commanded, and also primarily to go higher in matters of holiness at all times, the increase will add in G-d's blessings, and it has been ruled.**

"As mentioned earlier, my son-in-law was quite excited by this answer and told me, 'You have nothing to worry about. The Rebbe doesn't disappoint.'

"In the meantime, I had left the hospital, and I made a copy of the letter, carrying it wherever I went.

"Incredibly, not long afterwards, we traveled to Yerushalayim to make further preparations for the upcoming wedding. Late that afternoon, we stepped to 'Heichel Menachem' to daven Mincha, and I saw a volume of 'Igros Kodesh' on the table. Without saying a word, I casually opened the seifer, and gasped at what I saw. It was the exact same volume and opened to the exact same page that my son-in-law had opened for me. I was speechless.

"Despite all this, the kidney stones continued to cause me great agony, and I decided that come what may, I must make an appointment for an operation and put an end to this, once and for all. The surgery was originally scheduled for two days before my daughter's wedding, but I

managed to get it moved up for a few days earlier. I was determined to rid myself of these pains no matter what it took, and after my efforts to solve the problem through alternative medicine had failed to bear fruit, I decided to go with the surgery option. While it was true that having surgery right before the wedding in the midst of all the preparations was not a particularly inviting thought, but faced with the physical pain that had turned my life into a horrific nightmare, I was left with no alternative.

"Still, the Rebbe's clear and amazing answer continued to flash

***The Rebbe's answer had given me no rest, and even though my request seemed a bit ridiculous to the medical staff, I steadfastly insisted upon it.***

in my mind, although I didn't actually know how to interpret it.

"On Sunday, the day before the surgery was due to take place, I appeared at the hospital for a preparatory check-up. After I went through all the required examinations, the final step before going into the operating room, I decided to ask the doctor to do one more CT scan. The Rebbe's answer had given me no rest, and even though my request seemed a bit ridiculous to the medical staff, I steadfastly insisted upon it. 'I feel better than I did yesterday,' I said to the doctor. He looked at me

somewhat resentful, but also sympathetic. In the end, he agreed to my request and I went in for the CT exam.

"After a few minutes, the doctor suddenly entered the room and said to me, 'Madam, you can go home. There's nothing for you to do here.' At first, I didn't understand what he wanted from me. 'What do you mean, I can go home?' I asked in a bewildered tone. The doctor then said matter-of-factly, 'You have nothing; the stone has disappeared.'

"How do you explain that?' I asked him.

"I don't explain it. This is simply a medical miracle. Not so much because the stone came out – that happens quite often, but when it passes, it is usually very painful, yet you felt nothing whatsoever. That's the miracle."

## **"PUBLICIZING TO THE ENTIRE GENERATION"**

Shocked and deeply moved by the great miracle she had just experienced, Mrs. Naomi Bakush left the hospital and promised herself that she would do everything she could to publicize this episode to as many people as possible.

In addition to her shlichus, Mrs. Bakush also serves as a teacher in the Beit E-l school, and was already back at work the following Sunday, printing the letter that she had received from the Rebbe and posting it in the faculty lounge so that all could see and hear about the story.

Several months have passed, and so have the pains that accompanied her for so long. Mrs. Bakush tells about the tremendous effect that has taken place as a result of the miracle story and its exposure. "As a result of this miracle, many women I've met have written to the Rebbe and seen amazing answers for themselves."



# SHIR CHADASH – THE NEW SONG

By C.D. Schwartz

We are all yearning for the Geula. We can't wait anymore! We work, we learn, we pray, we do chesed; another mitzva and another. We are on the edge of our seats hoping the next deed will tip the scales, especially after the excruciating korban in Bombay – we cry in anguish, ad masai! We long to have everything we need in *revealed* blessings in ruchnius and gashmius: Illness and death removed from the world, all the nations united in service and worship of Hashem, the Beis HaMikdash, and all the other incredible blessings of the Geula.

Most of all, we want Hashem's Kingship revealed for *His* sake, and *His* sake alone, that the Sh'china should no longer be in exile and all created beings should praise His Holy Name as One! That the yetzer should be taken away, and we will be able to serve Hashem with a whole heart, fulfilling all the mitzvos in the Torah with the highest love and awe possible for our Holy Loving Father. We long to finally give all our heart, soul and might to Him without any confusion, distractions or obstacles.

Baruch Hashem, we already have a clear list and guidance from the Rebbe MHM on a number of things to do that hasten the Geula: The quickest easiest route is to learn about it in the sources (Rambam's Hilchos Melachim) and in the Rebbe MHM's sichos and maamarim explaining these subjects, accepting The Rebbe's malchus as Moshiach,

achdus, deeds of goodness and kindness, tz'daka, and more.

We need to do *all* these things, yet perhaps not everyone is familiar with the details of another activity which was blessed by the Rebbe MHM, that will also hasten the Geula.<sup>1</sup> Women and girls, please take note! We have a special ko'ach to help bring the Redemption, in the merit of a new and amazing level of faith that we have the power to bring into actuality. It is so easy yet so powerful! Please read the following to learn how:

The Gemara in Sanhedrin 84a relates that Hashem wanted to appoint King Chizkiyahu as Moshiach. However, because he failed to praise Hashem for the two miracles he experienced by being saved from Sancheriv and by being healed from illness, he did not merit to redeem the Jewish nation.

The Shloh HaKadosh (on Parshas B'Shalach, from the seifer Shnei Luchos HaBris) asks how this could be, as we see (Yeshayahu 38:9) that Chizkiyahu did, in fact, sing in praise of Hashem. In answer, he explains that this praising was only *after* the miracles were wrought on King Chizkiyahu's behalf. The Shloh HaKadosh concludes with: "Sing to Hashem a New Song" referring to the time of the Final Redemption. This song is called "new" as it will be the first time that the Jewish nation will have had such great faith in Hashem that

**they will sing praises to Hashem for miracles *before* they even occur, and with this greater level of faith we help to actually hasten the Redemption.**

Can you imagine! King Chizkiyahu had been on such a high level he'd had the potential to be revealed as the Moshiach in his generation, and yet because he praised Hashem *after* as opposed to *before* the miracles, he and his generation (and all of us) lost out on the complete Redemption! That is mind boggling. We learn from this two major things. One is the power of gratitude and the importance of praising and thanking Hashem for miracles, and in fact the Rebbe MHM encouraged us to publicize miracles for it hastens the Geula.

**The second lesson, and amazing revelation, is that we can and in fact we *should* work on having a very high level of faith in Hashem, so much so that we are certain He will redeem us and are confident enough to thank and praise Him for the miracles of the redemption, *before they even occur!***

Led by Miriam the Prophetess, the righteous women and girls in Egypt also displayed great faith in Hashem, believing that HaKadosh Boruch would redeem them from their slavery with miracles. They expressed their faith by bringing tambourines and drums with them into the desert when they left Egypt, in anticipation of singing praises to

## “TO GREET MOSHIACH”

Inspired by the whole inyan of the New Song, my good friend and fellow shlucha, Noga Cohen, gave me a little maaser money and asked me to make a tape of songs appropriate for tambourine parties. It was a tall order: Finish the tape in two weeks in time for Rosh Chodesh Nissan for her tambourine party, and on a budget of only 250 shekels (about \$60) no less! This was in Adar of 2003, under the threat of new missiles landing on us from Iraq, and Erev Pesach to boot, when I had to squeeze in cleaning *and* recording!

I opened Igrot Kodesh and received a blessing to do the project, that it was really important and not to underestimate its importance (this was 6 years ago, so I apologize I couldn't locate the exact letter in time for this publication). Hashem and the Rebbe MH”M really helped, and above nature, all the areas where money was lacking were donated (extra studio time, the printing of a beautiful color cover free, etc.).

The songs, recording, cover design and printing were all done in a ridiculous two weeks flat! Titled “To Greet Moshiach” (Kabbalat P’nei Moshiach), the 250 promo tapes sold out in record time, with requests for more to this day. Due to lack of time and funding, only four songs were on the tape. Our hope is to find another donor(s) to be partners in re-issuing a new, more professional CD with more songs (possibly with two separate recordings/CD’s, one with male vocalists this time so everyone can hear the songs).



One of the songs is a dynamic and inspiring instrumental orchestral piece composed by my husband/composer, Yisroel Ephraim Schwartz, titled “To Greet The King” (Kabbalas HaMelech) and can be heard on his web site (in progress) at [www.myspace.com/yisraelschwartz](http://www.myspace.com/yisraelschwartz). This piece was composed to provide kingly and inspiring music appropriate to greet the Rebbe MH”M. Another song is called “Shir Chadash” with words from T’hillim 149, the next is “Hodu L’Hashem” about praising Hashem for the miracles of the original and our modern day Purim of the Gulf War, and the last is “The One Thing Left”, an original Yechi Adoneinu song. These last three songs are for women/girls only, and until we are able to re-issue a new CD, I’m making them available online for free (females only) – contact us at: [geulamusic@gmail.com](mailto:geulamusic@gmail.com) and put a note you want the downloads of “To Greet Moshiach.” Those interested in becoming partners to make a new CD may also contact us at the same e-mail address.

Hashem for the miracles that they were *sure* they would experience. That was a very high level of faith.

In fact, the Shloh HaKadosh teaches us that it was in the merit of their great faith that we were redeemed from Egypt, and that in a similar fashion, the Final Redemption will be brought about in the merit of the even higher level of faith of the righteous women and girls in the generation of the Geula. The Ari Zal wrote that the generation that was redeemed from Egypt, the generation of the desert, will be reincarnated in the time of the Geula (Shaar HaGilgulim, Preface 20; Seifer HaLikutim Shmos 3, 4) and we are in fact the reincarnation of that generation. Specifically now even greater faith is expected of us to help hasten the process. This singing and praising Hashem for the miracles, before they all occur, is now our wonderful privilege. We are blessed to merit singing this New Song now!

The truth is, we have already witnessed so many miracles already (like the Gulf War) associated with the time of the Redemption, it really doesn't take such strenuous effort to have a high level of faith. It just takes learning and familiarizing oneself with the prophecies and how they have been and are still being fulfilled before our very eyes. Learning the sichos of the Rebbe MH”M from 5750-5753 is the well to drink from and get inspired – ask your local Chabad Shliach and/or Rabbi to show you where and what to learn.

There are numerous T’hillim (psalms) that refer to singing a “New Song” in the time of the Redemption. There are also a number of explanations of why it is called the New Song [the M’Am Lo’ez brings some down on Parshas B’Salach]. There are ten special Divinely inspired songs throughout our history. Nine of these songs

have already been sung throughout the history of Am Yisroel, and recorded in our sources, Midrash Zuta on Shir HaShirim: One by Adam, another by Avraham, at the parting of the sea – Az Yashir, at the Well – Ali Be'er, Moshe – Haazinu, Yehoshua – Shemesh B'Givon Dom, Devorah the Prophetess – Shiras Devorah, King David, King Shlomo, Shir LaOlam HaBa – the New Song. (Other opinions include Chana – perek bet Shmuel Aleph, Yehoshafat, or King Chizkiyahu.)

The New Song is this tenth song, a song of faith, the highest level of faith yet experienced or expressed, specifically through the righteous women and girls of our generation. It is termed “new” as the song embodies this new level of faith achieved only in the time of the Redemption. What an incredibly humbling and simultaneously uplifting feeling to know about this and be able to participate!

We are living in times with such contradictory events – we are living through the Geula *mamash*, with so many encouraging signs, so many blessings spiritually and materially – and on this side we experience the hope and joy. Yet at the same time we suffer the anguish of the birth pangs of Moshiach: Our individual and collective suffering, of the Holy Korbans of our soldiers and citizens in Israel, and the latest devastating tragedy at the Chabad House in Bombay – we are in anguish and cry out in our pain – *ad masai* (How long must we wait)??!

The Rebbe MH”M explained to us that we can have such opposite emotions simultaneously – the pain on one side of our heart, the hope and joy on the other.<sup>2</sup> The Rebbe MH”M also brings down that we tried everything to bring the Geula, the only thing we didn’t try yet is *simcha* of the Geula.<sup>3</sup> And the Rebbe MH”M adds “*Nasu V’Yivachechu!*” (Try it and you’ll see

it works!) One of the last words or commands from the Rebbe MH”M was “*B’rov shira v’zimra*”. Surely we all understand that it takes a lot of work (joyful work!) and dedication to fulfill all the Rebbe MH”M’s directives, and many activities are necessary. Yet this one simple activity has **the tremendous power of combined faith and simcha**, and is one of the key things that propels us forward to the Geula Shleima. What a simple and joyful way to help the process – **with the greater power of faith, song and simcha, which breaks all barriers, let’s kindle our hearts and our hope and sing this New Song!**

With the Rebbe MH”M’s bracha, women and girls have been organizing tambourine decorating parties with the intention of singing the New Song, on a worldwide basis for years already. Anyone could organize these gatherings by simply buying tambourines at toy or music stores, and provide decorations for them (special pens, glitter, beads) so

they can prepare like Miriam the Prophetess and the righteous women and girls of their generation. Have an appropriate speaker give over this information at the gathering, along with the Rebbe MH”M’s prophecies about the Geula. (For help and guidance on how to organize a gathering, refer to the story on Shoshana Levy in the box.) Then go ahead and sing, dance, praise and thank HaKadosh Baruch Hu for the miracles of the Geula now, to help bring the Geula Shleima into actuality!

Making gatherings is an excellent way to publicize and participate in this inyan, and again we were blessed by the Rebbe MH”M to do so. But we do not need a special gathering to sing the New Song. Many of us women do it by ourselves in our homes on a daily basis. After our morning, prayers we pick up a tambourine and sing and dance, praising Hashem with the T’hillim, other songs, or words from our heart. We also include our girls

## PREPARING FOR GEULA WITH SIMPLE FAITH

Even before I had learned of the details of the New Song, I had heard of tambourine parties. I decided to organize one in my neighborhood, and asked a friend (Shoshana Levy of Bat Ayin) to help with the tambourine side of things, as she was experienced at putting on these gatherings for years. I called up a Rabbi for sources on this subject, so we could give over more information at the gathering. I was amazed at what the Rabbi shared from the commentaries of the Shloh HaKadosh, having had no idea how much more there was to learn about this inyan.

I called up Shoshana all excited by the commentaries, and she surprised me with an amazing fact of *hashgacha pratis* (Divine Providence). She herself was very moved and inspired, as here she was, organizing tambourine parties for years with the idea of imitating Miriam the Prophetess in preparing for the Geula with simple faith, with no prior knowledge of the deeper meanings we had now just learned about the New Song and its importance in hastening the Geula, **and by *hashgacha pratis* her husband is a descendent of the Shloh HaKadosh!**

*Shoshana is happy to give free advice on how to put together and run a tambourine party – she may be reached by regular phone at (02) 993-4097 (or from America (972)-2-993-4097).*



(our boys can also participate – encourage your whole family!) gathering together a few minutes in the afternoon after school, and on Shabbos and Yom Tov. We also make sure to include singing Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

May we all merit to greet the

Rebbe Melech HaMoshiach at the third Beis HaMikdash NOW!

*Web Sites: Music – especially check out the songs Ad Masai, Shabbos and Ata B'chartanu at [www.broadjam.com/cdschwartz](http://www.broadjam.com/cdschwartz) (downloads available), [www.myspace.com/cdschwartzmusic](http://www.myspace.com/cdschwartzmusic); and my comedy site (simcha breaks all barriers!) geared for the not yet affiliated and for those already frum – [www.myspace.com/cdschwartzcomedy](http://www.myspace.com/cdschwartzcomedy)*

#### NOTES:

1. From the Kuntres on Yud Shvat (5752), Parshas Bo and B'Shalach, free translation and synopsis: The Rebbe stressed the special advantage/strength that women have to bring the Geula, and that it will be in the merit of the righteous women and girls that the Geula will come. He encouraged women to take up tambourines and have gatherings where we sing and dance with

our tambourines to bring the Geula. The Rebbe MHM highlighted the fact that that the soul root of the Matriarchs is even higher than that of the Patriarchs, and every Geula in our history has always been brought about in the merit of the righteous women.

2. This inyan is from the Zohar and written in the Tanya – Likkutei Amarim, end of chapter 34

3. The Rebbe MHM's Sich'a 5748, Parshas Tetzei – free translation: “We made a lot of ‘shturm’ to bring Moshiach, decades went by and Moshiach Tzidkeinu didn’t come. The question is: What can we do that we haven’t done yet? What wasn’t done is the right simcha to bring Moshiach... There was simcha of mitzva, but here we talk about pure simcha, avoda of simcha towards the goal of the coming of Moshiach. And of course with this, they will bring Moshiach b’poal mamash quickly, “Lo Ikvam Keheref Ayin” and “Adraba” “Yenasu V’Yivachechu!”

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