

4

MAKING CONNECTIONS

D'var Malchus | Sichos In ENglish

6

HAPPY BIRTHDAY TO THE ARMY OF MOSHIACH

Thought | Rabbi Zvi Homnick

10

TODAY'S EXODUS WITH TODAY'S MOSHE

Pesach | Interview by Menachem Ziegelboim

18

RELIVING YEAR 70 IN THE YEAR 5770

11 Nissan | Shneur Zalman Berger

26

A SCENT OF MOSHIACH

Moshiach & Science | Dr. Aryeh Gotfryd

28

PESACH IN INDIA BACK IN THE DAY

Shlichus | Rabbi Nir Goshen

34

THE SEASON OF OUR FREEDOM – AND HARD WORK FOR SHLUCHIM

Shlichus | Rabbi Yaakov Shmuelewitz

42

SRI LANKA'S FIFTH SONS

Story | Shraga Crombie

44

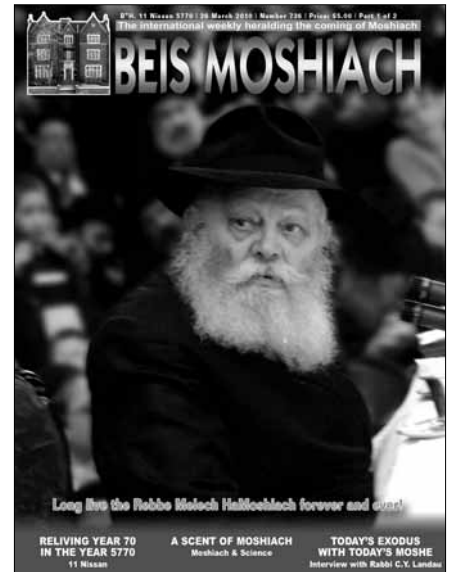
TENDING THE VINEYARD OF CHABAD - LITERALLY

Feature | Nosson Avrohom

50

OUR MAN AT THE WALL

Profile | Nosson Avrohom



USA

744 Eastern Parkway
Brooklyn, NY 11213-3409

Tel: (718) 778-8000

Fax: (718) 778-0800

admin@beismoshiach.org

www.beismoshiach.org

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur

HEBREW EDITOR:

Rabbi Sholom Yaakov Chazan

editorH@beismoshiach.org

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 2010 by Beis Moshiah, Inc.

Beis Moshiah is not responsible for the content of the advertisements.

MAKING CONNECTIONS

Sichos In English

TO BREACH A CHASM

From the earliest ages, man has been aware of a spiritual reality beyond his immediate material surroundings. And yet, that very awareness is confounding, for by definition that spiritual reality is above him, on a level which transcends his conceptual grasp.

Our world is material in nature, and our powers of perception are defined by that setting. The spiritual reality which we know exists is on a higher plane than we can comprehend.

There are modes of religious experience which attempt to resolve this difficulty by trying to reach above the context of our limited worldly environment. There are, however, two fundamental difficulties with these approaches:

A) Since by definition, the desired spiritual reality is above our conception, how is it possible for man to relate to it?

B) Moreover, otherworldliness runs contrary to G-d's intent in creation. G-d brought our material environment into being for a positive purpose, and adopting a thrust whose focus is on going beyond that environment implies a rejection of that purpose.

INVITATION FROM ABOVE

Judaism offers a different alternative.

A bond can be established between the material and the spiritual, but the initiative in doing so must be G-d's, not the initiative of man. [1]

G-d reaches down into our world, and gives us a means to relate to Him and by doing so, to elevate our environment.

This is the purpose of the mitzvos.

"What difference does it make to the

Holy One, blessed be He, whether one slaughters an animal from the neck or the back.

The mitzvos were given solely to refine the created beings. [2]

Most of the mitzvos involve material things, [3] entities which we can relate to and which are accessible to us.

In and of themselves, these entities are of no importance to G-d.

Nevertheless, to give man a channel with which to relate to Him, He attaches importance to these actions.

Moreover, the bond established with G-d through the fulfillment of the mitzvos permeates our environment, and the entities used in this observance are encompassed in this spiritual connection.

To explain by way of analogy: [4]

A wise man lives in the realm of thought; his life centers on ideas and concepts. Little else is important to him. A simple water carrier will not attract his attention. It's not that he looks down on him, or views him negatively. They simply have nothing in common. There is no way that the water carrier can relate to the wise man; he does not have the capacity to comprehend his thoughts. Nor does what preoccupies the water carrier carry any interest for the sage. If, however, the wise man asks the water carrier a favor and the water carrier obliges a connection is established between them.

The gap between the Creator and the created beings is far greater than that separating the water carrier and the sage. And yet G-d asks us a favor: "Perform My mitzvos," and with that request, a connection is established.

The very word mitzva hints at this relationship, for it shares a common root with the word tzavsa, which means "bond."

THREE APPROACHES

There is a deeper dimension to the above concept.

It is G-d's command - not man's fulfillment of it - which establishes the connection between the two.

Man has the choice whether to obey or to disobey, but by giving him a command, G-d has already entered his world. If he chooses to fulfill the command, he affirms the connection, and if he refuses, he denies it.

But regardless of man's decision, G-d has already made an overture that has established a relationship between them. Man's option lies in the extent of his willingness to develop that relationship.

Herein lies a connection with the weekly Torah reading, Parshas Tzav.

The name Tzav means "command," and is taken from the opening verse: [5] "And G-d spoke to Moshe: 'Command Aharon...'"

Throughout the Torah, there are three terms generally used to introduce a commandment:

1. Emor - "tell"
2. Dabber - "speak to"
3. Tzav - "command"

All three terms communicate G-d's commandments, but the term tzav is most closely related - conceptually as well as etymologically - to the concept of mitzva explained above.

The terms "tell" or "speak to" appear to leave the option in the hands of the person receiving the command. Yes, he has been given a directive to fulfill, but the tone with which the directive is communicated implies that he has a choice. He has been told what he should do, and the decision is his whether to do it or not.

When, by contrast, the word "command" is used, the implication is that the matter is imperative. The directive must be fulfilled; the person receiving it has no alternative. [6]

In these instances, the initiative which G-d has taken in commanding man is so encompassing that it propels him toward the fulfillment of the charge.

STRENGTH IN THE CENTER

This concept can be amplified by combining teachings from Midrashic and Kabbalistic sources.

Emor, translated as “tell,” is associated with gentle speech, [7] while dabber, translated as “speak to,” is associated with harsh tones. [8]

In the Kabbalistic arrangement of the S’firos, there are three vectors.

The right vector is associated with kindness, and the left vector with harshness.

Tzav is associated with the middle vector, a balanced approached which fuses together these two extremes.

For example, mercy (one of the attributes of the middle vector) represents a fusion of the attributes of kindness (the right vector) and judgment (the left vector).

Kindness implies a willingness to give without consideration of whether the recipient is worthy.

Judgment, by contrast, scrutinizes the recipient and evaluates his worthiness.

Mercy takes into consideration the standing of the recipient, and yet may grant him assistance although he is not worthy.

From the position of kindness, one gives blindly. From the position of mercy, one gives because one has established an inner connection to the recipient and gives him what one has evaluated will be for his benefit.

How is it possible for two opposite tendencies to be combined in a single attribute?

Because the middle vector conveys the revelation of unlimited G-dliness, a dimension that transcends the different tendencies that characterize the two opposite thrusts. [9]

Since its source is on a plane above all distinction, it is able to bring about a synthesis between these two different approaches. In doing so, it conveys this unbounded influence to the recipients, even those which are on the lowest levels. [10]

The mitzvos which are associated with the word tzav reflect this thrust.

They relate to the transcendent dimension of G-d and penetrate to the inner dimension of man, binding the two together in comprehensive unity.

SERVICE FOR HIS SAKE

The above concepts are reflected in the subject matter of this week’s Torah reading: the sacrifices offered in the Sanctuary, and later in the Beis

HaMikdash.

Sacrificial worship is something above our understanding.

Human intellect cannot appreciate why G-d would desire the slaughter of an animal or the burning of flour on the altar.

By way of explanation, our Sages tell us [11] that G-d says: “It is pleasurable before Me that I gave a directive and My will was done.”

There are mitzvos which bring benefits that are readily appreciated, and others whose benefits we cannot comprehend, but trust that exist. [12]

The sacrifices, by contrast, are not for man’s sake at all, not even to train him in obedience. They are for G-d’s sake. Thus the Torah refers to them [13] as Lachmi, “My sustenance,” implying that He needs this spiritual service as it were.

Why does G-d need the sacrifices?

Only to provide man with a means of connecting to Him in a complete way. [14]

When a person brings a sacrifice, the emphasis is not on his commitment to G-d’s will, but that “My will was done.”

A person bypasses all consideration of his own import and sees himself as no more than a medium for G-d’s will to be carried out. Like the mitzvos associated with the term tzav, man’s identity is totally subordinated to the fulfillment of G-d’s will.

The complete performance of all the mitzvos, and particularly, the sacrifices will be in the Era of the Redemption. As we say in our prayers: [15] “Bring us with joy to Zion Your city, and with everlasting joy to Jerusalem Your sanctuary. There we will offer to You our obligatory sacrifices... in accordance with the command of Your will.”

May this be in the immediate future.

Adapted from Likkutei Sichos, Vol. VII, p. 30ff; Vol. VIII, p. 252ff; Vol. XXXII, p. 1ff

Notes:

1. Shir HaShirim Rabba, commenting on the Song of Songs 1:3, speaks of the material and the spiritual as discrete planes.

Synthesis between them became possible only, because G-d said, “I will take the initiative,” and gave the Torah to man. See the essay entitled “What Happened at Sinai” (Timeless Patterns in Time, Vol. II, p. 91ff)

where these concepts are explained.

2. B’Reishis Rabba 44:1.

3. There are certain mitzvos, e.g., the love and fear of G-d, which involve spiritual service within our hearts and souls. These, however, represent a distinct minority; the overwhelming proportion of mitzvos focus on deed, rather than on thought or feeling.

Moreover, even these mitzvos must be fulfilled in a manner which affects our bodies.

Our hearts must beat faster because of the love of G-d, and the physical phenomena associated with fear must accompany our awe of Him (Seifer HaMaamarim 5697, p. 215 and sources cited there).

4. Maamer BaYom HaShmini, 5710

5. Leviticus 6:1.

6. This does not mean that man’s free will is taken from him. He still has the choice whether to fulfill the mitzva or not.

Nevertheless, when a mitzva is communicated using the term tzav, the command itself spurs man to its observance.

7. Mechilta and Rashi, commenting on Exodus 19:3, Sifri and Rashi, commenting on Numbers 12:1.

8. Makos 11a; Sifri and Rashi, loc. cit.

9. In Kabbalistic terminology, “the middle vector ascends to the inner dimension of Kesser.” See Seifer HaMaamarim 5706-5707, p. 150ff, where this concept is discussed.

10. To refer again to Kabbalistic terminology: “The middle vector extends from one end to the other” (op. cit.).

11. Rashi and Toras Kohanim, commenting on Leviticus 1:9.

12. See Ramban, commenting on Leviticus 19:19, who explains that even the chukim, mitzvos which we cannot explain are Divine decrees with sublime rationales that will bring us benefit.

See also the comments of Ibn Ezra to Exodus 20:1, and Rambam, Moreh Nevuchim, Vol. III, ch. 26.

13. Leviticus 21:6, 8, 17, 21 et al.

14. See Seifer HaBahir, sec. 46, which states that the Hebrew word for sacrifice, korban, shares a common root with the word karov, meaning “close.”

The sacrifices bring our people and each individual close to G-d.

15. Musaf service for Festivals, Siddur T’hillas Hashem, p. 259. See Hemshech V’Kacha 5637, ch. 17ff.

HAPPY BIRTHDAY TO THE ARMY OF MOSHIACH

By Rabbi Zvi Homnick

We have a very specific job to accomplish, which is to complete the conquest of the world for G-d and holiness. That is the significance of the birthday of the Rebbe on 11 Nisan, the leader who was born to the role of overseeing the completion of the mission and to usher in the next era.

MILITARY TERMS

As I left my teen years behind, I entered the period of my yeshiva life when my friends began to get married, and participating in weddings and sheva brachos became a relatively frequent occurrence. Because I was younger than most of my friends and fellow students, this period covered a number of years, until my own wedding. L'chaims and aufrufs, chasunas and sheva brachos, became a blur in my memory with the odd exception that stands out for some reason or another. One aufruf that stands out in my mind, took place in an out of town

community. The chassan invited a group of his friends to come and spend the Shabbos with his family, so we packed up and went.

This chassan and his brother were two of the funniest people I knew, although due to differences in temperament, one was more pleasantly humorous and the other more biting and prone to devastating putdowns. They were part of an extremely large family, the members of which had the reputation of each being a unique character in their own right. I had met the father a few times and he seemed a serious, quiet, mild mannered man, not the type to

produce such an eclectic and oddball brood. Other friends informed me that it was actually the mother who brought the hilarity to the family mix. Spending a Shabbos with a family that large (I come from a family of nine) was an experience, but it was nothing compared to meeting a wisecracking middle aged Chassidic mother with a headscarf almost down to her eyes who could keep people rolling on the floor for hours. Her own kids rolled their eyes at their mother's standup routines and rapid fire delivery, but we the guests, were spellbound.

I am sad to report that a significant part of her repertoire was mocking and deriding Lubavitch, with a distinct lack of respect toward the Rebbe. Even then, as I laughed along (may G-d forgive me), it seemed like going a bit too far and bothered me quite a bit. That nagging sense of inappropriateness remained with me long after I forgot the actual jokes (most, anyway), and the issues raised were high on my list to explore when I began to look into Chassidus in earnest. Those issues included, first and foremost, the heavy use of military terms and

imagery. To religious Jews, all the talk of soldiers, armies, tanks, parades and campaigns, seems anathema (and a broad target for lampoonery). And of course, referring to G-d as the Commander-in-Chief is, for someone looking in from the outside, up there on the weirdness meter.

Another easy target for satiric humor, which came up at the time, is the custom to celebrate birthdays (think cone hats and party favors), something which most Jews consider to be not a Jewish custom. On top of that, to make such a huge deal about the Rebbe's birthday, with talk of learning and doing good works as "presents" to the Rebbe is completely beyond the religious worldview of any other Jewish group. Even Chassidic groups known for fanatical devotion to their Rebbes, have no such concept as giving the Rebbe "nachas" (except in terms of sharing good news or anything that brings cheer to their Rebbe) or spiritual "gifts." There is no such idea as learning or davening or doing any other good deed, in order to give nachas or anything else to or for the Rebbe.

WORLD'S GREATEST MILITARY

There are many sources to support the idea that we can and must learn lessons in the service of G-d from the natural world around us, and particularly from the traits and characteristics of our host nations during our protracted sojourn in the Diaspora. As the Rebbe points out (sicha VaYeishev 5752), the Talmudic dictum "when you go to a city, do as its customs" is not simply a lesson in proper etiquette, but a directive to utilize the traits and characteristics of that place to transform it into a dwelling place for G-d through

Torah and Mitzvos. Unlike all other countries, the United States, as the lone superpower of the world, home to the largest number of Jews in the world, and the headquarters of the leader of the generation, can serve as a lesson for all Jews around the world.

One of the most outstanding features of America is the fact that it has far and away the finest military the world has ever known. We are not speaking of the superiority in firepower and sheer volume of military hardware that America enjoys, or the technological advantages of its armed forces. No, it is the American fighting man, who has proven himself in theaters of war across the globe, in humid tropics or on frozen tundra, on land or at sea, in sand blown deserts or densely tangled jungles, over a period of centuries. To many war analysts and historians, this remains a mystery that defies logic. How is it that America in this day and age, with a volunteer army of kids that have for the most part grown up living a soft life with luxuries unimaginable in an earlier age, produces the world's finest and fiercest fighting men and women?

What makes this even more mysterious is the idea that a soldier is, first and foremost, required to follow orders, even in the face of extreme personal danger. That is why the training period of a soldier is at least as much about breaking down the soldier's sense of individual choice, as it is about building up his fighting and survival skills. So how is it that a society which fosters an unprecedented lack of respect for authority can produce soldiers with a level of commitment to their mission that is the envy and wonder of the world? How is it that kids coming back from Iraq and Afghanistan with crippling

wounds, overwhelmingly express pride and satisfaction in their service to this country, and wish only to return to fight alongside their comrades in arms?

When we look around at the society at large, we see a steep decline in mental and emotional health, the mind and heart being, in most cases, the source of all personal drive and motivation. This is reflected in the breakdown of societal mores and the lack of stability in family life. Similarly, within the armed forces, there has been a demonstrable uptick in the need for mental health and family counseling services provided by the military health establishment. Interestingly enough, studies have shown that the motivation for joining the military is a significant factor in the likelihood of ever needing those services. There are many reasons and motives that might lead an individual to sign up, including career opportunities, educational opportunities, family expectations, and many others. Those who fare the best statistically, in their personal lives as well as their military careers, tend to be those that cite personal ideology as the prime impetus in their decision to serve.

"MY" MILITARY SERVICE

Chassidus explains that the rational and emotional faculties that are housed in the heart and mind, are limited and relatively external manifestations of one's true inner being. However, there are two "faculties" that are truer expressions of the core essence of the unlimited soul, and when revealed transcend the limitations of heart and mind and actually govern them. These are *oneg* (pleasure, delight) and *ratzon* (pure unadulterated will, desire). Each of these has the power to overcome the rational mind and alter one's

That is the hallmark of the ultimate soldier. He is a volunteer who is passionate about serving his country to the point that he feels that he “owns” the issue of protecting his country and securing its vital interests.

emotional responses, and in fact, can do the same with each other. When the will is revealed and expresses its pure willpower, it can turn a pleasurable experience into a source of pain and a painful experience into a source of pleasure. Conversely, when the soul's sense of delight in something is expressed, it drives the will to pursue that pleasure at all costs.

The difference between the way these two forces operate is that will dictates to all the other faculties, whereas delight enlists all the other faculties. When I truly want something that I know to be irrational and even harmful, the rational mind rebels at the thought and the emotions recoil. The power of will is such that the mind and heart are forced to submit and come up with ways and means to achieve the objective that will has decided upon. And when the will is fulfilled, there is a sense of satisfaction that includes the entirety of the person. Delight, in contrast, enlists the rational mind to come up with reasons why it is a good idea and how to attain it, and excites the passions of the emotions in pursuit and anticipation of the sought after pleasure. That is because it is a more direct expression of the essence of the person's being, and as such, the mind thinks of it in terms of “my delight” and the heart feels that it is “my pleasure.”

There is a Talmudic dictum that has the standing of a legal

principle, which states, “A person wants a *kav* [small measure of produce] of his own, more than nine *kav* of his fellow.” Something that a person acquired through his own labors has greater worth to him, many more times than that of what was given to him by another. The Rebbe explains this concept (Likkutei Sichos vol. 17 pg. 336, B'Chukosai) as it relates to a person's efforts in fulfilling his divine mission in this world:

“Just as it is up Above – that the delight of Atzmus [G-d's Essence] (‘He desired’) is achieved specifically through avoda (toil and effort) – the same holds true by the person down below:

“A person wants a *kav* of his own’ particularly – his will and delight are invested into that which he struggled for through labor and exertion. Those things that he receives from Above through gratuitous generosity, not having struggled for, do not express the ultimate intent that exists Above (the intent of Atzmus), and therefore there is not present within them (even for the person) the delight of the soul. It is specifically ‘his own *kav*,’ which he acquired through toil, that we say ‘A person desires’ – ‘desire’ in this context meaning (also) the innermost aspect of *ratzon* (desire), the faculty of delight of the soul.”

The Rebbe applies this concept to the work of the *shluchim*, the Chabad emissaries, whose mission

is to complete the work in exile and bring about the revelation of Moshiach (see Likkutei Sichos vol. 29 pg. 358, Simchas Torah 5746). Over the years, starting in a letter written in the first year of his leadership (Likkutei Sichos vol. 12 pg. 148, Igros Kodesh vol. 4 pg. 230), the Rebbe referred to three levels of *shlichus*, each representing a greater degree of self-nullification to the “sender,” the lowest level being someone who undertakes to carry out the mission he is sent on because he wants to. The next level is someone who submits to the point that he is merely a conduit, such that the instructions of the sender are actualized through him, and the highest level is one who has negated and transformed his entire existence to the point that emissary and sender are one.

In the years 5743/1983 and 5744/1984, the Rebbe held *farbrengens* on the 20th of Av, the *yahrtzeit* of his late father, and at those *farbrengens* spoke regarding the conferences of emissaries to the Holy Land, which are held on or around that date. In those talks, the Rebbe introduced the idea of a fourth level of *shlichus*, in which the individual has not simply submitted and/or negated his existence to one degree or another, but he has actually harnessed all of his “self” motivation and drive to carry out his mission. On the following Shabbos in 5744 (Seifer HaShlichus pg. 350, unedited), the Rebbe elaborated on this, relating it to the concept of “his own *kav*.” The Rebbe explains there that this is not something that becomes a factor only after a person has passed the first three levels, but should be a driving force at each and every level. The work of reaching out to each and every Jew to bring them closer to G-d through promoting Torah and Mitzvos and spreading the wellsprings of Chassidus, the work

of preparing myself and the world for redemption, the work of trying to invest every aspect of my being into that work, needs to be “my” thing, “my” concern, “my” all-consuming passion.

That is the hallmark of the ultimate soldier. He is a volunteer who is passionate about serving his country to the point that he feels that he “owns” the issue of protecting his country and securing its vital interests. Such a person is invested not simply intellectually and/or emotionally, but with his “delight” and “desire,” the expressions of his very being. He wants to serve and can imagine no greater pleasure than to serve, and so, is more than ready to submit to following orders, to endure pain and hardship, put his life on the line and put the welfare of his buddies and his country before his own. Consequently, his greatest challenge is not from the enemy he faces on the battlefield, but from those fellow citizens who do not value and appreciate his sacrifice and contribution, and even mock his jingoistic patriotic fervor.

BORN TO MILITARY LIFE

The prophet describes the Jewish nation as a newborn baby born at the time of the exodus from Egypt, on the first Pesach. Additionally, the description of the actual exodus is the first time that the Torah refers to the Jews as the “armies of G-d.” This designation

alludes to the mission of the Jews to conquer the world for holiness, which will only be complete with the coming of Moshiach. In order to fulfill that mission properly, it is not enough to function as a mercenary or a submissive conscript, or even a devoted servant. One has to invest his entire being, not only the “ten faculties” of his mind and heart, but he has to feel that his entire existence is about one thing, and one thing only, “to bring to the days of Moshiach.” That is why he exists, why he was born in the first place, and why he is reborn each morning.

For generations, the spiritual significance of birthdays and the customs associated therewith were not revealed to the masses or even the spiritual elite. It was reserved only for those leaders who were direct heirs to the leadership of the Baal Shem Tov. It was in our generation that the Rebbe Rayatz made these traditions public and had them publicized in the HaYom Yom of Yud-Aleph Nisan, the birthday of the Rebbe (see Sich VaYeira, 20 Cheshvan 5740, Likkutei Sichos vol. 20 pg. 386). This was revealed during WWII, when Jews were being slaughtered by the millions, which the Rebbe Rayatz proclaimed as the “birth pangs of Moshiach.” Because we are “the final generation of exile and the first generation of redemption,” when the end is finally in sight, we need to know

that we were born to fulfill the final mission for everyone that came and died before us.

We have not been given the luxury of living for ourselves and minding our own business, or even the opportunity to offer up our lives to sanctify G-d's name. We have a very specific job to accomplish, which is to complete the conquest of the world for G-d and holiness. That is the significance of the birthday of the Rebbe on 11 Nisan, the leader who was born to the role of overseeing the completion of the mission and to usher in the next era. By extension, the birth of every person in the generation takes on a significance not present, and therefore not known, in earlier generations. “As in the days of your going out of Egypt,” on Pesach we were “born” straight into the “army of Hashem,” so too, in the time when “I will show you wonders,” every Jew starting with the children has to know that he or she was born and exists to serve as soldiers in the army of Moshiach, under the authority of the Commander-in-Chief. We each need to feel that the final efforts along with the desire to bring Moshiach are “my” thing that I “own,” “and he should not be embarrassed before those who mock,” as we “do all that you can” in this month of Nisan to win this “galus war,” immediately, NOW!

Positive comments and constructive criticism welcome: rabbizvi@aol.com

| | | |
|--|---|--|
| <h1>Crown Travel International</h1> | <ul style="list-style-type: none"> • Express service • Fully Computerized | <ul style="list-style-type: none"> • שירות אקספרס • המשרד ממוחשב |
|  | <p>Get your tickets within minutes! קח את הכרטיס שלך בתוך מספר דקות!</p> | <p>331 Kingston Ave. (2nd Flr) Brooklyn NY 11213</p> <p>(718) 493-1111 Fax: (718) 493-4444</p> |

TODAY'S EXODUS WITH TODAY'S MOSHE

Interview by Menachem Ziegelboim

Pesach is all about Chinuch and Geula, and in that spirit we visited Rabbi Chaim Yitzchok Landau and asked him questions about Pesach and its meaning for us today, about chinuch, hiddurim and chumros on Pesach, and what he remembered of his grandfather, Rabbi Yaakov Landau z"l.

Pesach is coming. What does Chag HaPesach, the holiday of freedom, mean to a Jew and Chassid in 5770?

One of the Twelve P'sukim that children learn and we all say in the Hagada is "in every single generation a person must see himself as though he went out of Egypt." We need to remember that going out of Egypt is not merely a historical event but something for every generation, as the Alter Rebbe says in Tanya, on a daily

basis. It's not just a historical event that took place long ago but something that we need to live with every day anew. The fact that we left Egypt and became a nation, a preparation for the Giving of the Torah, personally affects us, for that is what being a Jew is all about.

It's a process that began with Avrohom Avinu at the Covenant of the Pieces when Hashem said, "your children will be strangers" and then they will leave Egypt and

receive the Torah and become a nation. Our existence as Jews today is derived from the exodus from Egypt, as it says in the Hagada, "and if Hashem had not taken our ancestors out of Egypt, then we and our children and our children's children would still be enslaved to Pharaoh in Egypt." That means that right now, in Nissan 5770, we could be slaves to Pharaoh.

This knowledge is what motivates us to dedicate ourselves to Hashem and accomplish the goal of our neshamos here in this world.

Today too, each of us needs to get out of that which limits us. When we think about how leaving Egypt back then seemed impossible, with not a single person able to escape and yet the Jewish people left in a miraculous manner, it's a lesson for us today. Although it's very tough for all of us, collectively and individually, we have the ability to leave our constraints and feel like free





people.

How can we feel like free people when each of us is in our respective galus with our personal peklach?

That is the power of a Jew, to rise above and “jump over” the exile that he lives in and feel free. Chazal say “there is no free person except one who is involved in Torah.” Even though a Jew might be in a difficult situation, learning Torah raises him up above the daily hardships. When he lives with spiritual matters, he is given the ability to rise above.

Every Jew receives the ability, upon his personal exodus from Egypt, of being able to rise above the limitations and to feel like a free person.

But how do you get that ability to rise above and leave that which constrains you when the difficulties of our personal galus

INTRO BIO

Rabbi Chaim Yitzchak Landau is an imposing figure, and not just in the physical sense. His official job is Maggid Shiur but his influence goes well beyond that. As an exemplary product of generations of Chassidim and Chassidus, many people seek him out for his Chassidishkait and pleasant manner, as well as his obvious Ahavas Yisroel. Without looking for it he has become an esteemed personage within the Chabad community of Tzfas and around the country. Many people consult with him on various issues such as chinuch, shalom bayis, medical situations and halachic matters.

R' Landau went to this holy city as a bachur, as one of the talmidim-shluchim to the yeshiva, and he never left. For a few years he headed the yeshiva founded by Rabbi Leibel Kaplan a”h and when it closed, he retained the job in the yeshiva g’dola.

R' Landau also works in the field of kashrus for his father, Rabbi Moshe Yehuda Leib Landau, Rav and Av Beis Din in B’nei Brak, whose kashrus supervision is highly regarded. The organization was started by his grandfather, Rabbi Yaakov Landau z”l, who was the Rav in the “court” of

Lubavitch during the reign of the Rebbe Rashab.

With Pesach approaching, we came to hear not only about the customs of Pesach but also about kashrus, hiddurim and chumros that are practiced by Lubavitcher Chassidim on this holiday. We wanted to take the opportunity to clarify the reasons for the stringencies and how far to go and when to stop.

If you know the Landaus, you know they have numerous Pesach stringencies. These hiddurim came from their grandfather, R' Yaakov Landau as he saw them practiced in the house of the Rebbe Rashab. So it was surprising to hear R' Landau of Tzfas talk about limits on hiddurim and the great care necessary to bring the joy of the Yom Tov to the home. The conversation focused on the fine line between personal stringencies and the greatest hiddur of all in the mitzva of Ahavas Yisroel which applies not only for eight days but all year.

R' Chaim Yitzchok Landau is also known as an eloquent speaker, especially on the topic of chinuch and the anticipation of Moshiach’s coming. Before Pesach, which is a holiday of chinuch as well as the Chag Ha’Geula, was the perfect time to go to Tzfas and speak with him about these subjects.

Everything in our physical world depends on the Nasi HaDor because everything comes through him. Hashem rules the world but the Divine influences come through the Moshe of the generation.

surround us?

The original exodus was done through Moshe Rabbeinu. Hashem could have revealed Himself to the Jewish people directly, but He chose to do it through Moshe. Not only that, but even the Ten Plagues and the entire Geula process happened through Moshe. The same is true in the war against Amalek, when the victory depended on Moshe's upraised hands. Everything in our physical world depends on the Nasi HaDor because everything comes through him. The Torah and mitzvos were also given through Moshe as Moshe said, "I am standing between Hashem and you to tell you the word of Hashem."

This ability to remember and relive the exodus is something we get from the Moshe Rabbeinu of the generation. Hashem rules the world but the Divine influences come through the Moshe of the generation.

The exodus from Egypt wasn't a one-time event but recurs in every generation. The ability for each of us to leave that which limits us is through connecting to Moshe Rabbeinu, the Nasi HaDor, the Rebbe. He is the one who confers the ability to leave our personal constraints and we attain this through hiskashrus to him.

Going out of Egypt pertains to everyone. If we attain the ability to leave our personal Egypt from the Nasi HaDor, what about those people who are not Chabad

Chassidim and are not mekusharim to the Rebbe?

The Alter Rebbe answered this in Tanya. He said that every Jew is mekushar to the Nasi HaDor and receives from him in one way or another. Every Jew can and must leave Egypt and he gets the ability to do so from the Rebbe. Lubavitcher Chassidim are fortunate in that they receive the chayus and kocho in an open and direct manner and in abundance. Those whose hiskashrus is not apparent also receive kocho and chayus from the Rebbe, but of course it is far better to connect more and more people to the Rebbe so they can receive it in the best possible way.

If we are going to compare the Rebbe as leader of the generation to Moshe Rabbeinu in his generation, then how do you explain that Moshe was succeeded by Yehoshua while in our generation, the Rebbe continues to lead us in a concealed way?

The Rebbe in our generation is like Moshe in his generation. As to your question, it has no answer just as the Rebbe says regarding the question about the delay of the Geula, that there is no answer for that. We don't agree to this delay but Hashem wants it this way and we have to plead for Geula.

True, since 3 Tammuz we don't see the Rebbe but the Rebbe continues to lead us, albeit in a different way. He continues to give us the abilities that he gave us in

the past. Why does Hashem want things to be this way? That is something nobody can know.

I remember that around Yud Shevat 5730/1970, there was great excitement about Moshiach's Torah. Many Chassidim traveled to the Rebbe to be present on this special occasion. Everyone was sure that the Rebbe would be revealed as Moshiach. There were also some elder Chassidim who did not like the commotion.

I heard in the name of the mashpia, Chaim Shneur Zalman Kozliner (Chazak) that at the time he quoted a saying from the Baal Shem Tov that before Moshiach is revealed, there will be a period of time without a Nasi and therefore, this was not the time for the coronation of Moshiach. Many Chassidim were upset by this statement, but years later, after 3 Tammuz, I remembered what he said. Obviously, it doesn't mean that there is no Nasi; it means it's not in the open manner that had been since the time of the Baal Shem Tov, but as it is today.

This is not to justify the present terrible situation that has been going on for so long, but if this is the way it is then Hashem wants it this way. Our recourse and responsibility is to demand the hisgalus of the Rebbe.

What is the significance in Chassidim celebrating Yud-Alef Nissan, the Rebbe's birthday, when we don't see the Rebbe?

Two years ago, I spoke at the big event for Yud-Alef Nissan at the stadium in Ramat Gan and I addressed the significance of this date in our days. I quoted the Gemara that says "someone who gives a gift to his fellow has to inform him." The reason is so that the recipient will know about the gift and use what he got. The same is true for us now. On Yud-Alef Nissan we received the most important gift of all, the Rebbe. We

need to tell the world about this amazing gift, that all the *hashpaos* and *hamshachos* come through him, so that everybody can make use of this gift by learning the Rebbe's teachings and carrying out his instructions. This will bring an abundance of bracha and success in our spiritual and material matters. It all comes from the Moshe of the generation, just as the Torah, the manna, and the exodus from Egypt came through Moshe.

There is Moshe in every generation and in our generation it's the Rebbe who gives us the ability to leave Egypt. Today too, when we don't see the Rebbe, we need to know that everything comes through him.

Pesach is around the corner. What should we pay most attention to?

The main mitzva of Pesach is "and relate it to your child," to tell the story of going out of Egypt to the children, to tell them how Hashem took us out of slavery in Egypt to be His special nation. The Seder night revolves around this mitzva. The children have to be told the Hagada in a way that is understandable and pleasant for them. The Hagada needs to be read but we should stop from time to time and explain things in simple terms so the children understand it and take an interest in it.

I remember that for the first Pesach that I made with my family, I prepared ahead of time. I sat with a Hagada and made notations for myself about what to explain, which songs to sing, and what to emphasize, so that the children would remain alert and be full participants and understand how significant the exodus is to us; if Hashem had not taken us out, Tatty and Mommy would be working slave labor and the children would be in the fields without parents and in great



On Yud-Alef Nissan we received the most important gift of all, the Rebbe. We need to tell the world about this amazing gift, that all the hashpaos and hamshachos come through him, so that everybody can make use of this gift by learning the Rebbe's teachings and carrying out his instructions.

danger. In other words, it needs to be explained in terms they can understand.

Some people relate many commentaries on the Hagada but that's not the main thing. It's more important to sit with the children and patiently explain things to them.

I know of a mechanech here in Tzfas whose children perform a skit about the servitude in Egypt and their exodus. Not everybody can do this but attention should definitely be paid to giving simple explanations that are understandable to all.

Some people want to know why we are so particular about food on Pesach and why we can't use products that have the

excellent hashgachos that we use all year round.

The prohibition of chametz on Pesach applies to the slightest amount. Even if a crumb of chametz got into a big pot, it would not be nullified. The laws of prohibited food the rest of the year are quite different. In addition, the Arizal says that whoever is careful about the slightest bit of chametz on Pesach merits not to sin the rest of the year, and that's no small thing.

There are many stringencies people adopt for Pesach. How far should we go? When is the chumra reasonable and when is it just for the sake of being machmir? There's the story of the Rebbe Rayatz that he was

annoyed with the bachurim who did not rely on his grandmother, Rebbetzin Rivka and washed eggs.

Since you mention washing eggs for Pesach I'll say that nowadays the eggs *should* be washed before Pesach since it's nearly impossible that something chometz'dik didn't stick to an eggshell because the chickens are fed chametz.

As for your question, in my house we are very particular since the chumros we practice come from my grandfather, who saw them in the home of the Rebbe Rashab and adopted them for himself and our family.

In Lubavitch they were more particular than in other places for the reasons I mentioned. However, great care must be given not to be more stringent than necessary so that Pesach doesn't turn into a holiday of hardship, quarrels and constant nervousness. This is my advice to the bachurim in yeshiva (in Tzfas). When those who come from homes that are less stringent than what we learned in Yeshiva ask me what they should do when they go home, can they eat from their parents' dishes and pots when they were used with processed foods and spices, I say they can. If their parents use products with good hechsherim, then they should keep quiet even if they personally won't eat those things and will prepare food without those spices. They can certainly use the pots. There is no reason to be stringent at the expense of shalom bayis and a positive atmosphere.

Within Lubavitch there are many families from different walks of life and we need to be very careful with this. There are many practices and things people are careful about on Pesach but first and foremost a person needs to remember that he is the one who needs to be careful, not the other guy. Afterwards, he can try and see

whether he can pleasantly influence others. If they accept it, wonderful; and if they don't, there is no reason to destroy the joy of Yom Tov.

One of the bachurim who lived with his mother asked how to conduct himself on Pesach. I told him not to start fights about it and to be lenient in certain matters (when the hechsherim are excellent, of course). Then the bachur got married and he called to ask how to conduct himself on Pesach. I told him to be careful in various areas. When he asked in surprise what had changed from the year before, I said that previously he had been in the category of "don't be stringent for others," but when he married he was in the category of being stringent for himself and he should do as he learned in yeshiva and avoid processed products as much as possible.

It's important to remember that Pesach is a holiday and the home atmosphere should be one of simcha, especially on this holiday of freedom.

It is definitely permissible to be lenient with children in various ways and not burden them with stringencies. Children don't have to eat eggs and potatoes all Yom Tov; on the contrary, you should make the Yom Tov beloved to them so they have fond memories of it.

I remember that as children in my grandfather's house, my grandmother would bake cakes for us and we ate cookies made in a factory. In general, with all the stringencies observed in my grandfather's house, they were less particular with the children.

Please tell us what you remember about Pesach with your grandfather and in your father's house.

For many years we celebrated the seider with my grandfather. Although he was a great man he gave the children center stage. Each child was assigned a place

and asked the Ma Nishtana and everybody listened to them. The children were also encouraged to speak up throughout the evening.

Even when my father sat with my grandfather and they sometimes got into deep discussions about the Hagada based on maamarei Chassidus, he paid a lot of attention to the children's questions and comments. They gave us nuts so we would ask questions and they let us play with them. If we played with them on the floor, which is a place where there is a chance there is chametz, we were told to wash our hands before coming back to the table, but they definitely saw to it that the atmosphere was positive and special.

Do you have any particular memories of Pesach with your grandfather?

The opening of the door for Eliyahu HaNavi was special. We children would go to open the door and everybody would stand up (not while saying *Sh'foch chamas'cha*, just as we opened the door). It was very exciting. My grandfather would say what the Rebbe Rashab said, which he personally heard from him, as the wine was poured back into the bottle, that this wine was surely *pagum*, i.e. wine which Eliyahu drank from. My grandfather would add, 'the Rebbe could say that, as for us...' but it definitely gave a sense of making things real for us.

The connection between my grandfather and the Rebbe Rashab was so *atzmi* (a part of his essence) that on several occasions he merited a vision of the Rebbe Rashab. When it happened, you could see the light of simcha on his face.

I remember that when my grandmother was very sick the atmosphere was gloomy, but one day we saw that my grandfather seemed particularly happy and in elevated spirits. We realized that he

The connection between my grandfather and the Rebbe Rashab was so atzmi (a part of his essence) that on several occasions he merited a vision of the Rebbe Rashab. When it happened, you could see the light of simcha on his face.

had merited a vision of the Rebbe Rashab. When we asked him about it, he affirmed that he had indeed seen the Rebbe Rashab.

Some people feel that Pesach night is so lofty, being Leil Shimurim, that talking to children in their language is a waste of precious time.

On the contrary! They should know that the main mitzva of the night is “*v’higadta l’bincha*” (and you shall relate to your child) and that comes before the mitzva of eating matza and eating maror. In Chassidus we learn that grasping the level of Atzmus U’Mehus is done through a physical act which is done on the lowest level, because it is specifically from there that everything begins, “when you raise something up, you do it from the bottom.” Pesach night, it’s the telling of the story of the exodus to children in a simple way which is the way to grasp the highest levels of this night, Leil Shimurim.

Another Yud-Alef Nissan, another Pesach, another Chof-Ches Nissan. Who would have thought that 19 years would go by since that sicha on Chof-Ches Nissan and we still don’t have the complete Geula? People wonder where we are up to in the Geula process.

The Rebbe taught us, in all the sichos, that we cannot accept or allow ourselves to think that another day can go by without Moshiach. We are constantly waiting for Moshiach to come.

When the Rebbe, in the sicha of Chof-Ches Nissan, spoke about people who don’t anticipate Moshiach’s coming today or tomorrow, Chassidim were taken aback.

The Rebbe instilled in us that constant anticipation of Moshiach’s arrival - the question can be asked on the past – why has so much time passed and Moshiach hasn’t come. But there can be no question regarding the future, i.e. can this continue much longer, G-d forbid. We await Moshiach because that is our obligation and also because this is how the Rebbe educated us – to live with the fact that Moshiach is coming imminently.

I remember that when the Rebbe spoke with a *Koch* about Moshiach’s coming, we had a farbrengen with the bachurim and spoke about living with the reality that Moshiach is coming any second. When I wanted to give them a concrete example of this, I said that if a bachur really lives with the feeling that Moshiach is coming any second, then when he goes to the mikva he will immerse first and then shower so as to be pure and ready for Moshiach one moment sooner.

I’m not talking about a bachur getting up at five in the morning – you do have to go about things in a normal way and live an orderly, healthy life – but when a question arises, the thinking needs to be along the lines of living and feeling that Moshiach can come at any

moment.

This is true for bachurim and for every Chassid. On the one hand, you should not change the normal routine of life. We are in the midst of cleaning the house for Pesach and shopping and cooking even though we hope and believe that Moshiach is about to come and we will spend Pesach in Yerushalayim. Hashem wants us to live normal lives. On the other hand, we need to think that Moshiach is coming any minute because that is what the Torah tells us to think and how the Rebbe wants us to think.

How can we believe that Moshiach is coming any minute, not because the Torah says we should or because the Rebbe wants us to, but because we really think this way?

It’s a difficult thing that we need to work on. I know that in two hours I’m going to Mincha because yesterday and two days ago I went to Mincha and the same thing will happen today. When it comes to Moshiach, though, it’s a challenge not to fall into that rut because yesterday I said Moshiach is coming and he didn’t come, and two days ago I believed he was coming and he didn’t come. We cannot get used to the situation.

We were told to expect Moshiach momentarily and we were given the tools to do so. We have to act in a way that gives us the feeling that Moshiach is truly coming now.

The Rebbe says that the best way to bring Moshiach is through learning inyanei Moshiach and Geula. This is especially pertinent to those who are sitting and learning; they need to direct their chayus for Moshiach through learning. Everybody else also needs to find how to translate Moshiach into his daily life, how to feel the imminence of his coming. It comes

We were told to expect Moshiach momentarily and we were given the tools to do so. We have to act in a way that gives us the feeling that Moshiach is truly coming now.

from our thoughts and the actions we do as a preparation for Moshiach's coming.

We were once farbrenging at the yeshiva. One story followed another, one inyan led to the next, bringing us to yet another reference to a sicha, and the thought crept in – maybe we should leave something for the next farbrengen? But if you are living with Moshiach, there's no such thing as keeping something back for the next farbrengen. If you can inspire someone right now with an idea, then do it! By the next farbrengen, Moshiach will be here already and the main avoda is before he comes.

For a while I was rosh yeshiva in the yeshiva k'tana (high school) in Tzfas. This is not an easy age and I put a lot of work into the job. There were times when I felt I didn't have the strength and I wanted to stop. I was tempted to speak to Rabbi Kaplan a"h and tell him I couldn't continue but what stopped me was the fact that the Rebbe said Moshiach is coming any minute. I felt it wasn't right to quit this important job in Tomchei Tmimim when Moshiach was coming any minute now and then I would eat my heart out for leaving right before the end. So I continued and dealt with the difficulties.

In daily life you are tested to see whether you really feel that Moshiach is about to come. Do we act that way? If we go through our day as though Geula is imminent then our hearts will be drawn after our actions and we will really feel

that Moshiach is about to come.

They say that you told the bachurim who are Kohanim to learn the halachos about korbanos.

Learning inyanei Moshiach and

Geula doesn't only mean that we should study the subject of Geula but to learn matters that will affect you personally. Now we are learning hilchos Pesach – how to act on Pesach, how to avoid chametz, etc. So, too, with inyanei Moshiach and how to act when Moshiach comes – we need to learn the halachos that pertain to the era of Geula, like the laws of tuma and tahara which we will need to be careful about, and the laws of korbanos.

So yes, I spoke with bachurim

"The quickest way to reveal Moshiach is by learning the Torah sources about Moshiach & redemption" ש"פ תזריע ומצורע היתנש"א



Radio Moshiah & Redemption

1620-1640 AM around Crown Heights & Boro Park
& 1710 AM in parts of Brooklyn **24/6**

worldwide live broadcast: www.RadioMoshiah.org

APPROBATION

I strongly recommend the esteemed project of Radio Moshiah, which operates here in our neighborhood of Crown Heights, "Here has Hashem commanded His blessing," as well as in other surrounding neighborhoods. Radio Moshiah enables countless individuals to listen to the Rebbe's Farbrengens, to divrei Torah in the concepts of Geulah and Moshiach, to niggunei Chabad and more, which generates a holy, uplifted atmosphere in the homes of all listeners.

Radio Moshiah is constantly growing – and there is still room for expanding and further developing this unique project. Therefore, it is a mitzvah to support Radio Moshiah and assist its development in any way that you can. All those who assist and support this project, will surely merit to be blessed from Hashem, the Source of all blessings, with visible and revealed goodness, both physically and spiritually.

Upon this statement I affix my signature, Sunday 20th Tamuz 5766



For donations or dedications make checks payable to:

"Radio Moshiah & Redemption"

383 Kingston Ave. #94, Brooklyn, NY 11213

718 756-4530 Tel/Fax 363-1652 Email: RadioMoshiah@erols.com

יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד

who are Kohanim and told them they should devote time to learning the halachos that pertain to them so they will be ready.

The Rebbe said to "live with Moshiach." Just as we prepare for Pesach which will certainly come, learning about it and cleaning and cooking, so too with inyanei Geula. We need to practically prepare for it by learning inyanei Moshiach and Geula on a personal level in addition to learning what is Moshiach, what will happen, etc.

Did you see your grandfather actively anticipating Moshiach's coming?

He definitely lived with Moshiach and spoke about Moshiach. I heard from my father that when they announced the establishment of the State of Israel in 1948, people went out and danced in the streets, including the

frum people of B'nei Brak. This was shortly after the Holocaust and people felt that we finally have a safe haven. My father said that he still remembers how my grandfather stood at the window and wept. He was surprised and he asked his father why he was crying. My grandfather said, in the name of the Rebbe Rashab, that if Zionists have control over Eretz Yisroel they will postpone Moshiach's coming by fifty years and that is why he cried.

My grandfather lived with anticipation for Moshiach and when he heard things like that from the Rebbe Rashab, he took it to heart.

About an hour before he died, he lay in bed at home and many people came from B'nei Brak to be blessed by him. They came one after another. First he blessed every

family member and bid them farewell and then he blessed the others. He was aware of his condition and yet he blessed each one, "may we merit to meet Moshiach." He didn't just say it but believed with all his heart that he would merit to welcome Moshiach together with them. That's called "living with Moshiach" - till the very last minute.

We are mekusharim to the Rebbe and receive the kochos from him to live with Moshiach in our hearts and our actions. We all expect that this year we will bring the Korban Pesach at the Beis HaMikdash. When we say "Next Year in Yerushalayim" we mean that Moshiach is coming now and consequently, next year we will already be in Yerushalayim.



SAVE MONEY TODAY!!



Get a *FREE* analysis on your credit Card Processing!

Call Today 888-468-3256 x 2770

Better rates guaranteed - If we can't save you money we will pay you \$100
For a limited time - get your CC Terminal or software set up absolutely FREE

It's a matter of ONE minute and ONE fax.

Contact Mendy Chanin at 888-468-3256 ext: 2770, mendy@dalmalao.com
Dalmalao, LLC 5th Floor 245 W 17th St, New York, NY 10011

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES

COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING



UNDER THE SUPERVISION OF THE

BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

RELIVING YEAR 70 IN THE YEAR 5770

By Shneur Zalman Berger

*Among the flurry of gifts and letters in honor of the Rebbe's 70th birthday ran an undercurrent of speculation. Would the Rebbe, in deference to his advancing age, be cutting down on his activities? That theory was quickly disproved when, at the birthday farbrengen attended by thousands, the Rebbe asked for 71 new mosdos! No rest, no diminishing of activity, but doubling the work. That was the Rebbe's goal. * Presented for Yud-Alef Nissan, the Rebbe's birthday.*

GIFTS FOR THE 70TH BIRTHDAY

It was 5732/1972, and as the Rebbe's 70th birthday approached,

Chassidim sent gifts to the Rebbe; some added 70 minutes to their learning, some gave tz'daka in multiples of 70, and some committed to doing 70 hours of



Mivtza T'fillin. Where did they get the idea of giving gifts such as these?

In order to answer this question, we have to go back three years, to 14 Kislev, 5729. Many Chassidim sent greetings for the Rebbe and Rebbetzin's 40th anniversary and some of them added good resolutions. The Rebbe responded to this, both in a public sicha as well as in a special letter, that every one of his well-wishers should commit to hachlatos tovos in deed and in Torah study. The Rebbe did not negate the idea of presents but used the concept to increase Torah and mitzvos and the taking on of good resolutions. That was the first time the Rebbe spoke about the idea of giving "spiritual gifts."

Three years went by. The Rebbe's 70th birthday was drawing near and Chassidim began preparing. At a gathering of Anash in Eretz Yisroel on 20 Cheshvan, 5732, it was decided that for the 70th birthday Anash would make



The Rebbe accepting gifts at a farbrengen (illustration)

the following hachlatos:

- to fulfill the Rebbe's instructions with joy
- to donate the sum of 70 for each family member, to be used by the Rebbe at his discretion
- to add in learning Nigleh and Chassidus in multiples of 70
- to be mekarev Jews in multiples of 70, especially in connection with Mivtza T'fillin

Rabbi Aharon Friedman of Kfar Chabad sent a special request to Chabad activists in Eretz Yisroel, asking them to suggest ideas for mosdos and new activities in honor of the Rebbe's birthday.

Preparations for the Rebbe's 70th birthday took place not only within Chabad but also in the Jewish world at large. Admurim and Rabbanim sent the Rebbe birthday greetings. Israeli Prime Minister Golda Meir sent the Israeli ambassador in the United States, Yitzchok Rabin to bring well wishes from the government and the people of the Holy Land. The mayor of Netanya at that time,

Oved Ben-Ami decided to give the Rebbe an original gift. He called the name of a street in his city, "Rechov Chabad" and the Rebbe responded with a thank-you letter.

American President Nixon sent the Rebbe a letter with the famous Jewish writer, Herman Wouk who presented the letter at the grand birthday farbrengen.

Askanei Chabad did a public relations blitz in the media, starting with *The New York Times*. Most of the large newspapers had lengthy articles and interviews about the Rebbe and reports directly from 770. Among the Israeli papers that covered the birthday of the leader of the Jewish people were: *Yediot Acharonot*, *Maariv*, *Ha'Aretz*, *Bitan Chabad*, and *HaTzofeh*. *She'arim* dedicated the Yud-Alef Nissan issue to the Rebbe. The New York Times devoted an article to the Rebbe — one of the editors who spent time in 770 spoke to the Rebbe and wrote his impressions.

GIFTS TO THE STUDENTS

Thousands were present at the farbrengen the Rebbe held for Yud-Alef Nissan. Chassidim came from Eretz Yisroel and other countries, as did public figures and many journalists. Moshe Ishon, senior writer for *HaTzofeh*, described the event:

"Thousands came to farbreng. Hundreds came to personally bless the Rebbe. Governors and special emissaries came, including writer Herman Wouk, who conveyed greetings from the American president, Richard Nixon. The Israeli ambassador to the US, Yitzchok Rabin came and blessed the Rebbe on behalf of the Israeli government. A representative of Mayor Lindsey came and presented the Rebbe with a plaque from the city of New York.

"The Rebbe welcomed all graciously and thanked each one of them. He also received thousands of gifts from all over the world, including a special album signed by most of the Israeli government's ministers and all the Who's Who of the State of Israel."

The Rebbe verbally expressed his thanks for the gifts and responded in writing to some people. Students of Chabad schools around the world were sent a special gift from the Rebbe as a token of thanks. The older boys and girls received a pocket Tanya that was printed that year and the younger students received a Siddur. A thank-you letter was included with the gift and was glued into the inside cover.

71 NEW MOSDOS

The Chassidim attending the Yud-Alef Nissan farbrengen were enormously excited. Many guests were present. The Rebbe began with a maamer Chassidus and then



People from all walks of life attended the 11 Nissan farbrengen and gave the Rebbe gifts. This picture was taken on 11 Nissan, 5737/1977.

Preparations for the Rebbe's 70th birthday took place not only within Chabad but also in the Jewish world at large.

said a sicha that related directly to what was written in the newspapers about reaching the age of 70 and how perhaps he should consider diminishing his activities or even retire.

The Rebbe explained that now was the time to increase his activities and since it was something that required special strength to carry out, he had waited for an opportune time when there would be "an appropriate inspiration and an inspiration that was readily apparent." Now he would take the opportunity to ask, with a "request, plea and entreaty," to establish during his 71st year, 71 new mosdos.

The Rebbe spoke about this enthusiastically and even promised his participation by covering 10% of the expenses. Contrary to

regular practice, these funds would be given ahead of time so they could get started immediately.

The Rebbe explained the goals in a joint yechidus for two men who headed mosdos Chabad in Eretz Yisroel at that time, R' Shlomo Maidanchik, chairman of Vaad Kfar Chabad and Rabbi Efraim Wolf, director of yeshivos Tomchei Tmimim and chairman of Aguch. For two hours the Rebbe explained that he wanted new mosdos and the involvement of additional askanim since the veteran askanim were already burdened with the work of maintaining the existing mosdos. New askanim were needed who would devote themselves to the fledgling mosdos with complete responsibility and devotion, without time limits etc. The Rebbe

gave them some guiding principles:

- These mosdos did not have to be big, but could include any institution dedicated to Torah, mitzvos and spreading Judaism.

- The askanim had a big load and therefore they needed to include new askanim.

- It did not have to be limited to only 71 mosdos; 71 was the minimum.

THE MENTALITY BEGAN TO CHANGE

With the announcement of the Rebbe's horaa, Vaadei 71 Mosdos were established in every country. Until now, the askanim's focus had been how to manage with the existing mosdos. Now the Rebbe changed their whole way of thinking and they began to consider starting new mosdos, opening new departments, organizing big events etc. The mentality began to change from one of survival to that of taking the initiative and action in a positive direction: how to build, how to progress, how to get new askanim involved.

The charge of 71 Mosdos generated renewed activity throughout the world. In Eretz Yisroel alone, 71 new mosdos were started at the initiative and under the supervision of the committee that was founded just for this purpose. The springboard was the special gathering for all of Anash that took place on Chol HaMoed Pesach in Kfar Chabad in honor of the Rebbe's 70th birthday, by orders of the Rebbe's secretaries. At the kinus they heard passionate speeches from the rav of Kfar Chabad, Rabbi Shneur Zalman Garelik, R' Shlomo Maidanchik, R' Efraim Wolf, R' Zushe Partisan (Wilyamovsky), R' Avrohom Lieder, R' Boruch Nachshon, R' Yosef Hartman, R' Zalman Abelsky, and R' Yaakov Minsky.

A month later, on 25 Iyar, a meeting took place at the offices of the yeshiva in Lud to report about what was accomplished till that point. The participants were: R'



Thousands of Georgian Jews gathered in Nachalat Har Chabad to celebrate the Rebbe's 70th birthday.



Yediot Acharonot described in detail the preparations being made for the Rebbe's 70th birthday.

Zushe Partisan, R' Boruch Gopin,
R' Efraim Wolf, R' Lipa Kurtzweil,
R' Meir Friedman, R' Nosson
Wolf, R' Moshe Slonim, R' Nosson
Berkahan, Mitzrafi, R' Yaakov
Minsky, R' Shmuel Zalmanov, and
R' Sholom Ber Butman.

Each of them reported what was happening in his area and various suggestions were proposed. At the meeting they decided to form a national committee to

found 71 mosdos. They elected R' Efraim Wolf, R' Zushe Partisan and R' Boruch Gopin as members. R' Gopin was chosen as the organizer of the committee, which operated under Aguch and he was the one who would be directing the founding of the mosdos. Some time later, R' Zushe Posner and R' Tzvi Rottenberg were also included as members.

The report about the meeting

AN ALBUM OF 71 MOSDOS

71 mosdos were founded not only in Eretz Yisroel but around the world. Rabbi Shlomo Cunin, shliach in California, was present at the 11 Nissan farbrengen of 5732 when the Rebbe made his request. Immediately after the farbrengen, he sent a note to the Rebbe which said he committed to founding 10% of the 71 mosdos in the United States.

During that year he brought out more than ten new shluchim, each of whom opened a Chabad house in a city in California. When the project concluded, R' Cunin published an album of 71 mosdos with pictures and reports about what was accomplished in California.

About two weeks after the request was made of Anash, a check was received by the national committee. It had been signed by the Rebbe and was for the sum of \$71 as his participation in the general appeal.

was brought to the Rebbe's attention a few hours after it concluded. In response, the Rebbe's secretary, R' Chadakov, gave R' Efraim Wolf certain important instructions:

"We were asked to tell R' Zushe Wilyamovsky and each of the participants in taking on resolutions regarding 71 Mosdos to send a report of what was done, and the Rebbe emphasized that the report had to include that which was actually accomplished. The report should be sent monthly and a copy should be kept by each of those involved in sending the report, and it should contain actual statistics of activities and people.

"This was conveyed with the name of R' Zushe because he was the first to sign, but it pertains to everyone and is to be conveyed to all of them, that each of them should submit a report about what was accomplished. Every month, on Rosh Chodesh, they are to write a

brief summary about what happened in each place. The report is to be monthly and they should not need to be reminded about this each time."

THE REBBE TOOK PART IN COVERING THE EXPENSES

In the first stage, the committee decided to compile a list of suggestions for new mosdos on a national and local level and of potential, talented askanim who would be ready to do the work of founding the mosdos. They also decided that for a period of time the existing mosdos would pay salaries to those people who founded new mosdos based on need, as per the decisions of the national committee.

Accordingly, a letter with a return envelope was sent to Anash in Eretz Yisroel with a request that they suggest which new Chabad

mosdos were needed and could be established in 5732 whether national or local, and stating a rationale explaining why it is needed. The members of the committee held many meetings in which they discussed the suggestions put forth and came up with ideas about how to actually start each mosad.

With time pressing, the members of the committee realized that in order to start new mosdos they had to obtain large sums of money. Every Lubavitcher was asked to donate at least 250 Israeli pounds as a one-time donation. About two weeks after the request was made of Anash, a check was received by the national committee. It had been signed by the Rebbe and was for the sum of \$71 as his participation in the general appeal.

At the 13 Tammuz farbrengen, the Rebbe spoke at length about 71 mosdos. One of the Tmimim wrote in his diary:

"The Rebbe was very joyous. Then the Rebbe began singing Kein BaKodesh himself, followed by the crowd. The Rebbe said that all those who founded or were founding one of the 71 mosdos should take l'chaim. The Rebbe poured for each of the people who went up. The Rebbe asked the first one how many mosdos and he said 7 and the Rebbe poured seven times into his cup. About thirty people approached. The Rebbe asked, 'Where is Rabbi Raitchik?' and the Rebbe poured for him.

"The Rebbe motioned to R' Yehuda Butrashvili (Kulasher) that he should also say l'chaim. The Rebbe gave R' Tzvi Gansburg the remaining mashke for the founders in Eretz Yisroel."

At the farbrengen, the Rebbe asked that reports be sent every month. Two days later, on 15 Tammuz, R' Chadakov put out a letter with new rules to be

implemented by the Rebbe's instruction:

"From now on, write a report every 11th of the month until 11 Nissan, 5733. If nothing was done that month, don't send a report at all. Enclosed is \$100 for mosdos that were already founded."

In the ensuing months, R' Boruch Gopin traveled the length and breadth of Eretz Yisroel in order to meet with directors of Chabad houses and Chassidim who wanted to start mosdos and organizations for this project. R' Zushe Posner and R' Zushe Wilyamovsky usually went along with him.

"We traveled together to different places, near and far, promoting the Rebbe's instructions and working on various fronts to help found mosdos," said Boruch Gopin, "and we saw results as one mosad after another was founded."

THE PROJECT WAS A SUCCESS

The first stage of the campaign ended on 11 Nissan, 5733. That day, R' Chanoch Glitzenstein had an article in *She'arim* under the headline: *Chabad B'Siman 71 Mosdos*. In it he explained that during the previous year a new term had entered the Chabad lexicon - 71 Mosdos. R' Glitzenstein quoted the Rebbe's request and summed up the work that was done in Eretz Yisroel to carry it out:

"The project was crowned with great success. For example, in Eretz Yisroel dozens of schools for the education of Jewish boys and girls were founded on the wellsprings of Torah and Chassidus during the Shnas HaShivim. New yeshivos were opened and many hundreds of liros were put into putting up buildings for these mosdos. Dozens of books were printed and Chabad houses started. A new concept in



An event for Georgian Jews in Kiryat Gat in connection with 71 Mosdos.

THE ALTER REBBE'S DESCENDANTS

One of the interesting mosdos that was founded was the Irgun Tzetzaei Admur HaZakein, which keeps in touch with all descendants of the Alter Rebbe, holds gatherings and even published a book with a list of thousands of descendants.

When the Rebbe called for 71 Mosdos, Rabbi Shmuel Elozor Halperin sent his suggestion about an organization for the descendants. Not long afterwards he received the Rebbe's consent. The first activity of the organization was a gathering of descendants that took place on Chanuka, 5733, in Beit Ha'Am in Yerushalayim. R' Halperin hesitated about inviting certain people. He spoke with R' Chadakov about this and other questions. He could hear the Rebbe telling R' Chadakov: "It needs to be arranged so that from the outset there won't be questions. You have to tell them to invite only those who responded to the questionnaires that were sent to families of descendants."

On 13 Kislev, 5733, the Rebbe wrote a letter to R' Halperin which contained specific instructions about the gathering. After the event, the Rebbe encouraged him to continue these activities, which have maintained their momentum till this day.

Chabad outreach began in Eretz Yisroel, as dozens of libraries were opened all over the country. Many absorption programs were founded to aid new immigrants, especially those from Russia, Georgia and Bucharia. To sum up, Chabad Chassidim in our holy land carried out the holy task given to them by founding 71 new mosdos in the course of one year, Shnas

HaShivim."

In Sivan, 5733, a special pamphlet was published which summed up the 71 mosdos in Eretz Yisroel. The list included Chabad houses, shuls, mikvaos, and libraries as well as many events that were done for new immigrants. The following is a partial list:

Kfar Chabad – Gan Chana, a

HE'AROS HA'T'MIMIM IS INCLUDED IN THE 71 MOSDOS

Every week, pamphlets titled “He’aros ha’T’mimim v’Anash” are published in Chabad yeshivos around the world. Many people don’t know that these booklets began to be published as part of the preparations for the Rebbe’s 70th birthday on 11 Nissan, 5732. After a while, the Rebbe included this project in the 71 Mosdos.

It started in 770 among the talmidim learning there. It was the winter of 5732 and the bachurim decided to add 70 minutes to their daily learning with a shiur in Likkutei Sichos, a series which consisted of only nine volumes at the time.

During the learning, questions arose as well as answers, observations, and explanations. After some thought, they decided to write it all down and publish it as *He’aros HaT’mimim*. The first issue came out for Shabbos Parshas Tetzaveh, 11 Adar, 5732.

A few months passed and the Tmimim Nachman Shapiro, Leibel Altein, and Shneur Zalman Wilschansky decided to put out a nice booklet that would be a compilation of the best of the he’aros and explanations that had been published thus far. The kuntres was prepared and when it was sent in to the Rebbe before it was printed, the Rebbe agreed to edit the introduction. He also added the date Chai Elul. The Rebbe even said he would participate in 10% of the cost of printing from the “Keren ha’Shivim.”

“The time is not at all appropriate for this. Immediately cancel the printing completely and censure the one who suggested this. Please call to inform me about the cancellation of the idea and the cessation of even talking about it even as a possible consideration...”

Torah library, a women’s mikva, a hall for celebrations, a mechina for yeshiva, etc.

Agudas Chabad – A Georgian kollel in Nachalat Har Chabad, shuls for Georgian Jews in Lud, etc.

Chadrei Torah Ohr – 16 branches

Reshet – Schools in Natzrat, Ohr Yehuda, Lud and Netanya, preschools, clubs

Yerushalayim – a shul in Bayit V’Gan, an absorption program run

by R’ Yehoshua Yuzevitz, Beis Chana high school

Kiryat Gat – a shul for Georgian Jews, Talmud Torah first grade, Beis Chabad

Haifa – Talmud Torah
An album was published which showed pictures of the mosdos and k’hillos Chabad in Eretz Yisroel. “Chabad b’Yisrael” is an impressive historic document of Chabad in Eretz Yisroel in those days.

Special horaos from the Rebbe

for the album were given to Rabbi Shmuel Chefer, director of Beis Rivka, who asked how to handle the publicity of the schools. In a letter dated 24 Sivan, 5733, the Rebbe responded:

“To leave the pictures already sent...and to add a few pictures, and the main thing: to emphasize in the text that this [album] only covers the current [projects].”
(Mikdash Melech vol. 3, p. 316).

THE PROJECT CONTINUES

Although the big project had ended, the Rebbe asked at the 11 Nissan farbrengen in 5733 that for the following year, 72 mosdos should be founded. At a gathering of Anash on Chol HaMoed Pesach, they decided to found 72 mosdos as the Rebbe requested. This was written into the resolutions of the kinus:

“The kinus sends encouraging wishes to Anash and the Tmimim who worked to found 71 new mosdos and calls upon Anash to found 72 new mosdos in the coming year as the Rebbe requested on 11 Nissan this year.”

At the 11 Nissan farbrengen of 5734, the Rebbe announced that every mosad which was founded during the Shnas ha’Shivim and the Shnas ha’Shivim v’Achas should appoint someone to report on the current state of the mosad and its plans for the future. The Rebbe said that this is the inyan of “remembering and doing” and it would provide a strong base for the spreading and expanding of existing mosdos as well as the founding of new ones.

THE REBBE SAID “NO”

Many Chassidim sent in ideas for new mosdos for the committee’s review. Some they approved on their own and others

were sent to the Rebbe for his approval. Out of the numerous suggestions the Rebbe nixed two of them:

In Adar, 5753, a letter came from “someone who wishes to remain anonymous” in which he suggested that a fund be started that would help those who had never been to the Rebbe and who were unable to purchase a ticket. The person suggested a sort of tax from all who volunteered for this purpose “and more than they will do for that person [who cannot afford to go] every [donor] will do for himself, for because of him a Jew merited to go to the Beis HaMikdash.”

Another suggestion that the anonymous person made was, “I also suggest that in the Shnas ha'Shivim and for the next 11 Nissan, the end of the 71st year, a pamphlet should be published with the mitzva of appointing a king, taken from *Derech Mitzvosecha* of the Tzemach Tzedek, that will be dedicated to the Rebbe and which should be learned publicly next 11 Nissan.”

The person ended his letter with the following, “Perhaps they will have mercy upon us in Heaven when they see our desire to fulfill the mitzva of appointing a king. May we merit to soon coronate the Rebbe as Melech HaMoshiach and perhaps Hashem will have nachas ruach from this and from an ‘arousal from below’ there will be an ‘arousal from Above’ to redeem us with the true and complete Geula through Moshiach Tzidkeinu.”

He included a sum of money to get the two ideas off the ground. The members of the committee read the interesting suggestions and suspected that he was a Chassid of stature. Some speculated that it was R' Benzion Shemtov who already had experience with things like this.



One of the events of 71 Mosdos – a bar mitzva for 120 students of Chadrei Torah Ohr.



The album that documented the mosdos and Chabad centers in Eretz Yisroel

The members of the committee quickly began working on the second suggestion and prepared a title page from the *Derech Mitzvosecha*. They wrote: “Printed and disseminated in accordance with the request of many of Anash to be learned publicly on 11 Nissan, by the committee to found 71 mosdos.”

The members of the committee sent the booklet to the printer but at the last minute they thought of asking the Rebbe for his endorsement. They sent the Rebbe the details of the two suggestions and received a letter from R' Chadakov in which they were censured for asking at such a late stage after the printing was already ordered. Then he wrote the

Rebbe's response:

“The time is not at all appropriate for this. Immediately cancel the printing completely and censure the one who suggested this. Please call to inform me about the cancellation of the idea and the cessation of even talking about it even as a possible consideration...”

Of course the project was stopped in its tracks but there was nobody to censure since the originator of the idea was anonymous. Nevertheless, one of the members of the committee couldn't restrain himself and he showed the Rebbe's response to Benzion Shemtov. Surprisingly, R' Shemtov looked pleased. When asked what he was so happy about, he explained, “The Rebbe answered that it is not an appropriate time, but surely the right time will come.”

Indeed, many years later the Rebbe gave his approval, consent and bracha to spread the word that he is the king, Melech HaMoshiach. Thousands of people sang “Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed” to him. The time is right.

A SCENT OF MOSHIACH

By Dr. Aryeh Gotfryd

New research into the sense of smell shows how radically this sense differs from all others. The science also provides new insight into what our sages of old say about this most spiritual of senses, and about the ultimate master of “the nose knows” - Moshiach.

Pesach is the festival of faith. Whether it's matza or miracles, Moses or Moshiach, all the themes of the holiday celebrate extreme supernaturalism. The last day of Pesach is especially devoted to Moshiach, and in the Haftora we read how he will be “permeated with the fear of G-d.” The Talmud comments that he will be able to judge hidden matters accurately by means of his sense of smell.[1]

Chassidus elaborates on this curious statement, explaining that Moshiach's sense of smell will transcend all the other outstanding qualities of intellect and personality with which he is blessed, reaching far beyond the orderly manner of things, up to the kabbalistic level of “the world of fragrance” known as *taanug elyon*, which is the surround of *arich* and *atik*.[2]

But why smell, of all things? Is our olfactory sense really so different, and if so, how? And how could it usurp the Torah's testimony-based court system for trying legal cases? Intuitive judgment seems like a step backward, not a step forward.

To understand all this a little better, let's first consider how the other senses work.

Most senses are made up of just a few basic factors that combine in different degrees. Taste, for example comes down to just four component flavors: Sweet, salty, sour and bitter. The sense of touch is comprised of hardness, texture, heat and moisture. Vision is based on patterns of just two variables: frequency and intensity of light. The few building blocks of hearing are the pitch, timing and intensity

of air compression waves.

Smell is different. Until recently, scientists believed that our olfactory sense works the same way, but in 2004, biologists Linda Buck and Richard Axel won the Nobel Prize in Physiology or Medicine for determining just how the nose knows. They discovered there are at least 1,000 different kinds of smell receptors and each has its own particular smell that it tracks, its own direct line to the brain and its own location in the brain that receives information about it.[3]

All the other senses decompose our experiences into a sensory alphabet that is then reassembled and interpreted to build for us a virtual picture of what the world is like. In contrast, the sense of smell relays the thing as it is. Each smell is actually a piece of the object experienced directly and processed specifically.

A tangible example will help us realize how the other senses tell us “about” things, while smell actually senses the thing itself. Imagine a bowl of chicken soup. You don't see “it” really. What you see are the photons bouncing off it, not the soup itself. Similarly, when you hear somebody slurp it, it's not really the soup you hear but the air compression waves caused by slurper (and the slurpee). If you touch it, you just get a mix of temperature, pressure, smoothness and wetness signals. Even tasting it decomposes the stuff into its sweet, sour, salty and bitter components to be reassembled as “Yeah, the soup tastes great.”

But how great would that soup taste if you couldn't smell it? To get an idea, consider this finding reported by a Psychology professor at Stanford University. He determined that while 80% to 90% of experimental subjects can correctly identify coffee or

chocolate flavors using only a combination of taste and smell senses, when using taste alone (without the ability to smell), only about 2% of subjects could correctly identify those flavors. It's no wonder the soup's not so hot when you've got a cold.

What makes the sense of smell so essential? One factor is that the signal that triggers it really isn't a signal at all - it's the substance itself. Things are made out of molecules and when some of those molecules break off and waft through the air and into your nose - voila! You literally are sensing a sample of the thing itself.

Returning to Moshiach, how is it that he is allowed to judge by sense of smell? What about Torah's due process for presenting and evaluating evidence? The halacha is that any kosher king has the right to judge cases intuitively

and unilaterally. Moshiach as a king has the right to do so, too.

The rationale is that because of his high spiritual status, Moshiach can sense things the way they are in their spiritual source and root. In other words, he has a nose for the truth and is not deceived by how things look, sound or feel.

We shouldn't be surprised that someone can be so sensitive. After all, in physical terms, dogs have a sense of smell 10,000 times more powerful than ours, and some insects are millions of times more sensitive. In a spiritual sense, Chachamim, Tzaddikim and Rebbeim always amaze us with their uncanny knowledge of subtle realities that we simply can't detect.

So too, and much more so, is Moshiach's sensitivity. When the redemption finally comes, and the air clears, our own sensitivities

become elevated a notch, and we too will enjoy a sense of the miraculous. We too will again enjoy the fragrance of Eden. We too will have a scent of Moshiach. *Dr. Aryeh (Arnie) Gotfryd, PhD is a chassid, environmental scientist, author and educator living near Toronto, Canada. You can find him at 416-858-9868 or info@arniegotfryd.com.*

Do you have any unpublished letters from the Rebbe on the subjects of Science, Technology or Medicine? Dr. Gotfryd is offering cash for the privilege of publishing them in the new edition of Mind Over Matter: The Rebbe on Science.

NOTES:

- [1] Sanhedrin 93b
- [2] Sichas Shabbos Parshas Shmini 5723, Toras Menachem v.36, p.336-8
- [3] http://en.wikipedia.org/wiki/Linda_B._Buck

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS

**INYONEI GEULA
& MOSHIACH**

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

WWW.770LIVE.COM

חת"ת
עניני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

PESACH IN INDIA BACK IN THE DAY

By Rabbi Nir Goshen

Nir Goshen was just a young bachur when he traveled to India, serving as a shochet and helping out several Chabad shluchim that had just started their pioneering efforts in that vast country. He spent a special Pesach in a small village in the Himalayas and we asked him to tell us about it.

Most people have read and heard about the amazing work being done by over a dozen Chabad houses in India, but few know or remember how it all began. When I was there eighteen years ago, right at the very beginning, I had many interesting experiences. I will share some that have to do with Pesach.

EVEN IN CALCUTTA THEY HEARD OF THE REBBE

It all began in 5752. That Chanuka, the Rebbe said a sicha that was broadcast live to the world. A few cities were able to see and also be seen on this satellite

broadcast, while in many other cities they could watch it only.

During the sicha, the Rebbe spoke about the advantage of a satellite broadcast, how as a Jew lit the Menorah he was connected to every part of the world. Then the Rebbe said:

As we see now that from this place (New York) we see and speak with Jews in other places in the world - in Eretz Yisroel, Moscow, Paris, Japan, India-Calcutta, Australia - about Judaism, Torah and mitzvos.

Jews around the world watched their fellow Jews in Yerushalayim, Moscow, Paris, Japan and Australia as they lit their



The author of this article (left) with Rabbi Shneur Chaviv

Menorahs. From the list the Rebbe mentioned, only Calcutta was missing – there was no broadcast of Jews lighting the Menorah in India.

After Chanuka, R' Nachmanson decided to visit India and the Jewish community in Calcutta and to find the Jews who had watched the broadcast. He wondered how they were able to see this technological marvel which was beyond anything India was generally capable of at the time.

When he arrived in Calcutta he went to the local shul. His visit generated great excitement among the Jews since Calcutta, even though it is the third largest city in India after Delhi and Bombay, is far from the central cities of the country and very few tourists visit. Of those tourists, only a small number are Jews.

R' Nachmanson met with the Jews there and asked who saw the live broadcast and the Rebbe's sicha on Chanuka. They looked at him in surprise - none of them knew what he was talking about. They did not watch a broadcast and didn't even know what one was.

R' Nachmanson didn't give up.



R' Nachmanson met with the Jews there and asked who saw the live broadcast and the Rebbe's sicha on Chanuka. They looked at him in surprise - none of them knew what he was talking about. R' Nachmanson didn't give up. He knew that if the Rebbe said there were Jews in Calcutta who were watching the broadcast then there were!

He knew that if the Rebbe said there were Jews in Calcutta who were watching the broadcast then there were! He went from one person to the next, making inquiries. After many such attempts he went to the home of a local Jew, who told him excitedly that on Chanuka he had seen "someone like you but with a white beard, who spoke on television about Chanuka." It turned out that part of the broadcast had been shown on local television, enabling this Jew in Calcutta to watch the Rebbe speak in real time.

Nachmanson was inspired by the hashgacha pratis, and decided that this country needed a Chabad House. He decided that he would open one in New Delhi, the capital of India. And that is how Chabad houses in India began.

THE FIRST CHABAD HOUSES IN INDIA

Until 5760, Chabad's activities were only in Delhi. In 5760 another three Chabad houses were opened and the foundations were laid for the opening of additional Chabad houses.

Purim 5759, R' Betzalel Kupchik and R' Yahel Dahan of

Tzfas went to Poona, India, to arrange a Purim party there for hundreds of Israelis. R' Dahan had spent many years in Poona, and was happy to go with R' Kupchik to prepare the groundwork for a Chabad house.

When R' Kupchik returned from India, he looked for shluchim families who would go to Poona. Due to many logistical problems, it was not until the end of Teves, 5760, when R' Shimi Goldstein and family and R' Kupchik and family went to India. R' Shneur Chaviv and I joined them.

As soon as we arrived, R' Kupchik rented a guesthouse until we would find permanent quarters for a Chabad house. There weren't many options - the owners of the few places that were suitable for a Chabad house did not want to rent them to Chabad because of "religious considerations." The religious considerations were the prohibition of cooking fish and meat. At last, R' Kupchik found a place... only to be kicked out after a week, right after the davening on Shabbos. The ire of the quiet Indian neighbors had been aroused by the dozens of Israelis filling the yard.

Our outreach work was not focused only on the many Israeli tourists. The Jews in India are extremely few in number relative to the billion Indians, and are clustered mainly in the big cities. Poona, with only 5 million residents, is not considered a large city but it does have a Jewish population. The Jews there belong to two communities, the Indian k'hilla and the Iraqi k'hilla (the latter have lived in India for hundreds of years).

Upon our arrival to the city we made contact with the Jewish communities and our first program was with the children. We opened a Sunday school that included Tzivos Hashem along with learning Hebrew, and about thirty children attended. We arranged shiurim for young people and made house calls and put mezuzos up in people's homes.

R' Betzalel was eager to publicize the Rebbe's prophecy about Moshiach's coming. He decided to put up a large billboard at the entrance to the neighborhood where the Chabad house is located and where many Israeli tourists live.

In India it's every man for

The trip from Poona to Delhi took 36 hours! To make it even harder, my bag of kosher food was stolen on the train. It wouldn't be easy fasting for such a long time and there was no kosher food to buy.

himself. There are no advertising agencies. If you want to advertise your business you pay some rupees to some Indian kids for them to make a fabric sign which they tie to bamboo sticks and, without having to pay a fee to the municipality, the sign goes up. So within a few days Betzalel had arranged for a large sign in English along with a picture of the Rebbe. The sign became an attraction for the tourists and was constantly lit with flashes of their cameras.

The Israelis in Poona congregated in the German Bakery, a western style café (which was recently targeted in a terrorist attack). Every day we would sit at a table in the middle of the café, open a Tanya and start learning as though we were in a beis midrash. We felt the eyes of the tourists upon us and some of them would come over and ask incredulously, "What are you doing here in the café?" One question would lead to another and a conversation would often ensue. We would speak with the Israelis on a variety of Torah subjects, about the Jewish faith and the publicizing of the imminent coming of Moshiach, for hours on end.

Personal conversations, farbrengens and shiurim were our main activities. Every Friday night meal lasted late into the night. Dozens of Israelis became baalei t'shuva thanks to Chabad houses in India. I was witness to many

people getting involved in Yiddishkait and eventually enrolling in yeshivos or seminaries in Eretz Yisroel.

I remember one of them who came to the Chabad house and asked Shimi, "Give me a book that I can read on my own. I don't want to hear a lecture. I want to arrive at the truth on my own. Just give me a good book." Shimi gave him Rabbi Levi Yitzchok Ginsberg's *P'nei HaTanya*. The guy sat with it all day and read it without stopping. He didn't look up and didn't ask for our explanation about anything the Alter Rebbe said.

A week later he had finished part 1 and went on to part 2. After a month he said to Shimi, "I want to spend Shabbos with you at the Chabad house. I want to keep Shabbos." From a temporary guest he became a permanent resident at the Chabad house. He stopped touring India and sat and learned. After a few months he went back to Israel and went to yeshiva. He married a girl from a Lubavitcher home and is a mashpia today in a Chabad yeshiva in Eretz Yisroel.

One of the tourists had grown up near Rabbi Benzion Lipsker, the rav of Arad. He remembered how R' Lipsker had koshered the kitchen of their house. Poona hadn't been on his itinerary, but he ended up there anyway, and he joined Shimi's shiurim and R' Betzalel's farbrengens.

The pictures in my album

capture the wonderful evenings when we would sit outside and learn Tanya. The kippa that was on his head eventually became permanent and like many Israelis, he decided to spend more time at the Chabad house, taking in the atmosphere of Torah. He later returned to Eretz Yisroel, married and today he teaches in a preschool in Kfar Chabad. In his free time he helps bachurim who dropped out of the system in a Torah-experiential program.

SCHNITZEL IN INDIA

Since I'm a shochet, I was appointed by Shimi Goldstein to take care of the *schnitzel*. If the only thing the chickens required was sh'chita, that would have been okay, but a long time passed before they were fried in the Chabad house kitchen.

I would go out in the early afternoon on Thursday to the market, pick the chickens one by one, shecht them, clean them and kasher them. It was not until late evening when they were first placed in the huge refrigerator. Some of the chickens were sold to local Jews at subsidized rates.

AN UNPLEASANT SURPRISE

Before Pesach, the shliach in Delhi, R' Nachmanson asked me to come and shecht chickens for Yom Tov. The trip from Poona to Delhi took 36 hours! To make it even harder, my bag of kosher food was stolen on the train. It wouldn't be easy fasting for such a long time and there was no kosher food to buy. As I was thinking about my predicament an Israeli walked through my compartment, and he recognized me from the Chabad house. I was happy to hear that he had come from Israel the week before and still had boxes of

kosher food in his bag.

The work in Delhi was a bit different than the work in Poona since the tourists don't stay there for long. Delhi is a way station for them. The Chabad house is located in the center of the main marketplace and many tourists drop in. I shechted chickens for Pesach under the supervision of Levi Kupchik, who was on shlichus there.

When I finished there, I couldn't return straight to Poona, as I'd gotten another request, this time from shliach Dror Shaul of Dharamsala. I traveled 16 hours by rickety bus, past some of the most astonishing views in the foothills of India's less famous mountains, to Dharamsala and a small village called Dharamkot where Dror Shaul and his family lived. They had arrived only a month earlier.

When you go somewhere so far away from Jewish life, every little thing is a problem that requires a lot of running around. For example, for Pesach we needed to buy big pots. We spent hours in the large market looking for pots and even after we found the store that sells them, the big pot we needed was not available.

"Don't worry," said the store owner in that typical Indian laid-back fashion. "This afternoon you will have the pot you need and I'll even deliver it."

Patience and serenity is needed in abundance in the tranquil life of India. The shopkeeper said it was no problem and we had to hope for the best. They taught us "think good, and it will be good" and the Indians always say that there is no such thing as impossible. Okay, if everything is possible then the pot will come in time for us to make our holiday preparations.

We didn't have much time at our disposal so we decided that while we waited for the pot, we would clean and season the fish



Israeli tourists at the shul in Poona



Billboard in Poona

and then, when the pot came, we could run to the river to immerse it and immediately put the fish in to cook.

Faith and hope versus Indian promises... The shopkeeper came in the afternoon and he even brought a pot, but in India, anything that can go wrong, will. The pot was so small that if we cooked the fish in shifts we would finish cooking it after Pesach.

Although in India shouting doesn't help, we couldn't refrain from explaining that it was his responsibility to provide us with a pot. He offered to go back to the

warehouse to bring a bigger pot. Deeming it a little too risky to rely on him again, we went along with him that night to locate a big pot. The pieces of fish we had prepared had to go back into the fridge and wait for morning until we returned from the river with the pot we had immersed.

Before Pesach we hung up signs throughout Dharamsala and in neighboring villages inviting tourists to join us for Pesach. A week before Pesach an Israeli showed up and asked why we hadn't specified that it was organized by Chabad. To our

After Pesach I got up the nerve to stop the “peel extortion.” Since I milked cows every morning, I offered our organic garbage to the owner of the cows. Garbage in exchange for milk. She was thrilled and every morning I would sneak out bags of garbage without Laktchman or his family getting their hands on it.

surprise we found out that another seider was being arranged in a nearby village by a religious Israeli named Emanuel who lived there and was well-known to the tourists. Wondering what motivated him to do this, Dror went to see him to ask him about it. It turned out that he had been organizing a seider for the past three years, before Lubavitchers had ever showed up, and he expected us to join forces with him.

The story of two s'darim got around and the Israeli tourists urged us to come to a compromise so they wouldn't have to choose where to go, which would be uncomfortable for all around. Emanuel insisted that we had to concede and not him. It turned out that his motivation to do this every year had to do with his connections with local Tibetans (Dharamsala is near where the Tibetan leader in exile lives) and every year he invited them and even asked them to speak.

When we heard who he was expecting as his guests, we realized that combining forces would not work. It remained for us to diplomatically explain to the Israelis about the differences in our approaches and how a joint effort was out of the question.

Since we didn't want to declare open warfare on Emanuel, especially when he wore a kippa, we looked for an excuse that would appease the Israelis as well as Emanuel. I happened to meet him the next day looking for maror. Since we hadn't found maror yet either, I joined him in the alleyways of the market. We got into a conversation about the s'darim and then a question came to mind – how would he include the Tibetans when they did not speak Hebrew?

Emanuel said his seider was run in English. I breathed a sigh of relief. That was the solution. Two s'darim, one in Hebrew and one in English. I was sure that the Israelis would prefer coming to us and hearing explanations in Hebrew rather than English.

Emanuel and the tourists were satisfied with the language explanation and the vast majority of Israelis came to the Chabad house. The next night, our seider had an extra participant – to our surprise, Emanuel came to the Chabad house and joined our seider.

DEALING WITH THE “MAYOR”

The days of preparation before

Pesach were happy days for Laktchman, the “mayor” of the village. He was an Indian to whom the village “belonged.” If he wanted a store to open, it did; if he wanted it to close, it did. All the houses belonged to him and the Chabad house was rented from him.

One day, he came to us with an odd request. “I want all the organic garbage that the Chabad house produces.” Yes, organic garbage. The peels of fruits and vegetables were worth gold in this forsaken place, as they were food for the cows. The Chabad house became the biggest producer of organic garbage.

The week before Pesach he would come every morning and load up huge bags of peels. That was him. If the Chabad house belonged to him then the garbage did too.

After Pesach I got up the nerve to stop the “peel extortion.” Since I milked cows every morning, I offered our organic garbage to the owner of the cows. Garbage in exchange for milk. She was thrilled and every morning I would sneak out bags of garbage without Laktchman or his family getting their hands on it.

The highlight of the activities in Dharamsala were the excellent seminars on Kabbala given by Dror Shaul. It's hard to believe tourists would show up at eight in the morning for a series of lectures and would study maamarei Chassidus and Tanya by heart until the last of the lectures at five in the evening! Many of those who completed the course became baalei t'shuva.

A hall large enough for all the people who would show up was not available. Dharamkot was a picturesque little village in the Himalayas. The only hall in the village was not very large and so the tourists sat on cushions and

the tables were mats placed on the floor. The ambiance was warm and the shliach gave explanations based on Chassidus and Kabbala.

There was an Israeli who spent a long time at the Chabad house in Dharamsala, finished the course and then became a baal t'shuva and stayed on to help out at the Chabad house. He would convince many Israelis to attend the workshops and lectures and even helped Dror set up a "mikva." The "mikva" was a huge barrel of water on the porch. He later returned to Israel and I danced at his wedding. A few years later he went on shlichus to South America, where he spreads Judaism and Chassidus and prepares the world to welcome Moshiach.

A HISTORIC WEDDING

After six months my visa expired and I had to leave the country for a week to arrange a new visa. I passed through Varanasi, where I met a local Indian who asked me to send him matzos the following year. When I asked in surprise why he needed matzos he said he had arranged a seider for Israelis in Varanasi the previous Pesach and the only thing he was missing was matzos.

I told him that Pesach without matzos is like a lid without a pot and that next year we would try and send matzos as well as bachurim to run a seider.

I spent a few months in Dharamsala and from there I went north to Manali and the Chabad house run by Rabbi Boruch



Cleaning and koshering chickens for Pesach



Sunday school in Poona

Shinnav. Over there I was involved in arranging a Jewish wedding for an Israeli couple. I concluded my trip to India with a visit to the Chabad house in Delhi and after eight months of outreach I returned to Eretz Yisroel.

That is the story of how

shlichus in India began. This shlichus has grown tremendously in the past decade, thanks to some Chassidim with mesirus nefesh for the Rebbe's inyanim who live under very difficult physical circumstances in order to prepare the world to greet Moshiach.

Raskin's
"if it grows we have it"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



THE SEASON OF OUR FREEDOM – AND HARD WORK FOR SHLUCHIM

By Rabbi Yaakov Shmuelewitz
Shliach, Beit Shaan

A few days ago, some policemen stopped me while I was riding my motorcycle. One of my hands grasped the handlebar of the motorcycle while in my other hand I held a bottle of Springer wine from Kfar Chabad. Due to the severity of my ‘crime,’ they brought me to the police station, straight to the judge who had an office there for situations requiring immediate attention.

I saw the judge and relaxed. I had seen him previously when I had been arrested for riding my motorcycle while holding a shofar. While the judge, a friendly older man, perused the report that he

got from the policemen, I said to him, “Your honor, I admit to everything it says there and there is no point in discussing it all. Rather, I would like to tell you that yesterday was the Rebbe’s birthday and I want to say something about that.”

Though at first he protested, the judge was eventually convinced that it really was better to talk about the Rebbe and Chassidishe ideas. After an engaging discussion, the judge was so impressed that he asked me to find an opportunity to meet with him again, perhaps at Shacharis or for lunch. I shook hands with him and

... I woke up.

That’s right. It was a dream. But there was a reason I had that dream. Usually, after a day full of activities and devotion to shlichus and mitzvaim – or, for that matter, after a day of learning – you have Chassidishe dreams. Sometimes, if you merit it, you dream about the Rebbe, and sometimes you dream about something from which you can learn a lesson in avodas Hashem. I had this dream on the first night of Pesach, after the seider. Any shliach you meet in the days close to Pesach can tell you about the heavy work load they have in the weeks (sometimes months) leading up to the holiday. (This is true for every Jew and every *akeres ha’bayis*) It begins with the campaign of matzos for students. Hundreds or even thousands of school children come to the Chabad house to bake matza and learn about Pesach. This past year we had a new project, thanks to the initiative of the shliach in Har Choma, R’ Menachem Turkov, called “The Ke’ara Speaks.” It’s a Pesach ke’ara a meter and a half (about 4 and a half feet) in diameter with all the simanim: matzos, z’roa, maror etc. When the wires are connected to a laptop, the ke’ara sings and tells the fascinated children the story of Yetzias Mitzrayim and explanations for the simanim.

As soon as the children’s Pesach vacation begins, the shliach enlists all his helpers (his wife and children) to distribute shmura matza to all mekuravim, donors and friends, bank employees, the mayor, members of the city council, clerks etc. Some shluchim give to every family at the yishuv. The distribution alone takes days and nights, not to mention the financial arrangements to fund thousands of matzos.

The public s’darim are a major undertaking comprised of a myriad

of details like advertising, renting a hall, ordering the food, matzos, wine, Hagados, someone to run the seider (in Russian too), setting the tables, waiters etc.

After massive work in the weeks and days leading up to Pesach, it was finally Yom Tov. I led a public seider for about 100 immigrants from the CIS and residents of Beit Shaan, while our two bachurim, Mendy and Shneur, held a seider for soldiers in the nearby army base. We went home with many guests and continued our celebration enthusiastically and at length until late at night.

Some of the guests were tired and around 12 o'clock they poured a cup for Eliyahu HaNavi, opened the door for him and then went home. About half an hour later we poured the wine back into the bottle and prepared to pour him a new cup. While we discussed who would open the door for Eliyahu we heard knocks at the door (and this time it wasn't a dream). It was a man wearing a kittel, accompanied by five children. The children made sure we understood that he wasn't Eliyahu but someone who looked like him. He told us that they had finished the seider at his in-laws' house and he wanted to show his children what a seider looked like at another Jew's house.

We were nearly thirty people and after we ate the afikoman, we farbrenged until late at night. Not surprisingly, when you go to sleep on such a spiritual high then in your dreams a judge becomes a friend and Chassid who wants more t'filla and divrei Torah.

It's not only in my dreams that a shliach's every encounter with a



The talking ke'ara

Jew begins with a d'var Torah, a Chassidishe story or a saying from Chassidus. In my experience, whenever I began a meeting with a donor, bank teller, school principal etc. with a d'var Torah or Chassidishe idea, it had a positive effect on the atmosphere and the meeting was successful beyond my expectations.

I will tell you about some shluchim who run their shlichus with the power of Torah... and not just in a dream.

PESACH ON SHLICHUS – A MONTH OF NONSTOP ACTIVITY

For Rabbi Shmuel Gruzman, shliach in moshav Migdal, Pesach is not just a week; it's a full month packed with activity. The Gruzmans moved from Teveria to Migdal to more firmly establish his presence on the moshav. From the moment his sons came home from yeshiva for bein ha'z'manim, they began the work of distributing matza to every home on the moshav. The bachurim also gave shiurim at every opportunity and

in every encounter with residents that they had.

When they finished giving out matza, they began preparations for a Chassidishe Pesach. Rabbi Moshe Marinovsky and his family, from Kfar Chabad, were guests in Migdal and he gave many shiurim throughout Pesach.

Migdal is a tourist attraction which is busy during vacation time. Add to that all the tourists in the north and those who got stuck in traffic who go into Migdal for a brief rest stop and a t'filla at the

Chabad house. All these people were able to hear short shiurim from R' Marinovsky who is known for his excellent lectures.

R' Gruzman told me about a famous religious-Zionist rabbi who is involved in the work at the moshav, a rising star by the name of Rabbi Motty Alon. He is known as the (former) rosh yeshivas HaKosel and he gives incredible shiurim over the Internet and television. Although he went to this pastoral moshav in order to enjoy the solitude and study Torah, he gives many shiurim there, including a daily Tanya shiur at his shul. In nearly every shiur or lecture, R' Alon quotes the Rebbe and by now everybody knows who he means by "Rebbe." They also learn Chumash with Rashi according to Chitas, say T'hillim as it is divided over the months and they will soon be adding the HaYom Yom. R' Alon visits and lectures at the Chabad house, too, and has R' Gruzman come and give shiurim at his beis midrash.

Last Chol HaMoed Pesach R' Alon's shiurim focused on maamarim of the Alter Rebbe on S'firas HaOmer. It's practically another Chabad center in Migdal.

WHY DID THE WOMAN CRY?

On Shvii shel Pesach R' Gruzman and his sons ran four Seudos Moshiach in different neighborhoods. Each seuda had not only matza and wine but fish and meat too, like the meal we will have when Moshiach comes – Leviasan and Shor HaBor.

At the main gathering, R' Gruzman noticed an unfamiliar face. Though the man did not look religious, he listened closely to all the explanations and divrei Torah. About an hour after Yom Tov, the man and his wife and four daughters appeared at the shliach's house. He said he was the owner of a famous restaurant in Yerushalayim and was a guest in Migdal. He had attended the t'fillos and Seudas Moshiach and was very impressed. His wife had also wanted to attend the t'fillos but did not have modest clothing. They had heard at the Seudas Moshiach that you need to make Havdala on wine so they had come to ask for a cup of wine.

They got to talking and the couple mentioned that they wanted to ask the Rebbe for a bracha for a son after their four daughters. R' Gruzman explained how to go about it and they wrote to the Rebbe. The woman suddenly began to cry and when R' Gruzman asked her what was wrong she said,

“Your honor, I admit to everything it says there and there is no point in discussing it all. Rather, I would like to tell you that yesterday was the Rebbe's birthday and I want to say something about that.”

“Since the beginning of Nissan I have believed and waited for the Geula. I heard that in Nissan we were redeemed and in Nissan we will be redeemed. I waited, maybe on Pesach, maybe at the Seudas Moshiach, but he still didn't come, so how could I not cry?”

EVERYBODY SINGS YECHI

R' Shimshon Tal, shliach in Hod HaSharon, had quite a busy Nissan last year. He arranged for a mass Birkas HaChama for hundreds of people, had a public seider for Russian immigrants, gave out matza to hundreds of families, and had four Seudos Moshiach in different neighborhoods, in addition to the “regular” work of shlichus.

The entire Tal family is involved in the Rebbe's mitzvaim. The boys back from yeshiva run various Seudos with divrei Torah and niggunim. The shlucha and her

daughters prepare the matza and wine for all the addresses they're going to visit. At the Moshiach Seuda at the main shul in Magdiel, the elderly rav, Rabbi Refael Betzalel Chizkiyahu Maayani makes an appearance and inspires the crowd. R' Maayani is very sick and has a hard time attending minyan but he made the effort to attend the Moshiach Seuda. He participated and listened to all the explanations and niggunim and at the end of the Seuda he began singing “Yechi Adoneinu” and the crowd joined in.

In another neighborhood, reported a son of R' Tal, one of the people got up and loudly said that he had just dreamed that morning that the Rebbe was redeeming us (he had heard in a lecture by Rabbi Zamir Cohen that dreams in the morning are fulfilled) and so now everybody had to sing “Yechi Adoneinu.” They all joined in with song and dance. May Moshiach come and redeem us now!

Make a “Mivtzah Kashrus” in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service

experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support
✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)
(mention code “770” for special ANASH Rate)



Kupas Rabbeinu

Lubavitch

קופת רבינו

תחת נשיאות כ"ק אדמו"ר מלך המשיח

(718) 756-3337 • P.O.B. 288 Brooklyn, New York 11225 • (718) 467-2500

B"H 16th of Adar, 5770

MO'OS CHITTIM

To All Anash and Temimim י"ש, Sholom U'vrocho!

Excerpt of a Sichos Kedoisho, which speaks for itself

The Jews will be redeemed solely through *tzedakah*... In particular, this applies with regards to the matter relevant at present, *maos chittim*, *tzedakah* given for Pesach that includes all of the needs of the holiday.

Our involvement with this must be in a manner of *ratzo* and *shov*, i.e., **one should not wait for the *tzedakah* collector, but instead, rush to give him *maos chittim* on his own initiative (*ratzo*). Moreover, even after he has already given *maos chittim*, he should go and give a second time (*shov*)....** For one who has been blessed should increase his gifts according to the blessing he has been given. And who ever increases will be given additional reward. Indeed, there is no limit to this additional reward. From the sichos Shabbos Parshas Vayakhel-pikudei, 5750

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim י"ש to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach, *Vaad Kupas Rabbeinu*

PS. 1) The traditional "**Magvis Yud Shevat, Purim**" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

KUPAS RABBEINU, P.O. Box 288, BROOKLYN, N.Y. 11225

In Eretz haKodesh: KEREN KUPAS ADMU"R, P.O. Box 1247, KIRYAT MALACHI – ISRAEL

EDUCATING OUR CHILDREN TO LOVE HASHEM

By Rabbi Levi Goldstein
A teacher in Oholei Menachem

The child should have it ingrained in his heart and mind that the worst thing about doing something wrong is the very fact that it is wrong in the eyes of Hashem! We do what's right because it's right; and refrain from that which is wrong because it's wrong - regardless of any reward or punishment. * Part 2 of 3

[Continued from last issue]

THE TEST

A child who learns for the sake of Hashem will have more Yiras Shamayim. As chassidus puts it: while learning the Torah we must remember the “Nosein HaTorah” (the One Who gives us the Torah).

This will ultimately lead the child to action, namely, to proper behavior, even in a situation when the only one there is Hashem.

Here is an actual example: In my classroom there is a closed-circuit security camera mounted on the ceiling. It is no longer operable.

However, the kinderlach still think that it is connected to the principal's office, so if I ever leave the room for a moment, they won't get out of their seat, simply because they “know” that “someone's watching.”

I was bothered by the fact that they behaved only because of the camera. What about *yiras Shamayim*?! So I decided it's time for a story.

[The Rebbe emphasizes in a Sichah⁵ the importance of story-telling to children. The Rebbe explains: When a teacher begins a lesson, a child might be fearful, thinking that the lesson will be too

difficult for him to understand. In order to dispel this fear, the teacher should give the lesson in the form of a story. For then, on the contrary, the children will pay attention with much more interest. They will even ask for more and more. A lesson is much better absorbed in the child's heart when it is presented in a story form.]

I told them the famous story of “The King Is Watching!”⁶ and then I asked the kinderlach “What does Hashem want you to do when a Rebbe leaves the room, remain quietly in your seats or misbehave?”

They obviously knew the answer.

“If so,” I continued, “do we really need the camera to watch you? Isn't it enough that Hashem is watching you? What if we cover the camera – then you will behave nicely only because Hashem is watching you and not because of the camera!”

They all answered, “Yes, Rebbe, please cover the camera.”

I did so, and the next time I left the room for a few minutes, guess what I saw when I returned? All the kinderlach were sitting quietly in their seats!!

PRACTICAL APPLICATION

By training our children in the above manner, namely, as our chachamim say in Avos 4:2, “*S’char Mitzva Mitzva*,” The reward for a Mitzva is the Mitzva itself. This means, that the greatest reward for doing a Mitzva is the Mitzva itself, the fact that it connects us with Hashem.

Conversely, the biggest punishment for committing an aveira is the aveira itself, that our transgression has disconnected us (to a certain extent) from Hashem.

Thus, the child should have it ingrained in his or her heart and mind that the worst thing about doing something wrong is the very fact that it is wrong in the eyes of Hashem!

We do what’s right because it’s right; and refrain from that which is wrong because it’s wrong - regardless of any reward or punishment.

Practically speaking, in the classroom setting, when a boy has done something wrong which calls for my reaction or response, I do the following: I call him over to my desk (or walk over to him and crouch down to see him eye to eye), and softly and calmly ask him, “Moishele Tzaddik’l, does Hashem want you to do so-and-so, or does Hashem not want you to do so-and-so?”

Moishele naturally answers appropriately.

I continue: “So, what you have done must have been a mistake. I know that you can do better than that and I’m sure you will be more careful next time.”

Moshele nods his head in the affirmative.

The key element is **my tone of voice** and dignified approach to the child. Showing trust and confidence in his ability to behave properly goes a long way in encouraging him to

actually improve.

This also helps in many other instances. For example, if Moishele is not sitting straight, the first thing I do is ignore it.⁷

If for some reason, however, it is absolutely necessary to get him to sit straight (for example, he’s disturbing the boy next to him), I try to get him to sit straight in an indirect way.

I look for another boy who is sitting nicely and say: “Wow! Hashem has so much nachas from the way Yankele is sitting.” or I say (with a smile) to Moishele: “I really love the way you were sitting so straight this morning.”

It’s amazing how quickly Moishele sits up straight.

NO MORE PUNISHMENTS?!

Can this approach eliminate the need for punishments altogether? Absolutely!

Let me explain:

There are basically four goals when punishments are given to a student, each one less favorable than the other.

a) Giving a relatively minor punishment, with the intention that the student should learn his lesson that there is accountability for everything one does (It’s not a “Hefker-Velt”).

b) Giving a learning assignment to the child, to learn the lesson on his own or with a friend, so that he makes up the lesson that he missed.

c) Giving a relatively harsh punishment so that the student should feel some pain because of his misbehavior. The teacher hopes that the student will regret his actions and not repeat it, due to fear of punishment.

d) A more severe punishment, with the intention to “get even” with the student, who had the “chutzpa” not to pay attention to the lesson, or even more so, disturb the class. For

this, he will lose recess⁸ or get an assignment to write something 500 times.

What are the results of these punishments? Experience has clearly shown that the first two cases, in which the focus is on “repairing” the past, there is perhaps some chance for some positive results.

But, in the two last cases, it is just the opposite. Not only does the child not resolve to improve himself in the future, he immediately makes plans on how not to get caught next time. He also becomes resentful to his Rebbe. Thus, these punishments are counterproductive!⁹

The reason is as follows:

Regardless of the good intentions of the teacher, as long as we focus on the past, namely, on the negative, the student infers: “I did something bad, so I must be a ‘bad boy’!” The result: the student feels belittled, suffers lowered self-esteem and ultimately gives up hope.

Likewise, even if the teacher does not actually punish the child but speaks to him in a harsh manner, it leads to similar negative results. As the Friedlike Rebbe explains in Klalei HaChinuch V’HaHadracha (chapter 5):

“Words of scorn, when coming from the mouth of his teacher, make a bad impression on a student and diminish the teacher’s stature in the student’s eyes.”

Many educators mistakenly think that an outburst from their part will help them achieve their goal. Among them are teachers who attack their students with extremely harsh and angry words, insulting and berating them.

Truly, even if the student becomes temporarily aroused and moved from the flaming words of the teacher, his heart shrinking within him in pain, and at times he cries bitterly, nevertheless, this

type of education yields no lasting benefit whatsoever. Any temporary positive effects vanish like a fleeting dream.

The benefits of education can be realized only when the education and guidance are accompanied by composure, politeness, and pleasant speech — with befitting expressions.”

“I HATE SHMONEH ESREI!”

I personally witnessed the following episode:

Yehudah’s parents were at a loss what to do with their 10 year old child who absolutely would not daven *Shmoneh esrei* under any circumstances. Countless speeches, rewards and punishments had all been to no avail.

Then one day, Yehuda blurted out: “**I hate *Shmoneh Esrei*!**”

“You seem to be very upset about *Shmoneh Esrei*,” his mother responded, encouraging him to elaborate.

“Yes!” said Yehuda, “and it’s all Rabbi ...’s fault!”

Yehuda then told his mother how several months earlier, Rabbi ... had punished him for not davening properly, by assigning him to write the entire *Shmoneh Esrei*, word for word. Yehuda concluded by saying: “Ever since then, I hate *Shmoneh Esrei*!”

One of the many lessons we learn from this story is that we should never use a *davar K’dusha* as a punishing-rod. (For example, writing out a Rashi three times or studying a few lines of Tanya by heart.¹⁰)

By giving such punishment assignments, it sub-consciously transmits a strong message to the child (especially to a very young child) that t’filla or Tanya, are things that cause pain or that are meant for punishing “bad boys”.

However positive the teacher’s

intentions may be, the child is not in a state of mind to consider that his teacher is “honoring” him with “*Di Beste S’choira*” (Tanya, Rashi, etc.) for doing something wrong!

All he feels is one thing: that he’s getting punished with something that hurts him!

The result is obvious: The child develops a negative feeling towards those *divrei K’dusha*, instead of appreciating them as “*Di Beste S’choira*.”

Besides the above, let us honestly ask ourselves: How can writing *Shmoneh Esrei* suddenly improve the child’s lack of appreciation for davening? What sort of “education” is being accomplished? Is it the writing of *Shmoneh Esrei* that Yehuda was previously lacking which was preventing him from davening properly?

The same applies in regard to similar punishments, such as assignments of studying Tanya by heart. How is that supposed to “educate” the child?¹¹ What’s the connection between memorizing a *perek* Tanya and “punishments”?! or rather – what’s the connection between rote writing or reciting and education and character training?

Isn’t it obvious that a child who is misbehaving or doing something improper, is simply lacking a proper understanding and appreciation of what is right and wrong in this matter?

When a child is not feeling well, he doesn’t get punished for it. The doctor determines which vitamins or antibodies the child is lacking, and prescribes the appropriate medication.

The same thing should be true in regard to a child who is not behaving well. He is simply lacking “vitamins”, namely, proper understanding of the matter. The solution is not to punish the child, but to educate him in that particular matter in a pleasant and peaceful way, so that he is capable of

absorbing the lesson and understanding it properly.

Thus, the teacher’s reaction to a child’s misdeed should be to educate the child in the area that he is lacking. If he displayed a lack of *Derech Eretz*, it is that which needs additional emphasis.

Likewise, in any other area where he may be lacking education, he should be taught that subject. But this should be done not as a *punishment* but rather as a *lesson*, whether in class or in some other appropriate setting.

To sum it up: As long as the teacher sets his goal to imbue his talmidim with the love for Hashem, and a love for davening and learning Torah (by explaining how lucky we are to daven, to get to speak to the King of kings: Hashem!), then, the focus is not on the teacher’s own *Kavod*, but rather on Hashem’s *Kavod*. Thus, the teacher will make sure not to react impulsively, but in a way that is most beneficial for the child’s sake and for Hashem!

By focusing on a positive future, the child will feel empowered and encouraged to improve himself.

CHILDREN ARE HASHEM’S TREASURE

Nowhere do we find a “heter” for a Rebbe to humiliate a child. A child is not the “property” of the teacher, they are HASHEM’S children!

Even when it is absolutely necessary to comment or reprimand a child for a certain negative behavior, it must be done with respect and in a way that allows him to “save face.”

This essential lesson is learned from the Torah. When Aharon assisted the Yidden in making the golden calf, we don’t find that Moshe thundered at Aharon, “What have you done?!”

The Torah tells us what Moishe said instead:

“What has this nation done to you, that you have brought a great sin upon it?” (Shmos 32:21) Rashi explains: They must have tortured you before you brought the sin upon them.

We learn from Moishe Rabbeinu how to rebuke someone (even for a sin as terrible as the Golden Calf). Moishe offered Aharon an excuse and a Limud Z’chus for what he had done, assuming that the people must have tortured him badly to bring about such a terrible sin!

Let us translate this into a practical example: Shloimy misbehaved on the school bus in the morning. Many of the other boys approach the Rebbe with negative reports about the incident. Shloimy, hearing the complaints come pouring in, is naturally upset, angry and feels worthless.

The Rebbe, learning from the example set by Moshe Rabbeinu, calls Shloimy over and says to him softly, “Shloimy, I know that you usually behave well, but, it seems like you were not yourself this morning. Is it perhaps because you had a bad sleep (which might really be the case)? It seems that somehow you “let it out” on the bus. Right?”

Shloimy will appreciate the fact that his Rebbe is not blaming him for his misbehavior or labeling him a “bad boy”, but rather, believes in him and that he is to be a good boy who just made a mistake due to circumstances, and will be better next time. The result: Shloimy walks away feeling relieved and encouraged to make the rest of the day a good one.

The key is to remember that our Talmidim are pure and holy; they are ready and eager to serve Hashem for Hashem’s sake, and are seeking the *emes*.

Whatever we say or do should be with one goal in mind: to show them our trust and belief in them, that we expect and are confident

Nowhere do we find a “heter” for a Rebbe to humiliate a child. A child is not the “property” of the teacher, they are Hashem’s children!

that they know to do the right thing, to be Hashem’s faithful servants.

NOTES:

5. Toras Menachem 5745, Vol. 4, page 2302.

6. While driving past the king’s orchards, the wagon driver stopped in order to take just one apple to assuage his hunger. His passenger, the Rov did not succeed in talking him out of stealing. The wagon driver asked the Rov to be on the lookout for any of the king’s guards while he goes for the apple. As he was about to take the apple, the Rov cried out to him: “The king is watching! The king is watching!” The wagon driver jumped back on to the wagon and sped away. After a while, the wagon driver turned to the Rov and asked him “What is the king doing by his orchards; doesn’t he belong in his palace?” The Rov answered: “I didn’t mean the king of the Palace, I meant the King of all kings, Hashem. He was indeed watching.”

7. For two reasons:

a) Some children just cannot sit straight. They function much better when they are given “their space,” just like we find many students (especially in the older grades) must doodle while they’re paying attention to the lesson.

b) Negative behavior has proven to get worse when given attention.

8. By the way: To deny a child the privilege of having recess is absolutely counter-productive, since this will only cause him to be more restless later during class. A child (just as adults) must have a break. It is like punishing a child by not allowing him to eat or to go to the toilet.

9. There is a story told about a chasid who suffered from occasional thoughts of Avoda-zara. Once as he was returning home from a long journey, he got lost, and had to spend Shabbos in some small Yiddishe town. The chasid was put up by one of the balebatim. Shabbos morning, while davening in the town’s shul, the Rebbe of the community walked over to the chasid and grabbed hold of his ear and gave it a good pull and said “He (Hashem) has redeemed us from our oppressors.” The chasid was immediately redeemed from his personal problem and

no longer suffered from unwanted thoughts.

Sunday morning as the chasid bade farewell to the Rebbe and profusely thanked him for the miracle he had preformed for him.

The Rebbe said to the chasid: “Nu!” Implicit was the question, “Won’t you now become my chasid?”

The chasid replied: “I have a Rebbe.” The Rebbe then looked sternly into the chasid’s eyes and said: “Are you not afraid of a kepeida, a serious grudge from my part?”

The chasid repeated his words: “I have a Rebbe.” (In other words, “Since I have a Rebbe, I need not be afraid of the grudge”).

The Rebbe said nothing further.

As the Chasid left and walked down the stairs, he tripped and fell down and could not get up. He understood the “message” and asked to be lifted and carried back to the Rebbe.

When he was face to face with the Rebbe, the Chasid humbly and respectfully said: “By breaking feet one does not acquire Chasidim”.

Upon hearing these words, the Rebbe blessed him and the Chasid was healed.

10. Some teachers justify it, by saying that the “holy lines of Tanya” will have a “spiritual” positive impact on the child. As our chachamim say: “Hama’or sheba machziro lemutav” (the beacon of light of the Torah will help him return to the right path).

But, unfortunately, this does not apply in the case of a punishment, since the child is in a state of resentment.

A yeshiva boy once remained out of school for several weeks, because he did not finish his assignment to study Tanya by heart. He was not incapable of studying by heart; he in fact had a very good memory. But, because of his resentment, his mind just “shut down” and was not able to do it.

11. The same applies when a student is given a penalty of money, as related by Rabbi Leibel Groner, in the Rebbe’s name, that a monetary penalty is totally fruitless and incorrect. It targets only the parents and accomplishes nothing with the student.

SRI LANKA'S FIFTH SONS

By Shraga Crombie



A typical evening at the Chabad house in Sri Lanka

There was the woman who came to the seider dressed modestly like a religious woman from B'nei Brak but the bitter truth was that she was married to a local Moslem. To see her children, clad in white robes and the Moslem head covering, one would never suspect they were 100% Jewish.

I have participated in all kinds of public s'darim, from the huge seider at the Chabad house in Dharamsala in northern India, attended by hundreds of Israelis, to the moving seider with the students at my place of shlichus at Rutgers University in New Jersey. The seider I want to tell you about was not the biggest seider in the world, nor the most magnificent; it wasn't the most successful seider in the world nor was it the most impressive. But at this seider on the first night of Pesach last year, precious Jewish neshamos emerged into the light, breaking barriers to become part of the Chosen People.

I landed in Sri Lanka the day before Pesach and went straight to the Chabad house which my brother Mendy runs. I came less to give than to receive; less to be seen than to see, and I was not disappointed.

There was the woman who came to the seider dressed modestly like a religious woman from B'nei Brak but the bitter truth was that she was married to a local Moslem. To see her children, clad in white robes and the Moslem head covering, one would never suspect they were 100% Jewish. She says she won't leave her husband yet she is making careful steps towards her roots. This was the first Pesach which she celebrated with her fellow Jews.

Her mother joined her. She had come from Switzerland and was a baalas t'shuva. How sad she was that her daughter and grandchildren were living as Moslems. When she heard I was coming from the United States, she asked for potato starch so she could make kosher l'Pesach cereal for her grandson. She had tears in her eyes when her grandson accompanied his mother to the Chabad house without his father's knowledge. She hoped the evening

would affect his neshama and he would grow up to fully join his people.

There was a couple from California who rented out their beautiful home in Beverly Hills and used the money they earned to tour the world. They had been wandering about for four years thus far, without family and estranged from Judaism, seeking to disengage from the world. That night so affected them that they remained at the Chabad house until after Pesach, eating kosher, davening and learning Chassidus – a genuine substitute for all the falsehood they had studied on their travels. In the diary they kept they wrote “it was a week in which we charged our spiritual batteries.”

As we completed our rounds of the hotels to find Jews, a car shrieked to a halt near us and one of the passengers asked, “Where is the Chabad house?” as though it was eminently reasonable to expect that the Rebbe’s shluchim would be in this city at the end of the world. He came to the Chabad house with his father who had flown in from Hawaii to join his son who had been touring the Far East for months. Both of them were excited to daven and celebrate Pesach at the Chabad house.

A painful moment occurred when, after the shliach’s son

recited the Ma Nishtana, one of the participants said he wanted his daughter to do the same. Unfortunately, his daughter was not Jewish. How sad that the only one of the guests who prepared his children for the holiday was someone married to a non-Jewish woman.

There were others, like the couple from Germany who barely knew what Pesach was. They came by car and parked at the Chabad house without even trying to hide their chilul Yom Tov. There was a Sri Lankan convert who was unable to adapt to life in Eretz Yisroel and who did all he could to help make the Chabad house in his birthplace a success. There was an Israeli couple who didn’t want to meet any Israelis but they made an exception for Pesach and came to

the Chabad house, and the kibbutznik who announced that he had come only for the ambiance but who ended up reading every word of the Hagada. There was also the fellow who did all he could to interfere and make trouble when the Chabad house first opened. Now, after returning from a visit abroad, the first call he made when he landed back home was to the shliach.

Who would not be moved, and amazed by the Rebbe’s concern for every Jew? The Rebbe sends shluchim for the sole purpose of reaching out to Jews like these. There aren’t always success stories and laudatory headlines, but if even in a place like Sri Lanka people are niskarev, there’s no doubt that in this war, galus lost and we won.

Good news for Anash & Tmimim

As in the past, for over 50 years,
the Kalmanson family will have

Pesach wine

made by the same formula made for the Rebbe MH"M with **ABSOLUTELY**

NO WATER OR SUGAR

Due to the limited quantity, first come first served!

For orders call:

1-718-316-8138 or 1-718-773-3030

Anash Car Service

נח הולצמן

Airports &
Pick ups

From Israel Call: 073-2130770

Local &
Long dist.



1-718-756-5656

TENDING THE VINEYARD OF CHABAD – LITERALLY

By Nosson Avrohom

For six years now, Uri Dunner of Kfar Chabad has been producing wine. In the past two years he went commercial. The demand for his quality wine has led to his doubling production. We toured his small winery and he told us about the kashrus complications involved in a winery. * Presented for Pesach when one of the few manufactured items Lubavitchers buy is kosher l'mehadrin wine.

The period between Purim and Pesach is the highlight of the year for those involved in the world of wine. Suppliers, wineries, grape producers, and companies that produce alcoholic drinks see a significant increase in sales at this

time of the year.

In recent years wine producers have proliferated and as a result, acres of vineyards have been planted. Israel is fast becoming a wine exporter to reckon with. Hundreds of wineries produce and export fine wines to wine

aficionados around the world.

Uri Dunner, a resident of Kfar Chabad, has been producing wine for six years now. In the past two years he turned his hobby into a business, *HaYayin HaMeshumar*. The demand for quality wine with high standards of kashrus have led him to double his production and to ask Rabbi Boaz Yurkowitz for his hechsher. "The kashrus of wine is complicated and so we decided that in addition to the halachic requirements we would take on a Chassidishe hechsher as well."

Uri had never really planned to get into wine making. His father, Reuven Dunner, is a successful architect, and he and his wife had other plans for their son. He was born in Cholon and raised with technological excellence as an ideal. "The education at home was not religious. It wasn't anti as much as it was cold to anything traditional.

"From my childhood on I was constantly searching for deeper meaning but my parents, my father in particular, constantly pushed me to study and to put all my efforts in that direction. When we moved to the upper class yishuv Omer, I became friends with an elite group of people who were educated to excellence."

At the end of the 80's the family moved to Hertzliya Pituach. Uri attended a high school for engineers. "Kids from all over attended this school. It's one of the best in the country when it comes to technology. There are no discipline problems because everyone who goes there has one goal – to study. The learning is intense and those who can't make the cut are weeded out. No wonder that the school's graduates are responsible for many developments in modern

technology.

"Most of the students apply for deferred reservist status and postpone their military service in favor of their studies, and I did the same. When I graduated I continued my studies in the Corporate Management program at the Technion in Haifa. My entire life at that time revolved around developing a career and doing well as a student. That was the mentality with which I was raised. But then one day something unexpected happened. The feeling of emptiness that came over me occasionally had grown to enormous proportions."

At first he thought it was typical adolescent angst and he tried to ignore it, but that proved ineffective.

"It was a spiritual awakening, a general disgust with the material world, to the point that it began to interfere with my studies. I kept on looking for the truth that was beyond what they were teaching me. Nobody understood what I was going through. My parents were frustrated. I was frustrated too."

This went on until his physics teacher began asking his students questions about the meaning of life.

"Shortly thereafter I discovered that he also taught yoga and what he really wanted to do was get us to think along spiritual lines. He was successful. For other students it lasted for just a few days, but I found his questions fascinating and his answers even better.

"I would have long talks with him after school hours. He was a deep person who satisfied my desire for a more genuine and serious existence. I was thrilled that I finally understood what I was missing. He told me about yoga and meditation and how to go about it.

"When my father heard about



all this, he was furious. How dare this teacher divert me from the educational track he had dreamed of for me. He actually called the school to complain, and the teacher was eventually fired."

While this served to turn Uri's focus firmly back to academics, it also increased his feelings of disgust for the life he was leading. Although he continued his studies

and even attended the Technion, his soul gave him no rest. He read books and asked questions. The physicist who was fired because of him didn't hold it against him. When he saw Uri's great interest he told him about a monastery in Chiang Mai.

"I told him that I wanted to do a 'spiritual apprenticeship' and he said I had to go to Thailand. On

my first vacation that's what I did. My father tried to dissuade me. He could see the work he put into me over the years going down the drain – his beloved son aspired to become a spiritual guru. In an effort to thwart my plans, he called the army and told them that I wanted to flee the country and not return. I did not concede and in the end, I went.

"I didn't tour Thailand; I went directly to the monastery and started a course in Vipassana. Usually only a week or two, my course lasted a month. We fasted nearly all day and didn't talk. It was very hard and exhausting.

"One day, I felt a spiritual high. I didn't know what was happening to me. I told the monks and they didn't know how to explain it. Two days later I met some Israelis and they told me that two days before it was Yom Kippur.

"When I finished the course I asked the head monk, who had been a brain surgeon but left that world behind him, what to do next. Should I go back home and continue my studies or remain at the monastery? He advised me, 'You can't meditate here while hurting people somewhere else. It doesn't go together. There are people who join us once a season while continuing on the path in life they have established for themselves. This is the route you should follow, as well. Continue your studies and come here when you are able to do so.'

"When I later learned Chassidus, I havdil, it was easier for me to understand and internalize it because I had already learned that in order to attain the truth you have to work hard - there are no freebies. That was the first and last time I saw the monastery. By Simchas Torah I was already back home.

"I was excited to share what I

had learned about true happiness with my friends. I wanted to start a course in meditation. I had gained a reputation as one to go to for anything that didn't fit the parameters of the subjects we studied at the Technion.

"In the beginning of 5754, a guy named Dror, a mekurav of Rabbi Shmuel Frumer, came over to me and said, 'You're looking for spirituality? I have the place for you.' He told me about R' Frumer, that he was very spiritual and wise and had developed physical exercises based on the spiritual ideas that he studied. That made me want to meet him because I was bothered by the dichotomy I had seen in Thailand – while in the monasteries they spoke of very lofty ideas, the society is a chaotic mix of extreme materialism. Any idea of spirituality remains inside.

"One day, I went to R' Frumer's house. It was the first time in my life that I was seeing a noble looking Jew with a beard. He did not try to brainwash me. From the very start he said, 'You should know that the truth is to be found here. If you want it – take it; if you don't – continue doing whatever you've been doing.' This approach impressed me. I visited him many other times. He learned Chassidus with me and I was hooked. He explained that the motto is submission to the Rebbe and this didn't bother me."

"Chassidus was just what I was looking for. At a certain point, R' Frumer told me about the yeshiva in Tzfas and on Chanuka of that year I went there to see what it was like. The experience was so amazing that whenever I had vacation from the Technion I would go to the yeshiva in Tzfas. I felt at home there. R' Frumer saw I was getting into things, encouraged me to think about attending yeshiva on a regular basis.

"I had a big problem with that since I was registered in the army as a deferred reservist. He didn't give up. 'Come, let's write to the Rebbe,' he urged me, and we wrote. A few days later he called me and said the Rebbe's answer was positive. That was the winter of 5754. I had gotten to the point where I understood that the Rebbe is bigger than us and we need to listen to him. So with my ponytail and get-up I went to Tzfas, ready to learn.

"My friends in the Technion thought I had gone crazy. 'What about the army?' they asked, but I said that if the Rebbe said yeshiva, then you go to yeshiva. I had no interest in becoming religious. What I wanted was the experience of learning in yeshiva. I naively thought that just as in Thailand there are spiritual people, so too the Jewish people have spiritual people. Before I met R' Frumer I had no idea that religious Jews are people with a deep, inner world. I thought that they led superficial lives.

"Before entering yeshiva I asked permission from the army, but my request was rejected. Then something unprecedented happened that only the Rebbe, with his holy vision, could have anticipated. The academic staff and the senior lecturers announced a labor dispute and held a strike. They said they weren't paid adequately. There hadn't been a strike like this since the Six Day War, and I took this golden opportunity to go to yeshiva in Tzfas.

"When I got there, with my ponytail, I was still skeptical about making a change in my life but the atmosphere in yeshiva, the farbrengens, the shiurim, and all the good things about the yeshiva in Tzfas managed to bring about a change in me that even I didn't believe would happen, and so

quickly too. My parents were stunned into silence.

“The strike lasted 77 days and I was glad! Within a month I had cut my hair and I wore a hat and suit. I began growing a beard and bought Rashi and Rabbeinu Tam t’fillin. I was gobbling up sichos and maamarim and was beside myself with joy.

“In the midst of this major spiritual change, the mashpia Rabbi Moshe Orenstein told me that he heard the strike was over and they had announced that we had gotten a free tuition for all the courses during that strike period.”

Uri returned to the Technion as a Lubavitcher yeshiva bachur with hat and jacket, davening and mikva every morning.

“I wanted to leave school but every time my father saw that I was about to drop out, he called R’ Frumer and asked him to convince me to stay. R’ Frumer would tell me that the Rebbe’s view is that if you start something, don’t leave it in the middle. So I stuck it out. When I returned from the yeshiva in Tzfas I became active in hafatza within the Technion.

“While I was at the Technion and until I was drafted into the army, I would bring Lubavitcher speakers and many students attended their talks. The local papers took a great interest in the young chareidi who was turning things over under people’s noses, but they wrote admiringly.”

Uri was drafted and assigned to an air force base in Ramat Dovid where he did his service. Here, too, he brought Judaism and Chassidus to his fellow soldiers.

After he got married he wanted to continue his service near his home at yishuv Tzafraya. The army agreed and he began serving at the Tzrifin base. When he had fulfilled his obligation to the army, after six years of service, he



Rabbi Moshe Zalmanov of Migdal HaEmek koshering keilim in the winery

decided to devote himself to the Rebbe’s inyanim.

“I wrote to the Rebbe through the Igros Kodesh and asked for guidance. The Rebbe’s answer was astonishing. He wrote that since it is a Shmita year, then just like an Eved Ivri is freed in the seventh year, so too you are free of material concerns and you should devote yourself to Torah study ...

After half a year devoted to learning, Uri began studying safrus (scribal arts). From a young age he enjoyed doing things with his hands and his handwriting was considered beautiful.

Then the subject of wine came up. Uri was known as a kashrus “fanatic” and he had heard about the many kashrus problems in wine production. He decided to make his own. He had modest goals – to produce wine of good quality and of superior kashrus, taking into account not only that which is written in Shulchan Aruch but also any Chassidishe chumros. He decided that if he was going to make the effort, he would try for the best.

“We checked the vineyards to ensure they were not *orla* we harvested the grapes by hand, crushed 200 kilos of grapes by

treading on them, and produced our first bottles of wine, mainly for friends who had done and financed the work. Our knowledge was based on the advice of various people whom we knew made homemade wine. Reactions were positive and when we did it again the following year, additional people joined us. This went on for six years.

“Two years ago, I decided that if the feedback – and the wine – were that good, maybe we should sell it. The most important thing to me, in addition to the quality of the wine, was that it maintain the highest standards of kashrus. While looking into this, I got in touch with Rabbi Moshe Zalmanov of Migdal HaEmek, who is one of the biggest kashrus experts. In every conversation I had with him, I was amazed by his enormous wealth of knowledge in kashrus. After we got to know one another, he was happy to join me in my winery.

“He introduced me to another Chassid, an agronomist by profession. The man saw we were serious and he wanted to taste the wine of the previous year. He liked the results and decided to join. He is a professional and one of the

best in Israel. He checked into the subject of orla in vineyards and chose the highest quality grapes for the project. That year, we produced about 1000 bottles. We saw that there was a growing demand for our wine. On Pesach, people want the best kashrus for wine and we can fill that need.

“My father introduced me to one of his friends, Kobi Gat, one of the biggest vintners in the country. In the profession he is called “Moreinu V’Rabbeinu.” He gave me tips and professional advice which improved the quality of the wine ten times over. He found it interesting that I am a Lubavitcher Chassid and he told me about his father, Tzvi Gat who was close to the Rebbe and even helped found Kfar Chabad.

“When he told me about his father I remembered reading a letter in the Igros Kodesh with the name Tzvi Gat, and I showed him the letter where the Rebbe blessed him about his move to his office in Senegal.

“He told me that his father had a senior position with the Jewish Agency and was a proponent of *Eretz Yisroel shleima* for which reason he was a great admirer of the Rebbe. He would buy land from the Arabs and build it up for Jews. In those years, the lands under the national land office were handled by the Jewish Agency, which is why he was able to be so helpful in the development of Kfar Chabad.

“He told me that he remembered how before each trip, his father would send a telegram and ask the Rebbe for a bracha. Before one flight to Africa, because of the urgency, he did not ask the Rebbe and he returned with a serious illness. His father always said that it happened because he went without the Rebbe’s bracha.

“Kobi Gat asked me to find

more information for him about his father in the Kfar’s archives and we became good friends. R’ Dovid Chein, who was the secretary of the Vaad at the time, told me that he remembered Tzvi Gat and he gave the askanim back then a free hand with the public lands. He had a great love for the Rebbe, he said.

“Our connection came about through a consultation about wine but I saw it as a wonderful sort of segue. Our friendship was not only about wine.”

Last year, the quantity of wine doubled and tripled. Along with the increase in quantity and quality, chumros that are found nowhere else were implemented.

“When we asked R’ Yurkowitz for his hechsher he checked things out and said how impressed he was by the stringencies, including ‘Chassidishe chumros’ that are not written in halacha. Many Lubavitchers mistakenly think that if a certain wine is kosher with a fine hechsher all year round, and it says it is kosher for Pesach, then they can drink it with their eyes closed. Anash are not aware that the wines in the stores are not always on the required level of stringency.

“The grapes are harvested by hand so no other materials can get mixed in, and supervised by R’ Zalmanov every step of the way. We do not do sample testing – every vine is checked individually. All the machines and other tools are taken apart, down to the smallest components, and cleaned and koshered.

“During the first fermentation process the natural sugar in the grapes turns into alcohol. The yeast that causes the fermentation is found naturally in the grapes and starts working right after they are crushed. The natural yeast cannot be controlled. In modern wine manufacturing they use

chemicals that make the natural yeast dormant and add yeast of their own. This yeast is manufactured abroad (in Israel there is no factory which produces yeast for wine) out of the peels of grapes. All the wine manufacturers, even with the most particular hashgacha, use this yeast.

“At our winery the production is done without the addition of chemicals or yeast from outside sources. We combine the traditional production method with the best that modern technology can provide, which enables us to produce relatively large quantities of wine while preserving its homemade quality.

“This year we are planning to produce aged wine in oak barrels. I looked for barrels with a superior hechsher and spoke with the person responsible for overseeing raw materials for one of the best kashrus agencies in Israel. It seems there are many barrels that are closed with starches, which creates a problem for Pesach. The halachic solution is to let the barrel sit for three months. We decided not to look for loopholes but to go with the best there is and use only barrels that are not sealed with starch.

“There are many other halachic problems in wine production. The kashrus supervision begins in the vineyard. Dealing with orla in the vineyard is complicated and needs a lot of experience and know-how. You cannot rely on the farmer’s statement that the vineyard is ancient and the orla years are over. It needs to be verified by an expert agronomist.

“In vineyards there is the problem of replacing branches with new ones. Even when you know that this was done, the new vines can become intertwined with nearby branches and it is hard to identify the orla fruit.

“The unique growth habit of vines creates special problems regarding orla because vines go back down to the earth and afterwards produce new fruit, on a stem which might constitute a new plant and thus be considered orla fruit. The agronomist has to keep a watchful eye throughout the year and check the vineyard meticulously.”

Throughout the interview, Uri emphasized that his vineyard doesn't suffice with halachic kashrus but adds Chassidishe stringencies and hiddurim.

“This year we started producing mashke from the seeds of the grapes, which is something that could be kosher l'Pesach. But from the Rebbe Rashab we know that in Chabad we don't drink mashke on Pesach. Therefore, in order to avoid selling mashke that people might use on Pesach, we attached a ring made of chametz-dough on the distillery so there wouldn't be a possibility of using it on Pesach. There would be people who would be happy if we sold mashke for Pesach but we are a Chassidishe winery!”

When Uri got into wine making, he realized that quality goes along with kashrus. He has many examples of this:

“Our harvest is done by hand and this has a kashrus advantage as well as a quality advantage. Our vineyards were carefully selected upon consultation with Kobi Gat. The farmers we work with have a great deal of experience, generations of wine growers back to the period of Baron Rothschild, and they grow grapes for the finest brands of Karmel Mizrachi. You also have to know when to harvest the grapes, when they reach the maximum level of sweetness and ripeness. Our farmers set a date for the harvest and choose the best sections within the vineyard.



R' Uri Dunner in the winery

Throughout the stages of preparing the wine our intention is that we merit to drink it at the seuda of the Shor HaBar and the Leviasan in the true and complete Geula. Just as when we bake matzos we say, 'l'sheim matzos mitzva,' we have the intention that this wine should be for the Geula with the hisgalus of the Rebbe Melech HaMoshiach.

“Our mashgichim stand next to the harvesters the entire time and watch what goes into the basket and what doesn't. They choose only the best clusters. At the big vineyards a machine goes through all the vines and takes everything, even unripe or rotten fruit. Because of the relatively smaller quantities we work with, we are able to choose the best.”

“In earlier years, Chassidim who drank our wine blessed us that we would merit to prepare the

Yayin HaMeshumar. When we were thinking about what to call our wine, we chose this as our name. It may sound pretentious but the truth is that throughout the stages of preparing the wine our intention is that we merit to drink it at the seuda of the Shor HaBar and the Leviasan in the true and complete Geula. Just as when we bake matzos we say, *l'sheim matzos mitzva*, we have the intention that this wine should be for the Geula with the hisgalus of the Rebbe Melech HaMoshiach.”

OUR MAN AT THE WALL

By Nosson Avrohom

Translated By Michoel Leib Dobry

On any given day, R' Dovid Cohen can be found manning the t'fillin stand at the Western Wall in Yerushalayim's Old City, putting t'fillin on countless visitors. This is a man of many fascinating stories, not the least of which is his own. * An exclusive Beis Moshiach interview.

Accompanied by his chassidic colleagues, R' Dovid Cohen of Yerushalayim spends his weekdays at the Chabad t'fillin stand in the Western Wall square, operated by the Lubavitch Youth Organization in Israel. He stands for as much as seven straight hours, giving Jews the privilege of fulfilling the mitzva of putting on t'fillin.

Over the years, the Rebbe wrote him sixteen times (!) in various letters about the importance of going out on mitzvaim, particularly on T'fillin Campaign activities. Now, he dedicates all his time to this endeavor, which he deems to be a marvelous "closing of the circle." "We feel the Rebbe every hour of every day," he attests.

The Chabad t'fillin stand is often the site of discussions on matters of faith and outlook,

during which Rabbi Cohen is always happy to provide encouragement and an attentive ear. To those who ask for a bracha, he suggests that they write to the Rebbe, and he is regularly privileged to experience many miracle stories in the course of his outreach work. His gentle and pleasant character connects him with many Jews.

Rabbi David Cohen came to the world of Chabad chassidus together with his brother Shimon fifty years ago, when they were living in Yerushalayim's Katamon neighborhood. This neighborhood was home to numerous families who, like their own, had been expelled from the Old City. Their main source of livelihood had been their grandfather's store, but it was pillaged by the Jordanian hordes

that had driven them out.

"While my father maintained written correspondence with the Rebbe Rayatz, our family's connection with the Chabad community was tenuous. Still, when my parents' home was stricken by poverty and shortages, the Chabad chassidim suggested that they send the children to study in the vocational school in Kfar Chabad, where we would learn a profession, receive nourishing meals, and enjoy proper living conditions. My parents happily agreed, and thus our connection to Chabad began."

Rabbi Cohen regrets that he did not have the opportunity to be in "Beis Chayeinu" prior to his wedding, but back in those early days, very few people were privileged to make the trip. Their means were extremely meager and it was virtually inconceivable for a simple chassid to travel overseas. Yet, despite the fact that he didn't merit to see the Rebbe personally before his wedding, he did experience an amazing miracle in connection with his marriage.

"The whole process of shidduchim was not easy for me," Rabbi Cohen admits with characteristic lightheartedness. "Between my stature and my status (I am not particularly tall, and I'm also a Kohen), there weren't many jumping at the opportunity. When I reached the suitable age for marriage, I spent a considerable amount of time looking for a shidduch.

"While I was working to make a living in those days, I still had regular Gemara studies each afternoon in Yeshivas Chevron, located then in Yerushalayim's Geula neighborhood, with a young man who belonged to the Lithuanian community. I learned diligently for several years with this bachur, who in the meantime had become an ardent supporter of

chassidic teachings. When deliverance in my search had failed to come, I wrote to the Rebbe and expressed to him what I was feeling in my heart. I then asked him to give me a bracha for a proper shidduch. As Chabad chassidim, we know that the moment we write to the Rebbe on a certain matter, we have already been blessed and need not wait for an explicit response. There are times when we see how matters work out on their own in a simply miraculous fashion – and this is what happened to me.

“One day, I learned that my chavrusa, together with several of my friends in yeshiva, went every Erev Shabbos to the home of an old Jewish widow. She would grind up fish to make patties for distribution to needy neighborhood families.

“When he told me about this, he added that that the woman was also a matchmaker, and it might be a good idea for me to come to meet her – perhaps she could help me in my search for a shidduch. When I arrived at her home, I saw that it was built like a large hall. Bachurim with rolled-up sleeves were standing in the middle and grinding fish, while this righteous old woman was setting up hot water for people passing by in the nearby street who wanted a cup of coffee or tea.

“Since I was working and making a relatively good salary for a young man, I was also able to assist her financially with her charitable activities, and this established the connection between us. One day, she said to me, ‘You’re a fine bachur, and I want to help you. There’s a very special Jew, a hidden tzaddik in the Old City named Yomtov. If he gives you a bracha, I am certain that you will get married soon afterwards.’ I could sense the earnestness with which she made her suggestion,



and I decided to go see him and receive his blessing.

“When I arrived at the courtyard to his house, I realized that I had a difficult task before me. A high wall surrounded the house and the entrance was covered with sharp thorns. I decided not to give up so quickly. As any Yerushalmi lad coming from a good home, I knew quite well how to climb. I got over the wall via the drainpipes on the roof, and from there I descended into the courtyard of the house and presented myself. The vision that appeared before my eyes caused my heart to tremble. A Jew with a gray beard sat pouring out his soul with powerful sobs, as he read from the Book of Psalms in his hand. The lit kerosene stove made a lot of noise, apparently so that

people wouldn’t hear his heart-rending crying and sobbing. He suddenly smiled when he understood how I succeeded in getting into the house, and he motioned with his hand that I should wait until he finished saying T’hillim.

“His appearance was quite unique. Outwardly, he looked like a very self-disciplined Jew for whom suffering and afflictions were his portion in life. He was very short, with a hunched back, but when I looked at him, I could see the image of a very special Jew, more hidden than revealed. When he finished saying T’hillim, he heard what I had to say, and then immediately blessed me that I should be married soon. When he concluded his bracha, he inquired about where I was from, and when

I told him that I was a Lubavitcher chassid, his face shone. He went into the house, and then came out with a check that he had apparently received from the Rebbe's secretariat. He said that the Rebbe regularly sends him a sum of money to help him with the sustenance of his household. He then quoted the pasuk in T'hillim, 'Forever will it be built with kindness', and he explained that G-d does kindness with the Jewish People, planting thirty-six tzaddikim in every generation in Eretz Yisroel and a similar number of tzaddikim in Chutz La'Aretz – and the one who leads them all is the Lubavitcher Rebbe...

"To make a long story short, just a few days later, a friend of my brother Yechezkel's inquired about how I was and what I had been doing. When he told him that I was looking for my life's partner, he suggested a shidduch with his sister. Within two weeks, she and I were already discussing the date of our wedding and the building of our home together.

"Interestingly enough, though this Jew who blessed me was well known as an excellent teacher – he gave a regular shiur at the Yeshuos Yaakov shul in Meia Sh'arim – he was not known in Yerushalayim as a miracle worker. It was only two years after his passing that I came across a copy of the 'HaModia' newspaper, which printed a review of the life of this Jew, describing him as a 'hidden tzaddik'."

Rabbi Dovid Cohen was first privileged to visit the Rebbe MH"m's court nearly forty years ago, during the month of Tishrei of the year he was married. "I made the trip from Eretz Yisroel with a feeling of joy and excitement. During my stay in Brooklyn I had a few experiences that made me feel quite low, but the Rebbe came along and picked me right up again.

"On the first night of Sukkos, I went into 770 to daven and found a place close to the Aron Kodesh. At the end of davening, the Rebbe came down from the rostrum with quick and measured steps, gave me a penetrating look, touched the curtain covering the Aron Kodesh, and began to encourage the singing of 'V'Samachta B'Chagecha'. At that moment, I felt that the Rebbe was cleaning me from within and restoring the color to my cheeks.

"I made an appointment for yechidus after Shabbos B'Reishis. After making all the necessary preparations, I wrote out all my requests and submitted the paper to the Rebbe's secretariat. One of my questions was whether I should leave my job as the administrator of the Sarah Schenirer Institute for training professional teachers.

"As soon as I entered the Rebbe's room, I was engulfed by a feeling of fear and awe. The Rebbe turned to me and said, 'You certainly speak Yiddish', and the yechidus was conducted in that language. The Rebbe immediately opened by answering my first question, stating that I should remain with my current job and not consider leaving. (An interesting footnote: Thirty-five years later, the school facility changed hands and the purchaser released all the veteran employees – except me. As per his request, I'm the only one who remained on staff. There is no doubt that a decision by the Rebbe is something that can never be changed.)

"During the yechidus, the Rebbe asked me to use my influence to convince the girls to start lighting Shabbos candles before getting married. I told the Rebbe that numerous girls had expressed their opposition to the Neshek Campaign activities I conduct on school grounds. The Rebbe smiled and said, 'If there

are girls who say that this is *my* instruction, tell them that it has already been written in Yalkut Shimoni about the great quality associated with lighting Shabbos candles – '*If you observe the candles of Shabbos, I will show you the candles of Tziyon*', and also that the Yalkut Shimoni was written before I was born...' When the Rebbe said this, he literally laughed. These were moments forever engraved in my memory.

"Several years later, the Rebbe referred a Chabad woman from New York, Miriam Silber, to this institution. The two of us distributed much educational information on Shabbos candles, and as a result, many girls started lighting."

Rabbi Dovid Cohen's children serve as instructors and shluchim of the Rebbe, Melech HaMoshiach, throughout Eretz Yisroel. It thus should come as no surprise that these children were born in the merit of the Rebbe's amazing bracha. "More than two and a-half years after our wedding, we still hadn't merited to have children, and this caused us much anguish. Naturally, as Lubavitcher chassidim, the first thing we did was to write to the Rebbe. A few days later, we were privileged to receive an answer from the Rebbe, who advised that we check the mezuzos in our home. We didn't waste any time in following his instructions. Being a bit short of funds at the time, we only checked the old mezuzos but not the mezuzos in the kitchen and the bedroom, as they were relatively new.

"A few more months passed, and when we saw that there were no new developments, we wrote to the Rebbe again. We received another answer about the mezuzos in the house, and we proceeded to double-check that all was well with the mezuzos that we had recently

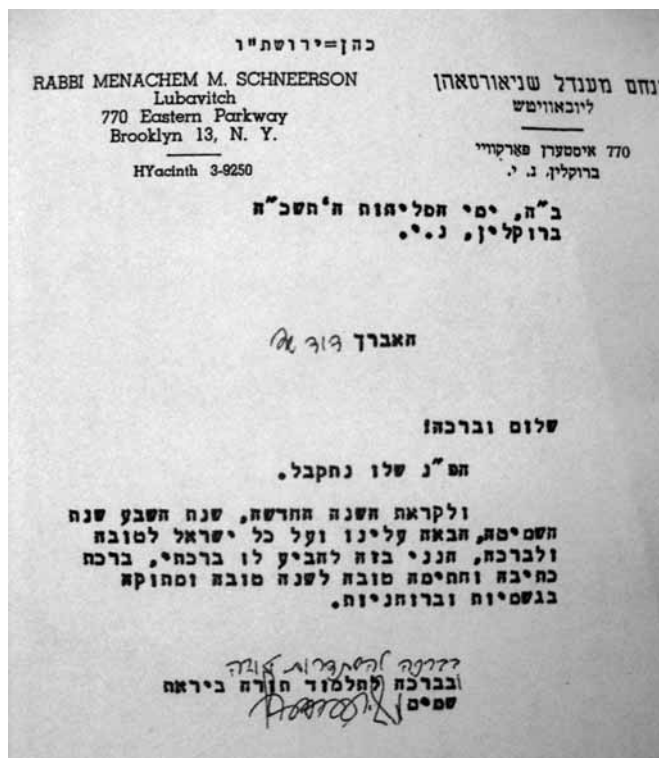
bought to replace the old pasul ones. After several more months with no change on the horizon, we wrote to the Rebbe once more and the reply was the same – check the mezuzos. We were totally confused. We had checked and replaced everything.

“It took several days until it finally hit us. While we had already checked all the old mezuzos (and their replacements), the Rebbe obviously meant that we have to check the new ones as well, and so we did. We left the home of the mezuzah checker stunned and deeply moved. The mezuzah on the bedroom door was missing two letters in the word ‘*u’v’neichem*’: *yud* and *chof*... Naturally, we immediately bought another mezuzah, and within a matter of days, we merited G-d’s Divine blessing...

“During the pregnancy, we flew to 770 to be with the Rebbe.

“After our return to Eretz Yisroel, our eldest daughter was born. Regrettably, we didn’t have enough money to buy a crib, which cost the equivalent of about seven hundred shekels – a hefty sum in those days, especially since we had just spent a sizable amount of money on the airline tickets. Suddenly, we heard a knock on the door. I went to see who was there, and it was Rabbi Chanoch Glitzenstein. He asked me if I had recently flown to the Rebbe, and when I replied in the affirmative, he said that the Rebbe would participate in the payment of our travel expenses. He then placed a sum of money in my hand – **seven hundred shekels...**”

As we mentioned at the outset,



The Rebbe’s letter to R’ Dovid Cohen, concluding with the words: “With a blessing for a proper resolution and a blessing for Torah study with yiras Shamayim.”

Rabbi Cohen works these days at the Tzach t’fillin stand at the Kotel in the Old City of Yerushalayim, and the amazing stories of Divine Providence flow from his lips.

“About two years ago, an American Jew came over to the stand and asked if he could put on t’fillin. When he removed the t’fillin, I noticed that something was bothering him, and I gave him a bracha to have much success in all his spiritual and material endeavors. I then added that G-d should bless him to merit raising his children in good health and with much Yiddishe nachas. When I finished blessing him, I saw that his face was white as a sheet, and he fell to the ground in a dead faint. As those on the scene tried to revive him, I stood there in shock over what I had done.

“When he regained

consciousness, I begged his forgiveness, but he seemed deeply lost in thought. He looked at me and said, ‘You should just know that I am here today as a final symbolic act before I divorce my wife after ten childless years of marriage.’ Their doctors had diagnosed them as never being able to have children, and their discouragement had driven them to this point. My blessing that he should merit to raise his children in good health and with much Yiddishe nachas, pained him deeply. I promised him that I would write to the Rebbe about them and ask for his bracha, and I took down his name, his

wife’s name, and their mothers’ names. I watched as he approached the stones of the Western Wall and burst into bitter tears, and was engulfed by sympathy for his plight.

“That night, I wrote a letter to the Rebbe, asking that he arouse G-d’s Heavenly Mercy upon him. I soon forgot all about him, as the intense nature of my work at the Kotel with hundreds and thousands of Jews daily did not allow me to spend an inordinate amount of time on any one person.

“About a year and a-half later, I was standing by my post when I noticed a Jew off in the distance running in my direction, his arms outstretched in order to embrace me. I didn’t remember who he was, but he made certain to remind me. He told me with great emotion that a few months earlier, he and his wife had been blessed with the birth of their first child, a boy, and it was all due to the Rebbe’s bracha...”

LOST ORPHANS RETURN TO LUBAVITCH

By Shneur Zalman Berger

*They were far from their parents, all alone, and far from the Chassidim. Memories faded and their vestiges of Yiddishkait vanished into communism. Countless children of Chassidishe homes were uprooted during the siege of Leningrad. Some of them returned to their families and their roots but many others did not. * Here is the story of six children, out of hundreds, who returned to Lubavitch: Zelig Altheus, Rivka and Mussia Shapiro, Feigel, Rochel and Zalman Kleiman. * Part 2 of 3*

[Continued from last issue]

R' Shmuel Betzalel tried explaining to his nephew that he had come to rescue him from the

orphanage. But Zelig, who at the age of three or four knew how to pour his heart out with traditional Chabad niggunim, by now had forgotten not only the tunes, but his parents and



origin as well. All he wanted was to remain in the Russian orphanage. He was grateful to the communist party for saving him...

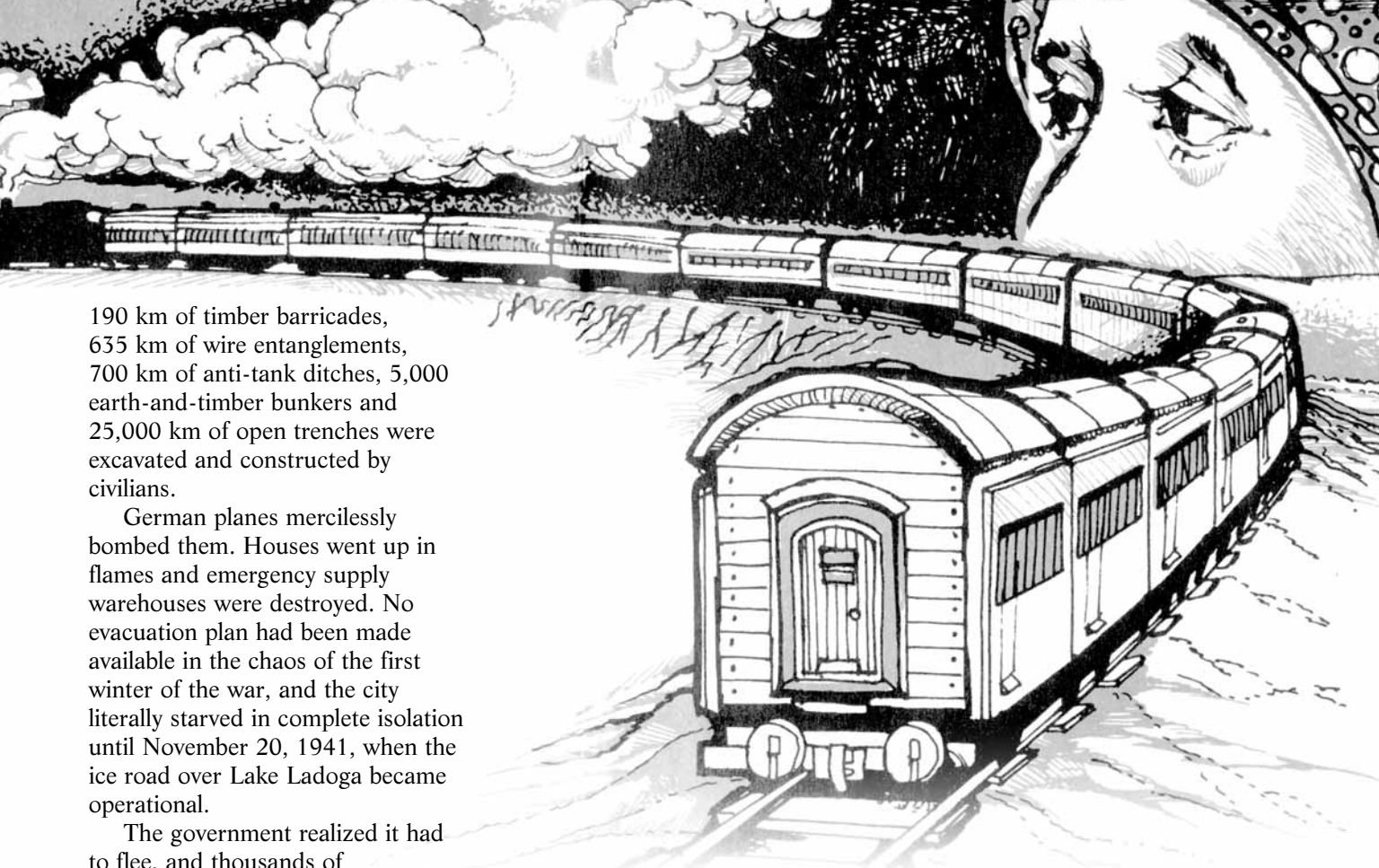
"Where will we go when we recover," asked Sarah Shapiro, "since we don't have parents?" A few hours later she passed away, leaving behind two little sisters in a Russian hospital where they lived alone for a long period of time. Due to illness, starvation and continuous travails they no longer remembered their family's names and their Chassidic past. It didn't seem possible that anyone would save them...

Zalman refused to go to shul to daven on Yom Kippur. Communist education had brainwashed his young mind. He had forgotten that he had ever learned Chumash with his father. R' Shmaryahu Sossonkin told his family not to pressure him and hoped from the bottom of his heart that Zalman would slowly return to his roots...

These are three true vignettes, terrible stories from the lives of six Lubavitcher orphans who lost their parents, relatives, communities and Chassidic way of life during World War II. They were a few of the fortunate ones who returned to their families and communities.

The Germans laid siege to Leningrad, the pride of Russia, from 16 Elul 5701/1941 to 22 Teives 5704/1944. This 900 day siege killed hundreds of thousands of people.

On 28 Teives 5701/1941, the Council of Deputies of the Leningrad administration enlisted tens of thousands of people to construct fortifications. A total of



190 km of timber barricades, 635 km of wire entanglements, 700 km of anti-tank ditches, 5,000 earth-and-timber bunkers and 25,000 km of open trenches were excavated and constructed by civilians.

German planes mercilessly bombed them. Houses went up in flames and emergency supply warehouses were destroyed. No evacuation plan had been made available in the chaos of the first winter of the war, and the city literally starved in complete isolation until November 20, 1941, when the ice road over Lake Ladoga became operational.

The government realized it had to flee, and thousands of government officials packed up and ran. It was only afterwards that civilians were allowed to leave, via trains that left one after the other. The Germans bombed the bridges so as to cut Leningrad off from the world.

It was only a matter of time before starvation and contagious diseases would ravage the city. Laborers were apportioned 600 grams of bread a day; workers were given 400 grams; children and those who were supported were given only 300 grams. Large quantities of wheat, flour and sugar were destroyed in the bombings. The electricity was cut off and during the winter it was bitter cold and there was nothing anyone could do about it.

Despite the massive siege, the Germans were unable to conquer the city thanks to the fortifications that the government had built with the help of its citizens.

During this period, as tens of

thousands of people were drafted to build the fortifications, the government ordered children to be sent out of the city, stating it was too dangerous for them. The real reason was so that the children wouldn't inhibit parents from helping in the war effort.

The government filled trains with hundreds of thousands of children, who were brought deep into Russia under the supervision of teachers and appointed counselors. This was seemingly a noble act but the bitter truth was that many thousands of families were torn asunder. Chaos and confusion reigned. Many parents were killed in the war from bombing, starvation or disease, and the children remained under the supervision of "Mother Russia," raised in state orphanages that were built for this purpose.

The tragedy was great among Chassidishe families as children were torn from their parents. The separation was both physical and spiritual. Many Chassidishe children

never returned to their roots, whether because of the ravages of war, brainwashing, or because their parents were killed and the children were no longer sought out. Lubavitch lost many of her children.

The exceptions were those Lubavitcher families that fled Leningrad on the last trains out. They went mainly to Tashkent and Samarkand, where they underwent other suffering no less difficult, but at least the families were united.

"I LOVE THE REBBE"

One of those children was Rabbi Chaim Zelig Altheus, *a"h* who was born in Leningrad. His father was Rabbi Menashe Altheus. R' Chaim Zelig had a brother named Sholom Dovber.

When the Rebbe Rayatz went to Leningrad, R' Menashe was a *ben bayis* (household regular) in the Rebbe's house. He raised his children to love the Rebbe, as his neighbor, R' Isaac Karasik, later

related:

"I remember that when I once entered R' Menashe's house at night. As he was putting the children to sleep, he recited the Shma with them. When they finished, he said with them, 'I love the Rebbe,' and then added, 'I also love Mama and Tatte.'"

R' Menashe raised his children in the ways of Chassidus and if one may say so - also in the ways of Nikolayev, the city of Chassidishe singers. By three or four years of age, Chaim Zelig would sit on the steps and hum to himself *niggunei gaaguim* of Nikolayev, to the delight of all who heard him.

During the German blockade of Leningrad, R' Menashe was forcibly inducted into the army. He took a quick course for medics and served on one of the Soviet submarines. On one of his first trips, he set out with the submarine in the Baltic Sea. The submarine left Leningrad for Estonia which had already been captured by the Germans. As the submarine approached Tallinn, the capitol of Estonia, the submarine suffered a concerted attack by German destroyers, and all crew members drowned, including R' Menashe. It was Erev Sukkos. A few months later, his wife died in the presence of the children. A short while later, the brother, Sholom Dovber, died of hunger in the presence of Zelig.

Zelig remained the sole survivor of his family and he was utterly depressed. He did not want to live any longer and he cried day and night, "I want to go to Mama in heaven!"

His mother's sister helped him by forcing him to swallow a bit of food every day while he constantly yearned for death.

As time passed, the streets filled with orphans who wandered about aimlessly. Hunger reigned. The parents of many of them had died or had been drafted, and the government decided to remove them

to safer areas. Zelig's aunt thought it would be to his advantage to leave the besieged city. Zelig was put on an armored train full of children that broke through front lines and traveled deep into Russia, where he was put into a state orphanage.

The peace and quiet, no longer being subjected to 24 hours a day of shrieking shells and deafening explosions and having to crowd into a corner while waiting for a mighty bang, helped Zelig regain his sanity somewhat. Occasionally, scenes of the terrors of Leningrad and the terrible sight of the deaths of his mother and brother came to his mind, but the routine of everyday life dulled the sharpness of his memories. With time, calmness replaced the fear.

But everything has its price. The mind of the youngster, who had just been saved from the horrors of war, was brainwashed by the staff of the orphanage with the ideology of communism. They taught the children that their lives had been saved thanks to Mother Russia and Father Stalin and that the communist party would be the one to destroy the Nazis and bring happiness to the world. Like everybody else, Zelig accepted what those who cared for him told him. He was educated in this fashion for three years.

The living conditions in the orphanages during the war years were horrendous, but, fortunately for Chaim Zelig and his friends, there was a river nearby, and when they felt hungry, they went fishing.

RESCUING ZELIG

At the end of the war, his uncle, R' Shmuel Betzalel Altheus, found out that only young Zelig remained of his brother's family, and that he was in an orphanage. He went immediately to the orphanage, introduced himself as Zelig's father and asked to speak to him. The staff

was afraid of a meeting between them because he would take away their "catch," but R' Shmuel Betzalel insisted and the meeting finally took place.

Later on, R' Shmuel Betzalel related that at their first meeting, Zelig did not want to talk about what happened in Leningrad and about his family. The tragedy was too difficult to deal with and he preferred forgetting about it. R' Shmuel tried explaining that he had come to save his nephew but Zelig had forgotten his parents and his origin and wanted to remain at the orphanage.

R' Shmuel did not give up but met with Zelig another few times. Despite the enormous pain, he was able to slowly restore the memory of Zelig's holy parents to him, and his life before the war. The child eventually put his trust in his uncle and agreed to go with him. The administration did its best to thwart them but R' Shmuel managed to smuggle Zelig out and adopted him as his son. Zelig returned to the ways of Judaism and remembered how to daven, but he had forgotten Yiddish and spoke to the family in Russian.

Along with many other Lubavitchers, they smuggled across the border via Lvov and after much wandering, ended up in Eretz Yisroel where Zelig received handwritten letters from the Rebbe, written in Russian.

"AI, HOW I LONG TO SEE THE REBBE"

No less chilling is the story of the Shapiro sisters, Rivka and Mussia. Their father, Rabbi Avrohom Yeshaya, learned in Tomchei T'mimim in Lubavitch and was known as a tremendous *oved* until his final day. One of the elder Chassidim told about his great *hiskashrus* to the Rebbe Rayatz, "If the Rebbe told him to walk through

a wall he would simply do so.”

His daughter, Rivka Raskin, said that after the Rebbe Rayatz left Russia, “My father did not see him again. Occasionally, my father would sit at home and learn and he would stop in the middle of learning and sigh deeply, ‘Ai, how I long to see the Rebbe’”

During the terrible siege of Leningrad, starvation was rampant and felled tens of thousands. Under these circumstances, R’ Shapiro allowed his little children to eat from the food parcels that the government distributed, but even then, he did not allow them to eat the meat and fats, saying it was absolutely treif. He himself did not eat anything but bread and water. He shriveled up and his strength waned until he died with much suffering, as his daughter Rivka related:

“It was Friday night, 23 Kislev 5702. Together with my mother, brothers and sisters, I stood and cried at his bedside. I prayed and pleaded with G-d that He have mercy on us, but late that night my father died at the young age of 57.

“A few days later, my brother Yitzchok Yaakov was taken to the hospital and a day later he also died. He was only 15. We sisters cried silently so that our mother, who was in dire straits, would not hear and know about yet another tragedy. We did not inform her of the death of her son but she soon found out about it when she met him a few days later, since she died about two weeks after our father.

“We three little girls were left alone: 12 year old Sarah, I was 11, and Mussia was 9. We stayed in the house for five days with our aunt Fruma who came to take care of us.”

The girls’ health deteriorated and Chana Dubrawsky, their cousin, had them hospitalized. Rivka continues the story:

“In the evening [of the day we were hospitalized] Sarah suddenly felt worse and she asked me to take



The cemetery in Leningrad for the victims of the German siege. The cemetery is comprised of mass graves in which hundreds of thousands of people were buried.

her portion of bread. I knew she had no appetite but I pleaded with her to muster her strength and eat; but she said she could no longer eat. I knew that our mother had died shortly after she said she could no longer eat, and I was afraid that the same thing was happening here.

“‘You must eat and save yourself,’ I begged her. She refused and asked me in a sad and weak voice, ‘Where will we go after we recover? We have no father or mother?’

“I ate her portion of bread and felt a bit stronger. Before my very eyes I saw my sisters weakening. The next morning I looked at Sarah and saw that she was fading. I was helpless and didn’t know how to help her. Sarah asked Mussia to sit on her bed and talk to her but Mussia said she didn’t have the strength to sit. Sarah no longer reacted and a little while later she was no longer with us.”

Rivka spent another six months with Mussia in the hospital. They were starving and shivered in the cold. They heard the German planes bombing nearby but that was nothing compared to their tremendous longing for the family members who had perished. At first, relatives visited them, but after a

while the visits ceased and Rivka was sure that all her relatives, the Chassidim and friends of her father, had been killed in the bombings or had died of starvation and cold.

The tragic truth was otherwise. Their cousin Tzivya Dvorkin went to the hospital and asked how the Shapiro sisters were. One of the doctors, who had treated the brother Yitzchok Yaakov and the sister Sarah, knew they had died. Thinking that she was referring to them, he sadly informed her that they had died. Tzivya concluded that the two girls had died and were buried in the large mass grave that had been dug in those terrible times.

“PICTURE FATHER STANDING HERE AND LISTENING TO YOU”

The two young girls suffered from malnutrition and tremendous weakness. They lost consciousness several times and the rest of the time they were in a fog. When one of them was doing exceedingly poorly, the other one encouraged her to remain alive, and vice versa. Due to illness, starvation and suffering, their memories suffered. They no longer remembered the names of their relatives and their Chassidic past

The children were moved deeper still, to Siberia, to distance them from the threat of bombing but the German planes managed to strafe the children's trains. ... "The moment you hear the prearranged signal open the doors and jump from the moving train into the deep snow and lie there and don't move."

and there seemed to be no hope for them until salvation came in an amazing way.

Rivka relates:

"One summer day I sat on the steps of the hospital to breathe some fresh air. I noticed a man who looked crazy walking quickly, wearing a winter coat with his head bundled up inside. Every few minutes another one of them passed by. I thought: It can't be that they are all crazy. I suddenly remembered that they were Jews and that they were probably on their way to daven Shacharis on Shabbos and must be wearing a tallis which they hid under their coats.

"I saw another two Jews and I even recognized them. One was R' Mendel Golombovitz and the other was R' Boruch Shifrin who had a black beard which he didn't try to hide. Next to R' Mendel walked his daughter Pessia whom I knew well. I began to jump and hop towards them on one foot. I called out to Pessia. At first she didn't recognize me but when I told her that I was Rivka Shapiro she was shocked. She thought my entire family had died. I told her that my parents, brother and sister had died but my sister and I were alive.

"In the meantime, the nurse called out to me to get back inside. I went back and Pessia came along

with me and told me how my surviving relatives were doing.

"The next day, R' Boruch Shifrin came to visit me. He said that the Chassidim, who always tried to be close, lived together in Leningrad and since he had just heard about me he had come to see how I was. He asked me where I wanted to go when I got better and I said, to an orphanage. He looked at me and said, 'Imagine your father standing here next to you and listening to you. How would he react to that?' That's when I began to realize what he was getting at. I suddenly understood that I was among gentiles. R' Boruch decided to take me and spiritually save me and I agreed to go with him.

"A few days later he came back and said that he planned to leave Leningrad somehow or another and he could include one other person with his family, me or my sister. The doctor who cared for us was Jewish and she looked out for us. She was horrified to hear his idea of separating us and began to yell at him, 'The younger one, Mussia, was better a long time ago and I could have sent her to an orphanage but I didn't want to separate the sisters. Now you want to separate them?'

"She went to the director of the hospital and convinced him to refuse to allow anyone except official

government representatives to take us. R' Boruch couldn't do any more. He wrote down for me the address of my relative, R' Isaac Karasik who lived in Samarkand at the time and asked that wherever I would be, I should write to R' Isaac."

SAFE RETURN

The girls were sent to a state orphanage where they nearly lost the important papers that R' Boruch had given them. Rivka always insisted on taking the papers with her wherever she went. Her memory slowly returned and she recalled her home and yearned to be a part of a Jewish-Chassidishe family.

"But it was only after two and a half years of great suffering and torment because of my being Jewish that I was able to leave the orphanage and reunite with my family."

The two sisters went to the home of R' Isaac Karasik who got them involved again in Jewish life. At the end of the war, the two girls left Russia and eventually established Chassidishe homes.

There is a difference of opinion as to how many people died in the siege of Leningrad. After the war, the Soviet government reported that 670,000 had died, mainly of starvation. According to other estimates, the numbers are much higher: between 700,000 and 1.5 million!

ROCHEL'S LETTERS WERE NOT ANSWERED

R' Zalman Kleiman is a familiar person to Chabad Chassidim because of his famous artwork. His sister, Rochel Zamir is well known to many because of her role in chinuch. The two of them, together with their older sister Feigel, were orphaned of their parents during the blockade and each one went their separate way. Because of a

disturbing dream, they were saved and returned to their roots.

Rabbi Yaakov Kleiman had been born in Warsaw, Poland to a Gerer family and when he arrived in Leningrad during World War I, he became acquainted with Chabad and became part of the Lubavitcher k'hilla there. He was a talmid chacham and he would visit the home of the Rogatchover Gaon who would say about him (as testified to by Rabbi Sassonkin), "Yaakov knows how to learn well." Rabbi Sassonkin would add that the Rogatchover Gaon wasn't lavish with his praise and if he said someone knew how to learn, you could be certain that he knew how to learn!

Zalman's mother, Rivka was born in Minsk, in White Russia, and was the daughter of Rabbi Zalman Zussia Mali who was a rav in Minsk.

As the German bombing and the hunger intensified, many Chabad Chassidim fled besieged Leningrad. R' Yaakov and his wife Rivka were uninformed that many Chassidim had left the city for Uzbekistan because after the arrest of his brother-in-law, Rabbi Moshe Sossionkin, he stayed away from k'hilla life in fear that he too would be arrested.

At a certain point, the government decided to send children out of the city and the Kleiman parents had to part from their children. They wanted to join them but the government ordered them to



Rabbi Avrohom Yeshaya Shapiro

stay in Leningrad to help dig fortifications for the city.

The evacuation of the children was done according to schools. Since each of the Kleiman children attended a different school, they were not taken together. Rochel was the first to leave and she was taken to Yaroslavl in the center of Russia where she stayed four months. Then the children were moved deeper still, to Siberia, to distance them from the threat of bombing but the German planes managed to strafe the children's trains. Those on the trains had instructions, "The moment you hear the prearranged signal open the doors and jump from the moving train into the deep snow and lie there and don't move."

Miraculously, the bombs only landed on compartments that

contained equipment. These cars were disconnected from the train that continued on its way to the *kolkhoz* in the village Varlokova near Chelyabinsk where an orphanage had been established. Rochel stayed in this orphanage for several years where the communist brainwashing, the isolation and the disconnection from her family affected her.

She suffered greatly. In her memoirs, she wrote, "The starvation that I experienced in my childhood is etched deep in my memory and till this day, I do not throw out food."

Every Sunday the children wrote letters to their parents and twice a week the mailman brought mail. The children went to greet him and he would give them the letters. But Rochel's letters went unanswered. One day, as the postman approached, Rochel ran with the other children to see if she had gotten a letter. While the mail was being distributed she noticed a letter with the words, "the Kleimans died" written on it in big letters. The ten year old child burst into tears. The administrator of the orphanage convinced her that it was her grandmother who had died, not her parents.

At the end of the war, the children whose parents had died or had been killed were transferred to another orphanage where Rochel waited impatiently. Perhaps someone would remember her ...

[To be continued be"H]

www.MoshiachForKids.com

Check it out!! Educational and Fun!!