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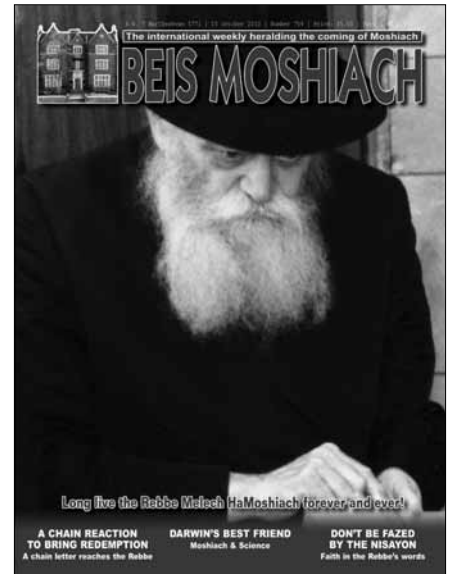
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# A CHAIN REACTION TO BRING REDEMPTION

Translated by Boruch Merkur

*Afterwards I began to think to myself: I do not know this lady who wrote the letter to me, nor does she know me. She has merely heard of my name, and sought advice from me, etc. If so, what is the intent of this chain letter coming to my attention?! Eventually I concluded that the purpose is to utilize this approach for the sake of holiness. \* On publicizing the words of the Chida and the Radak on bringing about the redemption.*

1. Once a certain Torah scholar commented to me about the words of the Chida, of blessed memory, in his book *Midbar Kadmos*, on the section about hope, saying:

“It states in Yalkut T’hillim remez 736 that even if a Jew has no merit other than hope, he is fit to be redeemed – in virtue of his hope ... On this basis, the great rabbi Rabbeinu Yosef Dovid [the Chida] elucidates ... ‘the wording of the blessing, “Speedily cause the scion of Dovid, Your servant, to flourish, and increase his power by Your salvation, for we hope for Your salvation all day.” Saying “for we hope for Your salvation all day” is difficult to understand, for what

reason does this provide for our salvation? If we rightfully deserve salvation, it would be attained without hope. And if not, what benefit is there in hope? However, according to what was said above [in Yalkut T’hillim], the difficulty is resolved, reading the blessing as follows: “Speedily cause the scion of Dovid, etc.,” and if it were said that we have no merit, nevertheless, “flourish...for we hope for Your salvation” – we have hope, and in reward for this hope it is fitting that You redeem us.”

The same message is found – in an astonishing[ly severe] style – in the commentary of the Radak on Nach, at the end of Shmuel II:

“So the L-rd was entreated for the land and the plague was stayed from the Jewish people,’ meaning G-d accepted the prayer of the inhabitants of the land. Understood exegetically, all the others, the thousands who died in the time of Dovid, died only because they did not beseech Hashem for the Holy Temple. It follows logically from this that since those who lived prior to the time when the Holy Temple stood, and who did not live in the aftermath of its destruction, nevertheless lost their lives on account of their neglect to petition for it, how much more so does the severity of this message apply to us, for we have had the Holy Temple in our days and live in the aftermath of its destruction. Thus, the elders and the prophets implanted in the mouths of the Jewish people to pray three times a day, ‘return Your Divine Presence and your kingdom to Tziyon, and the order of your service to Yerushalayim,” and the Radak concludes, “Amen, may it be His will forever.”

Practically speaking:

As has been observed from the questions and complaints voiced regarding the hope and anticipation and the clamoring for the true and complete redemption through our righteous Moshiach, there are those who are evidently unaware of the words of the Chida and the Radak mentioned above.

Therefore it is appropriate and proper that one should publish these

matters in a “newspaper.”

It must be underscored, however, that this should not be done in my name. Unfortunately there are those who upon hearing that this was said by so and so will argue that the opposite is more logical ... (as is known from similar cases, but now is not the time to elaborate on this). In addition, as far as we are concerned – that is, with regard to the topic of redemption – it is particularly important to cite the original author, as our Sages say, “All those who say something in the name of the author bring redemption to the world.”

Thus, this matter should be publicized in the name of the original author, both with regard to the words of Radak as well as the words of Chida, by quoting their teachings precisely, word for word, in addition to citing the source etc., in order to bring merit to our Jewish brethren who do not possess these texts.

2. Another related matter, but first a parenthetical preface, in continuation with what was said above:

Among the correspondence I have received of late was a letter from a woman who was extremely distraught. What was bothering her? I received a letter – the woman writes – at the end of which the author requests of me, the reader, to make ten copies and send them to ten people. The author continues that in the merit of doing so, the reader will receive a reward, etc., and that the converse is true as well. That is, if the reader does not comply, it is unspeakable what could happen to him or her. In fact, the author asserts, a causal pattern as such has already been noted, for the results were such and such...

The content of the letter is filled with idiocy... The author remains anonymous, and the woman does not know from where the letter came. Nevertheless, the lady asks,

since she has received such a fright, if it is acceptable for her to send out the ten copies in order to assuage her doubt.

Naturally I answered the lady that she should tear up the letter ... and that she should completely remove the matter from her mind! I also quoted the verse, “Thus states the L-rd, do not learn from the ways of the Gentiles, and from the signs of heaven do not fear, for the Gentiles fear them,” meaning, even when we are speaking about “heaven,” Jews have nothing to fear, for this sort of fear is “the ways of the Gentiles...for the Gentiles fear them.”

Afterwards I began to think to myself: I do not know this lady who wrote the letter to me, nor does she know me. She has merely heard of my name, and sought advice from me, etc. If so, what is the intent of this occurrence coming to my attention?! Eventually I concluded that the purpose is to utilize this approach for the sake of holiness.

But first, to preface:

Every single thing in the world must be used for a holy purpose. Regarding forbidden things, they must be entirely rejected and nullified, but regarding permissible things, the approach must be, “all your deeds should be for the sake of Heaven.” Indeed, it is clear that the purpose of every thing created in the world is that it should provide some benefit with regard to matters of holiness.

In fact, even regarding something that is permitted but was used until now in an undesirable manner, one should seek out strategies to utilize it for holiness, in accordance with its purpose for which it was created. This is so even if until now, one used it for matters that are the opposite of holiness.

For example, our Sages say, “the world was not fit to use gold. Why then was it created? For the sake of the Holy Temple.”

To apply the above to our discussion:

When we see that there exists in the world a concept of sending a letter to ten people, requesting of each recipient to send out copies to an additional group of ten people and so on (in the local lexicon, chain reaction), this method should be employed for matters of holiness, publicizing something good among our Jewish brethren (so long as there is the slightest possibility that there is someone who is still unaware of this good thing).

With regard to the imminent redemption, this amounts to publicizing the matters discussed above about hoping and yearning and petitioning G-d for the coming of our righteous Moshiach, by means of every person sending a letter (citing what is written in the aforementioned texts) to ten Jews, and that they should each send it to ten more Jews, etc., in a manner of continually adding in light.

A certain context for this instruction, however, should be noted. There are those who are called “*shpitz Chabadniks*” ... and when they hear this kind of thing said in public, in a synagogue and in a study hall, they will leave aside all their concerns and get involved solely in writing letters to tens and tens of Jews. Therefore, I hereby emphasize that it is sufficient that each person write to no more than ten Jews, and if any free time remains, he should learn Torah! ... Regarding all the other Jews (those to whom he did not send letters), someone else will write to them – perhaps one of the ten that he did write to, for example.

3. It goes without saying that the concept of sending letters designed to “frighten” a Jew, G-d forbid, or even a Gentile, is utterly ruled out. When writing to a Jew one should write only blessings.

*[From the address of Shabbos Parshas Lech Lecha 7 MarCheshvan 5746, bilti muga]*

# A FEARLESS MELAMED

By Shneur Zalman Berger

***“There is no ray of hope, no dew of resurrection. The present is blanketed in black clouds; the future is immersed in an abyss of darkness. One’s hair stands on end when seeing how our sons and daughters are going completely lost ... Gevald! What can we do? I write this with blood, with tears. I dipped my pen into the blood of my wounded heart; my heart is completely torn asunder.” With these moving and horrifying words R’ Benzion Maroz wrote to the Rebbe Rayatz of the dwindling numbers of talmidim in the secret chadarim due to persecution by the KGB. \* The story of a Chassid who devoted himself to teaching children despite the danger to his life. He instilled them with yiras Shamayim and Chassidishe good middos.***

The Chassid Rabbi Eliyahu Benzion Maroz was an unusually talented melamed. He devoted his life to teaching children. The

following story illustrates how he found special ways of reaching the hearts of his young charges.

The Jewish community in

Samarkand was in an uproar when they found out that a young Jewish man who had not been accepted by the local university had put an end to his life. It was not known whether he had been emotionally disturbed or whether he had done this in his anguish. Everybody was shocked by this tragedy and the children were affected by it too.

The next day, R’ Benzion the melamed went to teach, aware that his class was anticipating hearing his thoughts on what happened. He didn’t keep them waiting. He said, “My dear students, if my life was as cheap as that of the young man, I would start yeshivos and chadarim all over the place and the KGB would soon kill me. However, since according to the holy Torah a Jew’s life is precious, we must do everything with mesirus nefesh but with great care and try as much as possible to remain alive.”

One of the talmidim sitting there grew up to be Rabbi Moshe Lerner of Kiryat Malachi and this message was etched deeply into his mind. When he tells this story his face lights up.

\*\*\*

The Chassid, Rabbi Eliyahu Benzion Maroz was born in 5656/1896. His father was R’ Yehoshua. He lived in Marin in White Russia and at a young age was sent to learn in yeshivas Tomchei T’mimim in Lubavitch. There he studied Shas and poskim as well as Chassidus and was completely mekushar to the Rebbe Rashab.

He married Rivka, the daughter of the Chassid, R’ Nachum Pevsner and lived in the Chassidic town of Kremenchug. He began teaching Torah to the young children of the town.

After the Communist Revolution, the government ordered that all chadarim and yeshivos be closed. It was then that the mesirus nefesh of

Anash began in earnest and R' Benzion was an outstanding example. Despite the decree he continued to teach in secret chadarim. The KGB found out about this and persecuted him.

In 1928 he was appointed menahel of the yeshivas Tomchei T'mimim in Kremenchug. At this point, his administrative and executive abilities were discovered as he led the yeshiva, expanded it, and it flourished despite the danger.

In those days, the yeshiva included classes for older bachurim as well as for young children. In addition to taking care of the talmidim and teachers, he was responsible for the salaries and all expenses. This was particularly difficult and dangerous.

In a report to the nasi of the yeshiva, the Rebbe Rayatz, he detailed the condition of the yeshiva and the chadarim. "The chadarim in our town are in danger. I simply cannot describe the terrible conditions prevailing now in our land, likewise in our town ... Our expenses are about 400 a month and until now, the foundation for this was as follows; about 60 rubles raised from people in the town, and sometimes more, and 50 rubles from the Rebbe [Rayatz] and based on this reckoning we were constantly in debt. However, at this time, we cannot possibly raise such an amount from the [people of the] town – if we could put together 100 a month it would be good."

Sometime after this, R' Benzion wrote another letter in which he said that he hired six teachers for the 120 students and he submitted a report to the Rebbe Rayatz about the many expenses entailed by the yeshiva and chadarim.

At first, the classes took place in various shuls throughout the town, but in the summer of 1928, the situation got worse. The secret police conducted a thorough search of the home of one of the melamdin



**Children in R' Benzion Maroz's class**

and found a notebook with chiddushei Torah written by a talmid. The notebook was confiscated and in the weeks to come, the melamed was called to the KGB no fewer than 11 times. He was interrogated by four men and was put under tremendous pressure. The Jews of Kremenchug were terrified and the gabbaim of the shuls no longer allowed classes to be held there. After much effort, a few private apartments were found whose owners were willing to endanger themselves and allow classes to take place there.

Thus, despite the persecution and severe financial crisis, R' Benzion continued to run the chadarim, and they flourished under his leadership. In 1928 there were 120 talmidim and the following year there were 150.

The yeshiva in Kremenchug continued to thrive until Iyar, 1930, when one of the teachers, the Chassid, R' Menachem Mendel Gribov was arrested. After extensive interrogations he was forbidden to leave the city until the trial. He sent a telegram to the Rebbe Rayatz and

asked what he should do; should he stay and wait for the sentence or flee? The Rebbe told him to stay and the sentence was ridiculously light, for those years – a few months of cleaning the streets.

The talmidim of the yeshiva felt that the noose was tightening and they left for other towns where there were secret branches of Tomchei T'mimim. Although the older bachurim left, the children remained and R' Benzion continued running the chadarim.

A new law was passed that year in the Soviet Union which made public school mandatory. Every child who reached the designated age had to attend the communist elementary school. It was hard to get around the law since the government offices had lists of every family, including the names and ages of the children, which told them precisely who was not attending public school. They sent officials to the parents and forced them to send their children to school. Parents were called to interrogations day and night and asked why their children did not

***“I myself, when I heard these stories about other towns, did not believe them, but now I don’t need to believe since I see it with my own eyes. They will soon say the Kinos about the women who ate their own children...”***

attend school. The children themselves were denied any state benefits. Because of this law, the number of talmidim in the chadarim shrank. Nevertheless, R’ Benzion made every effort to ensure that the remaining children received a full measure of yiras Shamayim and Chassidishkait.

Despite the danger that the melamdim and the talmidim were in, R’ Benzion continued to maintain the chadarim with extreme personal sacrifice. His goal was simply to fulfill the wishes of the Rebbe Rayatz, to whom he was deeply mekushar.

\*\*\*

The economic situation in the Soviet Union in those days was poor and this directly affected the chadarim. The melamdim were putting their lives on the line, since they were under the watchful eyes of the secret police, yet they received starvation wages.

The economy took a turn for the worse in 1932. Starvation was rampant through the Soviet Union. It was enormously difficult to earn money and under these circumstances, it was almost impossible to pay the melamdim enough to feed their families.

We read a painful description of the situation in a letter written by R’ Benzion to the Rebbe Rayatz, who was in Riga at the time. This is how he describes life in Kremenchug:

“Every single day people are found eating the flesh of their

children. Every day they jail people who sell human flesh in the market. Every day they find murdered children. Many children from our town have perished but the parents cannot identify them because of the terrible butchery ... I myself, when I heard these stories about other towns, did not believe them, but now I don’t need to believe since I see it with my own eyes. They will soon say the Kinos about the women who ate their own children ...”

R’ Benzion, who had a compassionate heart, was particularly pained by the situation and he would pour out his heart to the Rebbe Rayatz. His letters speak for themselves. This is what he wrote in the summer of 1933:

“There is no ray of hope, no dew of resurrection. The present is blanketed in black clouds; the future is immersed in an abyss of darkness. One’s hair stands on end when seeing how our sons and daughters are becoming completely lost. A completely new generation of Hebrews is growing up, a generation that is alive and youthful, free of everything, free of Torah, free of mitzvos, free of derech eretz. Gevald! What can we do? I write this with blood, with tears. I dipped my pen into the blood of my wounded heart; my heart is completely torn asunder.”

Despite the seemingly impossible situation, he did not despair but went back to his holy work. Since there were hardly any melamdim

left, he himself taught the young children Torah and yiras Shamayim. He asked the Rebbe for a salary so he could support himself and his family. In the following letter of the winter 5694, he tries to bring joy to the Rebbe and give him good news:

“The Rebbe shlita will consider it good news that there still are, in our country, young children who learn Gemara properly and with a substantive understanding. This is truly a rare sight in our country, for there are many towns where there is no melamed, not even someone to teach basic reading, yet here in our town, thank G-d, the smoke of our ancient candle still gives off smoke in secret. Hashem has left us a large remnant of Jews with feelings for Yahadus who truly want their children to remain actual Jews, with inner feeling and outward appearance as well. So I must give the Rebbe an accounting of my work this past winter.”

Here R’ Benzion provides a list of the talmidim, in code of course, and the curriculum and material covered. He ends his moving letter with the following lines, which he hadn’t previously dared to write:

“I must tell you the truth. If it is impossible to provide me with assistance from the side, that is, at least two dollars a month, then I will be forced to stop doing my work although the parents are sacrificing their all...”

The Rebbe Rayatz responded to this request and began sending \$2 every month through the Torgsin stores (see box).

The aid reached its destination and in a letter that he wrote in the summer of 1934, he thanked the Rebbe for his help. In this letter he continues to provide good news. He writes that soon, two of the boys will become bar mitzva and he planned on teaching them a drasha and maamarei Chassidus, giving credit for all his work to the Rebbe. “And if the drashos are delivered

well, I will inform the Rebbe, may he live good and long days.”

Then he goes on to relate the reason that he is telling this good news. “... And he should receive nachas and pleasure and the Rebbe should know that his work is not for naught, G-d forbid. As per the saying [of the Sages] ‘you are in Netzivin and your net is spread etc.’ because in our place and in our times it is a rare sight for a boy to be bar mitzva and especially to say a drasha.”

Actually, this was a complete transcendence above time and space. Starvation prevailed, heresy was rampant and life was so difficult, yet despite it all he was trying to teach boys a maamer Chassidus and a proper bar mitzva drasha. That was most important to him; to give nachas to the Rebbe!

Rabbi Chaim Abramov, the father of one of the bar mitzva boys, also wrote to the Rebbe. “With a voice raised in song and thanks I have good news for the Rebbe that will surely bring the Rebbe joy and will give great pleasure. My son Tuvia, who is learning with my friend, the talmid R’ Eliyahu Benzion, has become bar mitzva. He first reviewed a maamer from *Derech Mitzvosecha* and then a drasha on the topic of t’fillin from the *Shaagas Aryeh*. Many thanks to our friend, R’ Eliyahu Benzion who blew into his heart Yahadus and fear of Heaven.”

In 1936 the Torgsin stores were closed and the monetary support from the Rebbe Rayatz that had come for a number of years, ceased. R’ Benzion was left without any source of parnasa. In a letter that he wrote to the Rebbe’s secretary, he poured out his heart, “I simply do not know what to do. To ask for help from our father [the Rebbe Rayatz] – I don’t know how he can help me when the Torgsin are closed... At this time I am involved with eight recipients [talmidim] and

The image shows a handwritten document in Hebrew, likely a list or ledger. It contains several lines of text and numbers, some of which are underlined or circled. The handwriting is cursive and appears to be from the early 20th century. The document is titled "רשימת" (List) and "212".

Item	Value	Item	Value
80 =	40	40	2
80 =	40	40	2
50 =	50	18	1
55	55	18	1
100			

A list that was composed by the Rebbe Rayatz’s secretariat based on the report they received from R’ Benzion Maroz

***One’s hair stands on end when seeing how our sons and daughters are becoming completely lost. A completely new generation of Hebrews is growing up, a generation that is alive and youthful, free of everything, free of Torah, free of mitzvos, free of derech erez.***

understandably, if I have no help I don’t know what they will be able to receive.”

In 1937, the persecution intensified and the noose tightened even more. R’ Benzion had to leave Kremenchug, leaving his family behind. After a difficult time on the road he reached the outskirts of Moscow, where he met his old friend, R’ Avrohom Drizin. R’ Drizin was hiding from the authorities, who’d discovered that he ran the network of Tomchei T’mimim yeshivos for a number of years. Despite the dangerous situation he hosted R’ Benzion in his home, and in exchange, he taught the Drizin children Torah and Chassidus.

It’s interesting that wherever he

went, Hashem sent him teaching jobs, even in the most difficult of times. The situation was far from peaceful. There was constant fear. Both of them were almost caught several times.

During these years numerous Lubavitchers were arrested. Many of them were exiled to Siberia or killed. Rabbi Nachum Shmaryahu Sossonkin tells about this difficult time in his memoir. “In Moscow lived a young Lubavitcher. His house was open to all. This was also the only place where they gathered and farbrenged on Shabbos, even during those dark times.”

R’ Sossonkin continues:

“On Rosh Chodesh Elul of that year [1938], there was a farbrengen in his house where we all

***With his arrest we were afraid to sleep in our houses. We all decided that every night we would sleep in the forest. Every morning my wife would come and report to us; if nothing happened the night before then we could go home.***

farbrenge. At this farbrengen that known informer [Itche der moser] was present. Friday night at two in the morning, the angels of death knocked at the door of this dear man. This was a direct result of the participation of that 'guest' at the farbrengen. They took him forcibly from his house and put him under lock and key.

"That night they arrested another Lubavitcher. With his arrest we were afraid to sleep in our houses. We all decided – me, my son Asher, Avrohom Maiyor (Drizin) and Benzion Maroz – that every night we would sleep in the forest. Every morning my wife would come and report to us; if nothing happened the night before then we could go home.

"For a number of weeks we had to live like this, going to the forest in the evening to stay the night and returning home only after being told the next day that nothing happened the night before. Fortunately for us, our landlord went elsewhere for vacation because if he found out that I was on the outs with the authorities, our situation would have been much worse.

"In the morning we would meet a shepherd with his flock of sheep. In order to remove all suspicion we told him that our house was swarming with bugs and other creatures and we had to leave in the evenings and sleep in the forest. We would also provide him with cigarettes and due to this we remained on friendly terms.

"Hashem helped us and that month of Elul the weather was fine and we could remain all night in the forest. However, when the landlord returned home and the winter was approaching, we had to stop going to the forest. We placed our trust in Hashem that just as He hadn't abandoned us until then, He certainly wouldn't leave us now.

"We no longer left our house at night and slept at home. We were afraid of every sound and the slightest noise had us jumping to our feet. We came to the conclusion that we could not go on like this and had to search for another safe place."

R' Benzion Maroz went to Kremenchug and brought his wife and four children to Moscow. He lived in the city until the outbreak of World War II, teaching Torah to children throughout this time. This enabled him to support his family,

albeit very meagerly.

His son, R' Yehoshua tells us of the travails of that time:

"When the cursed Germans entered Russia, my father obtained train tickets and our family boarded a train headed for Uzbekistan. The trip was very long since we had to stop for hours and wait for other trains. During wartime, trains carrying soldiers or weapons have the right of way. After a tiring journey that lasted weeks, we arrived in Samarkand.

"At that time starvation prevailed there. Contagious diseases spread rapidly and people died in the streets like flies, including Jews. Many of those Jews had left the center of Russia and their families were not with them when they died, so there was nobody to bring them to Jewish burial. My father saw that these were "meis mitzva" and he decided to do something. Every day he went around to the hospitals and the homes of Jews throughout the city and asked if any Jews had died. When there were, he made sure to bring them to Jewish burial. He did this for hundreds of Jews, doing the work devotedly despite the danger of catching those diseases that the people had died of. There were a few others who helped him in this holy mitzva.

### **THE TORGsin (FOREIGN TRADE) STORES**

The Rebbe Rayatz sent R' Benzion \$2 every month via the Torgsin stores. What were these stores? They were set up by the Russian government during the period when they needed foreign currency in order to stabilize the terrible economy. One way of getting foreign currency was to encourage people to get dollars from relatives abroad. Usage of dollar bills in Russia was forbidden and the way it worked was, relatives abroad sent dollars to the Torgsin stores for their relatives, who in return for the dollars received coupons with which they bought what they needed in that store. You could only use foreign currency in these stores.

That is how Anash abroad were able to help their brethren who were crushed under the communist boot, and this is how the Rebbe Rayatz helped many Chassidim, including R' Benzion Maroz.



"Anash in Samarkand found out that my father was a superb teacher and they asked him to teach their sons. That is how Hashem arranged parnasa for my father, as a teacher of children. Bucharian Jews, residents of Samarkand, also sent their sons to him. He taught the Lubavitcher children in Yiddish and the Bucharian children in Russian, which he also knew well."

His many students now live all over Eretz Yisroel. One of his talmidim relates that R' Benzion liked to tell stories of the time he learned in Lubavitch. "He would instill in us the hiskashrus to the Rebbe as it was with the bachurim in Lubavitch." Another talmid said, "R' Benzion was modest and never showed off his tremendous

knowledge. He was an excellent melamed. His style and his clear explanations won our hearts."

He taught in Samarkand until 5712, and then moved to Tashkent, where he also taught Torah to the children of Anash who lived in that city.

The persecution did not stop. One day, the KGB went to the hiding place where classes were held and caught R' Benzion red-handed as he taught about twenty children. He managed to convince them to let him leave the place after giving them a nice bribe. He did not stop teaching, but from that day on the talmidim were extra careful and would sneak into the place they learned in one by one and the windows were covered with thick

curtains. After their day of learning was over, they left surreptitiously so that nobody would notice them.

"My father was a Chassid a mekushar to an unusual extent," says his son. "That is the reason he continued to do what he did, with mesirus nefesh, despite the harassment. He took the enormous difficulties to heart and suffered from heart problems even though he was young. In 1957, when he was 61, he had a heart attack and passed away."

\*\*\*

"After I left the Soviet Union I went to see the Rebbe. When I had yechidus the Rebbe told me, 'Go in the ways of your father.'"

A fearless melamed indeed —



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# DARWIN'S BEST FRIEND

By Aryeh (Arnie) Gotfryd, PhD

Dr. Gavriel Avital has recently been fired as chief scientist for the Israeli Ministry of Education, and why? Because of his anti-Darwinist views. How ironic. According to the criteria he himself set out in his book "Origin of Species," he would be turning over in his grave right now if he knew people still believed in his theory. You can read more about that below.

Employers can hire and fire whomever they please, that is their right. But to turf a man because of his personal views on questionable scientific theories, whether about how life arose or about where the planet is headed climatologically, is not only disingenuous – it's downright dumb (besides smacking of a witch hunt).

As a scientist myself, I like to cast light on issues, not heat, and I like to see science progress on the basis of rational and empirical investigation, and not get mired by political and ideological agendas, even if they are the agendas of erstwhile scientists.

Many do not realize this but there are thousands of highly credentialed biologists calling for alternative concepts of species origin, just as there are thousands of climatologists calling for a rethink of anthropogenic global warming. For that matter, there are hundreds of secular physicists and cosmologists who have gone on record as

doubting the validity of the Big Bang theory, and all this on demonstrably scientific grounds. Why should their voices be stifled? Allow their arguments to be heard and let experimentation and analysis adjudicate. But alas, that's not how people work, even if they are scientists.

If I were Avital's boss, I might have fired him too, but only if he didn't do his job well and not because of his faith, whether that faith is in the G-d of Israel, or l'havdil, in little green men.

Out of respect for readers who would like to exercise the right to judge for themselves how reasonable or unreasonable it is to be a Darwinist today, I invite you to read an article called "Evolution Myths and Facts" which appears as a chapter in a university textbook called "Divine Action and Natural Selection" published by World Scientific, Singapore (2009).

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## EVOLUTION MYTHS AND FACTS

By Aryeh (Arnie) Gotfryd, PhD

### 1. Introduction

It is commonly believed that Darwin's Theory of Evolution has disproved the Biblical account of creation in general, and individual creation of species in particular. The result is that many deny the truth of

Torah because they are convinced that science has vindicated evolution over revelation. However, both the creationists and the evolutionists tend to labor under gross misconceptions about Darwinism and its status within science. The purpose of this essay is to assess Darwin's evolutionary concept so that the rational person, whether layman or scientist, can determine for him/herself if it is tenable as an explanation of species origin.

### 2. Evolution Myths and Facts

To talk meaningfully about species evolving, we need a working definition of species. For practical purposes, we will use a common working definition, even though it only strictly applies to sexually reproducing organisms, and that is: A species is comprised of individuals capable of interbreeding to produce fertile offspring. Thus horses are a species and donkeys are a species but the product of their interbreeding, mules, are not a species for they are not capable of producing fertile offspring.

If we define evolution as simply a change in species over time, any student of biology must agree that species do evolve, for it is an often observed fact that many species do change over time. If, on the other hand, we define evolution in the Darwinian sense – as a process of random mutation and natural selection by which all living beings have arisen by chance from single-celled organisms over 100's of millions of years – we may not be on equally firm ground from a scientific perspective.

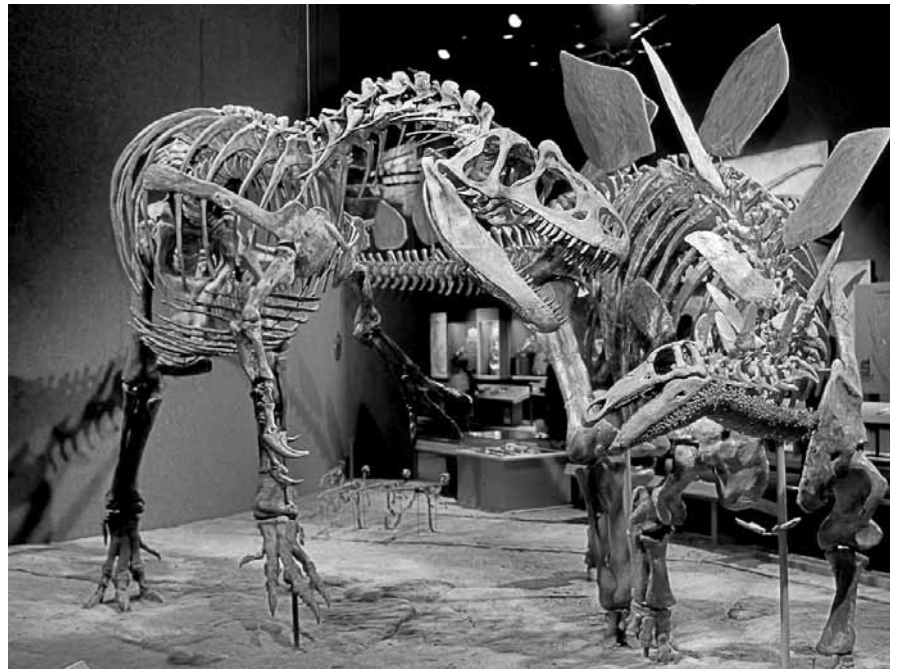
To explain: Random mutation refers to tiny, unpredictable changes in the hereditary qualities of a living being that get passed down to the next generation. If this slight change improves the chances of survival of the offspring, the next generation of that species will have slightly more of this new quality. This is the concept of survival of the fittest,

which is equivalent to the term natural selection. Darwin argued that the cumulative effect of these small hereditary changes coupled with natural selection should eventually lead to new species and suggested that all species have come into existence from common ancestry in this way.

Introductory classes in Darwinian evolution universally cite the famous example of the peppered moth. Individuals of this British species are either black or white. From the mid-1950's until recently, the accepted story was as follows: The white form was believed to be predominant until the industrial revolution when the black variant gained a selective advantage and became far more common. This was thought to be the case because the soot in the atmosphere from the burning of coal darkened the tree trunks where the moths would rest, rendering the white moths easy prey while the black moths remained well camouflaged. Once industrial processes became more efficient and the trees became lighter in color, the white variety returned to dominance while the frequency of the black variety declined (Kettlewell, 1955).

However, this entire view has been challenged in academia (Wells, 1999), and an investigative journalist, Judith Hooper, has published a widely acclaimed book, "Of Moths and Men" (2002) on this very subject. The validity of these arguments is demonstrated by the credentials of the giants of biology who praise the book, including the legendary biologist Ernst Mayr and distinguished geoscientist, Lynn Margulis. But even if we assume that the old peppered moth scenario is correct, there are issues with extrapolating that speciation could occur in this way. First, the peppered moth population started out with both varieties. We cannot use the fact of polymorphism (multiple forms) to prove they arose

through mutation. Thus at best we may have a case of natural selection only and hence not a Darwinian evolution. Second, no speciation has occurred here – only changes in the frequency of one variety over the other. And third, even if one of the variants had gone extinct, it would not exemplify Evolution, but rather a kind of Devolution since there would be a loss, not a gain in hereditary information.



In any case, microevolution, or subspecific evolution, does occur in many species including dogs. All familiar breeds of dogs are actually one species, *Canis familiaris*, whether it's a Chihuahua or great Dane. That's why breeders are careful about with whom their thoroughbreds mate; they don't want a mutt. But with all the thousands of years of microevolution of dogs through selective breeding, no speciation has occurred, and each type of dog is capable of producing fertile offspring with another. With plants, we see the same phenomenon. For instance, one

might think that cabbage, kohlrabi, brussels sprouts, cauliflower, kale and broccoli are different species but in fact it is not so. If you allow them to interpollinate, within a few generations, all the produce will look like cabbage. That's because they are all one species, *Brassica oleracea*, and the changes that growers achieve through selective breeding are microevolutionary, and not speciation.

In some cases, we do find speciation occurring, but never through adding bits of hereditary information. We have seen in both lab and field how some plant and animal species have developed or split into two such that the populations can no longer interbreed to produce fertile offspring (e.g., Callaghan, 1987). However, in none of these cases did this come about through random mutation or any other gradual addition of hereditary information. On the contrary, any genetic additions have been non-evolutionary, through hybridization, polyploidy, etc. Moreover, in most

cases cited, the new species come about not through an addition but rather through a reduction in the amount of hereditary information. Hence none of the new species lend any credence to the idea that life gradually evolved from simple to complex forms (Spetner, 1996).

In short, in the several centuries that we have been making detailed biological observations, and in thousands of years of selectively breeding plants and animals, we have not seen any Darwinian evolution in the lab, farm or field. That does not mean it could not happen; it just means that we have no direct evidence of it ever having happened.

So what is the scientific status (e.g., Popper, 1965) of Darwinism, or macroevolution, i.e., the idea that all living species evolved from a common origin through random mutation and natural selection? Can we say that it is a fact? Well, if we define 'fact' as that which has been empirically observed, then no. Can we say it is a theory? Well, if a theory is an idea which generates falsifiable hypotheses that can be tested through experimentation, then once again the answer is no. The normative use in science of the term 'theory' involves the necessity to be able to disprove it through experimental observations. We cannot call macroevolution a scientific theory because we cannot go back in time to make the necessary observations that would either support or refute it.

So if macroevolution is not a scientific fact and not a scientific theory, then what is it? It is certainly not rationally compelling in the sense of deductive reasoning where one uses syllogisms of the type that A implies B and B implies C and therefore A implies C. These types of proofs are strong logical proofs characteristic of philosophy and mathematics, but not the natural sciences. Science progresses using

inductive reasoning, that is, rational inferences from what is known or observed to what is not known, or what has not been observed. But within scientific inference, there are stronger and weaker methods (Gotfryd et al., 2003). When one infers from the known to the unknown, it is more reliable to use interpolation rather than extrapolation. That is, if one has measured a variable quantity at two points, one will be more secure in estimating the situation at some intermediate condition between the measurements than in some state that is beyond the range of observation.

For instance, consider the relationship of temperature and density in water. If we know the density of water at 4°C and 99°C, and then try to predict some other values at other temperatures, we will be tremendously better off interpolating the density between these two temperatures than extrapolating even one or a few degrees outside this range. After all, with one more degree of heat, the water vaporizes and the density crashes, while at the other end, cooler water becomes less dense instead of more dense, an anomaly in all of nature. Besides, just a few degrees cooler yet yields a solid, ice, which unlike any other solid form is actually less dense than its liquid form.

Evolution is based on the weaker inferential method of extrapolation and not the stronger method of interpolation. We scientists have been studying organisms in the lab, field, and fossil record for only two or three centuries, and yet we attempt to make conclusions over 100's of millions of years. These are not modest extrapolations, but very big ones indeed. Within inferences based on extrapolation, we again have two types: forward and backward. When we extrapolate forward from a known present to an

unknown future, our inferences are much more secure than when we use the same means to infer backwards into an unknown past, and especially a distant past. To exemplify forward extrapolation, imagine we have two numbers, 2 and 3, which will interact and produce some result. Depending on whether we add, subtract, multiply, divide, take roots or exponents, we will get a small range of possible results based on extrapolation forward from known conditions. If however we end with the numbers 2 and 3, and try to extrapolate backward, i.e., to determine which numbers have combined and in what way to yield these two numbers, we will be confronted by a truly infinite number of possibilities. Clearly backward extrapolation is a far more uncertain and variable method than forward extrapolation.

Of course any uncertainty over a short period of time will be greatly magnified over a long period. In science, we calculate uncertainty using confidence intervals. This is the likelihood and margin of error we attach to our estimates. The farther into time we guesstimate, the larger these confidence intervals become, but not in a linear or gradual way. Indeed it is the tendency of confidence intervals to widen geometrically with linear increase in time. In other words, errors multiply. For example, if doubling the time gives four times the uncertainty; tripling the time will result in nine times the uncertainty, and so on.

All this applies even when environmental conditions are constant. But what happens when the uniformitarian principle is violated, i.e., when conditions have been variable over the purported period of study? For example, if we have two substances that when mixed together produce a third, we cannot assume that the rate of production is always the same. It is

possible that some catalyst has been present in the environment that changes the rate of reaction. Modern chemistry has discovered many such catalysts that can increase reaction rates by thousands of times, even though they are only present in minute amounts. All of the fossil and rock dating techniques rely on the uniformitarian principle and yet every worker in the field believes that it most certainly has been violated in very significant ways, rendering calculations unfathomably vague.

The most common of these methods is carbon dating. This involves comparing the relative amounts of two forms (isotopes) of carbon in the fossilized remains. The idea is that while the organism was alive it had a known amount of each type of carbon but that once it has died, the amount of one type decreases at a known rate through a process of radioactive decay. This would allow the scientist to calculate the age of the fossil. One of the problems with this is that the relative amounts originally in the living organism depend on such environmental factors as temperature, humidity, radiation, and magnetic fields, solar flux, and ambient levels of organic combustion, all of which have been subject to change to an unknown degree in the distant past. Consequently experts continually revise their opinions and frequently disagree about dates with high and low estimates varying by as much as 20 times and more (reviewed in Hanoka, 1987).

Rocks are dated in a similar way using elements other than carbon, and these dates are even more variable. Volcanic rock from 25-50 year-old lava flows of known origin have been analyzed in commercial laboratories with results typically overestimated by a factor of 100,000 (Snelling, 1999). In fact the very same rock dated with different

elements, samarium and potassium, have given results that vary by one billion years (Chandler, 1997). Considering that the lower age estimate was 0.7 billion years, the margin of error was even more than the estimated age!

Another issue is that Darwin's Theory of Evolution makes fairly specific predictions about what the fossil record should reveal about the history of life on earth. The fossil record is presumed to be like a vertical time line with more recent organisms near the surface and more ancient ones deeper down. In his 1859 book, *Origin of Species*, Darwin predicted that the fossil

***Evolution is based on the weaker inferential method of extrapolation and not the stronger method of interpolation.***

record will show that 1) species appear gradually, 2) change constantly, 3) disappear gradually, and 4) missing links between major types will be filled in. After some century and a half of digging up fossils all over the world, we now know that all of Darwin's predictions have been refuted: 1) Species appear suddenly, 2) show no significant change, 3) disappear suddenly, and 4) the missing link problem gets more acute instead of more resolved with time. Under these conditions, Darwin himself would have dropped evolution as an explanation for the origin and diversity of life.

Evolutionists have themselves noted these glaring flaws in Darwinian theory and have sought to deal with them in the manner of Stephen J. Gould who has suggested that speciation is a sudden and dramatic event which therefore does not show up in the fossil record (Gould and Eldridge, 1977). Gould

himself states that "the fossil record with its abrupt transitions offers no support for gradual change," and then proposed that "macroevolution proceeds by the rare success of these hopeful monsters, not by continuous small changes within populations" (Gould, 1977) It sounds nice, but from a scientific standpoint, the fatal objection to his punctuated equilibrium notion is the absolute lack of any conceivable mechanism by which the necessary genetic and organic changes could occur. Gould and Eldridge (op. cit.) admitted as much, saying, "No theory of evolutionary mechanisms can be generated directly from

paleontological data... we cannot generate new mechanisms."

In addition to all the above, are the unanswered challenges to macroevolution posed by information theory and molecular genetics (Lewin, 1980; Spetner, 1964, 1968, 1997) in such prestigious journals such as *Science* and the *Journal of Theoretical Biology*. For example, Spetner's calculations, published over 35 years ago, show that billions of years are insufficient to evolve even one new species, yet somehow not one scientist has ever even attempted to refute his arguments in a scientific journal. Spetner (1997) calculates the likelihood of one species evolving from another at no better than 1:102738. This is comparable to the probability of every person on the planet entering a daily lottery with over 6 billion tickets and the same person winning every day for a year. At this ratio, even one speciation event would be an impossibility in

the eyes of the rational man. How much more so if we were to recreate such an unlikelihood for each and every one of billions of speciation events purported to have happened over the history of the planet.

Many, if not most, leading scientists agree. Royal Society astronomer Sir Frederick Hoyle (1981) says that a tornado generating a jet in a junkyard is more likely than one species evolving from another. Nobel Prize-winning Chemist Harold Urey (1962), famous for his leading role in recreating the building blocks of life from inorganic matter, said "All of us who study the origin of life find that the more we look into it, the more we feel that it is too complex to have evolved anywhere." And Francis Crick (1981), Nobel laureate, father of modern genetics, and discoverer of DNA's helical structure, said, "An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle."

Above and beyond all the probabilistic arguments is the biochemical challenge to evolution. When Darwin proposed his theory, no scientist could imagine in his wildest dreams the incredible chemical intricacies underlying every biological process. This posed a new problem for the Darwinists: irreducible complexity. This means that if any one of dozens of key elements of a biochemical process would be missing, the entire process would simply shut down. Just as the dysfunction of one small screw could destroy a jetliner, so too one missing chemical can terminate an essential life process such as photosynthesis, respiration, blood clotting, or reproduction (Behe, 1996). This is an impossible outcome for Darwinian evolution. Macroevolution requires a progression of one beneficial

mutation after another, with each generation becoming more fit and more developed than the previous one, until more complex organisms evolve from simpler ones. But if an irreducibly complex system of, say, 10 elements is to evolve, then element 1 has to add some fitness, element 2 has to add some fitness, and so on until all the parts are in place. The problem with the complex system is that elements 1, 2, 3... and 9 do not add any survivorship to the species, and there is no natural selection favoring those intermediate stages. On the contrary, they will be selected against. Thus irreducibly complex systems cannot evolve into existence, and therefore higher life forms cannot evolve from simpler ones.

### 3. Summary.

The notion that the diversity of life arose through random mutation and natural selection is neither an empirical fact nor a scientific theory, but rather a groundless conjecture based on weak, inferential methods of backward extrapolation through eons of unobserved time over unknown conditions and having known and uncontrollable systematic errors. According to Darwin's own criteria in *Origin of Species*, he himself would have rejected evolution based on today's knowledge of the fossil record. Even the most modern formulations of Darwinian evolution have been shown to be impossible, based on unchallenged statistical models of molecular genetics, as well as the irreducible biochemical complexity of all physiological processes.

All this does not prove that the Torah is true or that the Biblical story of creation is true. What it does show is that accepting Darwinian evolution requires a leap of faith that may be more radical and less substantiated than to believe that G-d created the world in six days and on the seventh day He rested.

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# I AM THE REBBE'S CHILD



While on mivtzaim one Friday, as we finished farbrenging with a store owner and got ready to move on to the next one, a car parked near us and out came a young man who looked to be in his early twenties. He asked us (in Ivrit) to put t'fillin on with him.

Okay, we are always happy to

oblige. As he rolled up his sleeve he blurted out, "You won't believe this but I am the Rebbe's child."

I was taken aback by this since expressions like that are usually used amongst chassidim. Before I could say anything he went on to tell his story:

When my mother was towards

the end of her pregnancy with me, she began to feel strange sensations. She hurried to the hospital to check things out. With the first test the doctors had unpleasant news for her – the fetus was a goner and in order to protect her life they had to abort it.

My mother was terribly shaken by this and a friend of the family suggested that she go to the Lubavitcher Rebbe on the next Sunday and to ask for a bracha at "dollars". They never had a personal connection with Chabad but under the circumstances there was no time to vacillate and the following Sunday she was in line. When it was her turn she briefly stated the problem. The Rebbe told her to commit to family purity and lighting Shabbos candles and the birth would be in a good and auspicious time and the baby would be fine.

This clear answer gave her renewed hope that all would be well but the doctors were not interested in what the Rebbe had to say and exerted pressure on her to abort. Her friends continued to strengthen her faith in the Rebbe. She went through an enormously difficult time and when she reached the final deadline the doctors had given her she told them she was going to see this through. And here I am, thanks to the Rebbe.

The story doesn't end here. There are many such stories of the Rebbe but I am unique. Do you know why?

I grew up in an irreligious home. I never knew my Jewish birthday. When I became bar mitzva age I had to prepare the Torah reading and in order to do so I asked a rabbi to check a calendar and find out my Jewish birthday. The rabbi checked and discovered that I share the same birthday as the Lubavitcher Rebbe! So now you know what I mean when I say that I'm the Rebbe's child.

# THE “TRIZ” METHOD FOR CONNECTING TO G-D

By Nosson Avrohom  
Translated by Michael Leib Dobry

*R' Yehuda Stupniker was born two streets from the home where the Rebbe grew up in his childhood. The holiness of the neighborhood must have affected him, for even in his youth, he felt an incredible longing for Judaism, which he realized through the underground activities of young Jews in Russia. Along the way, he also completed his advanced studies in the TRIZ approach to solving problems and conflicts in both the world at large and the private world of the individual. Now we take a look at how this unique approach connects us to our Father in Heaven.*

It was the first international TRIZ conference in Eretz Yisroel, at the Cholon Technological Center. R' Yehuda Stupniker, a Lubavitcher chassid and a world-renowned expert in TRIZ, a Russian acronym for “the theory of solving inventor’s problems”, developed by Soviet engineer and researcher Genrich Altshuller, took the stage. Many prominent experts and lecturers on the subject, people of industry and scientists, came to participate in this conference from all over the world, including former Israeli Minister of Education Dr. Yuli Tamir.

“I belong to the Chabad chassidic movement, so I would like to begin with a parable from the heritage of Chabad,” R' Yehuda began. He related the story of the two sons of the Rebbe Maharash, who were playing in the courtyard of their house. One of them was younger but taller. The elder brother dug a pit and placed his younger brother in it. The younger brother began to cry, and the Rebbe came outside to find





out what the problem was. “It’s not fair!” the older brother yelled. “Since I’m older than him, I’m supposed to be taller than him!” The Rebbe’s reply: “There are two ways to achieve this – either you can bring your fellow man down or you can uplift yourself.”

This, he said, is reminiscent of the TRIZ approach itself; a method of innovative problem solving and analysis.

It’s little surprise that this chassid from the Shomron settlement of Eli was asked to speak for this conference. Rabbi Stupniker is one of the leading and pioneering advocates of the TRIZ approach in Eretz Yisroel. Yet, when we hear about it from him, it is deeply entrenched in and interwoven with the ideas of the teachings of chassidus.

“We’re talking about an approach that works on ways of thinking and teaches how to break through the limitations of standard and established modes of thinking,

reaching creative solutions in every area. All of the foundations to this approach, down to the last detail, are found in the Talmud and even more, in the teachings of chassidus.”

## IN THE REBBE’S NEIGHBORHOOD

Before getting into a fascinating discussion with Rabbi Stupniker on his interesting methodology, we asked for a few details about his life as a Jewish youth growing up in the Soviet Union during the years behind the Iron Curtain, the Jewish home where he was raised – a home that stubbornly observed the remnants of Jewish tradition despite the persecution – and the process that brought him close to the Rebbe, Melech HaMoshiach, and Chabad chassidus.

Yehuda was born on the 26<sup>th</sup> of MarCheshvan, 5709, in the city of Dnepropetrovsk. “When people ask me where I was born, I reply, ‘A distance of two streets from the

house where the Lubavitcher Rebbe grew up,’” he said.

He has no recollection whatsoever of his father, who passed away in a tragic accident when he was only five years old. He spent his entire childhood and maturing years raised by his mother and his aunt, both of whom were rescued from the fiery killing fields of the Nazis (may their name be erased).

“My mother’s entire family was wiped out in the Holocaust, including her husband and her two children from her first marriage. She received a good Jewish education in a home filled with the observance of Torah and mitzvos but, fearful of the wicked regime under which we lived, she didn’t dare to pass much of that heritage down to me.

“In a most unusual phenomenon in a country controlled by Communists at the height of their power, she kept Shabbos.

She didn’t tell me what Shabbos was. I discovered it for myself. One Shabbos I asked her to cook something for me and she refused. When it happened again, I asked why and she explained she doesn’t cook on this day. Similarly we had a small mezuzah on our front doorpost that my mother had received from her father. I remember the concern and the tremendous stringency my mother had about putting up the mezuzah whenever we moved. I didn’t receive much knowledge on Judaism at home, but what I did get was Jewish identity, in part because my mother spoke to me in Yiddish. In hindsight, I can say that what really strengthened my identity was the harassment by the Gentiles.

“I frequently endured humiliation, bullying, and even physical violence. The Gentiles would recognize Jews from miles away. Some of my non-Jewish friends claimed that Jews had a different way of speaking. Every morning when I left the house, I

wondered whether I would come back shamed and disgraced or if perhaps today I would manage to avoid these anti-Semitic youth gangs. Growing up, I had a dream of going to learn in a university, but one of the teachers with whom I shared my ambition was honest enough to explain to me that if I had a Jewish surname, I wouldn't stand a chance of passing the acceptance exams. In fact, that's exactly what happened. My candidacy was rejected for no apparent reason, and the dream came to an end."

## WITH THE DEVELOPER OF THE TRIZ THEORY

In 5733, R' Yehuda began to work in the city's printing press, one of the largest in the Soviet Union at the time. It was there that he first became familiar with the TRIZ approach. "One of my Jewish co-workers told me about a local college that teaches this methodology. After he explained the foundation to the theory, I quickly registered for the upcoming academic year. I learned there for two years and engaged in deep research of the approach, essentially receiving the best and most comprehensive training in the field. Upon completing my course of study, I was appointed to the school faculty. I quickly climbed the ladder of opportunity, until I was eventually chosen to be director of the college."

R' Yehuda didn't just settle for the job title, putting him in charge of thousands of students; he wanted to meet with the theory's developer personally. "One of my best friends in the college had an extensive correspondence with Mr. Genrich Altshuller, and he suggested that I write to him myself. Thus began a series of written messages between us. He gave me personal guidance, and solved many of the questions and inquiries that I had. The correspondence continued even after

***When I asked him about his Judaism, he told me that he was assimilated and avoided giving an answer. He didn't want to specify how much Judaism had an effect on his methodology.***

I emigrated to Eretz Yisroel, until he contracted the illness that eventually claimed his life. In addition to the correspondence, I participated in his seminars and even had a face-to-face meeting with him, receiving a bit of personal direction from the master.

His Judaism had not yet become a major factor in his life, or even something of which he was fully aware, the first question that arose from this meeting dealt with his Jewish identity. "Genrich was a very intelligent man. Both of his parents were journalists, and they managed to keep a large library of books on philosophy and Judaism, despite the regime's prohibitions. He was extremely erudite, and possessed a clear and vast knowledge of Jewish history and tradition. However, as with many others, he was afraid to identify publicly with his roots, and he had good reason to be fearful. When I asked him about his Judaism, he told me that he was assimilated and avoided giving an answer. He didn't want to specify how much Judaism had an effect on his methodology."

## THE FIRST BUDS OF JUDAISM

During 5750, R' Yehuda was privileged to emigrate to Eretz Yisroel and walk on its holy ground. The emigration was preceded by a process of spiritual strengthening that he and many other young Jews went through, a process that seemed to wipe out seventy years of Communist oppression at one shot.

"I had a desire to leave the Soviet Union even before 5750, but two central problems stood in my way. First, I lived in Dnepropetrovsk, which was a closed city not only for travel to Eretz Yisroel, but even to other republics within the U.S.S.R., except naturally for Soviet government and Communist Party officials. Secondly, I was caring for my sick mother.

"The level of my Jewish identity until the emigration merely intensified with each passing year. Of course, my mother contributed a great deal to this greater intensity. In addition to the mezuzah on the front doorpost and observing Shabbos, my mother would take me to shul for Pesach, Sukkos, and Rosh HaShana. When the local shochet was alive, my mother would bring him the chickens to make a kosher sh'chita. I saw and heard the davening, and I grew up in the shadow of Jewish involvement, but aside from a few token symbols, I knew very little about Judaism or what it was about. When I traveled to Moscow for a business trip, I looked for the synagogue and I went inside to take a peek. In hindsight, I guess I had always felt the connection.

"Today, decades later, I understand all these things. The isolation, the difference between Jews and *l'havdil* Gentiles – all this exists, even if we don't always grasp the reasons why. When I would read books, I was constantly searching for Jewish characters, and when we would watch television and identify someone as a Jew, we would call

out, 'He's Jewish.' As strange as this might sound, this was a lot more meaningful than the crumbs of Judaism we read about in books that cast Jews and the State of Israel in such a negative light. In order to engage in slander and libel, they also needed to bring informational data, and we had to settle just for that."

R' Yehuda shared a story related to the anti-Semitic defamation that was instigated in the U.S.S.R. in support of the Arab nations receiving supplies of Soviet arms shipments:

"In 5727, at the conclusion of the Six Day War, there were some scum in the college where I studied, who cursed the Israel Defense Forces and the Jewish People. Yet behind all their bluster, there was a note of admiration and appreciation for the victors. The all-consuming feeling that when you give it back to the Gentiles in a similar fashion, they give you respect, has stayed with me ever since.

"When Mikhail Gorbachev came to power in the Soviet Union, the Communist regime started to unravel, the persecution was scaled back, and books and pictures began to enter the country legally from Eretz Yisroel. Several of my friends joined together and we started regular Torah classes in the synagogue. Everything was done independently. Emissaries from 'Ezras Achim' still hadn't arrived, and needless to say, not from the 'Nativ' Organization. We gathered together on our own, and we learned from the s'farim that we had received. Among those with me were Avigdor Raffkin from Neve Daniel and Baruch Tzeidkin – rav of the Chabad shul near Machane Yehuda in Yerushalayim, both of whom became full-fledged Lubavitchers during that time.

"When I started learning about Judaism and discovered that it satisfied my thirst for knowledge, I realized that I had been going around thirsty for many years.



R' Yehuda Stupniker with Rabbi Refoel Solomon, the Rebbe's shliach in Eli

***We knew we were being watched even more closely than before. Our journeys to Soviet Georgia and Latvia, places where Jewish s'farim were found in relatively larger quantities, constantly brought the agents of the secret police out to follow us.***

Therefore, I invested much effort to hear the shortwave radio programs on Judaism via 'The Voice of Israel' and 'Voice of America'. I suddenly understood that many of the things I was learning, my mother had already taught me in my youth. For example, my mother always instilled within me that I should speak softly, explaining that 'the words of the wise are heard [when spoken] softly', and I suddenly found this in Pirkei Avos.

"Despite the easing of restrictions by the hostile Communist regime, we knew that we were being watched even more closely than before. Our journeys to

Soviet Georgia and Latvia, places where Jewish s'farim were found in relatively larger quantities, constantly brought the agents of the secret police out to follow us. En route to these republics, at the airport and the like, the KGB would stop our friends and ask very harsh questions. While I was a rather inconsequential person in the organization, I still received visits from the KGB at my place of work. They even asked my fellow employees about my actions and my daily schedule.

"A most meaningful stage in understanding Judaism and connecting with the tradition of our forefathers began to crystallize with

## OUR MIRACLES

In 5751, R' Yehuda Stupniker met and married his wife, and together they established their home in Yerushalayim near the Gutnick yeshiva. That year also marked the first time he was privileged to see and experience personally the power of the Rebbe's bracha. "Having children was not easy for us. Numerous health problems clouded and complicated our longing, common among young couples, to become parents.

"At last, it seemed our desire was to be realized, but one day, when my wife was in Misgav Ladach Hospital at the start of her pregnancy, the doctor informed me that in light of the results from the tests he had conducted, it was clear that the pregnancy had been terminated. I was stunned and deeply anguished.

"I ran to the yeshiva where I learned, and I turned to the rabbanim in a state of great sorrow to ask what we should do. Their answer was to write a letter to the Rebbe. But how could I write when I still didn't know proper Hebrew? One of the rabbanim sat with me to write a letter, which we sent to the Rebbe's secretariat. Straight from the yeshiva's zal, I returned to the hospital and brought encouragement to my wife. Then, the simply unbelievable happened – a revealed miracle! The following morning, the doctors ran some additional tests, and it turned out that everything was fine and was continuing as normal...

"After nine months, our eldest daughter was born, followed a year later by the birth of our son, who was also born in a miraculous fashion..."

the arrival of Chabad bachurim in 5749. I saw immediately that we were talking about some very serious young men, and I gave them a great deal of respect. They picked up the local language within just a few months, taught us, listened to us, and most importantly, they gave us some answers. They neither evaded questions nor showed any embarrassment; rather they demonstrated great pride in their Judaism and restored our heart. I remember one Shabbos when I was cutting paper and I brought it to one of these bachurim. He didn't castigate me for violating the Sabbath, instead he simply took the paper from me, and when he turned away, he placed it in the corner. Each of these minute experiences brought me ever closer to them."

When he finally emigrated to Eretz Yisroel, it was on his own; his mother had passed away a few years

earlier. His first stop in Eretz Yisroel was in Yerushalayim, with a friend whom he knew from back in his hometown. "He suggested that until I find work, I should go and learn in the yeshiva for Russian-speakers at the Gutnick center in Yerushalayim. I learned there for a year and a half, and while I had heard about Chabad and the Rebbe, I still wasn't a proper vessel to internalize it all. My spiritual journey was far from finished.

"During my second year there, I met my wife, an émigré from Australia, and we began the process of establishing our home in Israel.

"The crowning moment finally came some ten years later, when I met Rabbi Refoel Solomon, the Rebbe's shliach in Eli. Everything began to fall into place for me. I started to realize the depth and unique nature of the teachings of chassidus and the Rebbe's sichos. I

was raised and educated in a place where sayings were not just tossed our way, but properly explained, and this I found in Chabad. What was most amazing was the sudden discovery that the TRIZ theory, which I had studied and which had enlightened my life, had its sources in chassidus..."

## THE TORAH SOURCES FOR THE POPULAR "TRIZ" APPROACH

Today, R' Yehuda lives on the Shomron settlement of Eli, and he is counted among the local Chabad House activists. In recent years, he has been teaching at well-known colleges and universities such as Machon Lev, Machon Tal, and today, the University of Yehuda and Shomron in Ariel. He has also developed a professional website, where he lays out his theories, seasoned with concepts in the teachings of chassidus.

We asked to hear about this approach that serves as the basis for all his lectures, and Rabbi Stupniker proceeded to explain. "In literal terms, TRIZ is a theory of solving inventor's problems. It started as an approach for solving technological and scientific problems, but it has since been regulated to provide help in all aspects of life.

"This approach provides assistance to people dealing with totally unusual situations. You don't need a particular methodology to deal with normal circumstances. As the expression goes, you don't use a lion to kill a fly. This approach helps in cases when you're standing with your back to the wall.

"The foundation of this approach is not what solves problems. First, you have to identify the source of the problem, formulate and recognize what the problem is, and thereby find the solution. The central basis to this approach focuses on three directions: a) the

need to identify the conflict; b) formulating and recognizing it; c) settling it. If you can understand the underlying concept to the conflict, you have half the solution in your hip pocket, and as has been brought in Torah sources, the very fact that you know the illness is half the cure.”

Stupniker was astounded to find the basis for this theory in Judaism, when he started learning Mishna, Gemara, and especially chassidus. He suddenly understood that the source of all such theories is the holy Torah, where he even found additional aspects to strengthen this theory and make it more effective.

“The more deeply I contemplated my studies, the more I realized that everything was there – from the theory’s very foundations to its developmental stages over the years. Having completed several tractates, I found myself occupied with what Rav Ashi wanted when he compiled the Gemara. I eventually consulted with several rabbanim, and I realized that the first part of the order of the Talmud is not necessarily a solution. Instead, there is the primary need to understand and define the problem.

“People today are under pressure to find solutions to problems without first taking the time to assess how big and complex they really are. When you clarify the problem, you already have eighty-five percent of the solution. Understanding the problem is critical to finding the solution, and I found this in the Gemara. The Gemara often discusses concepts and examples that are totally unrealistic, out of the need to cover every possible angle of the discussion with no possibility of a loophole, ensuring that the subject at hand has been fully clarified. This is what they call a ‘Talmudic pilpul’. When I learned the Rebbe’s sichos, I was even more impressed by the Rebbe’s approach, where he brings a concept in Torah, asks numerous questions, provides an explanation,



**R' Yehuda Stupniker at the Chabad House in Eli**

and keeps debating the issue until the final answer.

“This is the Talmudic concept of ‘u’reminhu’ – defining a contradiction. One rav says one thing, a second says something else, and each one brings support for his position. Other supporting opinions enter the discussion until they reach the eventual solution that settles the conflict. The Rebbe’s approach in his teachings is quite similar.”

R' Yehuda Stupniker’s eyes sparkle as he brings examples from Likkutei Sichos.

“I just learned a sicha on the weekly portion on the issue of vows, ‘If a man makes a vow, etc.’ The Mishna in Pirkei Avos speaks words of praise about someone who makes a vow, whereas the Talmud Yerushalmi speaks in terms of dishonor. Here, you have a conflict. How does the Rebbe settle this? Literally by the TRIZ approach, only that TRIZ does this either as a ‘technique’ or a ‘division’, and the Rebbe divides this into two separate levels. Pirkei Avos speaks about a Jew on a high spiritual level, a reason for praise, while in the Talmud Yerushalmi, it brings the example of an ignoramus – a most dishonorable status. Thus, the Rebbe divides the conflict into two areas,

and from here we come to the solution.

“Altshuller defined forty such designs, and this is just one of them. I suddenly realized that everything that he spoke about regarding this approach, studied with great enthusiasm all over the world – it’s all found in Torah sources. It makes no difference that Mr. Genrich Altshuller personally didn’t derive his theory from the Torah. When I give a speech on this theory and its fundamental principles, no matter where I may be, I show the audience how all such theories and discoveries, including those based on scientific findings, are actually found in Judaism.”

The TRIZ methodology helps in all aspects of life. One area that is a sure source of concern to many is one’s financial situation. To illustrate its ability to help in this regard, I’ll share a story.

“There was a Norwegian researcher who had a theory regarding how Indians came to the shores of Europe. While the theory appeared to be a sound one, it still had to be proven. What did he do? He built a raft, the only available means at that time for Indians to travel across the sea, and he decided to make the return voyage from

Europe to America. What about storing enough food to last for a trip across the Atlantic Ocean? Indeed, this was a very serious problem, one that could possibly disprove his entire theory. What did he do then? He publicized his planned journey in the media, while describing his problem with provisions. Within a few days, he received a call from the U.S. Department of Defense. It turned out that they had a method of producing food that wouldn't spoil, but they had no one who could help them analyze it in the field. They asked him if he would be willing to serve as the 'test subject'. As a result, he set out on his journey without spending a cent.

"What does this story show us? A conflict arose that nearly invalidated the whole thesis he had designed. But he answered the challenge through publicity, thereby helping both himself and the Pentagon by testing their production of foodstuffs that won't rot, and he arrived on the shores of America hale and hearty, thus proving his own theory. In this manner, he solved one problem through another.

"This story proves the economic model of the TRIZ approach, but on a much wider scale. Economics are people, and creating proper middos is the solution. Economics are not just mathematic theories, and anyone who thinks so is in error. In the final analysis, it's human capital that moves the wheels of the economy. The TRIZ approach says, 'Make decisions; don't leave things unsolved.'

"A few months ago, a conference was held to study the issue of global warming, during which nothing was decided. This is what generally happens in the Western world, and even more often in Eretz Yisroel – they decide not to decide. Debating theories does not help, but if they would work according to the TRIZ approach, things would move forward."

## TRIZ FOR COUPLES' COUNSELING

Another subject that surely will interest every married couple reading this article is the solution to conflict between couples. According to Rabbi Stupniker, the TRIZ approach is proven effective for attaining a happy life, and he even has a story from his own personal experience to illustrate this point.

"I once gave a lecture at Machon Tal, a seminary for young religious women. One of the students entered the classroom with an absolutely radiant and high-spirited look to her. When I asked what had happened, she told me that she had implemented the TRIZ approach at home, and it had helped her immensely. She had come home the previous night to discover that her husband had bought a table. But not just any table – a table she very much didn't like, and a heated argument soon developed.

"In the midst of their clash, she remembered the theory that she had learned, and she decided to put it to a practical test. She asked him to sit down. In Israeli culture, when two people are engaged in an argument, they forget rather quickly what they were arguing about and things start getting personal. TRIZ gets you back into the main purpose of the debate. First of all, it translated the conflict into a kind of picture; she didn't want the table, but he did, and so she thought about how to solve the argument to the satisfaction of both sides. She took action precisely according to the TRIZ approach, and domestic harmony was restored.

"I'm not a marriage counselor, but I know that a man and woman living together represents the biggest possible conflict, as they are two opposites. The TRIZ approach says that first you have to understand that you are two opposites, and then you'll have a much easier time

understanding one another. Even if your expectations will be different, and there will still be arguments, such matters will be easier to settle once you understand the nature of the conflict.

"Several days after this incident at the lecture, I learned the Rebbe's maamer of '*Lecha Dodi Likras Kalla*,' in which the Rebbe explains that man is intellect and woman is understanding, the giver and the receiver. It was then that I understood how much the TRIZ approach already exists in chassidus. The job is to internalize it."

Stupniker has numerous examples on every subject we raised, but due to time constraints, we moved on to a discussion of the shlichus aspect to his work. "I speak much about the connection between TRIZ and the teachings of chassidus and the approach of Chabad. I did this in a most comprehensive manner, eliciting many reactions, at the first TRIZ conference at the Cholon Technological Center. All the who's who of Israeli economics participated, including numerous TRIZ experts from all over the world. I was invited to speak at one of the panel discussions, and I stated clearly that implementation of this approach is only one foot. "A person needs to walk on two feet, with the second foot being his middos. We have to look at the heart of the matter and stop arguing and fighting over everything.

"I saw that despite the late hour, the audience was fascinated. People with a sense of right and wrong sometimes think about improving their middos, helping their fellow man, demonstrating solidarity with those around them, but they generally don't translate these thoughts into effective action. They're not used to hearing such ideas... I proceeded to tell them, 'Pay attention to your soul. Formulas are all very well and good, but we must always remember that our life

is not a formula.”

We then asked to hear about this approach from a Moshiach and Redemption viewpoint, which is the ultimate purpose. “When Altshuler developed this theory, he initially called it ‘Creative Personality Development’, and that’s really how I see it. Knowing this theory makes the person learning it a better, more understanding, and considerate person. It’s very important for a person to think in a creative manner, which also gives him a greater purpose in life – and that’s Yiddishkait. Only faith in the Creator of the World and the Torah can be a serious long-term goal. While he doesn’t say this explicitly, the fingerprints of truth appear clearly in this theory.



**“I understood how much this approach already exists in chassidus. The job is to internalize it.”**

“This approach is meant to create a different humanity, a humanity that lives more according to the Redemption. As time passes and I meet more and more people who adhere to this philosophy, I see how it changes their essence for the better, as it alters their entire way of

thinking. They solve conflicts in a positive way.

Nothing in the world happens by accident. This approach first become widespread during the eighties, exactly when the Rebbe started talking about how the world is ready

for the Redemption in an actual sense. With the birth of the TRIZ approach a Geula’dike outlook spread throughout the world. In general, this theory operates based on the model of wisdom, understanding, and knowledge.”



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# EDUCATING GIRLS

By Rebbetzin S. Lichtstein

## *An examination of Igros Kodesh of the Rebbe concerning the role of a Jewish-Chassidic woman*

One of the unique aspects of the Rebbe MH"M's Chassidus is how it highlights the power and influence of the woman and empowers her with the necessary tools for the period of Geula when the mekabel will be above the mashpia.

(People who were not raised with the principles of Torah and Chassidus called the Rebbe "the great liberator of the woman of the 20<sup>th</sup> century." These are people who did not plumb the depths of Torah and Chassidus, according to which the Rebbe redirected the so-called liberated woman to her true purpose, crowned with the crown of Geula as part of the preparations for Yemos HaMoshiach.)

If you look through the Rebbe's amazing letters you will see a consistent view regarding the education of girls and women and the placement of their education at the top of the order of educational priorities. The Rebbe notes the power of women's influence in shaping the Jewish home and conveying holy values to the next generation.

In 5703/1943, the Rebbe sent a letter to askanei Chabad in Canada

in which he wrote:

"Surely you know in detail about the work of Merkos L'Inyonei Chinuch which was founded by the Rebbe, my father-in-law shlita... One of the main thrusts of his work is in the field of chinuch for Jewish girls which, for a number of reasons, is neglected, and especially founding schools for them called Beis Rivka or Beis Sarah, and founding Mesibos Shabbos for girls."

The Rebbe goes on to outline a precise plan for educational activities for girls:

"The details of the work plan are different depending on the conditions of each place, but in general should be divided into three sections: 1) schools for girls, 2) Mesibos Shabbos for girls, 3) shiurim in the form of courses or friendly discussions whose goal is to train counselors within a short time for Mesibos Shabbos, speakers and outreach workers amongst young girls and teens, and in general, anyone who is capable of taking part in this work in any of its aspects."

The Rebbe then explains the importance and essential nature of education for girls:

"... Hashem put the Beis

Yaakov, i.e. the women, before the B'nei Yisroel, i.e. the men. So too regarding reward, Chazal say (Brachos 17a): greater is the promise that Hashem made to women, more than to men.

"Especially nowadays, Ikvisa d'Meshicha, the main avoda is the avoda is tz'daka ... and Chazal say that women have an advantage in this."

This amazing letter explains the special connection of the mitzva of tz'daka to a woman and concludes with the following words:

"May we all merit, with Hashem's help, the prophecy of: Behold I am taking the Jewish people from among the goyim etc. and My servant Dovid king over them, 'maaseh gadol,' 'eishes chayil ateres baala.' With blessings for immediate t'shuvah and immediate Geula" (vol. 1, letter 48)

In 5703/1943, the Rebbe prepared a letter in Hebrew for translation into English to be disseminated as a manifesto. In this letter the Rebbe sounds the alarm about the great responsibility that parents are neglecting when they do not take care of the education of their daughters. He quotes the





Chazal about the women being first at Mattan Torah and how it was the women who were first to bring their donations to the Mishkan and they did not give anything towards the Eigel, and with this background the Rebbe says:

“Parents! Fathers and Mothers!

“Shlomo HaMelech, the wisest of all men, said (Mishlei 14:1), ‘the wisdom of women builds her house and wicked woman destroys it with her hands.’

“Every girl will construct a Jewish home when she grows up and the existence or, G-d forbid, the destruction of the house depends on her. However, preparing her to fulfill this most important task is upon you, the parents. On your shoulders rests all the responsibility for the future of your daughter and the future of the house she will build.

“In order to set her on strong foundations of the “ani maamin” of all Am Yisroel, in order to imprint upon her the stamp of a Bas Yisroel who is bound to her religion, its Torah and the traditions of our ancestors, for this purpose Merkos L’Inyonei Chinuch founded Beis Rivka and Beis Sarah schools ...”

The Rebbe concludes this letter with a heartfelt plea:

“Parents, see to it that your daughter visits a Beis Rivka or Beis Sarah school in your neighborhood.

“Men and women! Help Merkos L’Inyonei Chinuch in its work ... and then we can be sure that with Hashem’s help, the students of these schools will be girls of the young generation, a generation that is physically and spiritually healthy, a generation of which Am Yisroel can be proud.” (vol. 1 letter #100)

In 5706/1946, the Rebbe again raised a storm about the education of girls and in a letter to a Lubavitcher askan he wrote:

“... Surely you are aware that aside from the responsibility for the education of girls being very great, as it says, ‘the wisdom of women

builds her house ...’ that the event of Mattan Torah taking place was dependent on women, the existence of all these kosher schools and the success of the education of its students depends, in great measure, on the existence of schools for girls.” (vol. 2 letter #203)

To an educator who wrote to the Rebbe that he plans on discontinuing shiurim for girls, the Rebbe wrote very firmly and in an unambiguous manner:

“... All this is most surprising for my approach in this is known to all and it is the absolute opposite of your conclusion ... everyone must take advantage of all opportunities and all channels to disseminate Judaism everywhere, within every community and environment, in the form of practical instructions ... and obviously Jewish girls are included in this, and with special emphasis, since they are the ones who build Jewish homes and whether or not they will be an Akeres HaBayis – mainstay of the home – or (G-d forbid) an Akeres HaBayis – one who uproots the home – depends on their education and the influence on them. This affects generations and generations to come.” (vol. 15 letter #5473)

Neglecting girls’ education caused great anguish to the Rebbe, who saw it as the call the hour. In a letter of 3 Tammuz, 5714/1954, the Rebbe wrote:

“I am very saddened by the lack of attention paid ... regarding the education of girls ... for in our generation and nowadays this is not a matter of a hiddur and work for others but a vital question regarding girls and women, and consequently for men too.” (vol. 9 letter #2783)

The Rebbe devotes much space to the content and order of women’s shiurim in general and the topic of Torah study and Chassidus in particular:

“In response to your letter of 7 Iyar, in which you write that as a

teacher in Beis Yaakov, you want to know if it is true that the study of Gemara was made permissible for girls but you don’t specify which Gemara and in what manner.

“The manner of study of those topics that are of great importance (and depending on the type of students, their abilities and their knowledge and the principles upon which to establish the specifics), is based on what is explained in Hilchos Talmud Torah and the final conclusion can be found in Hilchos Talmud Torah of the Alter Rebbe ... and this is what he writes:

*Women are also obligated to learn the halachos they need to do in their proper times, like the laws of Nida and immersion, and salting [chicken and meat], and the prohibition of Yichud and likewise all those positive mitzvos which are not time-bound. All the prohibitions of the Torah and of the rabbis, they are commanded to refrain from like men.”*

The Rebbe adds, focusing on our generation as follows:

“Nowadays, when in the minds of the masses, and especially the youth, there has been a weakening of the principles of religion and the corruption of the outside world has entered into them, learning is essential, especially for girls. In a few years, the running of a household will depend on them and they need to be told about the beauty in Torah and made familiar with the outlook of our holy Torah regarding those problems which they will encounter in daily life, as a wife to her husband and a mother to her children. Experience of the past years has demonstrated how necessary this knowledge is.”

The Rebbe then goes on to stress the study of p’nimius ha’Torah:

“At least they should have knowledge of the general ideas of Chassidus, which leads to a more internalized feeling in those matters between man and G-d, love of Hashem and fear of Him, Ahavas



***Throughout the Rebbe's letters you will see a consistent view regarding the education of girls and women and the placement of their education at the top of the order of educational priorities. The Rebbe notes the power of women's influence in shaping the Jewish home and conveying holy values to the next generation.***

Yisroel and love for Torah.” (vol. 7 letter #2107)

Women's study and involvement with p'nimius ha'Torah is something that you read time and again in the Rebbe's instructions and letters. In a letter from 5713/1953, the Rebbe writes to an educator:

“It would be a great thing to arrange a get-together and farbrengen from time to time for girls. Obviously not together with boys and also without niggunim since some breach will result ... and there is enough material in the *Talks and Tales* and the like for a farbrengen.

“And perhaps it is possible to set up a rotation amongst the girls themselves, in which each girl has to prepare a lesson and lecture for the farbrengen ...” (vol. 7 letter #1905)

The Rebbe so greatly emphasizes the need to learn the sichos that he considers it an “asei tov” that dispels the darkness:

“Although reading outside material [i.e. non-Torah] corrupts and harms etc. but in general we need to go from the light to heavy especially regarding outreach among women and as Chazal say about this also regarding Mattan Torah ... ‘thus shall you say to the Beis Yaakov’ ... soft speech, and so too regarding the above there needs to be a special

emphasis in the increase of ‘do good,’ i.e. reading sichos etc. For then, over time, will be fulfilled the Torah ruling that a little light dispels much darkness ... (Obviously I don't mean that you should approve the reading of these outside books but for now the emphasis should be on ‘do good’).” (vol. 9 letter #2709)

It wasn't only within the framework of formal education that the Rebbe saw this as so vital. What conventional wisdom saw as strictly organizational, the Rebbe saw as an educational vehicle and an additional means to wage the war of holiness. Let us see how the Rebbe viewed Agudas N'shei U'B'nos Chabad.

Here is a letter which the Rebbe addressed to Irgun N'shei U'B'nos Chabad in Eretz Yisroel (Tammuz, 1952). In this letter the Rebbe extols the merit of Jewish women in general in bringing Geula v'Yeshua and the obligations of Chabad women in particular:

“The Rebbe, my father-in-law already wrote that one of the main reasons to publicize his sichos is in order to bring about a practical benefit and to provide appropriate material for N'shei Chabad and B'nos Chabad in their education and their work, as pertains to themselves and to others.”

The Rebbe then sets out a policy

platform for N'shei U'B'nos Chabad:

*Avoda as it pertains to themselves:*

“To gather together on set occasions to learn (Parshas ha'shavua, about an upcoming Yom Tov, dinim and the like)

“Learning appropriate maamarim, sichos etc. that speak about principles of Chassidus, its customs, Chassidic ways etc. and by doing so, to strengthen the spirit of Chassidus and the light of Chassidus in their home.”

*Avoda as it pertains to others:*

“To endeavor with increased effort, firstly, for the benefit of those who are close, in the education of their sons and daughters and the chinuch of Jewish boys and girls in their area.

“To reach out, in order to strengthen matters of Judaism in general and family purity, kashrus and proper chinuch in particular.

“To try to strengthen proper schools in general and in particular, to take an active part in all Chabad schools in Eretz Yisroel, especially regarding room and board, supervising cleanliness, clothing and the like.” (vol. 7 letter #1740)

We see the Rebbe's personal connection to the organization of N'shei U'B'nos Chabad in a letter he wrote referring to what he wrote to

Agudas N'shei U'B'nos Chabad. In that letter, he writes:

"Enclosed is a copy of my letter to Agudas N'shei U'B'nos Chabad. Since I do not know your wife, the Rebbetzin, I assume that the wife of a Torah scholar is like himself and surely she can be an influence in her environment in the appropriate direction. In my letter, which actually is directed at all Jewish women, but the *breitkai* (expansiveness) to give rebuke without distinction is **through my special relationship with N'shei U'B'nos Chabad** (vol. 8 letter #2272).

In places where no branches of N'shei U'B'nos Chabad were founded, the Rebbe expressed great surprise (vol. 10 #1242).

In another letter the Rebbe complains about the lack of work in this regard:

"I was pleased about Agudas N'shei U'B'nos Chabad and it is surprising that so much time elapses

between one meeting and the next. As for practical resolutions – the time lapse is even greater." (vol. 10 letter #3151)

When N'shei Chabad experienced difficulties the Rebbe did not hesitate to stand up for them. In a letter of Elul, 5714/1954, he writes firmly:

"A fundamental change must be made in the attitudes of the men of Chabad towards this matter (Agudas N'shei Chabad). Apparently, the importance of the matter has not yet been absorbed by them, even though they already see it in a tangible way. It must be that this is also part of the concealment and hiddenness of the double and redoubled darkness of this generation." (vol. 9 letter #2488)

In another letter from 5716/1956, the Rebbe writes:

"In particular, I will urge you regarding activities for N'shei U'B'nos Chabad who complain that few of Anash help them. We have

just come from Mattan Torah where the order was 'go and tell the Beis Yaakov' – the women – and then 'tell the B'nei Yisroel' – the men." (vol. 13 letter #4449)

In a letter in response to a woman who wrote about her illness, the Rebbe responded:

"You write that you do not participate in shiurim (and apparently this is also the reason that you do not participate in the activities of N'shei U'B'nos Chabad at all); since these activities are a segula for what a person needs, obviously they should not be postponed for later." (vol. 15 #8469)

After everything that the Rebbe has done to empower the women of this generation, he has also given us the mission to use all of those powers to usher in the final Geula, when it will indeed be revealed that a woman of valor is the crown of her husband.

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ב"ה

# THE MISSION IN EUROPE ENDS

By Rabbi Schneur Zalman Chanin  
Translated by Menachem Har Zvi

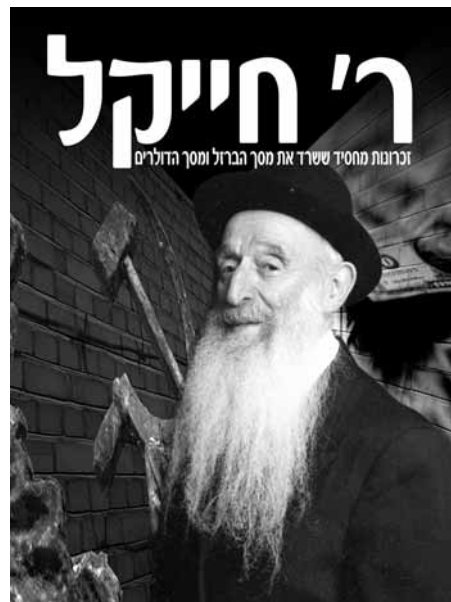
***On the 21st of Elul, a telegram arrived from the Rebbe Rayatz, president of Agudas Chassidei Chabad, stating that Rabbi Jacobson was needed for the High Holidays. Rabbi Jacobson left Europe and arrived in the United States on Erev Rosh HaShana. However, he did not abandon his work on behalf of the refugees. He continued to direct the network, laboring for his chassidic brethren for a long time to come.***

Rabbi Yisroel Jacobson was a unique figure. Despite being a communal activist with a brilliant sense of organization and a communal mission, he continued to conduct himself with great affection. He cared for every one of the refugees as if each were his own brother.

The letters in my possession testify that each one of the *chassidim* found in R. Yisroel a true friend to

whom one could turn, not just for important matters but even for minor requests. Although he was completely preoccupied with communal activity, he attempted to fulfill all individual requests.

The following letter written by R. Binyomin Gorodetzky may serve as an illustration. R. Binyomin, who had arrived in Paris three months earlier, understood the situation fully. He knew that the majority of



the *chassidim* were in danger. Even those who had already crossed the border needed heavenly mercy until they reached their destination. He knew that there was no money or food and that some groups were missing, and so on. Nevertheless he was comfortable in requesting that Rabbi Jacobson help him with minor matters.

I added punctuation and comments to the letter in brackets. The letter has no date; however, it appears to have been written at the end of Menachem Av or the beginning of Elul 5706.

**B'ezer Hashem, with the help of G-d**

**His Honor HaRav HaGaon  
HaChassid, many  
accomplishments,  
Vasik v'chassid,  
Moreinu HaRav Yisroel  
Jacobson**

**Greetings and eternal good!  
During our conversation  
yesterday, time did not permit me  
to inquire regarding the person  
who brought my possessions,  
Shmuel Yosef Pindrik. To whom  
did he give them? I request that  
you ask him to write a detailed  
letter stating what he did [with the**

possessions]. I also request that you receive the eighty dollars that our friend Wagshall owes me. Surely you gave the letter to my uncle [uncle of my wife] Eliyahu Shmuel [Kahanov]. I also request that if I will be unable to clarify regarding my brother-in-law Avrohom Yaakov [Levitin, the son of Shmuel Levitin], that you send an additional telegram stating that he should come. [A telegram was sent to him in Samarkand immediately upon the arrival of Rabbi Jacobson in Paris on the 20<sup>th</sup> of Tammuz 5706/July 19, 1946.] Surely you have his address.

Write to Tzvi Rosenheim that it is an outright lie. I do not owe him a penny. To the contrary, he owes me. Therefore, I request that you extend effort and request that he give the fur coat [the fur coat was mentioned numerous times in previous correspondence] and send it, because currently many will be traveling here. Please write detailed letters until you arrive here.

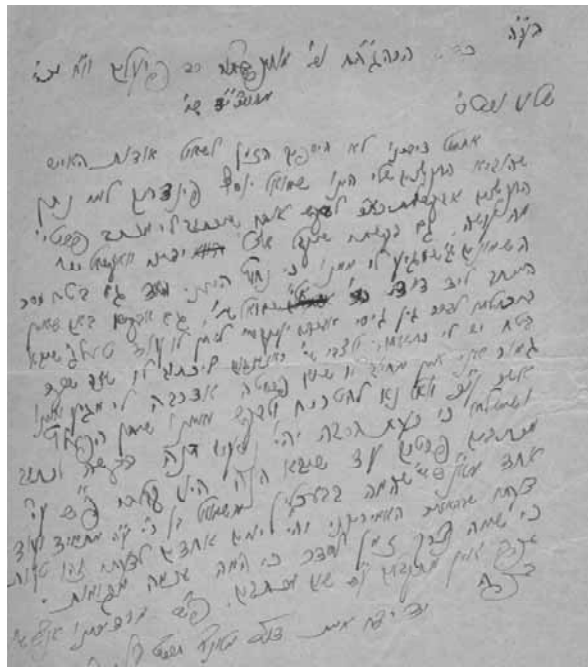
Today I received regards from one of *anash*, that they are in Berlin. This was from Shmuel, the son of R.Y. [R. Yitzchok Masmid] and others. Your opinion is that you will only spend a few days in the American zone. In my opinion, this is a mistake, because there you will need time to organize, because they are in many places.

No letters are received on your behalf here [in Paris]. Regards from our friends, *anash* here.

Your true friend seeking your peace from heart and soul at all times.

Binyomin

The Rebbe Rayatz Directs Two Chassidim to Live in Belgium  
Rabbi Jacobson met Rabbi



Yehuda Chitrik and Rabbi Chaim Chaikin in Prague. He conveyed to them the directive of the Rebbe Rayatz that they settle in Belgium, traveling via Paris. While Rabbi Jacobson was in transit somewhere between Belgium, Czechoslovakia, France and England, Rabbi Chaikin wrote him a detailed letter regarding the difficulties in obtaining a visa and his concerns as to how they would reach their destination while they did not know what their function would be and how they would support themselves. He also reports in the letter regarding refugees that arrived, where they traveled, the lack of food, and parcels that would be sent to the United States on their behalf. I added explanations in brackets.

B"H

4 Elul 5706, Prague

May you be written and sealed for a good year.

His Honor HaRav HaChassid HaTamim, Highly Esteemed Vasik V'Chassid, G-d-fearing, etc.,  
Moreinu HaRav R. Yisroel Jacobson.

Greetings to all our families

and friends.

We received all the letters [sent by Rabbi Jacobson] from Belgium and Paris. We also received a telegram with the Rebbe's approval for our trip. Nevertheless, it would be appropriate that there be formal approval for the mission. We hope that we will be able to receive this while in Paris.

Travel from here is extremely difficult. The Joint is very strict. They do not give travel tickets under any circumstances, only to those who have American visas. However, for Paris they do not give at all. The past few days we have spent all day wandering at the Joint and we have not yet received.

Today I sent you a telegram requesting that you ask Mr. Jacobson [representative of the Joint in Prague] to give us travel tickets for the earliest journey possible. All those who were in Achad yesterday were here at the station. They all traveled on to Linz.

You must hasten to aid all of *anash* in Germany and Austria. The latter need tangible aid, because things are very expensive there. They need warm clothing, because all their possessions are with us. Soon we will send them directly to America.

This week I spoke with Yitzchok [Goldin, who remained at his post] in Lodz. He reported that the 120 people who arrived at the end of the month of Menachem Av have traveled on to Klatzk. We received a report from travelers that more than forty *anash* were seen at Achad. R.Y. [Rabbi Yitzchok Goldin, who was in contact with *anash* activists in Lemberg] said that at the beginning of last week more than 200 people traveled from Lemberg

and that he does not yet know where they are.

I have not yet fulfilled Shpalter's [Rabbi of Sonik] request. I did not obtain a loan and R. Michel and R. Moshe Niemark did not repay the loan stating that they would give on their own. After I received [money] at the Joint, I paid Rappaport [Rabbi Meir Rappaport with whom Rabbi Jacobson spent Shabbos immediately upon arrival in Prague] about 800 kronor. In general I received very little, approximately 13,000 kronor. This is only for small expenses such as sending parcels, telegrams, and letters. I distributed 4,000 kronor to forty people for small expenses. You can see that for essentials we do not have even one penny. Our entire sustenance is only the food we receive in the camp and 100 kronor per week. We received a telegram from the Rabbi of Sanik, Shpalter, that he traveled through Achad. They are extending efforts that he come to Prague, although this is not easy.

While they were here [when he met Rabbi Jacobson in Prague], we spoke a little about funds. From all the above stated it is understood that when we arrive in Paris our situation will be worse. To where will we turn in Paris? Similarly, what will our situation be in Belgium? Although the time of accounting has not yet arrived, it would be right if we knew what our compensation will be when we, G-d willing, arrive there? Do you know our situation? We have no money, clothing, meaning winter clothing.

In general we do not know what our function will be there. Will we be *mashpiim* and receive our pay from the administration of the yeshiva there if they accept us? Or perhaps we will function as administration and supervisors without pay? In this manner we

will have more of an opinion on each issue. On the other hand, as *mashpiim* perhaps our material situation will be better. This is all theoretical. I am confident that you have prepared for us in Paris so that we will not suffer.

During these days I will, G-d willing, write regarding daily occurrences. Please send regards to my dear, highly esteemed Uncle Moshe Leib [Rodstein, the secretary of the Rebbe Rayatz and the uncle of Rabbi Chaim Chaikin] and to our aunt Mrs. Kaila, and to all our relatives and friends.

In conclusion, may Hashem give us the good inscription and sealing among our Jewish brethren.

C. Chaikin

Rabbi Chaikin placed his trust in Hashem. He was ready to fulfill the holy will of the Rebbe Rayatz. However, he expresses his concern as to how he will be able to endure.

In the next letter, dated the 21<sup>st</sup> of Elul, Rabbi Chitrik requests permission to obtain a loan on the condition that Rabbi Jacobson send the money. He describes in detail the hardships that he had in obtaining a visa.

B"H

Tuesday, Ki Savo 5706

Prague

May you be inscribed and sealed for a good year.

His Honor HaRav HaChassid, HaTamim, highly esteemed, Vasik V'Chassid, G-d-fearing, etc., Moreinu HaRav R. Yisroel and all his family and to all our friends and brethren.

Greetings.

We received the letters from Belgium, London and Paris. Thank you very much. You complain about us not writing. I will not deny our guilt. We thought that you already traveled to the United States and our letters would not

reach you. Therefore we decided to write directly to the United States.

I will now write a summary of what happened. Approximately thirty-five of the first group that traveled to Asch crossed over after many \_\_\_\_\_. They are together with the family of Nissan [Neminov] in Hof. Approximately thirty-five of them remain. They attempted to cross over to their destination three times. They experienced many hardships, and after all they have still not been successful.

Today I was with David [?] and he said that they decided (and we agree) to travel to Linz. Tonight they will be in Prague and we will greet them. From here they will travel to Linz.

Among those who have traveled to Hof, meaning the Munich zone, are Sender [Menkin] and his family, Yisroel Levin, the son-in-law of Meir Gurkov, Dovber Naparstik, Moshe Baich, and his father-in-law and uncle. Among those that will travel to Linz today are Tzemach and family, Leib Lipsker and family, Zusia Dvinsker, Mariasha [Garelik] and family, M.M. Marazov and family.

Last week 120 people traveled from Cracow. Blessed is Hashem that all crossed over from Achad. We were unable to see them or know who they were. However, with the help of G-d there was a report from the travelers that they crossed over in peace. It is known that Avrohom Mayer was among them.

On Sunday I spoke with Yitzchak Goldin via telephone. He reported that two days earlier, 200 people traveled to Lemberg. Where they are I do not yet know. Hearing [the telephone] was with great difficulty. Therefore there was no opportunity to talk in detail.

Approximately thirty people traveled to Linz. Among them were Shmuel the tailor [Lubashvitzky]. R. Aizik the *shochet*, his four sons

and family, Moshe Zaklikovsky and others. I think you saw the list.

We received a telegram from Vienna that they all crossed over, with the help of G-d. Nachman Krone, Avrohom Yitzchok Kornblut and his four brothers traveled to Paris on their own accord. There remain a few who are considering the possibility of traveling legally to Munich. I have not yet seen [Rabbi Yaakov] Griefel.

I investigated regarding the manuscript of *chassidus* and I was unable to find out if it is with our friend.

Your friend blessing you to be inscribed and sealed for good.

*Yehuda [Chitrik]*

HaRav HaChassid Moreinu  
HaRav Chaim [Chaikin] requests that I convey his regards.

We received 14 kronor from Jacobson [representative of the Joint] and this was with great difficulty.

We hope to send the *s'farim* and possessions today or tomorrow, G-d willing. As of now we received the permit from all sides, from the camp and the ministry. It has not yet been approved. We hope that the papers will be approved today. We were considering obtaining an entry permit from here [directly] to Belgium [without traveling through Paris]. However, we were unable to do this.

We remain with the option to travel to Paris. I hope to receive a permit there. For all these reasons the journey was delayed. Today we are waiting for Jacobson [the Joint representative] to give us tickets for travel.

You write regarding London. There is no one to send from here—only R. Yitzchok Goldin, who is in Poland. It is not known who is crossing over from Achad. Also, it is difficult to reach them from there.



UNRRA building in the city of Linz



The city of Linz in 1946

We request that you request the Rebbe to send one of *anash* as a representative of UNRRA with the ability to travel throughout the American borders, both in Germany and Austria, and to send them funds as soon as possible.

## SHELTER IN THE COURTYARD OF UNRRA

Rabbi Yisroel Levin describes that trip in his memoirs:

“When we arrived in Asch they brought us to a shelter for refugees. Members of the Bericha were there. We spent Shabbos there, and the head of the

community brought us food for the three *seudas* [meals]. On Erev Shabbos we went to the bathhouse, which was a medical facility. The baths were built in the ground with cement.

We still suffered a bit, but blessed is Hashem that it ended in a good, kind, merciful manner. On Sunday of *Parshas Shoftim*, the 28<sup>th</sup> of Menachem Av, they took us on trucks and brought us to the border. We went to the other side and descended from the vehicle. However, the guard was replaced and the American military police, called the M.P., arrived. They told us to go back onto the vehicle and travel back. When we began to beg

them, they forcefully and cruelly loaded us back on the vehicle. They even threw pregnant women—among them the daughter of R. Pinchus Schreiber, wife of R. Eliyahu Gershuni, and a baby girl onto the truck. We returned to the shelter.

Subsequently the members of the Bericha began to help us steal across the border. We moved to a different shelter, which was previously a Germany army camp, which was closer to the border. We already spent Shabbos *Parshas Shoftim* in the second army camp.

On Monday of *Parshas Ki Seitzei*, the 6<sup>th</sup> of Elul, members of the Bericha took us on trucks to a house near a forest. There was a horse stable there. We sat next to the house in the dark and waited. At night one of the Bericha members arrived and told us to follow him on foot. We entered the forest, and it was dark. We held onto each other and walked without end in a large, thick forest.

In the middle of the night we heard jeeps moving on the other side of the forest. This was the border patrol of the M.P. Apparently they heard rustling in the forest, and they began to shoot into the forest. Our leader told us to lie down and we lay quietly. After a while they traveled from there and the leader instructed us to continue walking.

While walking our leader discerned that he made a mistake—we were going closer to the Russian Zone. Obviously we were very alarmed. He redirected us to a different direction. We walked almost the entire night without end, while extremely exhausted.

When dawn began to break, the leader instructed us to leave the forest and walk on the road quickly, in total silence. He walked in front of us. My wife Ita Devora walked quickly with all her

strength following the leader. I also walked quickly with all my strength. Blessed is G-d and thanks to G-d, with the help of G-d and with supernal kindness and great mercy, we arrived at the gate of the UNRRA courtyard on the 7<sup>th</sup> of Elul, the day when “*ki tov*—it was good”—was stated twice [Tuesday].

The leader told us that we were by no means, G-d forbid, to leave the gateway of the UNRRA. The law is that whoever is within the gateway is already under the jurisdiction of the UNRRA. Whoever exits the gateway and does not have a D.P. card, meaning the papers of the UNRRA, is sent back to Czechoslovakia. We did not understand the laws, but we observed them. It was a great miracle that the jeep of the M.P. did not arrive prior to our entry into the gateway, because they were constantly moving, since it was the border point.

The village or the colony was called Rei. The following day a Jewish woman refugee arrived in a state of great fear. She ran into the gateway and related that she was walking with 150 people, among them many *anash*, and that the M.P. grabbed them back. She was saved by a Gentile German woman hiding near her, and now she arrived running through the gate.

Later, while standing inside the courtyard facing the gate, the Jeep with the M.P. who had grabbed us passed by. They gazed at us in anger, but we were already inside the gate and it was forbidden for them to enter the UNRRA courtyard. Blessed is G-d and thanks to G-d, we began to openly thank and praise G-d for the salvation, miracles and wonders that he performed for us, bringing us from the straits to a safe place.

In this camp there were beds with many tiers. There were many levels of beds, one above the other.

We ascended onto the beds and went to sleep in extreme exhaustion.

We were recorded in the register book of refugees. They attempted to give us food; however, we were so exhausted that we remained sleeping on the beds. During the entire mealtime they knocked on the beds, yelling, “It is time to eat.” We did not know what they were saying. We just wanted to sleep and sleep. After mealtime we immediately slept and continued to sleep.

After recovering from our exhaustion we began to speak about Judaism. The emissary of the Rebbe, HaRav HaGaon HaChassid R. Yisroel Jacobson, conveyed to us that the main thing is to talk to Jews about Judaism.

On Thursday of *Parshas Ki Seitzei*, the 9<sup>th</sup> of Elul, HaRav HaChassid R. Chaikel Chanin arrived with a truck. He took us to “Hof,” which is a large refugee camp of Jews located far away from the border. We spent Shabbos *Parshas Ki Seitzei*, the 11<sup>th</sup> of Elul, there.”

HaRav HaChassid R. Tzemach Gurevitch, the son of HaRav HaChassid R. Yitzchok Masmid, also wrote to Rabbi Jacobson about his experiences and the experiences of his group.

**B”H**

**His Honor HaRav HaGaon Famed Vasik V’Chassid, G-d-fearing, etc.**

**Moreinu HaRav R. Yisroel Jacobson**

After greetings of peace, thank G-d for life and peace materially and spiritually.

Since we parted in Prague, we spent about a month in Asch. We had nothing. We had to travel back to Vienna via Prague and from there to Salzburg. This is a place in the American Zone. We have not



yet reached Germany.

Currently here are myself and my family, Laibel Lipsker and family, M.M. Marazov and family, his mother-in-law [Mariasha Garelik] and family, Zissi and family, A.A. Romanov and family, Shaul, the son of Shlomo Raskin, and family, a total of thirty-six souls. It is known to us that there are additional *anash* in the American zone in Austria in two locations.

In general our groups were separated to many places without any contact or connections at all. We are waiting these days to be taken to the American Zone in Germany. Where we will be taken we do not know. They do not reveal this. It is not necessary to arouse the regarding this, because my uncle is inquiring into this matter properly.

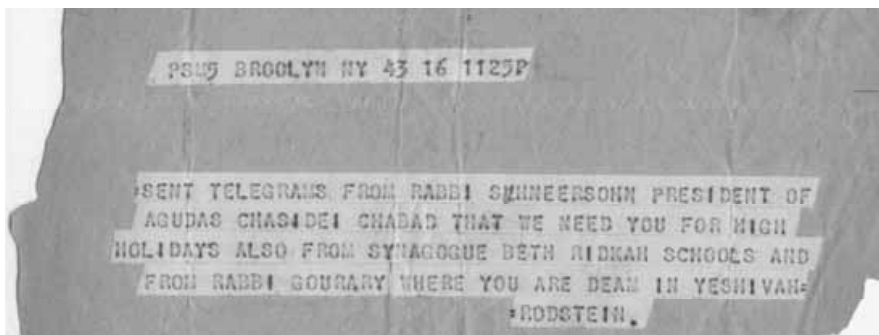
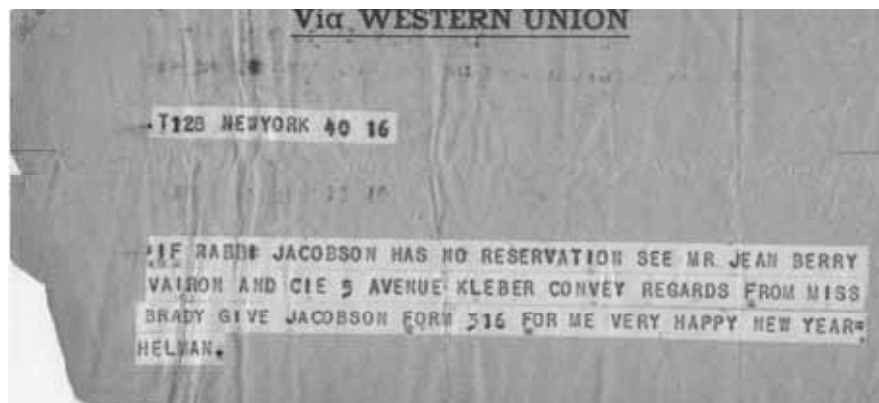
However, it is our obligation to notify you about our experiences. Our material situation is dire.

May you receive life and peace from G-d of peace. May you be inscribed and sealed in the Book of Good Life, as your soul and the soul of your friend desire.

Tzemach Gurevitch

Finished but not Complete

On the 16<sup>th</sup> of September, in the middle of his mission, Rabbi Jacobson received a telegram at the address of Rabbi Schneerson in Paris with the directive to return to



the United States for Rosh HaShana. I do not even attempt to probe that which is beyond me, but the directive appears to be quite mysterious.

On the 17<sup>th</sup> of September (21 Elul), an additional telegram arrived from Rabbi Schneerson [the Rebbe Rayatz], President of Agudas Chassidei Chabad, stating that Rabbi Jacobson was needed for the High Holidays. The request was written in the name of all of the institutions headed by Rabbi Jacobson—the shul, Beth Rivkah—and in the name

of Rabbi Gurary, chairman of executive committee of Yeshivas Tomchei T'mimim, that he was needed in the yeshiva where he served as *rosh yeshiva*. The telegram is signed by Rodstein.

Rabbi Jacobson left Europe and arrived in the United States on Erev Rosh HaShana. However, he did not abandon his work on behalf of the refugees. He continued to direct the network, laboring on behalf of his *chassidic* brethren for a long time to come.

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***Rabbi Gedalia Akselrod,  
Av Beis Din in Chaifa:***

# DON'T BE FAZED BY THE NISAYON

*“Anyone whom the concealment and darkness has not left bewildered, needs to know that he is a shliach from Above to pave the way for Moshiach.”*

Nineteen years have passed since the Rebbe announced 5751 as the year that Moshiach is revealed according to the Yalkut Shimoni.

In that year the Rebbe announced as a prophecy that we need to publicize to the world that immediately *“hinei zeh Moshiach ba”* (Shoftim 5751)

In 5752 the Rebbe said we should prepare the entire world to welcome Moshiach Tzidkeinu and this is the only thing that is left to do now in the avodas ha’shlichus (Chayei Sara 5752).

The Rebbe also announced about 770 that it is “Beis Moshiach” and agreed that Chassidim should publicize that he is Moshiach (5752-5753).

Then came 3 Tammuz 5754: Despite the concealment, Chassidim remember the Rebbe’s promise that his hisgalus will be without any change of g’niza like the aron, which was hidden (Shoftim 5751).

Chassidim remained unfazed by 3 Tammuz and this is because every



Jew has a G-dly soul which has emuna above the natural concealment of the world. The Rebbe, an Ish Elokim, said there won’t be the change of g’niza and therefore, we believe with complete faith in what the Rebbe said that there is no g’niza and this emuna is from the Etzem HaNefesh.

We are not fazed by the physical senses and by the nature of the world because the inyan of Moshiach is to rectify the world from its “brokenness” and this is accomplished by revealing the inner

soul powers of the soul from the yechida of the soul where the world does not conceal the G-dly truth.

There is a direct horaa from the Rebbe not to be fazed by the physical senses and the natural appearances that the world portrays as he said regarding the wagons brought by the N’siim: “Since the Torah says that the wagons exist, the existence of the wagons is a greater certain truth than what you see with your eyes” (Hisvaaduyos 5747 vol. 2 p. 101).

We live with what the Rebbe Rashab said; “his candle will never be extinguished” – “The light of the Baal Shem Tov constantly illuminates. Chassidus will exist until Moshiach, without a doubt since Dovid Melech Yisroel Chai V’kayam which is the Baal Shem Tov and the Maggid and the (Alter) Rebbe and that is how it will for eternity for we come from Dovid and this is for eternity until Moshiach” (Toras Sholom p. 180 os 12).

We believe what the Mekubal Rabbi Moshe Cordovero (RaMaK) said that “Moshiach does not die but he lives ... ready for the salvation of Yisroel” (Ohr HaChama VaYakhel 212:1). We believe the Midrash Rabba Rus 5:10 “Just as the first redeemer was revealed and was then hidden from them so too the final redeemer will be revealed and then hidden from them.”

We believe what is brought in Seifer HaMaamarim 5731 p. 58 that in the generation of Moshiach the test of “do not be ashamed before the scoffers” is very great and powerful and Moshe’s primary humility was before the generation of *Ikvisa d’Meshicha* since he saw how there will be numerous tests and many scoffers and nevertheless they would stand strong against all those who try to lead them astray and the scoffers and they would keep Torah and mitzvos with mesirus nefesh.

We believe what is brought in

Tanya that Moshe Rabbeinu is found within every Jew and what is brought in the maamer of Lag B'Omer 5741 that Rabbi Shimon bar Yochai is also found within every Jew and that the Rebbe is found within every Jew and he leads us to the Geula.

Anyone, whom the concealment and darkness has not left bewildered, needs to know that he is a shliach from Above to pave the way for Moshiach. And those who are embarrassed by the Rebbe's sichos of 5751-5752 and by the

singing of Yechi in the presence of the Rebbe in 5753 they too will be redeemed with everybody else when the Rebbe is revealed in all his glory.

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

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## Beis Moshiach

*On behalf of the staff of the English and Hebrew  
departments of Beis Moshiach Magazine  
and its readers all over the world, we would like to congratulate  
and extend our warmest blessings and wishes  
to our beloved writer and translator in the English department*

Reb **Michoel Leib Dobry**

*and his dear wife Chaya Leya sh'yichyu*

*on the birth of their grandson Ido HaCohen sh'yichye  
to their son-in-law and daughter*

R' Yisrael Yosef HaCohen and Ester Nechama Dina Hoffman

*May you merit much Chassidishe nachas and joy  
from all your children and grandchildren and may they grow up to be true chassidim,  
yerei Shamayim, and lamdanim, true soldiers of the Rebbe Melech HaMoshiach shlita,  
and may we merit to see the true and complete Redemption NOW!  
Long live the Rebbe Melech HaMoshiach forever and ever!*

--The Beis Moshiach Family

# A DAY OF PROTEST

## *Chabad Rallies for Shleimus HaAretz in Manhattan and Brooklyn Heights.*

***Behold! A day of the Lord is coming, and your plunder shall be shared within you.***

--Haftora for First Day of Sukkos;  
Zechariah 14:1)

***A special day for Hashem will come. (Metzudas David); A beloved day for Hashem will come. (Rashi); All the loot that has been taken from Yisrael over the years will be returned to them, and be divided among the people. (Metzudas David); Gog and Magog will capture Jerusalem and begin to divide up the spoils. (Malbim); This is how the loot will be returned: first, the nations will decide to make war on Jerusalem. (Metzudas David)***

Erev Hoshana Rabba, Tuesday September 14, 2010, was a day of protest for Chabad. In Manhattan, Chabad protesters rallied with American Friends for a Safe Israel (AFSI) to bring the Rebbe's message of "True Peace". Later, in Brooklyn Heights, Chabadniks went to help beleaguered Jewish residents there to stand up to Arab jihadists screaming anti-Semitic slogans and insults while harassing customers at the entrance of a store selling Israeli products.

The day started "Peacefully" in Manhattan with the Lubavitchers bringing a message of protest to the Israeli Consulate about the Israeli Government's irresponsible foreign policy leading to a suicidal version of "peace" by giving away Golan, Jerusalem, Shomron and Yehuda.

They hoped to bring home the point that anything but "peace" has been achieved since the Oslo agreement was signed in 1993 or even before that with the giving away of Sinai in 1979 in exchange for blatantly hollow "promises" of "peace"<sup>1</sup>.

In keeping with the Lubavitcher Rebbe's directive to "live with the times" (of the Parsha), the first day of Sukkos Haftora was from Zachariah (14:1) "There will come a day for G-d, when I will divide your treasure (that the non-Jews over the centuries have stolen) amongst you. I will gather all the non-Jews to Yerushalayim to war and to lay siege to the city..."

Well, the giving away of Yerushalayim theme was certainly on people's minds. Since Mr. Netanyahu was back in the US fawning after the American President to give away Jerusalem, Golan, Yehuda and Shomron, surely the rest of the nevua "I will return all of your treasure stolen by the nations of the world from centuries of looting" must come true as well!

Chabad follows the Rebbe's well known opinion that the current plan or any plan agreeing to halting construction or giving away land, or even to discuss the possibility will only bring more terror as it always does. As the Rebbe tells us: "Talks lead them to think there is what to give away". (At the time of writing, PM Netanyahu just agreed to another building freeze)

Recently, it was reported in HaAretz<sup>2</sup> that Syrian peace talks

were about to resume. Debkafile reports that Mr. Netanyahu has given to the American negotiator, Mr. Mitchell, a map of a plan for Israel to withdraw from Golan<sup>3</sup>.

*"Following the two-day Israeli-Palestinian face-to-face supervised by US Secretary of State Hillary Clinton, US Middle East envoy George Mitchell prepared for a major US diplomatic breakthrough during his visit to Damascus Thursday: The possible revival of Syrian-Israeli peace talks. He carries with him for Syrian president Bashar Assad a detailed map<sup>4</sup> drawn up by Binyamin Netanyahu to represent Israel's proposed withdrawal from much of the Golan."* (See map - Courtesy of DEBKAFfile).

A similar map has been on the CIA fact book site since before 2004 giving rise to the thought that perhaps this was Israel's intention all along? As the CIA map says in fine print on its map of Syria which shows Golan as part of Syria: ***"Golan Heights (Israeli Occupied)"***<sup>5</sup>.

President Assad has historically hated Israel and continually calls for Israel's destruction. Syria was a haven for NAZI fugitives escaping prosecution after World War II<sup>6</sup>. These fugitives have not only trained the Syrian army which is styled after the Germans, but to hate Jews in the NAZI fashion as well<sup>7</sup>.

Knowing this, what good can an Israeli withdrawal from Golan do for Israel? The Israeli government seems to imagine that peace can come from placing a sword into the hand of a sworn enemy. Experts feel that if returned to Syrian hands, this

vitality needed military stronghold would only become another launching pad for missiles aimed at Israel.

In light of this steadily worsening situation, the Rabbanim of Crown Heights, Rav Osdoba Shlita and Rav Schwei Shlita gave their directive for Chabadniks to protest. Tuesday's rally was organized by the Crown Heights Committee for Shleimus HaAretz along with AFSI, SOS-Israel "The World Committee To Save The People and the Land of Israel", Chabad4Israel and Chabad Women for Shleimus HaAretz.

Chabadniks, friends of Lubavitch, friends of Eretz Yisrael and even a number of non-Jews joined together over 200 strong to let Israel know what the Lubavitcher Rebbe thinks of this terrible plan. "Not One Inch" chanted protesters planted across the street from the Israeli Consulate in New York City. Afterwards Arutz Sheva printed the story and the Rebbe's message streamed across the world via the internet appearing even on Christian ministry sites.

Speaking were Rabbi Aaron Raskin from Chabad of Brooklyn Heights, Rabbi Yaakov Weinberg of Chabad of Kansas City, Rabbi Yekusiel Rapp of SOS – Israel and Helen Friedman – Director of AFSI.

It was a spirited rally with speakers calling for unity amongst leading Rabbanim to begin advocacy and say something before it is too late. On the table are Jerusalem, Shomron, Yehuda and Golan Heights. It was hard to decide which is more important; each being such a vital piece in ensuring Israel's future safety and more importantly as the Lubavitcher Rebbe emphasizes over and over again this is a matter of security for over 5 million Jews! With these areas gone, the country would be incomparably more vulnerable to attack, *ch"v*.

This terrible "plan" should be viewed in light of the law in



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## ***An anti-Semitic organization calling for the worldwide boycott of Israeli goods met at 501 Montague Street in Brooklyn on Tuesday at 5:30pm to protest in front of a Brooklyn store selling Israeli products.***

Shulchan Aruch (Hilchos Shabbos ch. 329) discussing what to do on Shabbos in the event that a hostile enemy is planning an invasion of a Jewish border town. The law says that men, women and children must go out to fight, even if the enemy only threatens to take straw. The Rebbe quoted this halacha countless times and said he was not referring only to the giveaway of Jewish land as dangerous, ***but rather it is the talks themselves about such land giveaways which are “The Border Town” (so to speak) that open up the whole country to terrible danger!*** Just to sit down for talks opens the door for land being given away.

### **Protest Part II – The Protest Moves To Brooklyn Heights**

At this rally, Rabbi Aaron Raskin spoke. He has a successful shul and shlichus (Congregation B’nai Avraham) as well as a pre-school in the Brooklyn Heights section of Brooklyn. He asked members and friends to please come after the Manhattan rally to protest Arab picketers who had planted themselves in front of a cosmetics store selling products from Israel.

What happened next was a spinoff of what is coming out of the continuing negotiations for peace and is a clear example of their detrimental effect on world Jewry and how they cause terror and anti-Semitism.

Leaving the rally a small number of the protesters arrived in Brooklyn Heights to help Rabbi Raskin to battle a strange new form of Anti-Semitism that has developed thanks

to Israel’s giving away land.

An anti-Semitic organization calling for the worldwide boycott of Israeli goods met at 501 Montague Street in Brooklyn on Tuesday at 5:30pm to protest in front of a Brooklyn store selling Israeli products.

They stood there “legally” waving PLO and American flags while hooting and heckling customers of “Rickie’s”. Rickie’s became the target for the second time this year. Earlier in July, the same scene repeated itself.

As if a modern day pogrom was taking place, Police stood idly by as protesters screaming and chanted anti-Jewish remarks. It was not clear if the protesters had a permit.

Rabbi Raskin had warning of the event and had emailed and informed his congregation and surrounding congregations of the threat this group poses to Jews. This group calling itself “BDS” has a pattern of targeting stores not in Jewish neighborhoods around the world to create press about the Arab terror state cause. Here, the press was not present, but Rabbi Raskin was.

It was the end of the work day and few congregants attended. Together with about 10 bachurim and outraged passerby, the small group danced, sang and heckled back at the obnoxious anti-Semitic Arabs and their friends providing a small measure of comfort for the beleaguered residents of the neighborhood who withstood their rude attack earlier this year in July. It was hard to tell if it was a victory or just a token firm stand.

The Anti-Defamation League (ADL) was significantly not in attendance. On the ADL’s website it gives a history of this organization’s anti Semitic history of calling for global boycotts of Israel.

*“Campuses nationwide have seen an increasing amount of boycott and divestment activity targeting Israel. Through petitions, resolutions and other efforts to promote boycott, divestment and sanctions (BDS) campaigns against Israel, students and faculty have attempted to steer university and public support away from Israeli and Israel-affiliated institutions.*

*For the most part, these efforts have been unsuccessful in their demands for divestment efforts or large-scale boycotts. Many, though, have garnered significant support and media attention, in some cases emboldening students and faculty elsewhere to launch new initiatives.*

*In addition, Israeli Apartheid Week<sup>8</sup>, an annual weeklong series of events that is held on many colleges campuses in the U.S., consistently features events that focus on boycott and divestment efforts against Israel.<sup>9</sup>”*

The ADL claims that “for the most part, these efforts have been unsuccessful”. But the implication is that in a number of cases, they really have been successful! The website stopped short of giving the sickness its rightful name: “Talks for peace in exchange for the giveaway of Israeli land cause terror”.

For all of the ADL’s useful information about this new form of Anti-Semitism, the ADL website did not provide any solution or even a reason for this new form of rabid Jew-baiting that the BDS promotes and for good reason: ADL itself supports Israel’s efforts to give away land! As the ADL website discusses about its director Mr. Abe Foxman: ***“Mr. Foxman is a great supporter of the State of Israel and the Middle East peace process.”<sup>10</sup>***

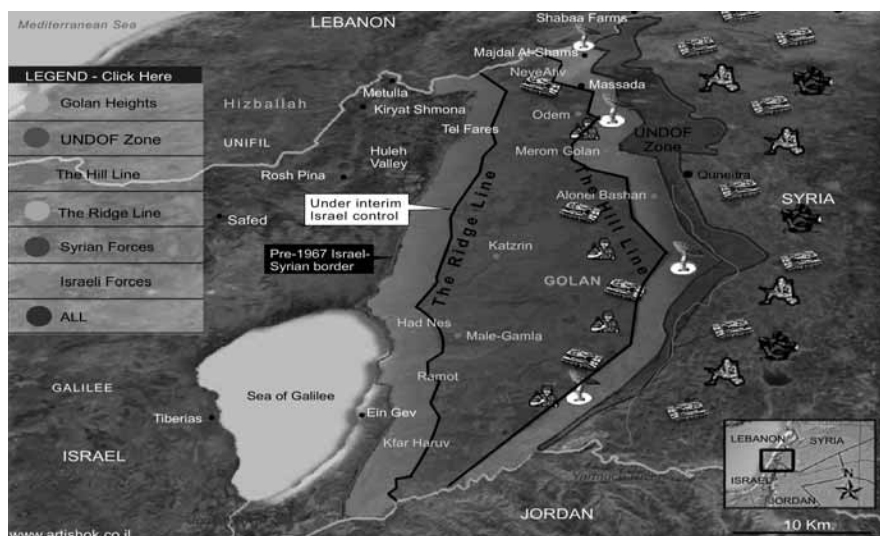
The BDS scare tactics are aimed at putting world pressure on Israel to give away more land. For their part, the Jewish community has been quiet in dealing with the problem. In their effort to avoid giving BDS any press attention, there is also a distinct lack of effort on the part of the Jewish community to attack the source of the problem and its arguments. This silence inadvertently lends support the argument that Israel is wrong and must give away land.

The main reason for silence however, is not only Israel's reluctance to attack the problem, but the nature of the BDS anti-Semitic argument itself. BDS argues that Israel is somehow wrong in being attacked and defending itself, taking over these lands in the process. A position basically touted by Israel itself as a necessary part of the PR jargon needed to facilitate the land for peace farce. As Israel continues its PR campaign to promote peace talks, so then this only encourages more of such activity.

Terrorists harass, kill and maim Jews, the Israeli government gives them land as a reward and they come back for more - Why not? They see their methods are successful.

Today, the harassment has become more sophisticated. Organizations like BDS find support from each inch of land given away as clear proof of Israel's "crimes". On the other hand, Jews are told in every organ of the Israeli media and by every Israeli government official that Peace must include the giving away of Israel's precious land, even the land under its own capital building!

After making such an argument for peace, of course Israel finds itself in a corner where it must now defend itself against the very arguments she herself created to make Israelis feel good about diplomacy to give away Jewish land.



The Rebbe's answer is surprisingly simple: STOP all talks that involve giving away land. Take back all the land given away and Terror will stop too. (This will stop organizations advocating Israeli boycotts as well)

The Chabad protesters arrived promptly at 5:30pm. The store owner, who was not present, telephoned to convey instructions not to stop either rally group. The focus of the Arab picketers was an Israeli product called: "Ahava" manufactured by Dead Sea products. Rabbi Raskin's approach was what is called a "Buy-Cott".

A Buy-cott means you get the neighborhood to buy everything in the store while the Arab Terror promoters are picketing outside.

**Rabbi Raskin's approach was what is called a "Buy-Cott". A Buy-cott means you get the neighborhood to buy everything in the store while the Arab Terror promoters are picketing outside.**

First on the scene was an Arab man with a camera who ensured that the Jews wouldn't get uppity.

An elderly Jewish man, looking to be reminiscent of the "Alter Communist" era came over to the Jewish looking people calling them: "Occupiers of Palestinian Land". The bachurim did not sit still and

argued back! There was nothing to argue about as the man was clearly not there to be reasonable but rather to spew out his anti-Jewish dialogue while the camera recorded the "helpless Jews" suffering anti-Semitic & anti-Israeli insults.

This was the first round, the shock attack. A Jew himself debasing Jews and the land of Israel. Luckily we had some protest signs with the "www.True-Peace.org" authored logon: "*Read The Bible: The Land of Israel Belongs To The Jews*".

After Mr. Alter Communist came more anti-Semites and more Jews who like this man were misguided. One woman, Mary, even told me that Israel had started the war in 1948! In talking to her, I found that her father was a Holocaust survivor from Poland. We had a nice chat that hopefully shed light on her warped version of history. She claimed that she had read a history book from an Israeli author on the subject. I recommended other sources of study.

The Arab picketers inadvertently served another purpose. That of reminding Jews that they are Jewish and that today is the holiday of Sukkos!

What happened is this: The more noise they made with their bull horn, the more people came to see what is

going on. This in turn caused the Jews who passed by and a number of gentiles to ask: "Why are they here? And why are you here?" Many thought that Rabbi Raskin and company were the protesters! We had to explain that we were only here to protest the protesters...

At this point we would tell them that these people are boycotting Israeli products. They would get outraged and davka go into Rickie's and buy something! Then as they came out they would wave their product and we would cheer while the Amalekim would boo and scream. One woman told the cashier: "Give me whatever those people are protesting against!"

It felt like NAZI Germany and this was the 1930's. I wondered why the city of Brooklyn would give these people a forum to promote hatred.

Of course the bachurim stopped trying to reason with these descendents of Amalek and instead focused on dancing and singing, jeering back and making sure that all the Jews who came out of the store plus passers-by had all shaken the Lulav and Esrog!

As we learn in Chassidus that this is a revelation of the true purpose of "le'umat zeh" (the opposite of good), to mobilize a Jew to feel one's G-dly purpose in this world as a Torah and Mitzvah Yid.

A Jew walking by was forced to make a choice in his mind: "Will I be quiet about my being a Jew or will I say something." Chabadniks

being there helped to polarize their Judaism.

This would give them the strength to think: "Here are young men, women and children standing up and openly being Jewish and not sitting still. How can I?" With this they would join our little group which ended up being about 30 to 40 people. It ended with the ushering in of Hoshana Rabba.

As Rabbi Raskin later remarked, "The Rebbe was and is Right. Even one person protesting can change everything. The Rebbe once told my Grandfather Rabbi Jacob J. Hecht. "In America it's all PR."

*People wishing to donate for activities that promote the Rebbe's Inyanim of Shleimus HaAretz are encouraged to send donations to: Chabad4Israel, 801 Eastern Parkway, Brooklyn, NY 11213. For enquiries into upcoming activities or to schedule a speaker call: (718) 213-2956 or email: shalom@chabad4israel.org*

#### NOTES:

1 As the Rebbe puts it in the film: "Eyes Upon The Land" (JEM Video) "Israel claims they made peace with Egypt. If this is so, so why does a now "peaceful neighboring country" roll tanks and armament up to the new supposedly peaceful border?"

2 Haaretz - Sat Oct 2, 2010- U.S.: Syria is essential to achieving Mideast peace U.S. Secretary of State is scheduled to meet Syrian foreign minister on Monday in New York to discuss possible renewal of Syria-Israel talks.

3 <http://www.haaretz.com/news/>

diplomacy-defense/u-s-syria-is-essential-to-achieving-mideast-peace-1.315597

4 See proposed map of Golan giveaway to Syria:  
[http://www.debka.com/static/images/Golan\\_Lines.swf](http://www.debka.com/static/images/Golan_Lines.swf)

5 CIA Factbook Report on Syria  
<http://www.cia.gov/library/publication/s/the-world-factbook/geos/sy.html>

6 Syria is haven for NAZI fugitives  
<http://www.wiesenthal.com/site/apps/nlnet/content2.aspx?c=lsKWLbPJLnF&b=4441467&ct=8180041>

7 NAZI Fugitives escape to Syria – For example, after WW2 the NAZI butcher Alois Brunner found gainful employment courtesy of the CIA. Brunner escaped to Syria where he became a government advisor. To this day Alois Brunner - now 90 - has successfully evaded capture. He is believed to live in Damascus using the name of his cousin Georg Fischer. One of the most wanted of all war criminals, Brunner was responsible for the killing of over one hundred thousand Jews.  
[http://www.auschwitz.dk/Brunner/new\\_page\\_2.htm](http://www.auschwitz.dk/Brunner/new_page_2.htm)

8 Israeli Apartheid Week – Anti-Semitic college campus programming:  
[http://www.adl.org/main\\_Anti\\_Israel/israeli\\_apartheid\\_week\\_2009.htm?Multi\\_page\\_sections=sHeading\\_1](http://www.adl.org/main_Anti_Israel/israeli_apartheid_week_2009.htm?Multi_page_sections=sHeading_1)

9 ADL Website On BDS  
[http://www.adl.org/main\\_Anti\\_Israel/boycott\\_divestment\\_campus\\_09.htm?Multi\\_page\\_sections=sHeading\\_2](http://www.adl.org/main_Anti_Israel/boycott_divestment_campus_09.htm?Multi_page_sections=sHeading_2)

10 ADL's Support For Peace Process:  
[http://www.adl.org/education/holocaust/foxman\\_bio.asp](http://www.adl.org/education/holocaust/foxman_bio.asp)

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