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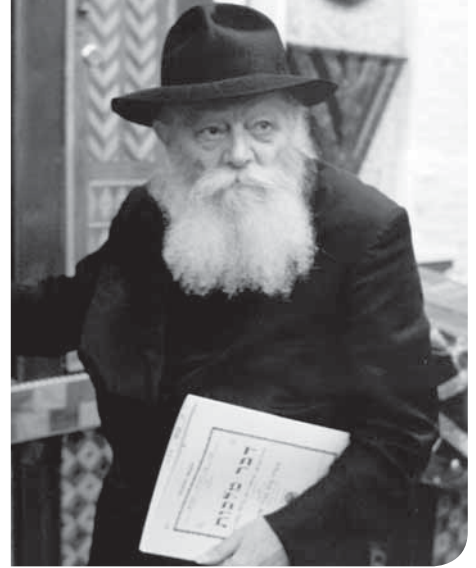
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FIT FOR GOLD: EVERY JEW SHOULD BE WEALTHY

Translated by Boruch Merkur



The lesson from all that was said above is as follows.

First off, we learn from this that G-d rules in His holy Torah – the eternal Torah, for all generations and for all locations – that every Jew is especially fit for “gold.” Simply speaking, every Jew ought to be wealthy, both spiritually as well as materially – wealthy in the literal sense!

Moreover, the message here is not only that one should have wealth; every Jew is in fact wealthy! Even if it may not openly appear that way, and one’s wealth is not revealed in the material sense, this is not because it is not so, G-d forbid. Rather, it is because a Jew must reveal it through his service of G-d. In fact, revealing one’s dormant wealth from the darkness results in “the advantage of light that emerges from the darkness,” a tremendous increase in a massive channel of “rains of blessing.” The results will be seen in a manner of *tagvuras ha’chayos*, being flooded with blessed rain, strictly in a positive sense, to the extent that it transforms the floods that are not positive into good and holy floods (even serving as a preparation for “The earth shall be filled with the knowledge of G-d as water covers the ocean”).

This message is especially applicable in this generation – the last generation of exile and the first generation of redemption.

After everything has already been completed, and no more is required other than to receive our righteous Moshiach in actuality, certainly G-d blesses every Jew with wealth, with gold – materially and spiritually – to the extent that it should be in a manner of, “there wasn’t a single individual among the Jewish people who did not possess ninety Libyan donkeys laden with the silver and gold of Egypt” (as it was “in the days of your exodus from the land of Egypt,” so too is it now, “I will show you wonders”).

Thus there is the clear instruction that a Jew should strive to be wealthy, in actuality, in all matters. In order to pursue this goal, one’s approach should begin with striving to attain spiritual wealth. Indeed, wealth is only in terms of mindset (see K’suvos 68a as well as Nedarim 41a). Thus, one ought to pursue wealth in Torah and Mitzvos. One should also pursue material wealth, in order that he should fulfill Torah and Mitzvos in a state of tranquility of spirit and body (as Rambam rules), and so he will be able to increase in donations to charity and the fulfillment of Mitzvos in the finest manner possible, etc. In general, the directive is to devote this wealth (gold, silver, and copper, etc.) to making one’s home a sanctuary and temple to G-d (“I shall dwell within

them’ – within each individual”), including giving charity for the sake of building synagogues and study halls in the simple sense, [building in effect] “a miniature temple.”

Furthermore – and this is of utmost importance, something that is timely – [this wealth should be utilized for] the actual building of the Third Holy Temple.

After all the explanations of the verse, “Make for Me a Sanctuary and I shall dwell amongst them,” including the commentary, “within each individual,” Scripture does not depart from its literal meaning. First and foremost the explanation of this verse pertains to the practical ruling that Jewish people have an obligation to build the Holy Temple.

In our case, the intent here is the building of the Third Holy Temple, literally, in accordance with the ruling of Rambam – that it shall be build by our righteous Moshiach, “He shall build the Sanctuary in its place,” and in accordance with the words of Rambam, “Everyone is obligated in its construction and to provide for the endeavor with their own [possessions] and money, men as well as women, as was the case regarding the Sanctuary in the desert.” It is understood that so it

is with regard to the Third Temple – that every Jew will participate in it through their donations – men and women, as well as children (as it was with the donations for the Sanctuary in the desert).

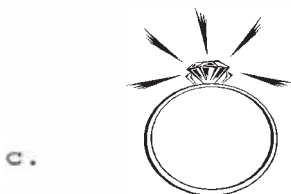
This is especially true in our

generation, which has already educated and accustomed Jewish children and young ones – and we continue to do so – to give charity. In addition to their being appointed as messengers to give charity, they are given money as

their own possession, in order that they shall give of their personally owned money to charity. ■

*(From the addresses of
the week of Parshas Truma
5752, muga)*

QUIZ



Which of these is your greatest asset? —

Which of these is currently uninsured? —

Your ability to earn an income is by far your greatest asset.

If that income stream is interrupted...even for a brief period...what would happen to the rest of your lifestyle? Even if you are young and careful, the odds of becoming too sick or injured to work are greater than you might think. Research shows that men have a 43% chance of becoming seriously disabled during their working years, while women have a 54% chance¹.

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ON THE DOORPOSTS OF YOUR HOMES



On Yud Shvat 5734, the Rebbe, Melech HaMoshiach came out with a call for Mezuzah Campaign activities. The most active organization in the area of the Mezuzah Campaign is apparently the “Mivtza Mezuzah” organization operating in the king’s neighborhood – Crown Heights. We recently met with several veteran campaign workers who shared with us their experiences.

By Avrohom Ber; translated by Michael Leib Dobry

The year was 5734. About seven years had passed since the Six Day War, when the Rebbe founded the first of his ten mitzvah campaigns, Mivtza T’fillin. Over a period of several years, the T’fillin Campaign was the only mitzvah campaign. Only in 5734 did the Rebbe, Melech HaMoshiach, add five more mitzvah campaigns, among them Mivtza Mezuzah.

At the Yud Shvat farbrengen, during the sixth sicha, the Rebbe

spoke about the importance of every Jewish home having a tz’daka pushka and a siddur as a means of increasing spiritual light to fight the growing darkness. Then, the Rebbe touched upon an additional matter:

“As was discussed previously, the shlichus of the soul is to have an effect in the world, and this is the main thing. Yet there must also be another matter, namely that ‘at your going and your coming’, one will recognize and

even a second Jew will recognize, to the point that as is discussed regarding the innovation of the Chanukah lights that even a Gentile will recognize, that this is a part of the world that belongs to a Jew. This is effected by the mitzvah of Mezuzah (the place of the Mezuzah is similar to the example of the Chanukah lights – at the entrance of the house or the entrance of the courtyard or at the walls and gates of the city)”.



“The bottom line derived from the Rebbe’s words is that we must make certain that every Jewish home has a kosher and properly checked Mezuzah.”

Rabbi Gavriel Avichzer
on Mezuzah Campaign
activities. Illustration.

The bottom line derived from the Rebbe’s words is that we must make certain that every Jewish home has a kosher and properly checked Mezuzah. The Rebbe even added that there are some charitable people who have already donated money for this purpose. Later in this sicha, the Rebbe discussed at length about the great quality of the mitzva of Mezuzah, through which the Jew reveals that everything in the home belongs to G-d, and about its “segula” for protection and salvation. The Rebbe spoke about this at even greater length at the next farbrengen, which took place on the 15th of Shvat.

In the months that followed, people began to understand how relevant the Rebbe’s words truly were. Until that time, tragedies and terrorist attacks occurred primarily in military zones and the like. It was only during that year that terrorist attacks and invasions started taking place inside Israeli residences. The

most prominent instance was the terrorist takeover of the Savoy Hotel on the 23rd of Adar Sheni, and the rescue attempt that claimed the lives of two soldiers and eight hostages. People soon realized that the Rebbe’s words regarding the need for special protection applied to private homes as well.

The Rebbe initiated the great *shturem* over this mitzva campaign just a few months later.

On the 23rd of Iyar, a terrorist cell penetrated the Lebanese border and entered Israeli territory. The terrorists invaded the settlement of Maalot, came upon the Cohen family, and murdered them. Afterwards, they broke into the Nativ Meir School and took over one hundred high school children from Tzfas as hostages. An elite IDF reconnaissance patrol attacked the terrorists, but their mission was not successful. While the terrorists were eventually killed, the price in Jewish blood was

unbearable. A delay of fifteen seconds resulted in the slaughter of twenty-one children in a horrific event that inflamed the emotions of the entire Jewish population of Eretz HaKodesh.

At the farbrengen that Shabbos, the Rebbe spoke in connection to this incident during the very first sicha. The Rebbe made a clear and strong connection between the number of invalid mezuzos found at the Tzfas high school during a check conducted by Rabbi Aryeh Leib Kaplan *a”h* and the number of Jews killed. The Rebbe said that the radio initially announced that seventeen had been murdered, and Rabbi Kaplan reported that there were seventeen invalid mezuzos. Afterwards, the number of fatalities rose to twenty-one, and then the amazing transpired. Only later, Rabbi Kaplan called again with an update: They had found more places missing mezuzos in the school – exactly twenty-one doorways were

without mezuzos!

But that wasn't all. As the sicha continued, the Rebbe expressed himself in a fashion that can be described as nothing less than Divinely inspired: "They recently pushed me to speak more about the Mezuza Campaign," the Rebbe said, "and I personally didn't know why. And behold, you now see that everything was connected to the Mezuza Campaign."

Antagonistic reactions to the spiritual comparison soon followed. People claimed that the Rebbe was justifying (*r"l*) the terrible tragedy. The Rebbe, Melech HaMoshiach, referred to this himself, when he compared the Mezuza to the helmet worn by a soldier in battle. The helmet doesn't prevent injury, and the

lack of a helmet doesn't ensure injury, but the helmet does limit the likelihood of possible injury, and similarly, this is the role of the Mezuza in Jewish homes.

Another "Heavenly" reference also came in response to the Entebbe operation in the summer of 5736, when the Rebbe made a great tumult over the Mezuza, demanding that the mezuzos of the survivors should be checked. "It would be proper for the survivors to have their mezuzos checked, not *ch"v* in order to 'catch' a Jew making a mistake, but that from now on, the situation will be as it should. Afterwards, they should publicize about it, and the matter will surely help in having an influence upon many Jews."

Later, the Rebbe told about

how many of the survivors were missing something in the mitzva of Mezuza, e.g., they didn't have mezuzos, the mezuzos they had weren't kosher, they hadn't been affixed in accordance with halacha. The Rebbe therefore added that "it is a holy obligation and a great mitzva for all the hostages who were privileged to be saved to publicize the results of the Mezuza checks in their homes." At this opportunity, the Rebbe also made a request that all the men in uniform who had worked to secure the release of the hostages from Uganda should make certain to have kosher mezuzos in their quarters. And when the IDF elite came to 770, the Rebbe asked them to affix mezuzos on the doorposts of their homes.

THE MEZUZA CAMPAIGN IN A REFORM TEMPLE?

In practical terms, the idea of making house visits had already been proposed a few years before 5739, the time mentioned in this article. But when HaTamim Shraga Zalmanov wrote a detailed program for the Mezuza Campaign to the Rebbe, where he mentioned the idea of yeshiva bachurim going out on house visits to put up mezuzos, **the Rebbe instructed that bachurim should not go out on house visits.**

Instead, the bachurim took action in a different way. For example, Rabbi Zalmanov tells a story that during this period, there were those who went out every Sunday to visit a different synagogue, and they found invalid mezuzos in many of them. On one of their visits to Queens, the T'mimim came across a Jewish doctor who asked them to replace his mezuzos. The doctor was very excited by the activities, and he proposed that they go to all the members of his synagogue to check the mezuzos in their homes as well. The idea was an excellent one, but the problem was that his "synagogue" turned out to be a Reform temple... The T'mimim were in doubt. On the one hand, this was an opportunity to give a major boost to the Mezuza Campaign. On the other hand, entering a Reform temple is positively forbidden.

Rabbi Dworkin was consulted on the matter, and he suggested this most interesting solution: The Jewish doctor would write letters to all the community members on his personal letterhead, not the temple stationery. The meeting would be scheduled to take place in the temple's event hall, not in the sanctuary itself, and the invitation was written in such a way that the word "synagogue" didn't appear. Anyone who was interested brought his mezuzos to the hall, and they were taken from there to be checked. Everything was done without any reference to the fact that there was something there called a "synagogue".

MEZUZA CAMPAIGN ACTIVITIES IN CROWN HEIGHTS

The most active organization in the area of the Mezuza Campaign is apparently the "Mivtza Mezuza" organization operating in the king's neighborhood – Crown Heights. Avreichim and baalei battim go out almost every night for house visits, equipped with mezuzos, throughout the City of New York. We recently met with several veteran campaign workers who shared with us their experiences while involved in this important project, including some exciting stories from over the years.

Mezuza Campaign activities began immediately after the Rebbe's instructions on the subject. Already in 5735-5736, HaTamim Shraga Zalmanov (today the Rebbe shlita MH"m's shliach in Queens) was in charge of them. Most of the activities were founded in 5739 by a group

of avreichim, among them R' Zalman Yehuda Deitsch *a"h*, (may they live long and healthy years) Rabbi Avraham Moshe Deitsch, and Rabbi Shmuel Brook. Today, the office is run by Rabbi Shmuel Kesselman.

The situation back then in the Mezuzah market was simply frightening. In the homes of many upright and pious Jews, including prominent rabbanim and public figures, the mezuzos were old and not kosher. Many of them simply didn't go to the trouble of having the mezuzos checked. It was often the case that the mezuzos sold on street corners - and not at the lowest prices - were written on paper, not parchment.

SPREADING THE WELLSPRINGS DURING THEIR OFF BUSINESS HOURS

Rabbi Avraham Moshe Deitsch: "The story of the 'Mezuzah Campaign' in the king's neighborhood began at the end of the *Lameds* (70's). I had just completed my first year in Kollel, and I asked the Rebbe in these words: 'Should I join the family business or be involved in spreading the wellsprings?' The Rebbe underlined the words **'the family business'**, crossed out the word **'If'**, circled the words **'be involved in spreading the wellsprings'**, drew an arrow in the direction of the emphasized words, and then wrote, **'In the free time from the aforementioned'**. To put it simply, the Rebbe wanted me to join the family business while being involved in spreading the wellsprings during my free time.

"I thought about an idea that would allow me to be involved in spreading the wellsprings



during my free time from the family business, and I came to the conclusion that the best way would be to arrange house visits for Mezuzah Campaign activities. These house visits were arranged for the evening hours, when all agreed that there would be free time from business matters.

"I went to R' Dovid Raskin, and he provided me with several cases of mezuzos, hammers, and all the other necessary materials, and I started going out for regular activities. Two or three months later, R' Shmuel Brook also got married, and he told me that he too wanted to join this project.

"We started arranging telephone calls to Jews in order to convince them to put up mezuzos in their homes. During the evening hours, we would travel on house visits to families who had asked us to come and check or affix a Mezuzah.

The system was still not fully organized. We had only two or three cases and maybe twenty mezuzos. I remember during this time when we came to a large house on Long Island that needed sixty mezuzos. We had to go there two or three times because we didn't have enough mezuzos in stock, nor did we have enough money to purchase such a large quantity of mezuzos

at once.

The first one to supply us with an orderly office, which exists to this very day, was my brother, R' Zalman Yehuda Deitsch *a"h*. He vacated a room in the basement of his home and set it aside for the Mezuza Campaign. We finally had an organized office with a telephone, something that significantly improved our activities.

"Slowly, the office started to become established. We hired and paid an activities director for whom the Mezuza Campaign was a full time position, and started collecting money. We organized a raffle for the institution at \$36 a ticket – a sizable sum at the time – enabling us to buy more mezuzos. There was a Jew in the neighborhood who was the first to make a large contribution for the institution. When R' Shmulik Brook came to him, the man asked straight away: How much do you need? When he replied that we were talking about approximately fifteen thousand dollars (an incredible amount in our estimation), he immediately wrote out a check for half the amount and another check post-dated for one month for the balance.

"One of the things that set the Mezuza Campaign apart from the other mivtzaim is how the Mezuza Campaign opens the door of the private home. The campaign is based upon house visits, and the volunteers come into a Jew's private home. When

the Lubavitcher chassid is inside, everything appears differently. I know dozens of families who made a complete turnover from one simple house visit made by a chassid out on Mivtza Mezuza.

"One of the more painful stories that I recall was when my brother-in-law, **Menachem Gurevitch**, went out on Mivtza Mezuza and got an address on East New York Avenue. This was just a few streets from 770, but in those days, this was the heart of the 'black' section. The place was known to everyone as a totally unsympathetic area where no Jews lived. Surprised, he checked the address again, found it to be correct, and that's where he went.

"About two hours later, he came back with a heartrending story. In the house lived a single mother, an Israeli who had come to America as a young girl and had married a young Gentile, a black man. Shortly after the wedding, she began to realize the mistake she had made. The Gentile would abuse and taunt her. She left him, and she now lives in dire poverty with her two children, close to Crown Heights. The visit was a sign that there was still a way for her to connect to a Jewish way of life, and we maintain contact with her to this day."

"CAN I TOUCH YOU?"

Rabbi Nachum Markowitz speaks from the neighborhood of

the king:

"One night, as we got ready to set out on Mezuza Campaign activities, the office gave us an address on Ocean Parkway. I headed for the location, together with my partner, Rabbi Yosef Losh, today one of the gabbaim of the central Lubavitch shul and beis midrash at 770 Eastern Parkway. It was on a freezing cold winter night, and it was starting to snow. It was coming down so hard; I remember when we reached the large square leading to Ocean Parkway, we thought that we should turn around and head back rather than face the dangerous weather. However, we told ourselves that there were Jews waiting for us and for mezuzos, and we continued on our way.

"When we reached the family's home, they told us their story: Their infant daughter, a few months old, had been up the entire night, crying hysterically. This continued until the morning, when she finally fell asleep. All efforts to try and calm her down were to no avail, and even the doctors they consulted didn't know what exactly problem was or what to do. We replaced all the mezuzos in the house, and made certain that every doorway was covered. We told them that we would send a report to the Rebbe and request a bracha for the child.

"As soon as we got back, I wrote a duch to the Rebbe, noting that we had made certain regarding the house's mezuzos that everything was 'in order', and asked for a bracha for the infant. Within a few minutes, the secretary, Rabbi Klein, came out looking for me: 'You have an answer from the Rebbe.' The Rebbe had written three words: '*Yeshno kivun ha'mita*' (There's

“The Rebbe made a clear and strong connection between the number of invalid mezuzos found at the Tzfas high school during a check conducted by Rabbi Aryeh Leib Kaplan *a"h* and the number of Jews killed.

SEEING THE INNER MEANING

Rabbi Shmuel Kesselman: At the farbrengen when the Rebbe accepted the leadership, even before he delivered the stunning discourse on ‘Basi L’Gani’, the Rebbe gave an amazing sicha that serves as a foundation for the seventh generation, stating that there are several categories in the Rebbe’s shlichus:

“There are those who openly received an instruction in material matters, e.g., to engage in business and the like, though the inner meaning is a matter of Torah and mitzvos. There are also those who openly received an instruction in spiritual matters, e.g., the Rebbe sent them on a mission in education, strengthening Torah, spreading Judaism, even teaching children Alef-Beis.

“Just as when people receive an instruction in a material matter, it’s understood that this is merely in an external sense, and the inner meaning is in a matter of Torah and mitzvos, similarly, when people openly receive an instruction in spiritual matters, they also must know that this is an external instruction in relation to its more inner meaning.

“According to a saying in Zohar, that something that is inner and intellectual in relation to a lower level, is merely external and klipa in relation to a higher level.

“And therefore, even those for whom the instruction was in a spiritual matter, they have to consider whether this already represents the ultimate intended purpose or if this is merely the external aspect and the klipa, and just as the instruction in a business matter is merely the external aspect and it has an inner meaning, so too the instruction in a matter of spreading Torah, strengthening Judaism and the like, is also an external instruction in relation to its inner meaning.

“All this was when the Rebbe sent them to deal with the spreading of Judaism in countryside towns.

“And not necessarily countryside towns in the literal sense, for after they go out from the Rebbe’s palace, where he accepted people for yechidus, where he davened, where he learned, then every place has a

concept of ‘country [town]’ in relation to the Rebbe’s palace. Going past the front door is already out in the field, since there was lacking ‘the beauty of man to sit [in] the house’.

“We have to know that in all matters of shlichus, there is an inner meaning. And the inner meaning is to spread the teachings of chassidus, as in the words of the Rebbe that the Alter Rebbe didn’t want to make chassidim into a faction, as the teachings of chassidus are for all Klal Yisroel.”

If we stop and contemplate for a moment, we find that the Rebbe is saying something truly amazing. The Rebbe Rayatz once sent a melamed to a place that was a spiritual wasteland and a seemingly material one as well, a place where he would be literally saving the Judaism of children, the Judaism of the next generation. What could be more holy and loftier than that? The Rebbe says: This is only the external meaning. The inner meaning is spreading chassidus there. Even the chinuch of education is klipa in relation to a higher level!

A chassid must be clever and know what the inner meaning is. Mivtza Mezusa gives us the opportunity to enter a Jewish home, and upon entering, it’s possible to speak about anything – the Rebbe, Moshiach and the Redemption – what not? And Jews accept it.

Recently, Rabbi Chein suggested that each activities kit should include a copy of the Beis Moshiach Magazine. Ever since we started bringing the magazine, we see how Jews accept it joyfully. When a Jew lets a chassid into his home, and he provides him with a service, he accepts everything from that chassid. One can see clearly how he manages to influence Jews in areas such as Shabbos candles, Family Purity, T’fillin ... everything. How does Rabbi Chein put it? Every house visit on Mivtza Mezusa marks the opening of a new Chabad House. This is the opportunity to speak about all the concepts that apply to our seventh generation in a Jew’s home, and he becomes a vessel to receive them.”



the direction of the bed).

“While it was already quite late at night, I immediately called the family with the news.

They were very happy to receive the Rebbe’s answer, and they naturally changed the bed’s direction. The following day,

they called me in a state of great excitement. For the first time since the whole thing started, the baby slept through the night!

FORTY MEZUZOS - A LOT OR A LITTLE?

Rabbi Brook: One of the things that got me to participate in Mezuza Campaign activities was the following answer I received from the Rebbe:

In 5736, the year in which the Rebbe started inspiring great interest in the Mezuza Campaign, the shluchim in the yeshiva g'dola in Miami (the first yeshiva g'dola the Rebbe established in America) began organizing Mezuza Campaign activities, in addition to the T'fillin Campaign activities that had been in operation until then.

In one of the reports submitted to the Rebbe, they wrote that they had been successful in their activities, putting up forty mezuzos throughout the city.

The Rebbe circled the word "forty", added a question mark, and wrote, "In a city with more than forty thousand Jews?"

I must mention R' Moshe Slonim. He had a tremendous koch for the Mezuza Campaign, He would enter the house, farbreng with the members of the household, and speak about the Rebbe. He would turn the houses upside down.

"A week later, I was at a *chanukas ha'bayis* in Queens. One of the Jewish guests participating at the event got up and said that he had to tell a story that occurred in the home of one of his relatives. I listened with great delight to the story whose inside details I knew personally. When he finished, I asked him if I could correct a few of the details, as I was the person who was there. He was shocked. 'That was you? You? Are you an angel? Is it possible to touch you?' He couldn't believe that he was standing before the messenger of Divine Providence who had brought the miraculous recovery.

FARBRENGEN WITH THE FAMILY MEMBERS

Rabbi Mordechai Cheln: "When we talk about how the Mezuza Campaign opens the

doors toward the path homeward, I must mention R' Moshe Slonim. He had a tremendous *koch* for the Mezuza Campaign, and for that very reason. He would enter the house, farbreng with the members of the household, and speak about the Rebbe. He would turn the houses upside down.

"We once went out for Mivtza Mezuza, and we came to the home of a Jewish family. When we started to talk about the Rebbe, the woman of the house told us with great excitement that ten years earlier, there was a problem with one of their children. The boy, who had been a healthy child just like all the other children, simply stopped speaking. Over the next few years, he didn't utter a single word. All the doctors and medical experts had already said that the situation was hopeless. A friend of the family suggested

that they write to the Rebbe, and in his reply, the Rebbe told them to check their mezuzos. Upon checking the Mezuza on the doorpost to the boy's room, they discovered that the word '*V'dibarta*' was missing... 'Naturally, we replaced the Mezuza', the happy mother told us, 'and the boy hasn't stopped talking since. Yossi, come here and tell them yourself', and a pleasant boy of eighteen came in and told us about the miracle that he had experienced himself."

Rabbi Shmuel Kesselman:

"If we're talking about R' Moshe Slonim, here is another story about him. When he came to live in Crown Heights, he told me, 'Shmulik, I want to go, but don't send me to be a 'Chabad service'. I don't want to go to places where people there take advantage of Chabad for their own purposes. If I go, I want to go into a house and talk about the Rebbe. If you know Jews who are proper 'vessels' to receive this message, send me to them. That's where I'll go.' Moshe Slonim had a clear objective. His order of business was to come with his wife and sit in the family home and farbreng about the Rebbe, about Moshiach, about anything.

"R' Moshe Slonim's last house visit took place a week before his passing at the home of a childless couple living on Ocean Parkway. R' Moshe went there with his wife and spent time speaking with the woman about the Laws of Family Purity. He told me later that he sat with them for a long time.

"Our computer database keeps information on every family we visit, and we try to call them again after a few years to see if they're interested in having their mezuzos checked. Therefore, after about three or

four years, I called this family and used the opportunity to ask if there had been any good news regarding children. It turned out that they had been blessed with a son, and after a quick calculation, I realized that he had been born almost a year following that visit. They showed genuine emotion when I told them that the Jew who had visited them passed away only a week later. We maintain contact with the family to this day."

DOZENS OF WEEKLY HOUSE VISITS

"Back then, there were numerous special responses and references from the Rebbe, Melech HaMoshiach, on the matter of the Mezuzah campaign activities, and we were even privileged to have the Rebbe edit the English brochure for the Mezuzah Campaign. We recently printed a new edition of the brochure, although naturally we

didn't change a single word from the original.

"There was recently a major development in the field, thanks to several avreichim who started working with Lubavitch Youth Organization and sent many other avreichim out on activities. Many from the 'Beis Shmuel' community began to go out every week for house visits, numbering about twenty young men each week from this community alone." ■



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



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MAKING LIGHT OF THE MATTER

Chassidus tells us that the Divine Essence is right here in this physical world, and when Moshiach comes this is where it will ultimately be revealed. But how can we understand the hidden infinite power within matter? To get an inkling of an answer, we probe the wisdom of Einstein and consider why scientists are bothered by the fact that the kilogram is shrinking.

By Aryeh Gotfryd, PhD

The idea of absolute standards in a world of relativity can be understood in the context of light, which is understood to be a constant in physics. Torah is compared to light in this way too, for it is the true absolute against which all other concepts are relative.

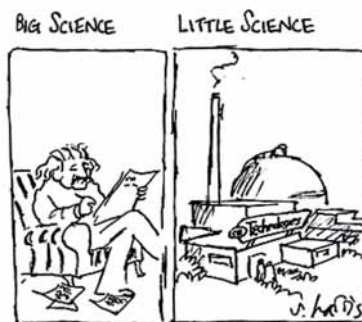
The Rebbe's response to Prof. Herman Branover on the occasion of The first international B'Or HaTorah conference

To understand this week's article, you will need a quick primer on Einstein's Theory of Relativity. Here, loosely translated, is how the Yiddish comedians Dzigal and Shumaker summed it up: "Seven hairs are a little or a lot? It's all relative. On a head, it's a little. In a glass of milk, it's a lot."

Albert Einstein was a clever man. After all, what other type of a fellow could come up with something so bizarre as $e = mc^2$? This elegant synopsis of Einstein's Special Theory of Relativity means that every material object is nothing more than a bundle of energy, in fact an immensely huge amount of

energy.

If you think about it, it makes no sense. "e", energy, is what makes things happen. "m", matter, on the other hand, just sits there. They aren't the same — they are opposites. Energy is luminous, warm, noisy, and active. Matter is dark, cold, silent, and still.



They say: Theory and practice are the same in theory, but not in practice.

Einstein's clever idea made sense in theory but not in practice. If you accepted his theory that matter is just a special form of energy, you could explain some lab experiments, but that was about it. Until they

made The Bomb, that is. An atomic bomb works because of $e = mc^2$. It can flatten (or power) a city because of the gargantuan quantity of energy that's released when even a tiny amount of matter is completely annihilated.

Nobody had ever done it before, but after Hiroshima and Nagasaki, people realized the theory had to be taken seriously. Maybe theory and practice could be the same in practice too, even if the idea makes no sense to our human sense of practicality.

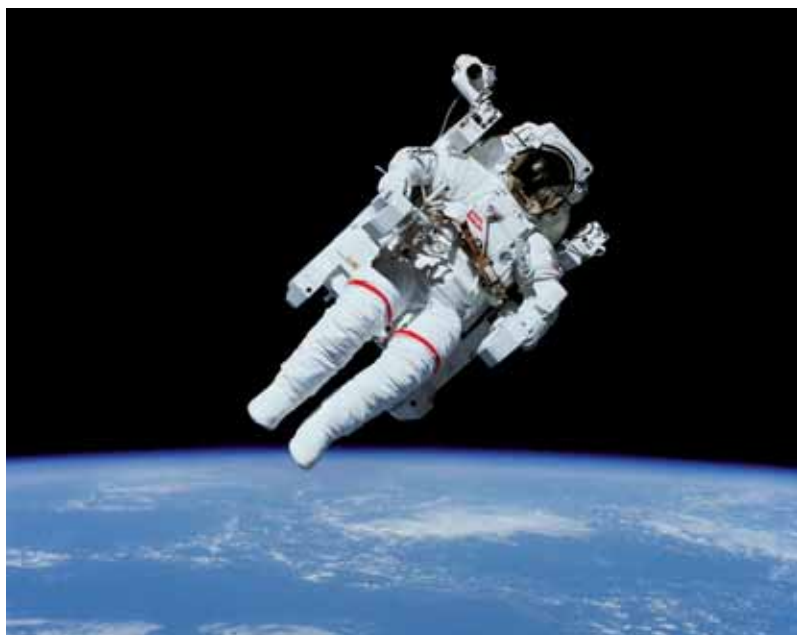
There are religious people, Chabad Chassidim for example, who will tell you that living a Torah life is not only true life in the spiritual sense. It is also the most practical thing you could do. Then there are those who would argue, claiming that no, religion may be great for the spirit but if you want to succeed in a material world the practical thing to do is use a materialistic approach.

I may not be Einstein, but I question that.

But rather than argue matters of spirit, I'd prefer to explore an ongoing debate about the spirit of matter.

Scientists are all about measuring things and it turns out that the most basic thing you can measure about matter is its mass. But what is mass, really? Essentially it's just a measure of how much matter there is and the standard unit is the kilogram.

Now you might think that a kilogram is a measure of weight, equal to about 2.2 pounds and you would be right, in practice that is. But there really is more to it than that. For instance, if you



That invariable kilogram is shrinking! The standard by which all kilograms have been measured for more than two hundred years is a “prototype” metallic block the last of which was made in 1889. These are precisely tooled, platinum alloy cylinders that are kept double sealed in an environmentally controlled basement vault, under triple lock in the offices of the International Bureau of Weights and Measures on the outskirts of Paris.

What scientists have found is that all these prototypes are losing (and sometimes gaining) mass at different rates, a few micrograms here and a few micrograms there, over time. Practically speaking until recent years it has been only of theoretical relevance but as our technologies shrink from milli- to micro- to nano- to pico- and beyond, these tiny variations in standard measures can become significant.

If delicate electronic systems are not calibrated properly, even tiny variations can crash sophisticated technologies. Imagine the impact if control systems for medical devices, aircraft or communications satellites goes haywire.

Fortunately scientists have developed accurate, hi-tech solutions for the variable kilogram problem, just as they have for all the other fundamental quantities we use at ever more miniscule measures. Thus we have atomic time, laser distances, and nano-lux where there used to be pendulums, meter sticks, and foot-candles.

At a deeper level, there are lessons to learn here that we can apply to our spiritual life.

The main point is that there is no security in a materialistic outlook. In this world a massive

were to take 60 kilo person and plunk them on a scale on planet earth, your scale will read 60 kilos. But if you take that same kid and send him to the moon and put him on a scale over there, the scale would read only 10 kilos because the force of gravity over there is just one sixth of what it is here.

Obviously the mass of the kid hasn't changed, unless he jogged all the way to the moon and lost all those kilos along the weigh. No, what changed is his weight. Today, this isn't so relevant in practice. However once space tourism really takes off, so to speak, you too will be able to keep all your kilos while losing all your weight far from earth.

Even now, your weight does change by as much as 0.2% depending on whether you are on top of a high mountain or in a deep canyon.

But weight a minute. If that kid's 60 kilogram mass weighs in at 60kg here and 10kg on the moon and 0kg in outer space, shouldn't there be a different unit of measurement for weight than there is for mass? In theory

you are correct and that unit is called Newtons. In practice however, nobody cares much. Go try selling a bathroom scale in Newtons.

Theory and practice are the same in theory, but not always in practice.

So far so good. Weight differs depending on the environment, while mass remains constant no matter what. Right? ... Wrong! Mass is only constant in theory but practice is something else.



person can throw his weight around but on the next world he is a lightweight. Higher still, he is weightless. Even mass itself is not a stable quantity and we always need to calibrate to something else. If that something else is also physical, there is no way of knowing what is true.

Another lesson came to me courtesy of Joe Halpern, an old friend of mine, who was an IBM think-tank mathematician. At one point he specialized in the calibration of clocks, which is no small matter. In our wired (and wireless) world, lack of accurate multi-point calibration can throw massive networks into chaos.

The key to his research was the role of confirming signals between machines. A by-product of his synchronicity research was the surprising discovery that faith is the underlying principle behind all communication.

It works like this. Imagine two generals teaming up against an enemy army. One signals the other, "We attack at dawn." The second signals back, "Roger." Now is General B ready to attack at dawn? Not necessarily. He does not know that General A got his confirming signal. General A then signals, but he does not know that General B got his confirmation.

What Halpern went on to prove was, that for every n signals

between parties, one can devise a scenario where $n+1$ confirming signals are required for certainty. In human terms the question is I know that you know. But do you know that I know that you know? And do I know that? And shouldn't you? Etc., etc.

The lesson here is that faith is not the exclusive domain of the religious. Anyone who communicates with anyone else does so out of simple faith that the other knows what he means, for there is really no proof that he does. In life, we never fully know, but at the frontier of knowledge, there is faith.

Finally there is a remarkable domino effect in the card-house of multidimensional materialism. The kilogram unit is based on the gram. The gram is the mass of a cubic centimeter of water. So mass depends on distance. But what standardizes the measure of a centimeter?

Originally the meter was standardized as one ten thousandth of the distance between the Equator and the North Pole. There was an original meter-long bar of metal in Paris which has since been replaced with a tremendously more accurate and stable measure – the distance traversed by light in $1/299,792,458$ of a second.

What we learn from this is that while mass depends on

distance and distance depends the speed of light, the buck does stop there. In physical terms, and this is the other great discovery of Einstein, is that the speed of light in a vacuum is constant. No matter how fast you are going in what direction the speed of light never changes.

The Lubavitcher Rebbe taught that it's interesting to note that Einstein's Theory of General Relativity is based on the fact that the speed of light is a constant, the one absolute value in a world of relativity. That is because light is a worldly manifestation of Torah, as the verse says, "For the mitzva is a candle and the Torah is light."

Not only this, but matter itself is based on light, for in the conversion of matter to energy, the multiplying factor is the speed of light times itself. Since Torah is the analog of light, the message is that the Torah of the spirit factored with the Torah of the physical creates an immensely powerful energy – a sample of the Or Ein Sof, or Infinite Light that will be manifest in this world with the coming of Moshiach, which will be very soon.

And you don't need to be an Einstein to say Amen to that. ■

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A CHASSID THE SON OF A CHASSID



Rabbi Shmuel Gurevitch a"h was a p'nimi whose very essence was Chassidus. * Profile of a Chassid who just passed away at the age of 93.

By Shneur Zalman Berger

R' Shmuel Gurevitch was a Chassidic role model in the Shikun Chabad in Lud for sixty years. He would teach shiurim as well as relate Chassidic stories from Chassidim of the previous generation. He was a p'nimi whose very being was Chassidus and who was fully devoted to the ways of Chassidus and helping Chassidim.

ORPHANED AT THE AGE OF TWO

R' Shmuel was born in the summer of 5677/1917 in Kherson, Ukraine. His father was the legendary Chassid, R' Yitzchok Horowitz known as R' Itche Masmid.

He was only two years old when his mother, Fruma, died of typhus on 14 Sivan 5679. After her tragic death, R' Shmuel and his brothers moved to their grandmother's home, Mrs.

Elka Horowitz. They would occasionally meet with their father for brief visits. Despite the brevity of their meetings, R' Shmuel absorbed a lot from his father in those precious moments. He once said that his father would test him on Gemara, "I would read inside the Gemara while my father did it all by heart. He was a *baki* in Shas and poskim and expert in *issur v'heter*."

His father brought him to his good friend, R' Yechezkel Himmelstein of Kremenchug, who did not have children and who served as mashgiach in Yeshivas Tomchei T'mimim in Polotzk. When R' Shmuel grew older, he went to learn in the underground Tomchei T'mimim yeshivos throughout the Soviet Union.

For four years his father tried to obtain permission to leave Russia for Latvia, and when he

finally received his visa, he sent a telegram to his son who was learning in Kutaisi, Georgia: "Come home immediately, father is leaving." The postal worker who thought he understood the message and even knew who it was about, decided to change one word in the telegram so it read: "Father is dead."

The news came as a tremendous shock, and he began to observe the laws of mourning. His friends and all the Chabad Chassidim in Kutaisi bitterly mourned the untimely passing of this great Chassid. A few days later he received another telegram which said: "Father wants to see you before he leaves, why haven't you come?" That's when he realized that the first telegram was faked, and he immediately went home. Traveling together with his brother Hillel, they went to Riga, arriving there on 10 Kislev 5693.

CHASSIDIC KUNTZ

The Rebbe Rayatz arrived in Riga at the beginning of World War II, and from there he continued to the United States. While the Rebbe was in Riga, Shmuel Gurevitch had yechidus



Rabbi Gurevitch watching the work of students in the Vocational School for which he raised funds

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ליטבר	8	"
יחזקע שורגאל	4	"
יוסף קויטער	2	"
ראזע גראנט	2	"
בערל גרוסקא	2	"
ליבע גרוסקא	3	"
יעקב גרוסקא	3	"
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יוסף הורביץ	4	"
הרב דרייטין	3	"
פער קעלן	6	"
שמואל הורביץ	5	"
רוב לויטין	6	"
לייב לעפער	12	"

R' Shmuel Gurevitch's name appears on lists with five family members with whom he came to Eretz Yisroel from Peking

two times which was something that not many were privileged to have. He did so with a "Chassidic kuntz" (trick) as is related in the book *Yiras Hashem Otzaro*:

"I knew that the Rebbe was leaving for America, and we greatly desired seeing him. The T'mimim were only allowed in for a few minutes, just to receive a bracha. I wanted to see the Rebbe again, and having no choice, I resorted to a kuntz. After the first yechidus I told the gabbai, R' Chatshe Feigin that I forgot to ask the Rebbe something, and so I was allowed to see the Rebbe again. The first time, the Rebbe blessed me with *hasmada* (diligence) in learning Nigleh and Chassidus and that I would go in the ways of Torah and Chassidus. The second time, the Rebbe added many brachos and also gave me advice regarding something I asked him."

LAST MINUTE RESCUE

R' Shmuel suffered greatly during the war. With an agreement between the two evil dictators, Hitler and Stalin, the Red Army took control of Latvia without a fight. The communists "won" in the elections, and Latvia was accepted as a republic of the Soviet Union. This was immediately followed by the confiscation of property and the purging of those who opposed the communist regime. Within a year, about 35,000 residents, including many Jews, had either been killed, expelled, or fled the country.

Once the communists took control of the country, the Rebbe Rayatz wanted to smuggle the bachurim to India or China. At that time, both of these countries were considered one country under the rule of Japan. In fact, two groups of bachurim received

their papers and did cross the border to Vilna, capitol of Lithuania, where they received visas from the Japanese consul for India or China. But a third group of bachurim, including R' Shmuel, were caught at the border and were almost shot. They were arrested for a few days and then released, thanks to efforts made by Rabbi Mordechai Dubin.

R' Shmuel remained under communist control. He did not think anything could be worse.

In Sivan 1941 the Nazis came to the edge of Latvia and conquered the country within days. People attempted to escape, with masses of people flocking to the trains. Among the Chassidim a debate ensued: was it preferable to remain under the control of the cursed communists or were the Germans better? (This was before word had gotten out about their systematic extermination of Jews). As they deliberated, the Horowitz family heard the news that they had tickets for a train leaving ... on Shabbos! R' Shmuel related:

"After Shavuot 5701, my father, my brother Hillel and his wife were staying in the home of the shochet, R' Avrohom Eliyahu Ashurov. One day, R' Nota Barkahan came to our house and told us that the Russians were giving tickets to whoever wanted to leave by train to Moscow. My father told me that I should take this opportunity.

"I went to the train station to get the tickets for all of us. It turned out that the train would be leaving on Friday and my father firmly decided that he would not board a train that would travel on Shabbos. Yet he told us that we could go if we wanted to.

"In the end, my brother Hillel and his wife remained in Riga,

“The postal worker who thought he understood the message and even knew who it was about, decided to change one word in the telegram so it read: “Father is dead.”

and only R' Notke and I left. Before parting, my father said, 'At least one of us should remain alive.'

"Until the last minute I vacillated and wondered whether I was doing the right thing. We were in the train station when German soldiers suddenly started parachuting into the area around the station. I could no longer leave the station even had I wanted to. The Russians made a smart move - they approached the trains and pushed everybody in the station into the trains. 99% of the people there were Jews since they had special reason to flee before the Nazis entered. This is how many Jews from Riga were saved. Three trains full of Jews left Riga that day, traveling east and arriving in Russia. We were not allowed to enter Moscow, but had to disperse to other destinations."

Thanks to the decision to make this journey, R' Shmuel was saved. Sadly, though, his father, brother and family perished in Riga, may Hashem avenge their blood. His father knew what he was talking about when he said, "At least one of us should remain alive."

CHEVRA KADISHA OF SAMARKAND

After much travail, R' Shmuel arrived in Samarkand. The Nazis were far away but the many refugees who flooded the city only added to the overwhelming starvation and contagious epidemics, including typhus, which killed so many. Many people died under such terrible conditions. The increasing death toll led to a collapse of the local burial system. The ones who stepped in to deal with the painful situation were Chabad Chassidim

of course, led by Rabbi Yehuda Leib Levin who had escaped from Rostov. He established a Chevra Kadisha which buried the dead among the Jewish refugees.

There was so much work to be done. All aspects of the burial had to be dealt with, for example buying land for burial, buying shrouds, collecting the bodies from the homes and streets, doing the tahara/purification rites, performing the burial ceremonies, and putting up gravestones.

R' Yehuda Leib gathered a group of about fifteen men and divided them into groups with different responsibilities. R' Shmuel was part of the group, as were his brothers Tzemach and Elozor and their wives, who took care of the women.

After the war, R' Shmuel was able to escape Russia through Lvov like many other Chassidim. He arrived in Peking, Germany and from there made aliya in the winter of 5709/1949. He was one of the first to settle in the Chabad neighborhood of Lud.

In the period during the war and then following it, he married and had three children. In the years that followed, the family grew, and all his children were raised in the ways of Torah and Chassidus.

A Yeshivas Tomchei T'mimim was founded in Lud, and R' Gurevitch was appointed shadar (fundraiser) for the central Tomchei T'mimim, thus continuing in the role his father had as shadar for the Rebbe Rayatz in Russia, Europe, and the United States.

Over many decades, R' Shmuel went from country to country, mainly in Europe, and sometimes even to distant Australia, and with hard work

he was able to raise large sums of money which helped the yeshivos grow. In addition to raising money, he spread Judaism and Chassidus in all the places he traveled to, establishing shiurim, putting t'fillin on with people, and more. Thus he fulfilled the instruction of the Rebbeim to shadarim: "Sow ruchnius (spirituality) and reap gashmius (material resources)."

In order so that his work in gashmius and ruchnius would be carried out in the best way, he would coordinate his visits with Lubavitchers or local shluchim. He received many brachos from the Rebbe for every fundraising trip. The Chassidim in the locations that he visited knew that he came on an important mission and did all they could to help him.

The following is an excerpt from a letter written to the Rebbe by the menahel of the central yeshiva, R' Efraim Wolf, following one of R' Gurevitch's trips to Europe (dated 20 Tamuz 1965):

"Rabbi Shmuel Gurevitch, who travels primarily on behalf of the Vocational School, returned two weeks ago from Europe (Belgium, Switzerland, Holland, Denmark, France, Italy and part of Germany)."

• • •

R' Shmuel passed away on 6 Shevat and is survived by children who go in the ways of Torah and Chassidus. His sons Yitzchok, and Elozor live in Crown Heights. His son Menachem Mendel is a mashpia in Kfar Chabad, and his daughter Nechama Tzivin also lives in Kfar Chabad. Three of his children, Yossi, Ita Chanzin, and Sima Chazan, are living in Lud. His daughter Fruma Teichtel is in Natrat Ilit. ■

THE REBBE'S “CHESED SHEL EMES”

Until 5738, the Rebbe MH”M customarily came out of his holy room whenever a levaya passed near 770. The Rebbe served as president of the “chevra kadisha” (burial society) of Agudas Chassidei Chabad in the United States, having already filled a most reputable position in the chevra kadisha during the Rebbe Rayatz’s lifetime, as per his explicit request. The following narrative is a review of the chevra kadisha in Lubavitch, the Rebbe’s involvement in “s’machot”, and includes other interesting anecdotes.

By Menachem Ziegelboim; Translated by Michael Leib Dobry

THE FIRST “CHEVRA KADISHA”

It seems that the first “chevra kadisha” known to us appears in Parshas VaYechi with the passing of Yaakov Avinu, the chosen of the Patriarchs, whose offspring were perfect, his twelve sons and dozens of grandchildren all being G-d fearing tzaddikim.

The “chevra kadisha”, headed by Yosef HaTzaddik, made the funeral arrangements: “Behold, I am going to die. In my grave,

which I dug for myself in the land of Canaan, there you shall bury me.’ Now, please let me go up and bury my father”. He also eulogized his father: “And there they conducted a very great and impressive eulogy, and he made for his father a mourning of seven days”. Then he organized a long funeral procession: “And Yosef went up to bury his father, and all Pharaoh’s servants... went up with him. And Joseph’s entire household and his brothers and his father’s household; only

their young children and their flocks and cattle did they leave in the land of Goshen. And chariots and horsemen also went up with him, and the camp was very numerous”. The procession traveled until Chevron, the place where Yaakov Avinu instructed them to bury him: “Bury me with my fathers, in the cave that is in the field of Efron HaChiti”.

This was not the usual family burial ceremony. This was a great and stately funeral, where every detail along the way was organized and coordinated in advance, including as well the burial in a plot purchased at full price. You can almost hear the blaring loudspeakers going through the streets of Egypt and Goshen, leading the procession as the levaya marched past...

Yet, in his address at the founding of the Chassidei Chabad





The Chabad section in Montefiore Cemetery. The Ohel is in the center.

**מוטער פון דעם ליובאוויטשער רבי
איז נפטר געווארן**

די מוטער פון ליובאוויטשער רבין, הרבנית מרת
שטערנא שרה, איז נפטר געווארען אין עלטער פון
82 יאהר.

די רביצין, אדער ווי מען האט זי גערופען צווישען
די ליובאוויטשער חסידים, "די אלטע רביצין", איז
געווען די פרוי פון איצטיגען ליובאוויטשער רבינ'ס
פאטער, "כ"ק אדמו"ר ר' שלום בער ז"ל, באוואוסט
אונטער דעם נאמען דער רבי הרש"ב.

די נפטרות האט געשטאמט פון גרעסטען רבנ'ישען
יחוס - פון פאטער'ס צד, אן אייניקעל פון הגאון
הצדיק האדמו"ר צמח צדק פון ליובאוויטש, וועלכער
איז געווען אן אייניקעל פון בעל התניא און פון
דער מוסער'ס זייט איז זי געווען אן אייניקעל פון
אדמו"ר ר' יעקב ישראל טשערקאסער, וועלכער איז
געווען אן אייניקעל פון ר' נחום טשערנאבילער.

די נפטרות האט זיך אויסגעצייכענט מיט זעלטענע
מידות און צדיקות, און האט געווינדעט איהר גאנץ
לעבען צו בעזארגען די ישיבה כחורים מיט אלעם
נויטיגען.

דער ליובאוויטשער רבי איז די לעצטע עטליכע
טעג אויף א באוור אין שיקאגא, אבער אזוי באלד
ווי זיין מוטער איז נפטר געווארען האט מען דעם
רבין'ן מודיע געווען, און ער קומט צו דער לוויה,
וואס וועט פארקומען היינט, מאנטאג, 1 נאכמיטאג,
פונ'ם רבינ'ס הויז, 770 איסטערן פארקוויי, ברוקלין.
די רביצין וועט קומען צו אייביגער רוה אויף דער
אלטער מאנטעפארע סעעמטערי, ספרינגפיעלד,
לאנג איילאנד.

די נפטרות לאזט איבער איינציגנדיגען זוהן, דאס
איז דער איצטיגער ליובאוויטשער רבי, ווי אויך
אייניקלעך און איין אור-אייניקעל.

צו דער לוויה ווערט ערווארט א זעהר גרויסער
עולם פון ניו יארק און פון דער פראווינץ.
(דער מארגען רעגיסטער 2.2.42)

"Der Morgen Register" report on
the passing of Rebbetzin Shterna
Sara and her burial in Montefiore
Cemetery

written on the greatness of 'chevra kadisha' members, regarding the level of their knowledge of the relevant halachos, their purchase and sale of plots of land, matters of tahara and burial, or even the constant stories of their involvement in those difficult times when a Jew is brought to his final resting place with the honor of being accompanied by throngs of people, some crying, others sobbing, and still others murmuring "Yosheiv B'Seiser".

When we speak about the "chevra kadisha" and Chabad chassidus, here too the portrayal is broad in scope with a wide array of stories that one can tell. However, when we deal with this unique subject from a Chabad perspective, our eyes turn to the

chevra kadisha in the United States, the Rebbe addresses the fact that in truth, the world's first chevra kadisha was in the days of Kayin and Hevel. **"Thus, we already find the concept of the avoda of the chevra kadisha for the first time at the first death in the world, Kayin and Hevel, and it is brought in Yalkut Shimoni regarding the place where Adam and his helpmate [i.e., Chava] cried and didn't know what to do, until the raven, whose companion had died, showed them the concept of burying in the ground."** The Rebbe later explained the meaning of this midrash according to the inner teachings of Torah.

It turns out that belonging to the "chevra kadisha" is not a small matter. Rather, the person must be suitable, top-notch and worthy of the task. This is not

only because of the required ability to fulfill the serious mission of purifying and burying the deceased according to the stringencies of Jewish law, but also due to the great need to be fitting and meritorious. That's the very reason why this society is called the "chevra kadisha", literally "the holy society".

At this same founding event, the Rebbe even emphasized the two names associated with the burial society: **"...and it is called by two names: 'Chevra Kadisha' [and it is interpreted to mean that they are holy even in a matter related to money, as they take money for the burial...or 'Chesed Shel Emes', according to what is written in Midrash Rabba (VaYechi 96) that kindness bestowed upon the deceased is a kindness of truth."**

Numerous s'farim can be

OUR REBBE'IM AS GABBAIM IN THE CHEVRA KADISHA

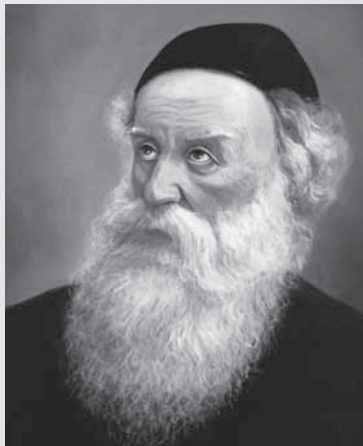
Not only did the Rebbe serve as head of the “chevra kadisha”, but all the Rebbeim, each one in his time, filled this role, and it apparently had a special relevance to the n’siim personally.

In their memoirs, we find details on the appointments of only two n’siim – the Alter Rebbe and the Rebbe Rashab.

It’s amazing to note that the Alter Rebbe had already been appointed as a member of the chevra kadisha when he was only five years old. This was in the year 5510, when he reached the age of five, he was accepted as one of the members of the chevra kadisha in the town of Liozna. In the Liozna chevra kadisha’s register, the following record appears:

“Today, the 15th of Kislev 5510, the boy Sh[neur] Z[alman] b[en] Mo[reinu] Ha[Rav] B[oruch] has been accepted to the chevra kadisha to serve as a shamash until his bar-mitzvah...and G-d willing, after the conclusion of the aforementioned duration, he will be as one of us.”

After he reached the age of thirteen, they accepted him as one of the regular chevra members, and the matter was again written and signed in the chevra kadisha register: “As for scholars, the older they grow the more wisdom they acquire, increasing in Torah and fear of G-d, adding in days and years with the completion of the thirteenth year, the time for assembly among the chevra kadisha [for] the outstanding sage and prolific scholar, HaChassan Moreinu HaRav Shneur Zalman ben Moreinu HaRav Baruch, judged as blessed seed. May it comfort us that



he has risen to greatness among the wise, today, the eve of the third day, twice blessed with “it is good”, the 17th (Tov) of Kislev 5521.”

Despite the fact that the Alter Rebbe’s membership was recorded at an early age, it was eventually confirmed at the time of the histalkus of his teacher, the Mezritcher Maggid, on the 19th of Kislev 5533. After the Maggid’s passing, a dispute broke out between the town’s chevra kadisha and the Maggid’s students over who would be in the charge of the tahara. The chevra kadisha claimed that they had sole responsibility for the matter, whereas the students claimed that just as they had served him during his lifetime, so too they would serve him after his histalkus. A din Torah was made between the two sides, and according to the halachic ruling, the job of the tahara and burial belonged to the chevra kadisha, and only those students whose names were recorded in their city’s chevra kadisha register could participate.

Since the Alter Rebbe had been recorded as such in the register of the Liozna chevra kadisha when he was still quite young, he was given the privilege of participating in the tahara of his teacher. The Maggid’s students drew lots to determine for which limb of his body each one would specifically be responsible, and the Alter Rebbe’s slip of paper bore the words “His head is like the finest gold”, and he merited to purify the holy head of the Maggid.

It has been told that when they brought the Maggid to the mikveh to complete the tahara process, the

Old Montefiore Cemetery, the location of the portion of the lawgiver, the place where the Rebbe took with him the sorrows of the Jewish People for decades, davening and pleading on their behalf.

WHY DID THE REBBE BUY A BURIAL PLOT IN ‘MONTEFIORE’?

Only a few people know that

early in the 1920’s, Chassidei Chabad had already purchased a plot of land in Staten Island, New York, called “Achuzas Yisroel”. Thus, it would have been quite natural that upon the passing of the righteous Rebbetzin Shterna Sara, wife of the Rebbe Rashab and mother of the Rebbe Rayatz, she would be laid to rest in this place.

On the day of her passing,

the Rebbe Rayatz was visiting Chicago, and he was unable to arrive in time for her funeral, scheduled for the following day. He therefore had to make some quick decisions regarding her burial. The Rebbe MH”M was appointed to make the arrangements, and he decided not to bury her in the Chabad plot on Staten Island. Back in those days, there was no

> Alter Rebbe said: Our Rabbis, of blessed memory, say, “Tzaddikim are greater in their death than in their lives”, and therefore, they let the Maggid immerse himself. And so it was...They let the Maggid perform his own tahara by immersing himself, and he did so three times.

The Rebbe Rashab was also chosen to be a gabbai of the chevra kadisha, at that time in Lubavitch. This was in 5648, before he officially accepted the yoke of leadership. As was customary in those days, they led him under a chuppa to the shul, and when he was standing near the amud, he said a chassidic maamer beginning with the words “G-d does not come with criticism”.

The Rebbe Rayatz describes the event as follows: “Simchas Torah 5648. The holy Rebbe said the maamer ‘G-d does not come with criticism of his creations’. He said this maamer after the entire chevra kadisha, together with all the residents of the City of Lubavitch, led him under the chuppa on the night of Simchas Torah. He was escorted from his place of residence to the shul, as was customary in those days when they would choose the gabbaim of the chevra kadisha. This was on the Simchas Torah after the election. The time of choosing was usually on the 15th of Kislev, so on the Simchas Torah after the election, the rule was that the gabbai made a large kiddush for all the chevra members in his home, and they would bring a chuppa and candles. After the kiddush, they led the gabbai to the shul with great happiness to rejoice in the joy of Torah.

“In the winter of 5647, my holy and revered father,



the Rebbe, was chosen as a gabbai of the chevra kadisha, and on Simchas Torah 5648, as per the standard ritual, he was led from his residence to the shul with great joy. When he came to the shul, he agreed to say the maamer ‘G-d does not come with criticism of his creations’... My holy and revered father, the Rebbe, said this maamer primarily in the spoken language, and all those who heard, even the simplest of people, women and children, understood according to his level, and it left a tremendous and powerful impression upon everyone.”

Yet, while it is not known how much the Rebbe Rashab involved himself in chevra kadisha matters in Lubavitch, we find in one of his letters that he did take a most heavy task upon himself – placing an iron fence around the cemetery. “And when I became a gabbai of the chevra kadisha here, I noticed the [need for] respect for the dead, and my spirit was aroused...to do some act of *chesed shel emes* for them with G-d’s help and to build an iron fence for the cemetery that would last, G-d willing.” (Igros Kodesh of the Rebbe Rashab, Vol. 1, pg. 397).

We found another interesting letter that he sent to the gabbaim of the chevra kadisha, in which he rebukes them for leaving the deceased overnight – “and I was very upset by it”. “And I am very worried that such a thing happened while I was a gabbai, and I am sorry and I regret that I didn’t know earlier, for I would have aroused them to bury him immediately after Havdala.” The Rebbe concluded in a rare expression: “So are the words of the gabbai of the chevra kadisha, who thereby desires good and beyond.” (ibid., pg. 367).

Verrazano-Narrows Bridge connecting Brooklyn and Staten Island, and it was necessary to ride a ferry to get there. This was not a viable option, as no one wanted the Rebbe Rayatz to have to travel by boat to visit his mother’s grave. Therefore, the Rebbe MH”M decided to buy a new plot in Montefiore. According to different versions of the story, the Rebbe paid a very large sum of money in cash as a

down-payment in order to sign for the purchase of the plot on the day of the levaya – Sunday, the 14th of Shvat 5702.

Chassidim noted in those days that the first Jewish burial was of Sara Imeinu, and the first burial in the Chabad section in Montefiore was for the Rebbetzin Shterna **Sara**.

It turns out that it was the Rebbetzin’s passing that led

the Rebbe Rayatz to found and establish the official chevra kadisha of Agudas Chassidei Chabad in the United States, as will be discussed below.

Over the years, people wanted to buy additional plots in other locations for Chabad chassidim, but the Rebbe’s instructions were to purchase burial plots only in Montefiore, and as close to the Ohel as possible.

THE FOUNDING OF THE CHABAD CHEVRA KADISHA IN THE UNITED STATES

The Chabad chevra kadisha was established in the summer of 5702, approximately two years after the Rebbe Rayatz's arrival in the United States and the Chabad community began to take form, settle, and develop around the Rebbe Rayatz. This created the need for the Rebbe to provide an answer to all community matters, among them burial services and all others matters connected to the period of mourning for Chabad chassidim. It seems that the final push to finalize such details came with the passing of the righteous Rebbetzin, mother of the Rebbe Rayatz.

We can learn about the founding of the chevra kadisha in those days from narratives in *"Toldos Chabad B'Artzos HaBris"*.

The Rebbe Rayatz gave instructions to found the chevra kadisha in the summer of 5702, and as a result, Rabbi Dovber Chaskind, a prominent Anash member in the United States, sent a letter inviting the chassidim to a special meeting (free translation as follows):

"It is the desire of the Rebbe shlita that a chevra kadisha for Chabad chassidim be founded, as it was in *'der alter heim'*, with authorities and gabbaim chosen by lot.

"And since this is a great and holy matter of the highest order, we request that you arrive on time, Sunday, Parshas Nachamu, the 5th of Menachem Av, in the Rebbe shlita's beis midrash, at six in the evening (770 Eastern Parkway, Brooklyn), to the polls to choose a first authority, second authority, and third authority.



The tombstone of Rebbetzin Shterna Sara a'h, the first to be buried in "Montefiore"

"Each person can be a chevra kadisha member.

"And may G-d fulfill the destiny of 'and death shall be swallowed up eternally', and we shall merit the Complete Redemption very soon mamash. Immediate Redemption, in the name of the Vaad."

The meeting took place as planned, with the participation of the Rebbe Rayatz's two sons-in-law, the Ramash [MH"M] and the Rashag. The Ramash even spoke at this meeting, discussing the great status of the chevra kadisha, and about the world's first chevra kadisha after the murder of Hevel. During his speech, he discussed at length the nature of the names of the chevra kadisha, which is also called *"chesed shel emes"*: "We recognize specifically at a person's death that kindness

pertains to the attribute of truth (*chesed shel emes*)."

During the meeting, the gabbaim of the chevra were chosen. The list of the gabbaim was submitted to the Rebbe Rayatz for approval, and on the 15th of Menachem Av, the Rebbe replied to them: **"To my friends, the authorities of the chevra kadisha... I hereby approve the election of the gabbaim, in which my son-in-law, Rabbi Schneerson, shlita, was chosen as first gabbai... And I hereby give them the authority: a) to choose a committee board for the chevra kadisha, with a number of members that they deem appropriate, and my son-in-law, Rabbi Menachem Mendel Schneerson, shlita, at its head; b) to arrange the work of the gabbaim of the chevra kadisha."**

Here, the Rebbe spells out in detail what the gabbai's job is: **"The job of a gabbai of the chevra kadisha is: a) accepting members: to determine whether a member coming to be accepted to the chevra kadisha observes the Shabbos and the religion, and if he is from a fitting and kosher family; b) overseeing the *beis ha'chaim*: dividing and arranging the rows and the plots, and estimating the prices; c) appointing people to deal with tahara, etc.; d) establishing a special address in the event that there's a reason *ch"v*, members will know to whom to turn."**

The Rebbe concluded his letter with a bracha: **"May G-d Almighty influence them and us, among all our brethren in the House of Israel, may G-d grant them life, an abundant profusion of life and bracha in material and spiritual matters."**

[To be continued be"H]

HIS CRIME WAS TEACHING TORAH

The Chassid Rabbi Moshe Morosow a”h ran and taught in underground yeshivos in communist Russia, despite the fact that his family members were arrested and nobody knew what happened to them.

By Shneur Zalman Berger

Only three days had passed since his 91st birthday when Rabbi Moshe Morosow passed away on 8 Shevat. Rabbi Yosef Moshe Morosow was born on 5 Shevat 5680/1920 in Dnepropetrovsk and had the z’chus of Rabbi Levi Yitzchok Schneersohn, the Rebbe’s father, being his sandak.

R’ Morosow absorbed plenty of mesirus nefesh from his father, R’ Chonye (Elchonon), Hy”d, the Rebbe Rayatz’s secretary. This chassid was completely devoted to running Chabad underground activities throughout the Soviet Union until he was murdered by the KGB in 1938. R’ Chonye and his mother Chaya Bracha raised him as to be a Chassid as well, and all his life he followed the path they set out for him.

In his youth he traveled from one Tomchei T”mimim yeshiva to another in various cities. Back then he was nicknamed Maishke Chonye’s for his father.



He told about the period that he learned in Zhitomir:

“After Pesach 1936 I went to learn in Zhitomir. We were four talmidim: R’ Sholom Ber Friedman, R’ Yeshaya Gopin, R’ Nissan Pinson, and myself. The Maggid Shiur was Rabbi Eliezer Pinsky. We learned in a

shul, a relatively modest place, hidden away in a corner of a street behind a large building, but even so, we had to lock the door and hide. The shul had several entrances which made it easier for us to escape in case we had to avoid a “visit.” These doors were put to good use. A few weeks

after I had arrived, a policeman came to visit, and R' Nissan opened the door but warned us first. R' Eliezer escaped immediately with us behind him. Only Yeshaya Gopin remained behind, and he was told to leave the city.

"We changed our place of study to another section of the city where we learned in a shul. New talmidim joined us there: R' Henech Rappaport, R' Munka Rappaport, R' Sholom Levitin, and R' Boruch Breslover.

"After Tishrei 5697/1936 it was arranged that there would be a 'zal' in Zhitomir for the older boys, and the younger boys were sent to other cities like nearby Berditchev.

"More talmidim joined those in the zal: R' Moshe Aharon Geisinsky, R' Moshe Binyamin Kaplan, R' Hillel Pewsner, R' Dovber Kievman, R' Shneur Zalman Katzenelenbogen (Kazen), and R' Shimshon Charitonov."

Despite the persecution and being constantly trailed, the yeshiva prevailed until Elul 1937 when it was closed, as R' Moshe related:

"We learned in a shul called 'The Maggid's Kloiz.' In the summer of 1937 they closed the shul along with other shuls in the city, and we moved to the big shul. Shimshon, Shneur Zalman and I slept in the attic in a room called Vasikin, which had a window so we could escape if necessary.

"One night in Elul at four in

the morning, we heard knocks at the door. There were another four bachurim besides myself: Zalman Kazen, Shimshon Charitonov, Leibel Shapiro and someone named Mottel. The latter three were relatively young and they did not arrest them, but they arrested Zalman and me. They took us on a long trip that lasted an hour or more, all the while keeping us under armed guard. After interrogating us, we were released, though not before they took our documents and passports and told us to come to the NKVD office the next day. The two of us preferred to immediately leave the city. I went to Voronezh, and Zalman went to Kursk."

THE INFORMER ARRIVES

R' Moshe arrived at the branch of Tomchei T'mimim in Voronezh at the beginning of Tishrei 5738 where he learned for a few months, until he heard that a known informer had arrived in town, as he related in his memoirs:

"One day we got word from Berditchev that we had to flee, because two talmidim from our yeshiva had been caught in Berditchev, and it was feared that the police would soon catch up to us. Along with this information, they asked that one of us go to Charkov to announce that the known moser (informer) was about to arrive. At the same time, they asked that one of us convey the same information to Kutaisi in Georgia.

"In light of these developments, I went with Yeshaya Gopin and Nissan Pinson to Charkov to convey the news. In situations such as these, it was feared that the information would be heard by the NKVD since they had many informers. So a number of bachurim would show up together at the shul, and all of them would talk with the people who came to the shul. In this way, the informer wouldn't know who it was who conveyed the information. Apparently our news reached the informer, thus preventing him from coming to Charkov at that time.

"It was first a year later that the informer arrived in Charkov and met R' Avrohom Boruch Pewsner, Hy"d, and discussed topics in Chassidus with him. R' Pewsner did not suspect him at all and sent him to sleep by R' Nachum Yitzchok Pinson. Within a short time they were both arrested as were other Chassidim in Charkov. R' Pewsner and R' Pinson were exiled and died in exile. R' Pewsner was a great Chassid. While in exile his t'fillin were taken from him, and when he got them back after a while, he fainted with joy."

R' Moshe went to learn in Kremenchug. One day he was asked to go to his house in Leningrad without being told what had happened there. At that time, a huge wave of arrests had taken place in the city, and his father R' Chonye and his brother R' Shmuel had been arrested. They were both killed a few days later.

DIRECTOR OF TOMCHEI T'MIMIM

Despite the arrests, R' Moshe continued to learn in underground yeshivos and



It was first a year later that the informer arrived in Charkov and met R' Avrohom Boruch Pewsner, Hy"d, and discussed topics in Chassidus with him. R' Pewsner did not suspect him at all...



The Morosow brothers in their youth, from right to left; Dovid Leib a"h, Mendel, Moshe a"h



The Morosow brothers with R' Moshe second from the right

wandered from one to the next. The frequent arrests, the constant surveillance and the subsequent escapes led the administration of Tomchei T'mimim to advise some of the students to move away to Georgia, where branches had been opened far from the center of Russia.

In his memoirs he describe the period that he spent in Georgia when he learned in Tomchei T'mimim there, and for a while, he even ran the yeshivos:

"I arrived in Kutaisi between Rosh HaShana and Yom Kippur 5799/1938. When I left the train station for the city, I met R' Nachum Volosov. He brought me to the apartment of R' Yosef Goldberg and told him that I could not daven on Yom Kippur in the minyan of Anash, because there were a number of balabatim who were liable to be angry when they saw me ... To them, the name 'Morosow' was terrifying [since his father had been the Rebbe's secretary] and could cause problems. So they decided I would daven in the Georgian shul by Chacham Chaim. I had never davened in a Nusach Sfar shul before, and certainly not on Yom Kippur, but hearing their cries during the davening was a special experience.

"Right after Yom Kippur I was sent by R' Goldberg to Kulashi in Georgia, where I was supposed to rent a place for the yeshiva. They sent me two children so I could teach them. I learned with these two boys in Kulashi throughout the winter of 5699."

In the following months R' Moshe went to Moscow in order to raise money for the yeshiva. When he returned to Georgia he was transferred to teach children in a different small town. However, while he was there they got on his trail, and he had to leave Georgia for some time. When he returned to Georgia together with his friends, the older bachurim, he continued to run the yeshivos Tomchei T'mimim.

Despite the many upheavals he endured, he grew in his learning and was considered a great *baki* in Nigleh and Chassidus.

At the end of the war he was able to leave Russia. He spent some time in Prague, where a few Chassidim oversaw and ran the transfer of Chassidim from Poland to western countries and did so with the encouragement of the Rebbe Rayatz.

Later, R' Moshe went to Poking, Germany and after

spending a number of years in Europe in the Yeshiva in Brunoy, followed by a short stint as a shochet in Dublin, Ireland, he arrived in Eretz Yisroel. There he married Chana Drizin, daughter of the mashpia R' Avrohom Drizin (Mayor).

In 5713/1953 he settled in Crown Heights. Here too he continued to do much to spread Judaism and Chassidus and served as a member of the hanhala of the Chama organization which accomplished so much for Soviet Jewry.

In addition, he was one of the founders of the Ezras Achim organization, a clandestine organization which would send missions into Soviet Russia to strengthen Judaism.

Throughout his years, he would spend most of his free time engrossed in his studies, rarely lifting his head from his book.

He is survived by his children Yitzchok (Itche), Mendel, Rochel Kornblit and Leib, who are all currently living in Crown Heights, and his daughter Nesha Grossman in Los Angeles. He also leaves behind a brother Mendel. ■

SHEPHERD, GUARD AND FATHER

By R' Heschel Greenberg,

Founder and Director of the Jewish Discovery Center in Buffalo, NY



This week's parsha is the first of several that feature the commandment to contribute to the construction of the Mishkan, the portable Sanctuary in the desert. The Mishkan was but the first in a series of structures that were to serve as Sanctuaries through which G-d's presence would spread to the entire world.

The key phrase that introduces this commandment is: "And you shall make for Me a Sanctuary and I shall dwell in them." Our Sages apply this verse—that employs the plural "in them"—to the Sanctuary each and every one of us must make in one's own heart. Every Jew must become a sanctuary for the Divine presence.

The Midrash provides three parables to help us understand the role of the Mishkan. It is self-understood that these three parables must also serve as guides toward the objective of creating our own personal sanctuary.

The Midrash on the aforementioned verse, "Make for Me a sanctuary" states:

Said the Holy One Blessed is He to Israel: "You are My flock... and I am the Shepherd. Construct a hut for the Shepherd so that He may come and shepherd you. You are a vineyard... and I am its Guard... Construct a Sukkah [booth] for the guard so that He may guard you. You are children... and I am your Father... It is an honor when they

are near their father, and it is an honor when the father is near his children. Construct a house for the Father so that He may dwell among His children. Thus it says, "Make for Me a Sanctuary."

Rada"l, R. Dovid Luria, a nineteenth century commentator, explains that these three parables—hut, booth and house—parallel the three Sanctuaries: The Mishkan of the desert, the Mishkan of Shiloh and the Beit HaMikdash in Jerusalem.

A shepherd's hut is constantly being transported from one place to another along with the sheep that seek pasture in new places. Similarly, the Mishkan traveled with the Jewish people as they wandered through the wilderness for almost forty years and for an additional fourteen years that it took them to settle the Land of Israel.

The booth for the guard of the vineyard is stationary. But it is only a semi-permanent structure, for it is not what the guard calls home. This parallels the Mishkan of Shiloh whose walls were made out of stone, but the roof consisted of the same cloth coverings of the Mishkan, suggesting this Sanctuary's semi-permanent structure.

The third parable of the permanent house built for the father is the analogy for the Holy Temple in Jerusalem which remained the final "dwelling"

for G-d, never to be replaced or moved to another location.

An earlier work known as the Akeida applies the three metaphors in a slightly different fashion:

The transportable booth of the shepherd, he writes, corresponds to all of the structures up until, but not including, the building of the Beit HaMikdash in Jerusalem because they were all essentially not permanent locations for G-d's dwelling place amongst us.

The first Two Temples, which were eventually destroyed, are best represented by the analogy of the semi-permanent vineyard booth, for these Temples enjoyed some measure of relative permanence.

However, the third analogy—the house built for the father—is best represented by the future third Temple to be built by Moshiach. This future Sanctuary will never be destroyed.

There is still a need to understand why the three categories of Sanctuaries are compared to the hut for a shepherd, a booth for the guard of a vineyard, and a house for the father, respectively.

The Mishkan, about which we read in this week's parsha, was built in response to the Jewish people's degeneration into the worshipping of the golden calf. In this regard the Mishkan—as well as future Temples that were modeled after the Mishkan—



served as a means to protect us—G-d's flock—from physical and spiritual destruction in the same way a shepherd protects his flock from harm.

However, this function of a Mishkan is by definition a temporal one. In the days of Moshiach, G-d will have removed all impurity and iniquity from the world. We will no longer require the offerings in the Temple that were brought as atonements for our sins. Hence the Midrash tells us that in the future Messianic Age the only private sacrifice that will still need to be offered will be the thanksgiving sacrifice. No matter how good things will be then, we will still offer thanks to G-d for the constantly improving situation.

In that Age the function of the Temple to serve as a protection will be absent.

On a deeper level one may add:

According to Maimonides, in his *Guide for the Perplexed*, sacrifices were introduced to the Jewish people as a means to wean them off idolatrous practices that involved sacrifices. In his *Mishneh Torah*, however, Maimonides stresses the suprarational spiritual nature of sacrifices. They were clearly more than just educational tools

“The Mishkan was but the first in a series of structures that were to serve as Sanctuaries through which G-d's presence would spread to the entire world.

to condition them to serve one G-d instead of the many pagan gods they worshipped in the past.

One way of reconciling the apparently contradictory approaches Maimonides took about the nature of sacrifices in the Temple is to distinguish between the original and early formative years of the Jewish people and the latter more mature state of the Jewish nation. Alternatively, these two opposite objectives of sacrifices were directed at two segments of the Jewish community: those who are spiritual novices and those who have gained spiritual sophistication.

The analogy of the shepherd who protects his flock relates to the aspect of the Temple that protected us from falling into the trap of idolatry in both the literal as well the figurative sense of the word. This function will cease to be needed as we progress and mature. But before that occurs, the metaphor of a hut erected for a shepherd is an apt one since this function is only of a

temporary nature.

This then is why the Midrash provides a second analogy for the Sanctuary: It is like the guard who protects the vineyard and simultaneously introduces a more advanced function of the various Sanctuaries.

A vineyard is a place that produces the most significant of beverages—wine. Wine is a source of joy and increases passion, often to the point of intoxication. Spiritually speaking, wine represents the spiritual energies that we imbibe when we access the inner dimension of Torah. These teachings, when taught to those who are yet ill-prepared for them or when they are taken too far—have proven to be destructive. The primary example of this was the death of Aaron's two sons, Nadav and Avihu, when, in their spiritually intoxicated state at the time of the dedication of the Mishkan, got too close to their Divine source. As a result their souls literally left their bodies.

In other words, the Temple,

served simultaneously and paradoxically as the greatest source of spiritual inspiration and exultation as well as the “booth” that protected those who entered its precincts. The Temple saved them from the harmful effects that could result from one’s inability to curb and control their passion. G-d’s purpose in having them build the Sanctuary was to make the world a hospitable place for G-d; not to detach oneself from the world even if it is for the purpose of getting close to G-d. The Temple, while it uplifts us, nevertheless also brings us back down to earth.

But, even these two goals—protecting us both from harm that comes from sin and simultaneously from misguided spirituality—realized by the Beit HaMikdash, were of a temporal nature. Even in the days of the two Temples—when the Divine Presence rested amongst us—the world was still not fully receptive to the Divine. It was still possible for Jews to come to the Temple during the three pilgrimage holidays, imbibe the intense G-dly energy, and still emerge into the outside world just as vulnerable as they were before they entered.

In the days of the First Temple the level of Divine light that was generated was so intense that it overwhelmed the people. It was therefore not able to be fully internalized within them.

During the Second Temple era, the spiritual level was more in tune with the capacity of the people to feel and absorb its influence. However, since it was a more filtered measure of G-dly light it did not possess the same awesome power to totally transform either the macro- or micro-world. Both Temples were ultimately destroyed.

The third Temple, Chassidic thought teaches us, will encompass the positive attributes of the two Temples of the past. It will unleash the most sublime G-dly energy, even beyond that which was revealed in the first Temple era. Yet, simultaneously, we will be fully capable of receiving, absorbing, internalizing and retaining these transcendent forces. We will have, as they say, the best of both worlds. That will preclude even the possibility of the Temple and its concomitant effects to ever be terminated or even diminished.

We can now understand why the Midrash, when referring to the third analogy of the father who has a house built to be with his son, states that: “It is an honor for the sons to be with their father and an honor for a father to be with his sons.”

The dual honor the Midrash speaks of can be said to allude to the two paradoxical features of the future third Temple:

On the one hand it will reveal G-d’s honor and glory to His children in an unprecedented fashion even as it will reveal the unprecedented spiritual capacity and honor of the children. In the Messianic Age, G-d and the Jewish people will enjoy a harmonious relationship because the essence of both will be fully revealed. And at the level of the “essence” there is absolute unity between our Heavenly Father and ourselves.

In our own lives, we must create a Sanctuary for G-d which serves a threefold function of: a) protecting us from sin and its negative consequences; b) protect ourselves from the misguided spiritual journeys that an inspired person may take; c) creating a warm and inviting atmosphere in our lives and homes to make us

fully receptive to Moshiach and Redemption.

How do we achieve these goals specifically in these last days of exile?

The Midrash provides us with an answer to this question. The Midrash’s comments that were just expounded are linked to the specific commandment to make the Ark that contained the Tablets. The Ark and the Tablets connote the study of the Torah.

More specifically, the Tablets in which the Ten Commandments were engraved refer to the aspect of Torah that deals with Redemption. This assertion is based on the word “*charut*-engraved” which is cognate to the word “*cheirut*”, which means freedom. This is an allusion to the part of Torah that is liberating. In general terms this includes the mystical teachings of Torah such as Kabbalah and Chassidut, which were previously hidden from us. In addition, these spiritual teachings have the capacity to unlock and liberate the hidden dimensions of our souls. But, more specifically, the “engraved/liberating” component of Torah refers to the parts of Torah that deal explicitly with the theme of Redemption.

Thus, the method that we were given to achieve all of these goals is the study of Torah, specifically the teachings about Moshiach and Redemption. The Torah helps us cultivate the mindset that liberates us from and makes us impervious to sin, puts controls on the soul’s desire to disengage from the world, and helps us shape and mold our lives to be in complete harmony with the Divine. All of these together simultaneously prepare us for the imminent revelation of Moshiach and the building of the third Beit HaMikdash. ■

THE LEGENDARY REB YONA

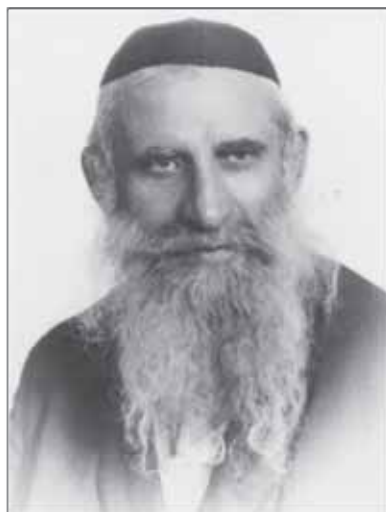
That is what the Rebbe said about R' Yona Eidelkopf in his lifetime, and when he passed away, the Rebbe used this rare description "he returned many from sin." • He was known for his wide network of connections within the Israeli government, reaching as high as Prime Minister Ben Gurion's office. • We present the life story of this authentic Chassid who spent days and nights spreading Judaism and Chassidus everywhere.

By Shneur Zalman Berger

The Chassid R' Zushe "Partisan" would say about his dear friend R' Yona Eidelkopf: When Moshiach will soon come, he will sit and judge the Chassidim – what did they do to spread the wellsprings? He will seat R' Yona next to him. Every Chassid will come with an excuse.

The first one will say – I was not involved in spreading the wellsprings sufficiently because my knowledge of Hebrew is poor. Moshiach will tell him – here's R' Yona who did not know Hebrew either and yet he was very involved in spreading the wellsprings.

Another Chassid will say that since he wasn't great in Nigleh and Chassidus, he couldn't teach others. Moshiach will tell him –



R' Yona Eidelkopf

R' Yona wasn't a gaon either and yet he was involved in spreading the wellsprings from morning till night.

A third one will say his

children were sick. Moshiach will tell him – R' Yona's daughter was sickly and yet he was very involved in spreading the wellsprings.

A fourth will blame his wife who required his help at home. Moshiach will say that R' Yona's wife was a *baalas yisurin* (one who suffered greatly) and yet she happily agreed to let her husband spread the wellsprings from morning till night.

The fifth will limp towards Moshiach and will refer to the illnesses that constantly plagued him. Moshiach will dismiss this and say, "Were you more of a baal yisurin than R' Yona?"

R' Zushe Wilyamowsky worked with R' Yona Eidelkopf; together they left the Kfar in the morning and returned late

THE RELATIONSHIP BETWEEN MRS. EIDELKOPF AND REBBETZIN CHANA

There was a unique relationship between Mrs. Eidelkopf and the Rebbe's mother, Rebbetzin Chana Scheersohn. They corresponded with one another. This is what Rebbetzin Chana wrote in one of her letters to Mrs. Eidelkopf:

To the distinguished Mrs. Eidelkopf, greetings!

I received your letter and I am happy about what you wrote about yourself and your life there in general. It interests me to know. I wish you a healthy summer, health and nachas from the children as you wish for yourself. Now I will wish you a kosher and happy Yom Tov, with serenity amongst Klal Yisroel.

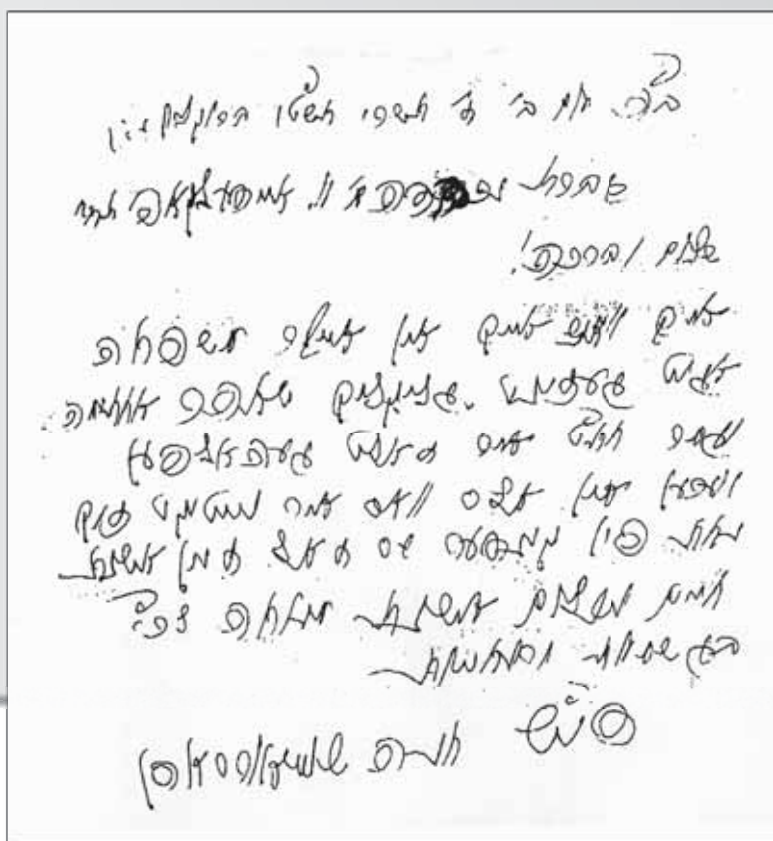
Who seeks her welfare, Chana Schneersohn

Regards with blessings for the holiday to your husband

at night having spent the entire day working on behalf of others. Even when R' Yona returned to Kfar Chabad he would still be "on the job" – if he would notice that someone didn't look as upbeat as he used to, he would immediately inquire as to what happened and offer help.

R' Yona was a Chassid with a unique personality. He was born in Nikolayev. His parents, Yehuda Leib and Sarah, were G-d fearing people who did chesed with their bodies, souls, and money. His family moved to Rostov when he was a child and it was there that he became acquainted with Chabad Chassidim. Within a short period he became a fervent Chassid.

Not much is known about his childhood behind the Iron Curtain aside from that he kept Torah and mitzvos there. He lived in Rostov which is why he was nicknamed "R' Yona Rostover." He married his wife Vita, who



A letter that Rebbetzin Chana wrote to Mrs. Eidelkopf

stood by his side devotedly throughout their lives.

R' Yona was one of the ten Chassidim who moved the Rebbe Rashab's gravesite after the government began destroying the old cemetery in Rostov where the Ohel was. Some Chassidim asked the Rebbe Rayatz what to do and the answer was to transfer the casket to the new cemetery in Rostov and to consult Rabbi Levi Yitzchok Schneersohn regarding all the halachic details.

After consulting with R' Levi Yitzchok, a minyan of Chassidim convened which included R' Yona. They fasted that day, purified themselves, and then late at night went to the cemetery. They all knew this entailed

danger since the Bolsheviks had not given them permission to do this. Despite the cold, dark, and pouring rain, they worked with mesirus nefesh. They asked forgiveness and began to dig. Three went down inside and others helped from the periphery. The tallis was whole and covered the holy face and beard. Later on, R' Yona related that the holy body was whole even though twenty years had passed since the histalkus.

They completed their work and also moved the graves of the Chassidim, R' Shmuel Gurary and R' Nosson Gurary.

When R' Yona talked about this he would grow emotional and teary-eyed.



Rabbi Yisroel Slavin, son-in-law of R' Yona, related: In 5703 the Nazis laid siege to Rostov and then conquered the city. After they entered the city they needed quarters for their soldiers so they confiscated many apartments belonging to residents of Rostov, including that of R' Yona. They put R' Yona, his wife and their daughter into a small room and assigned eight Nazi officers to the other two rooms. The officers forced them to go to the market and buy whatever food they desired, urging them on by threatening them with their drawn revolvers. Of course all meals had to take place at precise times, otherwise, woe to them.

Every day young Jewish boys and girls were forcibly taken from their homes by Nazi soldiers and brought to the nearby forest, where they were shot to death.

One day they told R' Yona's daughter, then my kalla, to go to the forest with other Jews to

be killed. In an open miracle she was able to slip through their hands with two of her friends. She returned home and my father-in-law hid her. For a long time she suffered from anxiety and panic attacks, having been so frightened during those few hours.

Shortly after Rostov was conquered, the communist leaders of the city had special trains for the residents who wanted to flee to distant parts. At this time, there was a Jewish family of eight living in Rostov with an elderly and sickly grandmother. It was a long distance from their house to the train station and since there was no means to get there except on foot and the grandmother could not walk all that way, they all decided to forgo their escape from Rostov and remain where they were.

When my father-in-law and his family reached the train

station, he approached the father of that family and suggested that he at least put their 12-year-old son Yechezkel in his care. The father agreed and the Eidelkopfs and Yechezkel escaped from Rostov to a safer place in Russia.

At the end of the war my father-in-law and his family returned to Rostov. The gentile neighbors said that the Nazis had taken all the people in that family out of the house, stood them in a straight line and shot them dead. May Hashem avenge their blood. Yechezkel was the sole survivor of his family, thanks to R' Yona who saved him at the last moment. Today Yechezkel is the father of a large family in America.

The Soviet Union and Poland arrived at an agreement in which all Polish citizens who had to flee to Russia to escape the Nazis were allowed to return to Poland. Many Jews, including Anash, escaped Russia in this way by using forged Polish documents.

They went to Lemberg (Lvov), a border town, from whence they crossed the border.

R' Yona waited with his family in Rostov while R' Yisroel Slavin went to Lemberg to arrange the paperwork. After a year of waiting, R' Yona received the following telegram: "All wedding necessities are ready, you can come to the wedding." The hint was obvious – they could go to Lemberg. R' Yona and his family arrived in Lvov only to discover that they could not leave. R' Yisroel did not give up and within a short time he arranged new forged documents for all of them with the help of bribes and great danger to his life.

The two families boarded the train and smelled the scent of freedom. When they arrived at the border all passengers had to debark for their papers to be checked. The police took all the passports and made a list. When the security measures were completed they were told to board the Polish train as their names were called out.

When they read the names of the Eidelkopf family, there was a serious glitch. On the list they had written that R' Yona's son Zanvil was eight instead of eighteen. The soldiers suspected a forgery but the family explained that it was the error of the clerk who wrote the list. All explanations and pleading proved useless and they decided to arrest the boy. Unfortunately, they discovered he should have been serving in the army and that he was considered AWOL (away without leave) and

which is a capital offence!

R' Yisroel managed to whisper to him to try to escape and get to R' Moshe Lemberger's house, for he would surely do his utmost to help him. An armed policeman took Zanvil from the train station and R' Yona and his family were devastated. The policeman put him on the train that took him to the NKVD (secret police) station. Fortunately, the train was very crowded and Zanvil was able to escape. He reached R' Moshe Lemberger's home and R' Moshe hid him until he was able to obtain new papers for him. Two weeks later he joined his parents who were waiting in Cracow.

The Eidelkopfs lived in Poland for a few weeks and then continued on to the Poking DP camp in Germany. This was a German military camp, which had been turned into a huge refugee camp after the war. Thousands of Jews lived there, including many Lubavitchers. Although the camp was a temporary place until people were able to move on, R' Yona set up a yeshiva and a beis midrash for shoachim with the help of Rabbi Yaakov Friedman and Rabbi Michoel Teitelbaum. He also started Torah Ohr where children learned Torah in the afternoon. Many Jews who were not religiously observant were happy to send their children to this school.

R' Leibel Zalmanov relates:

When R' Yona was in the DP camp in Poking there were many Jews who were not religiously observant. I remember R' Yona

going from house to house and from family to family in order to find out who was not yet circumcised. When he found out about someone who had not had a bris, he made sure he had one. This included numerous babies and children. Local Jews knew he was a Lubavitcher Chassid and since he looked old they called him "the alter Lubavitcher rebbe."

R' Yona decided to take his family to Eretz Yisroel. This was at the end of 5710, after the histalkus of the Rebbe Rayatz. R' Yona wrote to the Rebbe MH"M and asked for his bracha. A few weeks later he received the Rebbe's bracha:

In response to your letter which informs me that you plan on moving to our Holy Land, may it be rebuilt, and you ask for a bracha, I send my blessings that it should be a trip that is in the right time, properly and easily, and you should settle down there in an appropriate way both materially and spiritually. (12 Elul, 5710)

R' Yona and his family settled in Kfar Chabad. In Eretz Yisroel he found much to do in the work of spreading the wellsprings. One of the first things he did was start chadrei Torah Ohr together with his friend, Rabbi Moshe Yaroslavsky. In an interview with *Beis Moshich*, Rabbi Yitzchok Yehuda Yaroslavsky related:

"R' Yona worked with my father for a number of years in the field of education. Through their joint efforts they started chadrei Torah Ohr throughout the country. They collected students from homes that were not religious or were traditional and arranged lessons for them in religious studies. The lessons took place in the afternoon, after their regular school day. The

“In some letters that the Rebbe wrote to askanim (communal workers) in Eretz Yisroel, the Rebbe says not to wait until they were given detailed instructions but to act with great devotion like R' Yona Eidelkopf.

talmidim in the Reshet schools also attended these lessons. Both of them worked hard to establish branches throughout the country and they soon had schools in Ashkelon, Rechovot, Tel Aviv, Kfar Saba and elsewhere.

“They didn’t have much money to work with and they saved every penny so their enterprise could flourish. They visited the chadarim, oversaw the curriculum and found teachers and sources of money. I can testify that much good resulted from this work. Many children became religious and some even became Chassidim. One of those students is a Rosh Kollel today.

“R’ Yona never relaxed. He did all he could to spread the wellsprings. He came to the aid of schools and helped the residents of Kfar Chabad by meeting with many important people. He would leave his home in Kfar Chabad early in the morning and return on the last bus. Of course he did not permit himself to use a taxi since he was protective of public funds.

“His trips were usually by train and bus and although this was many years before the announcement of Mivtza T’fillin, he would put t’fillin on with the passengers on public transportation. He often visited army bases in order to put t’fillin on with the soldiers. He also set up a t’fillin stand on Allenby Street in Tel Aviv and drew many Jews to Torah and mitzvos.”

One of R’ Yona’s concerns was that as many Jews as possible wear kosher tzitzis. Some Lubavitchers remember how he would check every pair he bought to ascertain that they had eight complete strings, earning him the nickname, “R’ Yona *kaful shmone*” (times eight).

The Rebbe showed him

favor at farbrengens and private audiences as well as in dozens of letters that he sent him over the years. In some letters that the Rebbe wrote to askanim (communal workers) in Eretz Yisroel, the Rebbe says not to wait until they were given detailed instructions but to act with great devotion like R’ Yona Eidelkopf.

We can see what pleasure he gave the Rebbe from one of many letters that the Rebbe sent him (10 Elul, 5712):

In response to your letter of Monday Teitzei, I was pleased to read that you continue in your work in proper chinuch which, if this is a great matter at any time, all the more so in our times in the Holy Land.

When R’ Yona wrote to the Rebbe that apparently the Rebbe wasn’t pleased with him, the Rebbe responded in a long letter dated 15 Teves, 5716:

In response to your letter of Monday and the one preceding it, in which you write that you think there is some lack of satisfaction on my part etc.

There is no basis to this fear at all and may Hashem strengthen your abilities so that you can, with good health and broad mind, spread the wellsprings outward, the teachings of Chassidus and its ways and customs, because the time has already come when even for learning alef-beis, ivri and Chumash etc. it needs to be apparent that the teacher is a Chassid, and apparent to the point that it is apparent in the students – that they daven and do mitzvos and learn with Chassidishe chayus. At this time this is not something out of reach; on the contrary, it is very accessible ...

R’ Yona did not suffice with spreading the wellsprings within



A picture of R’ Yona Eidelkopf on the cover of a booklet for putting on t’fillin

the framework of the schools he started but even started Tanya and Chassidus classes throughout the country. One Chassid describes the efforts made for one of these shiurim:

“R’ Yona wanted to start a Tanya shiur in Beer Yaakov, where there is a large Litvishe yeshiva and a center of Misnagdim who expressed their opposition to a Chassidus shiur in their yishuv. The leader of the Misnagdim was the mashgiach of the yeshiva. After lengthy debates, R’ Yona and the mashgiach concluded that the mashgiach would ask Rabbi Velvel of Brisk. His answer was ‘this is an old dispute.’ The mashgiach understood this to mean that he could say no to R’ Yona.”

R’ Yona wrote to the Rebbe and the answer he received was:

Regarding what you write that you spoke to so-and-so about teaching Tanya and he said it’s an old dispute, it’s surprising that there is no one

AN INCOMPARABLE CHASSID

R' Yona Eidelkopf was gifted in many ways. In interviews we conducted with various people, they described his colorful, Chassidic personality.

R' Zev Kesselman: "R' Yona worked indefatigably on communal matters and despite the burden, he still had the time and patience to help individuals. When he saw someone in Kfar Chabad looking downcast, he would find out what was wrong and help him. He did this quietly and till today hardly anybody knows about the tremendous help he gave to many people of the Kfar."

R' Zushe Gross: "R' Yona had an unusually good heart. He was an askan with no desire for publicity or honor. It was all for the Rebbe. That is how Anash viewed it and that is also how the journalists saw him. They knew that one of the askanim from Kfar Chabad was a Jew who helped everyone, R' Yona Eidelkopf."

R' Leibel Zalmanov: "R' Yona was a Chassid the likes of which it is hard to find. He helped in every sacred matter."

“He would eschew all the rules of protocol and wouldn't make an appointment even if it was a government minister. He simply knocked on the door and walked in. He had a warm relationship with the Education Minister... the Foreign Minister... the President... with all of them.

to explain to him that those who opposed it 200 years ago said their reason openly, that they feared that it shouldn't lead to a diminishing of fear of heaven etc. but in the time since then, especially in our generation, we see how it increases and strengthens fear of heaven, the beautifying of mitzva fulfillment etc. They saw this *clearly* in their country [referring to the Soviet Union] and they see it clearly in Eretz Yisroel, may it be rebuilt.

May you ultimately succeed in every place according to the nature of that place i.e. with so-and-so, so he does not oppose it, with so-and-so that he should also help, and with so-and-so that he himself should start learning ...”

R' Yona wasn't satisfied with the usual Tanya classes. He looked ahead and came up with the idea of broadcasting Tanya classes on the radio so hundreds of thousands of Jews could learn, along with inspirational stories. He asked the Rebbe and the Rebbe replied in a letter of 17 Cheshvan, 5719:

You write about broadcasting your life story on the radio; it is questionable – because of the situation in your former country – whether it is worthwhile. Especially when it is not always possible to be careful with an expression or a story, especially when it is being done by others.

The Rebbe expressed reservations but R' Yona always came up with new ideas. For Yud-Tes Kislev, 5720, he asked

the Rebbe for permission to broadcast the Rebbe's Yud-Tes Kislev farbrengen live on the radio and telephone in Kfar Chabad. The Rebbe responded in a letter dated 5 Kislev, 5720:

... transmission to Kfar Chabad via radio and telephone of the Yud-Tes Kislev farbrengen from here is impossible due to technical reasons etc. Of course I greatly enjoy the Tanya broadcast and it is also obvious how important it is to work on a segment for the youth.

May you succeed in all the above and relate good news in a way of increasing and continuing and adding light and this should increase the blessings of Hashem in your personal matters and that of your household. With blessings for good news.

R' Yona reported about everything he did to the Rebbe and about what was going on around him. R' Leibel Zalmanov relates:

“Shortly after I returned from the Rebbe in Tishrei, there was a family event in Kfar Chabad and by popular demand I told them what I saw and heard of the Rebbe during Tishrei. A few days later I met R' Yona, who said to me, “Every day I send a report about my work to the Rebbe and I did so on the day you told about Tishrei with the Rebbe. I wrote about it in my report to the Rebbe and I received a response, ‘many thanks.’”

In the course of his work R' Yona would meet many senior government figures. He had a unique way of paving the way to their offices and hearts. He would eschew all the rules of protocol and wouldn't make an appointment even if it was a government minister. He simply knocked on the door and walked

in. He had a warm relationship with the Education Minister, Mr. Zalman Haran and with Foreign Minister Moshe Sharrett. He had a special relationship with President Zalman Shazar. There was an open door and a listening ear for him with all of them.

R' Zushe Gross relates:

"In 5729/1969, I went to the Rebbe, and in the course of my visit I was given a secret mission to carry out with Rabbi Shlomo Goren, who was the Chief Rabbi in the IDF. However, R' Goren's office was in "the Kirya" (IDF equivalent of the Pentagon) and you could only get into this high-security area with the proper permits and after being thoroughly checked. Knowing that R' Yona had ties everywhere, I asked him to arrange for me to meet with R' Goren. He didn't talk about how he would use his contacts. He just arranged a time to go with me.

"One morning I went with him to the Kirya. All along I wondered how he was planning on getting in without permission. I had no idea but I didn't ask him. I already knew he had his ways...

"When we got to the gates of the Kirya there were some soldiers standing guard. When they saw R' Yona they greeted him and let him enter without asking him anything. I saw that wherever we went, the people knew him. When we arrived at R' Goren's office he knocked twice and walked in. R' Goren was not surprised and warmly welcomed us. R' Yona excitedly exclaimed, 'A tzaddik decrees and Hashem fulfills, and the shliach needs to be Rav Goren.' Then I presented what I had to say and R' Goren expressed his willingness to help."

This was also the case with



the Egged bus that serviced Kfar Chabad. The mashpia R' Zev Kesselman relates:

"For a long time the bus would come once or twice a day to Kfar Chabad. This was too infrequent and made life difficult for people. R' Yona decided to do something about it. He did not use his connections but went straight to the main Egged office, where he met with the appropriate person and after a brief conversation, he obtained a significant improvement in the bus service to Kfar Chabad."

One of the things he did was bring senior government figures for yechidus with the Rebbe. He had ways of finding out who would be traveling to the US and then he would go to them and in his warm Chassidic manner, would urge them to go to 770 for yechidus.

He once heard that Sholom Levin, secretary of the teachers' union would be going to America. He inquired where his office is

and was told it was in the Vaad HaPoel building in Tel Aviv. He went there and asked for Levin's office. His personal secretary was surprised to see a Chassid standing in the office and asking for immediate entry. She insisted he could not go in but R' Yona just knocked on Levin's office door and entered. Levin was quite surprised to see a religious Jew with a long beard walking in without permission. R' Yona simply said, "I heard that you are going to the US. Here's a present for you, a Tanya. I have a request. When you get to America have yechidus with the Lubavitcher Rebbe."

Levin was furious about the sudden invasion of his office and didn't want to hear what R' Yona had to say. "I'm busy, get out!" But R' Yona did not leave. "I'm a Jew, why are you chasing me away? All I'm asking you to do is meet with the Rebbe."

They had a long argument. Levin ran out of patience and he finally threatened, "Get out

now. I don't want to see you any more." But R' Yona persisted. "Promise me you will see the Rebbe and I'll leave right away." Levin promised and R' Yona left the office.

Not long afterward there was an article in the extreme left-wing newspaper *Davar* signed by Sholom Levin, secretary of the teachers' union. He wrote about an older Chassidic man who entered his office without permission and spent a long time trying to convince him to meet with the Lubavitcher Rebbe. "He asked me to promise him that I would see the Rebbe and only then would he leave my office. I wanted him to get out so I promised. Then I forgot about it. I went to the US where I had important meetings. In my free time I toured.

"One day, the picture of the Jew in my office came to mind. I thought, if I made him a promise I ought to keep it. I went to the Rebbe's beis midrash and the secretaries gave me an appointment for late at night."

Levin went on to describe the amazing yechidus he had. He said that the Rebbe displayed expert knowledge of every detail pertaining to the state of education in Eretz Yisroel. The Rebbe inquired as to what was being done to improve the level of learning of Israeli youth. In particular, the Rebbe wanted to know about youth who had dropped out of school. When the Rebbe spoke about the criminal activity spreading amongst Israeli youth, his pain was apparent. At the end of his article Levin expressed his admiration for the Rebbe, as well as for the Chassid who had urged him to go and see him.

A few months passed and R' Yona heard that Prime Minister

Ben Gurion would be visiting the US. After doing his research to find out how he could meet with the prime minister, they told him that Levin, the secretary of the teachers' union was Ben Gurion's friend. R' Yona went to Levin's office and this time was given the royal treatment. Levin heard what he wanted and said he didn't think Ben Gurion would meet with him. R' Yona suggested various ways and in the end, Levin wrote a letter to Ben Gurion in which he asked him to meet with Mr. Eidelkopf for a brief meeting since he had something to say "in connection with the security of the State of Israel."

Equipped with this letter, R' Yona managed to get an appointment with the prime minister. Once again, he was able to convince someone to have yechidus with the Rebbe, except that word suddenly came from the Rebbe that he refused to meet with Ben Gurion and that was that.

During the years that R' Yona lived in Europe and Eretz Yisroel, many Lubavitchers were still under oppressive communist rule. Chassidim around the world made efforts to support them by sending them letters and packages. R' Yona was one of the individuals who did so and he was even the channel by which messages from the Rebbe were conveyed.

At *Beis Moshiah* we received a handwritten note from one of the secretaries addressed to R' Yona for him to convey the message to the shochet R' Mordechai Lifschitz, a Lubavitcher in Moscow. The note said: "When you send the letter don't mention the name of the sender explicitly. Just write, 'with the usual name used by Anash'

which is 'der Tatte' or 'der Zeide' and report back his address."

That's how fearful they were that the censor would discover that someone had ties with the Rebbe.

In a letter dated 9 Nissan, 5716, the Rebbe writes – in hints and without mentioning details – about the letters and packages that he sent to the Soviet Union. This is what it said at the end of the letter:

Surely you will continue providing detailed information about matters. The more detailed, the better, and may you relate good news regarding this and also about what you write that you received a letter from so-and-so etc. It would be proper, with the proper wording and necessary hints, to also find out about the rest of Anash who are there. As mentioned before, care is needed in the wording of the letter. Consult with knowledgeable people. It has already been said, salvation with much counsel.

You should also find out from those who already received letters whether they want to receive packages, and then they should say what address to send them to, and when you receive clear information about this you can send them packages from France or the US.

Not much is known about R' Yona's concern and efforts for the gravesites of the Rebbeim in the Soviet Union. Even his friends and family don't know about his work in this regard, but in letters from the Rebbeim to him you can see that he did various things having to do with the gravesites of the Rebbeim.

In a letter that the Rebbe Rayatz sent him on 5 Cheshvan, 5709, it says:

Thanks and blessings for

the information about the holy Ohel and I greatly desire – if it is possible – to receive a photograph of the Ohel in Rostov as well as details about what is happening with the Ohel in Lubavitch. So too with the other holy gravesites, which he should gradually discuss with them. Obviously, all the expenses entailed will be reimbursed and they should inform as to what repairs are necessary in each place, and to the degree possible, the costs will be made available to them. And surely you will try in all sorts of ways and with all caution in this matter, and everything with all the details they should report to you so that you can write them to me. Send my regards to each and every one and the members of your household, of course without specifying my name, and may Hashem grant you success so you will be successful materially and spiritually.

In a letter that the Rebbe MH”M wrote him on 10 Elul, 5712, the Rebbe added the following lines in his handwriting:

As far as the gravesites in Russia, it is impossible for me to decide before knowing the cost.

Another letter on the topic was written by the Rebbe on 21 Elul, 5714:

In response to your letter of 11 Elul in which you write about starting to be involved with holy gravesites in our former country and you have already spoken with some offices etc., may Hashem grant you success.

For the new year which comes upon us and all the Jewish people for good and blessing, may you and your household be signed and sealed



Levin was furious about the sudden invasion of his office and didn't want to hear what R' Yona had to say. "I'm busy, get out!" But R' Yona did not leave. "I'm a Jew, why are you chasing me away?"

for a good and sweet year, materially and spiritually with blessing.

As already mentioned, all attempts to find out what R' Yona did regarding the holy gravesites in Russia were to no avail.

R' Yona, his wife and daughter all suffered and were sickly, but this did not stop him from doing his holy work. All his labor was done for the sake of heaven while ignoring the pain. He was always joyous and you could not tell he was ill. As a Chassid and mekushar he regularly informed the Rebbeim about his physical and spiritual state and over the years he received many brachos from the Rebbe, who cared for him as for a son.

This is what the Rebbe Rayatz wrote to him in a letter dated 2 Shvat, 5710, about a week before his [the Rebbe's] passing:

To the distinguished and G-d fearing, R' Yona, greetings!

In response to your letter, may Hashem send his refua and give you a good and expansive livelihood. From one who blesses you materially and spiritually.

In a letter dated 10 Elul, 5712, the Rebbe MH”M writes:

It is surprising that you do not mention anything about your health. Surely this is a definite sign that all is well with you.

In another letter dated 12 Teves, 5719, he expresses hope:

Just as you began giving news about your health, may

you continue to relate good news and in a way of continuously increasing – in health matters and in other matters, and in every single detail of your public matters, and surely you will continue in your activities. May the p'sak din of our Sages be fulfilled: a person sanctifies himself a little below, and he is sanctified much from above.

With blessings for good news in all the above and with joy and goodness of heart in all.

At the end of Tishrei, 5727/1966, R' Yona was diagnosed with a serious illness. He was hospitalized and suffered for two months before passing away on 27 Kislev. His funeral was attended by numerous people from Kfar Chabad and all over the country, led by rabbanim and mashpiim alongside many mekuravim who cried at his passing.

At the end of the Shiva the Rebbe sent a letter of consolation to the family in which he described R' Yona, in addition to the usual terms, as “involved in communal matters, a baal middos and man of many works who returned many from sin etc. R' Yona a”h ...”

R' Yitzchok Yehuda Yaroslavsky notes that as far as we know, the expression “returned many from sin” is an expression the Rebbeim used only in reference to Rebbeim!

Thanks to his grandson, R' Yehuda Eidelkopf, shliach in Eretz Yisroel, for his help in preparing this article. ■

GEULA: WHAT WE AWAIT

Part 8

By R' Gershon Avtzon, Menahel – Yeshivas Lubavitch Cincinnati



Dear Reader sh'yichyeh:

In our previous article, we explained - and brought the sources - that in the era of Moshiach all Jews will attain prophesy. Once we mentioned prophesy, we need to explain:

What will be the role of Eliyahu HaNavi in the times of Moshiach?

The Navi (Malachi 3:1) says: "I will send my messenger before you.... and suddenly the Master that you have been searching for (Moshiach) will arrive together with the Messenger of the Bris, (Eliyahu HaNavi who comes to every Bris, says the Radak) so says Hashem."

The Navi continues (Malachi 3:23) "I will send Eliyahu HaNavi before the great day (of Moshiach's coming) and he will bring all the Jewish people to return to Hashem."

We see from the above that Eliyahu will come before Melech HaMoshiach and prepare the world for him. The Gemara (Eruvin 43b) says that Eliyahu will come to the Sanhedrin - Great Court - and announce to them that Moshiach is ready to come.

[This is all in the regular sequence of events. If Moshiach is to come in a more miraculous manner, then Moshiach can arrive without Eliyahu coming before (Plaisi Yoreh Deia 110).

See Sichra 7 Tishrei, 5751]

The Rambam (Hilchos Melachim 12:2) writes:

"The prophet's words seem to imply that the war of Gog and Magog will take place at the beginning of the Messianic age. Before the war of Gog and Magog, a prophet will arise to inspire Israel to be upright and prepare their hearts, as Malachi 3:22 states: 'Behold, I am sending you Elijah.'

"He will not come to declare the pure, impure, or to declare the impure, pure. He will not dispute the lineage of those presumed to be of proper pedigree, nor will he validate the pedigree of those whose lineage is presumed blemished. Rather, he will establish peace within the world as the verse (ibid. 3:24) continues: 'He will turn the hearts of the fathers to the children.' There are some Sages who say that Elijah's coming will precede the coming of the Moshiach."

The above-mentioned Rambam is based on a Mishna at the end of Meseches Eduyos (8:7):

"R' Yehoshua said: I have a tradition from Rabban Yochanan ben Zakai, who heard from his teacher, and his teacher from his teacher, a halacha of Moses from Sinai, that Eliyahu will not come

to declare unclean or clean, to push away and to draw near, but to put away those who are close by force and to draw near those who are far away by force. The family of Bet Tzerifa was across the Jordan, and Ben Zion put it away by force. And another was also there, and Ben Zion brought it close by force, such as these - Eliyahu will come to declare unclean and clean, to put away and to draw near.

"R' Yehudah says: To draw near, but not to put away. R' Shimon says: To reconcile disputes.

"The Sages say: Not to put away nor to draw near, but to make peace in the world, as it states (Mal. 3:23-24), 'Behold I will send you Eliyahu the prophet,' and it concludes, 'And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.'"

There is a famous question: How can the sages argue about factual data?!

The Lubavitcher Rebbe (Sichra 10 Shevat, 5746) explains:

There is no argument as to what Eliyahu will actually accomplish. The argument is only regarding which activities will be part of his private mission - like attending every Bris - and which are part of his global mission connected with Moshiach.



We know that Eliyahu HaNavi never had a physical death; rather he ascended to heaven in a fiery chariot.

We know that Eliyahu HaNavi never had a physical death; rather he ascended to heaven in a fiery chariot. There are many commentaries (Radva"z and others) who use this fact to answer an age-old question:

When Moshiach comes, the Sanhedrin will be restored. The Rambam (Perush HaMishnayos) adds that the Sanhedrin will return before Moshiach comes! A Sanhedrin needs "Smicha" - Rabbinical ordination that started from Moshe Rabbeinu. For many generations, the Smicha continued uninterrupted. In the times of exile, the Smicha stopped. If so, who will ordain the new Sanhedrin?

The answer is simple: Eliyahu HaNavi! He received Smicha from the unbroken chain of Moshe Rabbeinu and he did not pass away. Thus, he will be able to give Smicha to the Sanhedrin.

Earlier, we explained that the Beis HaMikdash will be expanded and so will the spiritual awareness in this physical world. We are still left with a question:

Will the land of Eretz Yisroel be expanded?

The answer is yes and no! Yes, we will be receiving more land than we had in the past, but this is not new land. It is land that we were promised at the very beginning.

The explanation is as follows. The Torah (Parshas Lech Lecha 25:18) tells us that Hashem made a special treaty with Avraham. He promised him that his descendants will inherit the Land of Israel. We see in the verses (19-20) that Hashem promised Avraham ten lands, but in reality, the Jewish people only received seven. How can this be?

Rashi - the foremost commentator on the Chumash - explains: "There are ten nations

[enumerated] here, but He gave them only seven nations. The [other] three are Edom, Moab, and Ammon, and they are [here referred to as] the Kenites, the Kenizzites, and the Kadmonites, which are destined to be [our] heritage in the future, as it is said (Isa. 11:14): "upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them." - [from Gen. Rabba 44:23]"

Who will live in these extra three lands?

(1) Included - or near - these three lands are the portions that Moshe Rabbeinu gave to the tribes of Reuven and Gad and half of the tribe of Menasheh.

There is a very puzzling question on this. Why did Moshe Rabbeinu split up the tribe of Menasheh? Reuven and Gad wanted the land, and when Moshe finally agrees, he adds half of the tribe of Menasheh?!

The Lubavitcher Rebbe (Likkutei Sichos Vol. 28 pg. 216) explains (in short): Everything that happens to the Jewish People, starts with Moshe Rabbeinu. Since, in the times of Geula, we will add three lands to Eretz Yisroel, Moshe wanted to initiate the settling of those lands already in his day.

He wanted to give this special privilege to the tribe that had the strongest feelings for Eretz Yisroel. We see in the Chumash (BaMidbar 27:1) that the "Daughters of Tzafchad" - from the tribe of Menasheh - demanded a portion in Eretz Yisroel. This was the feeling of the entire tribe.

(2) The tribe of Levi will have its portion of Eretz Yisroel in these three lands. This is evident in the Gemara (Bava Basra 122b) "The Master has said, 'The Land of Israel will, in time to come, be divided among thirteen tribes.'"

One may be wondering: Does this not contradict one of the laws of the Torah? The Rambam writes (Hilchos Yovel 13:11):

"The entire tribe of Levi are commanded *against* receiving an inheritance in the land of Canaan, and they were commanded against receiving a share in the spoil when the cities are conquered, as the Torah (Deuteronomy 10:9) states: 'The priest and the Levites - the entire tribe of Levi - should not have a portion and an inheritance among Israel.'

"The word, a 'portion' refers to a portion of the spoil; and an 'inheritance' refers to a portion of the land. And there is another verse, (Numbers 18:20): 'You shall not receive a heritage in their land, nor will you have a portion among them', i.e., in the spoil. If a Levite or a priest takes a portion of the spoil, he is punished by lashes. If he takes an inheritance in *Eretz [Yisroel]*, it should be taken from his possession."

The Halachic answer is simple: The tribe of Levi is only forbidden an inheritance in the Land of Canaan, not the lands of Keini, K'nizi and Kadmoni. But this seems like a technical loophole. The Rambam (Ibid. 13:12) goes on to explain:

"Why did the Levites not receive a portion in the

inheritance of *Eretz Yisroel* and in the spoils of war like their brethren? Because they were set aside to serve God and minister unto Him and to instruct people at large in His just paths and righteous judgments, as [Deuteronomy 33:10] states: "They will teach Your judgments to Jacob and Your Torah to Israel." Therefore they were set apart from the ways of the world. They do not wage war like the remainder of the Jewish people, nor do they receive an inheritance, nor do they acquire for themselves through their physical power. Instead, they are God's legion, as [*ibid.* 11]: states: "God has blessed His legion" and He provides for them, as [Numbers 18:20] states: "I am your portion and your inheritance."

If so, why will they get an inheritance in the era of Moshiach?

The Lubavitcher Rebbe (Likkutei Sichos Vol. 38 page 103) explains: In the time before Moshiach, having a physical portion of land - or in general being worldly - is a contradiction to serving Hashem in a pure way. In the times of Moshiach, when "The world will be filled with the knowledge of Hashem", it will be seen that - not only is the physical not a contradiction to the spiritual - the physical and spiritual are one!

(3) The Sanhedrin will add three "Arei Miklat - cities of refuge". The Torah says (D'varim 19:8) "And when the Lord, your God, expands your boundary, as He swore to your forefathers, and He gives you all the land of

which He spoke to give to your forefathers: (Rashi, on the words "And when... expands" says, "As He swore to give you the land of the Kenites, the Kenizzites, and the Kadmonites.") If you will keep all this commandment to perform it, which I command you this day, to love the L-rd, your G-d, and to walk in His ways all the days, you shall add three more cities for yourself, in addition to these three. (Rashi comments that Thus, [altogether you will have] nine: The three on the other side of the Jordan, the three in the land of Canaan, and three more in the future [when God will expand your boundary].)

We are now left with a big question:

Why do we need any cities of refuge in the times of Moshiach, let alone three additional ones?

This we will discuss *iy"H* in our next article ■

For Rabbi Avtzon's audio shiurim on Moshiach: www.ylcrecording.com

“He received Smicha from the unbroken chain of Moshe Rabbeinu and he did not pass away. Thus, he will be able to give Smicha to the Sanhedrin.

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